

A scenic view of a fountain in a park. The fountain is the central focus, with water spraying upwards in several jets. The background is filled with tall, dark green trees, and the foreground shows a pond with ripples. The scene is framed by bright, yellow-green leaves in the upper corners, suggesting a sunny day. The overall atmosphere is peaceful and natural.

# Pentagon Mechanics

and other presentations  
from Tabernacles 2020

**Adrian Ebens**

Pr Adrian Ebens  
Message Transcripts  
Feast of Tabernacles  
Widgee, 2020  
Plus 2 Post Tabernacles Messages

Maranathamedia.com

*Special Thanks to Azadeh Baidee for  
Transcribing these presentations and book suggestions*

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## 1 - Go Ye Into All Your World

Our Father in Heaven, thank You for calling us to Your feast. Thank You for helping so many of us here who thought that these beautiful seasons were nailed to the Cross, in fact are not, and are such a beauty, such a wonderful experience. And when You say, Father, a feast, it means a feast! And we have come together. We are excited. Our hearts are joyous. We thank You that You brought us here safely, and others that will still come, that You'll bring them. And we know Father, You know much more than we do, that we are in momentous times. We see that the world is changing rapidly for the worse; and that our time together here will have a significant impact on world events. And that seems hard for us to comprehend. But because we are an international audience joining in with our meetings here, the Spirit that flows upon us and out to our brethren around the world, has the capacity to calm the earth; to calm the souls of those around us. And so, we pray in this time, Father, that You would send the Spirit of Your Son. As He rests in Your bosom this week, that we would rest in Your Son, and that we would be at peace; that we would be confronted with the things that we still need to be confronted with that are hindering us; that we would confess them, forsake them, and believe that You will take us more fully into Your character; Your wonderful character of love. I do thank You again for opening the border for us Father, so that our beloved brethren from NSW could join us; not all of them, but some close by, at least; and we are so glad they are here. And we just pray that You would guide my words tonight, and You bless us, in Jesus name. Amen.

I try and take the news in small doses. I don't know about you. I find watching the news to be a very tedious exercise at the present time. And yet, we are told to watch; lift up our heads. We need to be aware of things that are going on around us. But I can certainly say that to come here, to come with my brothers and sister, and to just enjoy the Spirit is something that we all need; in order to be a blessing to those around us.

I was chatting to my good friend Pavle in Serbia, who works with us over there. And he was talking about he was going into the supermarket there, and everyone there was paranoid about Covid. And she said to him: "Why are you smiling? This is serious! Every time you're coming here, you're smiling." So, we need more people to smile don't we? Because a lot of people are not smiling, and a lot of people are very upset, very afraid, very stressed. And people are

finding it difficult to get accurate information about what's happening; what is really happening.

And so, some people just start to switch off. And there is a tremendous temptation to want to rebel. And what is happening at the moment is an invitation by Satan to resist and rebel. He wants us to do this. He wants us to resist; he loves it, if we shake our fist at the television, or have something like this: "How dare they do this! How can they do this!"

At least for us here in Australia our way of life has been radically transformed. And for our beloved brethren in Melbourne, they are getting a very good taste of it; of the different regime that could possibly eventuate. We don't know. We don't want to be doomsayers. And I think one of the things that we are called to do, while we are here together, is to pray: "Hold, Hold, Hold, Hold...", North, South, East, West, "...until we have sealed the servants of God in their foreheads."

And I think for those of us that have been on the journey, I was thinking about this tonight... There is a proverb that says that it's the rocks in the stream that give it its song. You've heard that one before? *Voice: No.* So, rocks in the stream that give it its song; the babbling noise, or the tune that comes. It comes because there are rocks. And many of us who have been on this journey for some time, we have purchased what we have at great price. They are the rocks that are in the stream. And so that gives that chortling joyful sound.

One of the things that I really pray to the Lord about when I came to the realization that Jesus really IS the Son of God... It just felt the weirdest thing in the world; to come to this realization that I thought all my life I have been telling people about the Son of God, and really I was telling them about somebody else. It was a very humiliating experience. But praise God, because I did need humiliating. And because I suppose, I don't know how other people think about these things, but having been trained as a computer programmer, and doing systems analysis and design, and data flow, and systematics, and all of these things, I knew immediately, if you got this wrong, you are in big trouble. That means your whole system is wrong; everything is wrong; and you are going to rebuild this whole system, and put it back together. And that was a daunting thought.

And that's why for so many people who have been raised particularly in the Adventist movement, it's like, wow, it's really too hard to do that. So, we just

keep going along, and we keep repeating the same experiment, hoping we get a different outcome.

And this was the other thing that really sent me on a journey, at least in the Adventism that I was raised in... Well, not so much raised in, I suppose; yeah, probably in the seventies; changed in the eighties, as I came more focused into the Adventist message. I had come from the conservative side of Adventism. And conservative side of Adventism teaches you that you can have victory over sin. And that is a HORRIBLE thing to put on somebody, when you don't have a gospel that can deliver it. That is torture!

*Voice: Does it tell you can have it, or you need to have it? Does what tell you? The conservative side. I was told we needed to have it; not that we can have it. Okay. That was what you were told, was it? That you need to have it, but not that you can have it. That's a bit torturous, isn't it? Yes, it was. [Laughter]*

*Several voices: Work out your own salvation. Fear and tremble. Work it out yourself.*

And this is why there was a mass exodus in 1980. Enough people got to the point to say, "You know what? This doesn't work! This whole Adventist sham, it's nonsense! It doesn't work." And that's why many have been searching and looking for answers, and trying to understand, and going in different directions; trying to put the pieces together.

One of the things that I wanted to talk about was the things that motivate me in terms of "Go you into all your world". I was asked the other day. I went to see a physician. And as I was doing the life history, one of the things this doctor asked me was: "Where do you see yourself in five years from now?" [Laughter] So, my answer was this; I said, there is a statistic that I have in my mind; a statistic, and it's this: Every day 137 women die at the hands of their partner, or former partner. THAT's what drives me! THAT ISSUE! Because it's the destruction of the family unit, the violence that is there, that motivates me. And the reason that I had to find more than what I had when I was raised, was because I was finding elements of this within my own congregation that I was ministering to.

But I distinctly remember, when we were living in Crestmead. Crestmead is definitely a blue colored sector of the community. And I distinctly remember one night. It was late at night. And I heard this woman scream. And I heard this almighty crash, and this man yell. And I was in bed. I was shaking, listening. Kids crying, and this woman screaming. It's the most horrendous thing. I can still hear

it in my mind. It's still here; up here. [Pointing to the head] And you feel utterly helpless. What are you going to do with this raging bull of a man; just over your back fence? Are you going to go over there when he is throwing stuff around the house? Are you going to go over there, and sort him out; when he is probably bigger than you are? And I remember sinking to my knees, and saying: "Oh, Lord, please help this family. Please help this family." And I did ring the police. The poor boys in blue have to deal with and clean up this mess. They deal with that all the time.

What do they say in Australia? It's at least 640 domestic violence events that happen in Australia every day. I can't even get my mind around that type of a figure. That's just in Australia. And we were all, at least I was, just aghast at what happened in Camp Hill in Brisbane at the beginning of this year; when this poor lady lost her life at the hands of her former husband; and her three children.

These things affect you. They are there. Many people, because of the struggles they are going through in life, they try and forget it. They try and put it away from them, because it's too much to deal with.

And this is one of the greatest aspects of the message that God has given to us, which is overwhelming; and that is, for every one of those 137 women that died today, Jesus was there. He heard it; He saw it; He felt it; every woman. And I am like, what do I do now? Where do I go? Because if you actually start thinking about His pain, you cannot be passive anymore. You can't be passive. You have to respond.

I think about this often. It's a thing that I keep coming back to in my mind; with Jesus, and all that He is experiencing, and His incredible Father. As Tony said, how big is the Father's heart?! 137 of His daughters died today in the most violent way imaginable. And He doesn't rise up and strike. Because that's not our Father's character. He is not like that. He doesn't strike back. He absorbs it. He takes it.

And this is why most people in the world are not interested in this God. They want a god that will smash and break and destroy the offending item. And as we discovered when you study the history of the French Revolution, that the first revolutionaries who started to guillotine people, ended up being guillotined. It just doesn't stop, does it? Because the rage is insatiable; it never ends. There is no end to the rage. And this is where we are headed.

And who knows whatever Donald Trump meant, when he said to the proud boys, “Stand down and stand by”. What did that mean? I don't know what that meant. I don't know if you saw that on the news. The proud boys are a group of white supremacists. And then he claims, “I didn't know, I didn't know”. But there is a lot of rage occurring within the world today. A lot of people are angry; clear divides.

At least thirty years ago, there seemed to be a fairly broad and balanced, seemed to be, at least to me, of the news. But today, the news is completely polarized to the left and to the right. You are not getting news anymore; you're getting commentary; you're getting opinion. I am constantly saying, I don't want your opinion; I want the facts. But I can't get the facts anymore. It's pointless; a pointless exercise. Then you watch the left channel, then you watch the right channel; trying to get a bit of a feeling of what's going on in society, and what is taking place.

But it's the issues within the family that motivated me to find something different; and to be able to have an experience with God that allows me to be a loving husband and father, a caring friend and brother. I wanted a gospel that would deliver that to me. Because I really wanted to be those things. And I could see this in the life of Jesus Christ. But the gospel that I was raised with, invariably, left me with feeling irritated, and frustrated, and annoyed; and braking out in frustrated situations, and having to deal with stupid people who just can't get to the program. Anyone know what I'm talking about?

I don't want to be like this. I don't want to be like this. I want to have that patience that can indeed turn the other cheek. Jesus says turn the other cheek. And the gospel that I was raised with didn't have that power; didn't have that power to do that. Unless of course, you are on display. And you knew that everybody was watching. And it counted; you would actually gain more by taking it in the face than if you didn't. Because we do have that capacity sometimes.

So, we just want to remind ourselves; I have written here on a sheet the importance of this feast to our nation. Does what we are doing here have any relevance to the nation of Australia? “No man lives to himself, and no man dies to himself.” This is what Scripture tells us. The ripple effect of what can take place this week has the capacity to reach the whole nation; so that we can go into all of our world. But not only our nation; those that are looking through the camera; all the other nations that are watching; and there are several.



I've mentioned this earlier, and I'll mention this again. Our Father has put us in an incredible position. I still marvel. I just rejoice; saying, thank You Father for what You are doing. Cut it anyway you want, but I think it's quite miraculous that within the last six months that our team of people that God has brought in have translated more than one hundred books; in the last six months. One hundred books in the last six months. That's 1.7 books per day, being translated at the moment. That speaks of energy; that speaks of a desire; that speaks of a commitment. And there is a growing commitment of people around the world, who are finding something in this message that God is giving to us at this time that says, "I want ALL IN. I have been looking for a long time; I want all in. I want to be committed to this."

As I have studied the history, particularly of the Adventist movement and of the Protestant Reformation, I've realized that it's quite tedious for people to learn that movements require a strong theological systematic foundation. It must make sense to the mind. It can't just be a feel-good fuzzy enjoyment experience that is not anchored in something that is consistent; that the methodology is clear; that's logical; and then has the capacity to satisfy the needs of the heart. It must do all of these things.

And so, as I looked at the Protestant Reformation, the effort that Luther and others put in to develop their understanding; they produced a lot of material, as they worked through their understanding to come to a place where a framework made sense to them. The same was the case of the 1840s. Men were obsessed with studying the Scriptures, and pulling together all of the information to make sense as a complete body. And we are deeply indebted to the man William Miller for giving to us a simple, yet logical and systematic approach to study the Scriptures. And I am very thankful to William Miller for just laying them out, and actually having the courage to say to those he would meet, before he would speak, that these are the rules by which I interpret the Scriptures; if you are happy with that, then we can continue our discussion; if you are not happy with that, there is no point in us talking. That's wise, isn't it? So many discussions today go awry, because people have different methods of interpreting Scripture. And many people today lack the discipline to hold to their own principles. They don't even know they have principles. They just go to Scripture, open it, and study and look. It takes discipline to apply a consistent method of Bible study. A discipline that most people are unwilling to engage in.

And that brings me to a very early experience, just after my conversion in 1985. Having been raised on Happy Days, Gilligan's Island, and all those wonderful get-



smart television programs, I was not accustomed to Bible study; to study my Bible. And in those days, you didn't have devices like this. [Lifting up the mobile phone] If you wanted to study the Hebrew and the Greek, you had to pull out Strong's Concordance, find the number, go... It was a hard slog in those days.

And I still remember, I was reading the Bible, and you know, I'd come off listening to FM, or whatever it was back in those days; listening to music that just made me feel good. And then, I am opening my Bible, and there is just me and the Bible, and I didn't like it. Because it required of me effort. And "What for? What am I getting out of this?" And this strong urge, "Just go and turn the tape deck on, and listen to a little bit of music; and just a bit of that feel-good experience." And I remember the war that I went through in my mind, saying, you know, "You need to be able to apply yourself."

And for many people, they say, "It shouldn't be that hard. It shouldn't be that difficult. If you are pushing yourself that hard, then there is a problem with your religion." But the problem was that I was undisciplined. I was undisciplined, and I needed to become disciplined in my study of the Scripture. So, I'm very thankful that the Lord persevered with me to get me to work consistently. And I'm very thankful for the training that I had through seminary training, even though there are many things I learned that were not good.

One of the things I learned was how to put information together; to have an aim; to have a list of points that go in sequence, and then a conclusion. And practicing; practicing this method of going in a specific line and a specific way in order to come to a conclusion. In any way, in any case, I am very thankful that the Lord has allowed us to... when I realized that we've got a big problem here. And we're gonna have to rebuild this whole system; and we're gonna have to put all the pieces together. And this is what we've been engaged in over the last, well, for myself, at least fourteen years; in putting these pieces together; to make sense of how these things fit together.

And the thing that kept me motivated for this was when I studied the 1888-message. For anybody that has read the material of Jones and Waggoner, sometimes, like, "What are they saying?" You have to really fight with it. But then I realized when you are presenting a different framework... And this was the problem that they had back then; that Jones and Waggoner were introducing a different framework. They had to go through the Scriptures, and present Christianity in this different framework.

And the reason it was so difficult was because everybody else was still in this other framework. And it's difficult to move them around, and to present it in a different system; a different way of thinking. And that's the difficulty that we are having in terms of presenting this message to other people. It's coming in a completely different framework to what most people operate in. And therefore, we have to produce a lot of material to translate and try to help people to come and see this is the framework that we are operating in.

I was talking to Daniel Bernhardt last night, and he was telling us about, things are starting to move in South America. People are starting to see it; starting to capture it. We are seeing things starting to happen in Brazil; where Pastor Rogerio, who read the book Identity Wars, and just fell in love with it. And this is something that is so encouraging; because I think I've mentioned to some of you before; this is a man who is one of the key leaders of a movement of about a hundred thousand people in Brazil. They have moved into the Father and Son movement. And they had some difficulties. And of course, things sort of split apart in their movement.

This man has all the credibility in the world; and then to read this book, and to turn around and say, "I want in on this message", is amazing to me; amazing to me. He showed such humility in dealing with us, and working with us. I am saying, wow, Lord, it sounds like we will be speaking Portuguese Spanish in Heaven; the way these guys are going. They tell me all the time, "Spanish is the language of Heaven." Is that right Eddie? [Laughter]

So, we can start to see things happening in different places in regard to this. But the challenge that we face right here is... and I think we're all watching. There is one thing that I do watch. I watch a segment by a gentleman called Alan Kohler. I don't know if any of you know Alan Kohler. He is an economist on the ABC. I am interested in what he has to say about what's going on; and the fact that we are officially in a recession now, aren't we? We are officially in recession. And many many middle size businesses have gone to the wall. The job keeper payment has just been reduced. Many people are now looking for work in sectors they never worked in before. I mean, for instance, the airline industry; what has happened to that? The whole international airline industry just vanished; gone! What pressure that this has put on our society! What is this going to do to us?

And the methodology for most of our leaders at the present time, like, we see when somebody gets away, like, in Victoria, is to cause people to stay within

their homes. They are curfewed from 8pm till 5am. They can't move more than 5 km from their home. This is really confronting stuff, isn't it? And I said this the other night, you know, the woman that was in North NSW. She was not allowed to come into Brisbane to have her child. She had to go to Sydney, and she lost one of her children. Satan is there... He is just ready to shoot you, and get you upset; to make you frustrated, and to say things, and to PASS JUDGMENT.

But we are learning a message, aren't we? We are learning a message about not judging, and not condemning, and not passing judgment on other people. And this is a great test. But the test that I believe is the greatest for all of us sitting here, and for all of you watching online, is the judgment that each one of us here places upon ourselves. And what is that judgment? "Oh, I couldn't do that." Have you ever placed that judgment on yourself? "I am not gifted. I can't do that." Who told you that? *Voice: You did, yourself.* What right do you have to pass that judgment upon yourself? I don't have to go into the whole New Ages, "You are unlimited; an unlimited being...", and all that stuff. We are not talking about that. We are talking about "I can do all things through Christ who strengthens me."

And what is the motivating factor? The motivating factor is simply this: Jesus climbed the hill of Golgotha today. That's the motivating factor. He was pierced; He was wounded; He was slapped; He was beaten; He was hung upon the Cross; spat upon; abused; TODAY! That's the motivating factor. And then we say, "No Lord, I can't do it." *Voice: "The love of Christ constrains me."* The love of Christ constrains us. It constrains us.

And this is the judgment that we have to give up. We have to give up the judgment that we place upon ourselves. And the judgment upon ourselves may be because of the judgment that was placed upon you by your father or your mother, or your teacher, or some significant individual in your life that told you that you can't do it. Or, some score that you got for leaving school that told you your capacity and your ability. And you have accepted it. You've accepted that limitation, and you have used that to pass judgment on yourself to say, "I can't do it; I am not a public speaker; I am not a writer; I am not a teacher; I can't do these things; I can't write books; I can't go door to door. I can't do these things."

And that's what I am praying for, that after our time here together, that we'll see a change. I see that is starting to change. People are starting to move outside

of their comfort zone. And we love it. Like, when Tony and Debbie and Liz down at Byron Bay; they are handing out books; and they get to talk to someone. And they get to hear the story that God is not a killer; He is not a destroyer. The light goes on in the eyes, and they start, "Could it be so, could it be so?" It's addictive, isn't it? It's addictive.

This person that Lorelle and I went and visited this week; she is a Christian. And when I told her about what I'm planning to do over the next five years. And I said, one of the things I have tried to do is to... Because dealing with the emotions and feelings, I said, as a young child, I experienced some level of abandonment. Because when my sister was born, my parents had to race to Melbourne to take her; because she had an emergency situation, and they had to take her into town to deal with this emergency. I was left with a friend who was also a nurse; while I had one of those lovely childhood diseases. I don't know whether it was measles, or chickenpox, or one of those things. So, she gave me an injection. And I didn't have my parents, and it hurt. And I wasn't with my mum, and I felt abandoned. And Satan convinced me that I was abandoned. And it wasn't too long after that that I stopped calling daddy "daddy"; I called him "dad"; "because when the chips are down no one is there for you, but you."

So, I talked about how I had to overcome this sense of abandonment. The biggest thing that I had to overcome was the view of God that was presented to me; and that is that God tells you: "I do love you. And I gave My Son for you. But if you do not get with the program, I am going to fry you." That's given me a lot of trauma. There is a lot of brain damage that still is being undone in my brain because of that, I said. But, in this book, I have tried my best to reconcile the New Testament Jesus with the Old Testament God. And she said: "I want to read that." *Voice: Praise God!* So, I am praying for her, that she will find something in this message.

And many people, when they first encounter it, they read a book like Agape, and they, like, "What just hit me; what was that?" And they have to read it again; to get into the frame; to see it. It's difficult. Thank God for "Acts of our Gentle God"; sort of eases you in just a little bit better.

We believe, I hope we believe, we have the potential, in the hours that we are in now, for tremendous outpouring of the Holy Spirit. If we were to quantify it, how much would it be? 13 bullocks... The whole bunch of animals that are being offered! On top of that, it's the Sabbath; as well as the daily. Irrespective, we

know it's a lot, don't we? And that's the point. Quantifying is not relevant other than it's a lot.

And I am hoping, during the time that we spend here, as we think about the sufferings of our Saviour, we think about the people that are out there, who tonight... there will be screaming; and there will be a crash; there will be kids crying... I do like to say, Lord, just tonight, nothing. Please, nothing! And what is His answer? "So send I you." "So send I you." That's the answer. "Here am I Lord, send me! You need to be my eyes, and my ears, and my hands, to take this message; that our Father is not violent; our Father is all merciful."

And the really big thing that we've come to grips with, how much do we love John 17:4? "I have FINISHED the work that You gave Me to do." The night before You were crucified? What's that about? What is the crucifixion all about? There's a complete twist. It's taken us a lot to absorb all of these things, and to realize what we've come through. So, I pray, I believe, I choose to believe that what the Lord has been showing us, and what has been put together, that from this point, from this week, there will be a great change for many of us in terms of what we are going to do from this point forward.

I was speaking to some of our friends from different parts of the world, and I said, it's my dream that by this time next year, at least here in Australia, we have at least five or six colporteurs, taking our books, and going out, and going in some capacity door to door. Therefore, in order to supply those colporteurs, we are going to need our own printing press. And God had put us in a position... If we have the people who are willing to go out, and to do this, we can get the money to buy the printing press, like that. [Snapping fingers] But we need the people. We can't buy the press if we don't have the people to take the books out. Does that make sense? There is no point in buying a printing press if we don't have the flow-through in terms of the books going out.

And this brings us to the point about "I can't do that." And it's certainly not for all of us. I am not saying everyone is fitting into one box. Because we all have different parts, we all have different roles that we need to fulfill in this. And some of us are still in the process of putting all the pieces together. But the biggest problem that I see, people... A dear friend of mine in the US, saying to me, "Oh, I just wish I could remember all these texts, and answer all these questions. Because when people talk to me, I start to jam up, and I can't remember them." Anybody else know what I am talking about? Voice: Yes. Another voice: *It doesn't matter. Start your mouth, it will come out. [Laughter]*

That's it Tony! That is right. "Lord, help me to say the right thing. I BELIEVE that You will help me to say the right thing." "Take no thought what you are going to speak; the very hour, it will be given to you what you shall say."

I believe, and I have confidence that very soon, by faith, because... This is the other element. Some of us are receiving lots of information at the present time from people... And this is the danger, that: "We are taught a particular gospel. And that gospel says that God's justice needed to be satisfied. Jesus satisfied that justice when He died upon the Cross. We need to tell the whole world this message that God is okay now; everything is okay. Jesus died. You believe it, You accept it. And once we have told all the people, we can go home."

But that's not the gospel. That's not the gospel. What is the gospel? It's quite simple. I want to read you a text. I love this. This is beautiful. Because the first gospel ever written was the book of Mark. And it's Mark 1:1; it's the very beginning; it's the very first line, and it tells you exactly what the gospel is: "The beginning of the gospel of Jesus Christ, the Son of God;" That's the gospel. EVERYTHING is summed up in that verse! HE IS the gospel: What He did; how He lived; how He responded to His enemies; who He is, in relationship to His Father; that's the gospel. AND: "If you have seen Me, you have seen the Father." And that's how we receive the seal of the Father's name.

And that's why, for people that are saying that the end is now, the end is happening right now, the end cannot happen now! Not right now. My beloved brother Danny, we talk about this a lot. What about all the people in Asia? How many of them have heard the gospel? Who's going to tell them. "Bad luck. As long as I know it. I don't care about them." "We tried. We told them. They didn't listen." "Apart from that, you can't go into China; it's too dangerous." What about all the people in Africa? Who's going to tell them about our wonderful Father?

We know that the final movements are going to be rapid ones. We know that "Out of your belly is going to flow rivers of living water." We know this. But the gospel has not been preached. This is the point I want to make again and again. And I want to make reference to Education, page 263. Because this defines what "This gospel" is. Education, 263:

"Those who think of the result of hastening or hindering the gospel think of it in relation to themselves and to the world. Few think of its relation to God. Few give thought to the suffering that sin has caused our Creator. All heaven suffered in Christ's agony; but that suffering did not begin or end with His

manifestation in humanity. The cross is a revelation to our dull senses of the pain that, from its very inception, sin has brought to the heart of God.”

Why did Jesus have to go to the Cross? Because of our dull senses. Because of our deadened feeling, our leprous emotional state that did not ALLOW us to actually contemplate how much our Father was hurting; that in this the weakness of God is stronger than men. The weakness of God in that He remains SENSITIVE; He remains CONNECTED; He remains ENGAGED with His children, even while they are killing, destroying, hurting, swearing, shooting up, whatever they are doing. And He is fully engaged, with all of His sensitivities, and He is bearing it.

“When there came upon Israel the calamities that were the sure result of separation from God,—subjugation by their enemies, cruelty, and death,—it is said that “His soul was grieved for the misery of Israel.” “In all their affliction He was afflicted: ... and He bare them, and carried them all the days of old.” Judges 10:16; Isaiah 63:9. His Spirit “maketh intercession for us with groanings which cannot be uttered.” As the “whole creation groaneth and travaileth in pain together””

And this is the thing; we are all of one, and we all feel... And this is another aspect. I'll talk a little bit more about this tomorrow. The atmosphere around every person is inhaled by everybody else. Very interesting; on this particular point; when I was on a flight to Puerto Rico last year, I was sitting next to a lady. She's been raised Roman Catholic. And just the whole eternal hell damnation thing, she just couldn't deal with it any more. And she went on her own spiritual journey; got into more of a spiritual experience; and she started to practice Reiki, and a few other things. And she said to me: “Adrian, I can heal you.” I said okay. She said: “I have had experience”. We talked together, and she listened to a bit of my story, and she says: “You know, I can heal you.”

In the past, I would have gone, “Wow, lady, just back off”. And she said: “Would you allow me to pray for you. I'm just gonna put my hand on your heart, and I am going to pray for you.” What would you do? The old Adrian would have said: “No, thank you. I am fine.” But the picture I have seen of Jesus Christ, this is His daughter. Her motivation is right. She desires to do me good. She doesn't desire to harm me. I didn't count to her and say: “You can't heal me.” I simply said: “You can pray for me”, because I didn't want to lose the conversation. I didn't want to lose it. *Voice: And you didn't die. No.*



What was interesting though, when she put her hand on my heart, she started to cry. I started to feel pain. Interesting. She said: "Oh, that's your pain in your heart coming out." And I said: "But, what if it's yours? You're transferring it to me." [Laughter] But we just continued to talk, and to engage. And she didn't see any condemnation coming from me. And the joy that I was experiencing. And at the end of the conversation that we had spent together, she just said: "I am going to read this book", because I gave her a book. Of course, I gave her "Identity Wars; and this is the journey that I've been on...", and everything like that. She just said: "I've got tears in my eyes. This is just been such a beautiful conversation, and I just want to give you a hug."

That it made me think, you know, like, when I started to feel pain, I thought, "Oh, no, the devil is going to strike me!" And then I thought, "I don't believe that anymore. That's nonsense. This is her pain." Because she talked a little bit about her family and her husband. She'd split up with her husband, and then her child. That pain was coming straight through, was coming through the hand. I thought, "Wow, that atmosphere!"

And I just thank the Lord, you know, that I serve a God big enough that I could go through that process, maintain the connection, be able to give her a book. I pray that she will continue the journey. So, I am glad that I allowed her to pray for me, and that He gave me the words to speak, when I said, "Maybe this is your pain; as well as mine." I didn't want to say I had no pain. We all have pain; so, she might have been tapping in anyway. We are all connected in this together.

"Our world is a vast lazar house, a scene of misery that we dare not allow even our thoughts to dwell upon. Did we realize it as it is, the burden would be too terrible. Yet God feels it all. In order to destroy sin and its results He gave His best Beloved, and He has put it in our power, through co-operation with Him, to bring this scene of misery to an end."

Whose power did He put it in? "He has put it in OUR power, through co-operation with Him, to bring this scene of misery to an end." That's daunting, isn't it? *Voice: It's exciting. It's exciting. Another voice: If you've got the right gospel.*

*Voice: "For God hath not given us the spirit of fear; but of power, and of love, and of a sound mind."* 2nd Timothy 1:7. I know it, because I had to quote it a lot. Because I have been very paranoid. [Laughter]

“...through co-operation with Him, to bring this scene of misery to an end.” And then it says this: “This gospel of the kingdom shall be preached in all the world...”

What gospel? The gospel of the suffering of our Father and His only begotten Son. And how they did everything They could to reveal what their character was to us. And how much they are willing to suffer WITH us in this world. And because They cannot bring this scene of misery to an end, no more than a parent can bring their meth-addicted child to the end of their addiction. You have to go through it WITH them. And it's painful. And it hurts. And your shed tears. And you weep. And you wait, and you plead, and you pray. THIS gospel of the Kingdom. THIS gospel of God's immense level of suffering. This is the gospel that needs to go into all the world.

And I admit, I was dull of hearing. This gospel I did not hear preached in the church I grew up in. Did you? Now, it's partly my own fault, because it's right here in the book Education, which I had on my shelf. No one to blame, but me. *Voice: I couldn't hear it.* I couldn't hear it. Because I was too deeply involved in my own pain, in my own needs, and my own issues, to actually hear that my Father was suffering. And isn't this the lot... Now, when we are children, you know, we don't think about our parents having to be up at all those hours, and doing all this stuff for us; and cleaning our mess, and doing all this kind of... “Oh, great! Perfect! I got a great life.” But when we come of age, and we start to have our own children, and we begin to think about, “Wow, what does my heavenly Father have to put up with; what does He have to deal with.” And I say so often now to my Father: “Father, this is so unfair what's happening. This is so unfair. Why do You have to suffer this much? I just wish there could be another way.” Do you have those thoughts? He suffered so much because of this human race, and all of the agony.

And then I just think, you know, and if you want to talk about the 137, well, let's talk about the 115000 abortions that happened today! My brain just shuts down. I can't. Only have one statistic that I know directly. And that was one of Lorelle's workers; a young girl who was working for her. And she came into the work, after she'd been forced to have an abortion, and the look on her face, it was like somebody had killed her; there was nothing there. Jesus has to carry that. Maybe some women have completely deadened themselves, and they don't feel it; but for most women, they died inside when they allowed that to happen. The natural nurturing loving capacity to care for a child is gone.

THIS gospel is to be preached in all the world. And that's why I know, Satan wants to get many people fired up and say, 2025! What's happening in 2025? Some website called Deagel is telling us that the United States of America is going to be reduced in population from 350 million, down to 99 million. Did you hear it? So the end is come! I am going, "NO!" They suppose it; because they said that the migration, they are not all moving to Mexico, or South America, or up into Canada; they are not moving anywhere else, so they are going to disappear. Nobody is going to disappear in those kinds of numbers until THIS gospel of the Kingdom is preached in all the world. Because God doesn't work like that. He doesn't just yield up His children to death on those kinds of scales without the opportunity. And when THIS gospel of the Kingdom is preached in the world, those things may very well happen. But who will go for us? This is the question. Who is going to go? Who is going to take this message?

And God's bidding is His enabling. In your stumbling efforts to move forward, and to do things, God picks up the pace. And for many of the brethren who are working with us, you know, I can't make them, I can't push them. Each person has to make their own decision. But for every person that has stepped into the work, God has supplied what was needed for them to take the next step. And some of you already know this; you're already well aware of this, how our Father provides. Stepping into the water, and the water separates, and He provides you needs.

Because I believe our Father is heavily invested. How many millions of angels are watching us tonight? "Are they going to respond to the Spirit of Jesus? Are they going to open their hearts? Are they going to believe that the condemnation that Satan and themselves have placed upon them is going to be eliminated? And that their capacity to do things for God is going to grow exponentially." Because as it says in Daniel chapter 11 that God's people will do great exploits. Great exploits! The works that Jesus did, what did He say of His followers? "You will do greater works than these." Not that they were greater. How do you compare greater? The volume of these things is greater. And as it says in Great Controversy, page 612, that God's people will go from place to place with faces lighted up. And signs and wonders will follow the believers.

Signs and wonders are NOT proof. The message is the proof of the gospel. If signs and wonders is the proof of the message you preach, you don't actually have a message. I'm sure you have all seen the "big tents". "See the fire of God, tonight! Come into the tent...", and all those types of things. Signs and wonders will follow the believers, because the message we believe is so beautiful, and so

precious, and so wonderful. And the miracles are being wrought within our hearts, and our minds, to deal with the garbage. Do you get garbage going through your head? Every day! Satan is up there. [Pointing to the head] Hello! Goliath cursing God's people: "You who claim to worship the God of Israel." Constantly, up in your head. To have a message that can deal with that voice, and overcome it...

So, I am looking forward to the time... And again, the wonderful thing about this is that before when you would have an appeal like this, it could come forth like, "Okay let's grind our teeth; let's really try hard, and grind our teeth down." No! Say, "Lord, I am thinking about You. I am thinking about Your suffering. I am here. I know there are a lot of things in my life that need to be changed. I believe that You can change them."

And of course, the place where we need to change is in our homes, in our home environment. Because while we are here, for the most of the time we are engaged here, we'll be sweet; we'll be nice to each other. But when we are at home, how do we speak to others around us? And when we haven't had a good day, and when we have got a headache, and when this person hasn't treated me appropriately, is the gospel changing you? Is it giving..., you know, "They probably had a hard day too. I need to take consideration of that."

So, I am believing by faith; I have a vision in my mind that by this time next year we'll see a printing press in operation, with many colporteurs, and we are going to fly to lots of towns. If they don't let us go internationally, we're gonna start with Queensland, since we are in the Republic of Queensland now. Lovely that brethren from the Republic of NSW have come to join us. *Voice: We got our visas. Got our visas to come onto stage. [Laughter] Another voice: Thank you for Luca's faith and prayers. Yes, you can all thank Luca for that.*

So, I know that our Father is going to bless us. And I pray that this will be your thoughts as well.

In closing this meeting tonight, we've given an opportunity every day, morning and evening; the morning and the evening sacrifice, to just stop and think about the suffering of our Saviour; to stop you from going to sleep. Because it's sleep to the sufferings of Christ that is what allows the wise virgins to sleep. But if you are awake to the sufferings of Christ, and you are thinking about those things, then you are motivated to, "Lord, lead me to someone!" We can all carry books in our car; leaflets, tracts. We need people to design bookmarks, flyers, cards, with their own creativity; to interface; "Lord, let me talk to

somebody today.” We can all do this. And that's part of going to your world. Going to your world.

On the other side of this equation, and I just want to say that if we experience a tremendous infilling of the Holy Spirit during this time, then the effect on this region, the effect on this state, and on our nation may very well delay the judgments that will come upon this nation. I believe that. That's why it's so important for us to engage. Because what does it say in Exodus 5, verse 3? Moses says to Pharaoh, “If we do not keep this feast, there will be sword and pestilence.” The pestilence, real or imaginary, is upon us. And soon the sword will be here too, won't it?

*Voice: The sword sometimes means drought.* Oh, bless you sister! The sword sometimes means drought, doesn't it? And there's certainly those things happening as well. But also literal sword, in reference to people saying, “We've had enough!” There's an uprising. Civil unrest, civil disobedience, manifesting itself in an uprising, and overthrowing the government. And once people start to lose their house, and once the bank starts to clamp down, and people are being thrown on the street, we are going to see a very different order of things. Because when you start to go to countries like South Africa and these other nations, where millions of people that are below the poverty line, the whole dynamic of your neighborhood begins to change. And you got barbed wire all around your house; and you got security cameras; because there's a whole lot of people out there that are starving, and they want what you got. And that could come here. Australia that we knew is gone.

But this is what is going to take to make people hungry for something different. Soon they are going to get tired of Netflix, and sports. All the sports things are falling apart. All the sporting caves, all the maze is imploding. Is that a bad thing? No, that's great! People are going to look for something else. It's going to be really good.

The other thing I'd like to say in closing is that, let us take the opportunity to be mindful of our time here. Satan will try and create conflict; he will try and create distraction; he will try and create frustration; he will surface things within us that may surprise us, and all of those types of things. But let us keep our eyes single. Let us, as best as we can, not do the Achan thing and bring that Babylonian thing into the camp. All of us are affecting everybody else. No man lives to himself; no man dies to himself. So, you think, “Oh, it doesn't matter; it's just me; I'm just doing my own thing.” We are all affecting each other. And

that doesn't mean we are going to put up surveillance cameras in every tent. No, it doesn't mean that. It just means that, just think about it. And pray, and ask God to guide you; "Father, what do you want me to do? How do you want me to operate in things like that?"

Should we close with a hymn? *Voice: "So send I you"*. That sounds like the one, Fiona. "So send I you". [Singing that hymn]

Let us pray together:

Father, we just thank You so much for Your incredible patience and love. Thank You for sending Your only begotten Son to show us what You are really like. Thank You for giving us eye-salve to see. We are beginning to see; we are beginning to understand. And Father, I pray that You would help us to stop judging; stop judging others, and to stop judging ourselves. Judging ourselves that we are not capable of doing certain things. And Lord, many times, we know it's difficult. We are afraid to speak to others, because we don't want to be rejected; we don't want to be laughed at; we don't want to be mocked. But You are laughed and mocked every day. Your Spirit is capable of handling this. Father, grant us the humility of Your Son, so that we can endure the rejection, the mocking, the scorn as we go forward with joy, however it is; whether with leaflets, whether with books, whether with audio, whether with emails, whether with radio, TV; whatever it is; colporteur; that You would put a vision into each of our minds this Tabernacles: "This is what I want you to do My child; this is what I am fitting you up to do." Whether to write, whether to preach. "Lord, I can't preach." Who are you to judge? This is what Moses said. "I cannot speak." But Lord, I know, with You, all things are possible; and that You can help us and move us; one step at the time, not giant leaps. Tree grows gradually; expands just a little bit, just a little bit; and sometimes faster. Thank You for all of my brothers and sisters here. It's such a joy to see their faces. We wish that everyone online could just be instantly transported on "Philip Airlines", and be brought right here. We miss them; we love them; and I pray for them in their respective places. A number of them are doing Tabernacles as well. And I pray that You would bless them, and Your Spirit would fill them, and that they would go out also, and do great exploits. Give us a good night of rest. Bless us tomorrow; on the High Sabbath; the holy convocation. And we thank You, in Jesus name. Amen.

## 2 - Hold Hold Till We have Sealed the Servants of God

[Connecting and talking to brethren in the US]

I'd like to just say a prayer with you on the camera here, and then we'll go on to our presentation:

Father, we just thank You for the opportunity to see our brethren in the United States. We do pray for them there. We know that there are many many challenging things happening in America right now. And we just pray for the whole political process there, we pray for protection from the elements; there are many things happening in this great country. And we just pray that you would bless us in our presentation. And during this time, that all of us will receive instruction from you, what it is you wish each of us to do in sharing this great message with the world. And we thank you, in Jesus name. Amen.

[Sharing some pictures from South Africa]

[Also sharing pictures from Tabernacles in Germany]

It's nice to see some of the pictures there, from some of the different places. I should talk to Deyan about getting some pictures about our tabernacles in Bulgaria. I know there's a small group. This evening, I'll be talking to the group in the Czech Republic. I have about six or seven people there that meet together. Voice: France? In France? I'm not sure what they're doing this year. Because Marc said that he's so much enjoying translating "As You Judge", that he's just going to keep going. So, I think they had some challenges there; but normally they would have something organized. But definitely up in Mornex, right next to Geneva, on the French side, they have about 50 people there. And I think they might be doing something. I'm not sure; they haven't told me that yet.

It's nice to have a worldwide family, isn't it? It's a blessing.

So, let's come to our subject this morning. We've got a little bit to cover. How long have I got till? [Looking at the clock] All right. I've got about an hour. I think we can put that in.

So, I've got this up on the screen, in this book, As You Judge, [<https://fatheroflove.info/book/view/as-you-judge>] and I've been sharing some of the



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content of this book over the last little while. Some of you have read it. Some of you have not yet been able to read it, and that's fine. But I did talk about this last night, that if we have come to the conclusion that the investigative judgment is actually a mirror reflecting back to us what our character is like, that means that God's character is not actually represented in the process of the investigative judgment. Is that correct?

Voice: Say it again.

If the whole process of the investigative judgment... And that involves a number of things. And I would like to suggest this to you, and I'll back it up, and I'll explain it a bit more for you. And it's quite simple.

Most of us as children have probably heard the words: "I'm going to count to three. And at three, you are going to obey, or there will be consequences." Are you familiar with this terminology? Voices: Yes. It's something that we understand. And so, because of this principle of a time period, a limited time period, upon which there will then be a judgment, and there will then be consequences. This is human thinking. This is human logic. And so, God, in His wisdom, has reflected this back to us, and He has given to us a framework in which there is a time frame, 2300 years. And at the end of 2300 years, God counts to three, and then the judgment begins, and then there are consequences.

God is speaking to us in our language! And it must be, as the Cross... And this is the other really big point that we've been making. The Cross is also speaking to us in our language, isn't it? Because Jesus finished the work which His Father gave Him to do the night before He died on the Cross. His Father's will was for Him to reveal His character. That was the Father's will. But Jesus died on the Cross to reveal our character.

And this is why in the Sanctuary system, the Cross is symbolized by an altar of brass. And brass is not a God-made metal; it's a man-made metal. It is an alloy of copper and zinc. It's man-made. And who was the man who made brass? Tubal Cain; who was the Son of Cain; who was in the line of men that were not heading towards a Father in Heaven. Voice: He chose another way. He chose another way: Bab-El; another way to God.

And so, the Cross is a reflection of what was required by humanity in order for us to believe that God would forgive us. In the same line, in the same vein, the judgment of 1844 is required by us in order for us to believe that God can

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conclude the great controversy. We required this. And God knew this. And in revealing this to us, He is showing us our character, so that we can then simply repent of this time frame with which there is surveillance.

Because during this time period all the books... The books have been recorded, and everything that you have said, and everything that you have done, and everything that you should have done that you didn't do is recorded. How about that? That is the Judgment on steroids, isn't it? Not only the things that you did, but the things that you didn't do, that you should have done! Voice: And the thoughts. The thoughts! Everything is recorded.

And for all of us that have had the blessing of reading The Great Controversy, we've trembled when we've read "facing life's record". Because facing life's record is looking in the mirror. Facing life's record is a reflection of human nature. Because all of us by nature, in order, when we're observing everybody around us, we are surveilling people. And we are making sure that the people around us are not going to do us harm, and we keep records, don't we?

Voice: How do you know who to get even with if you don't have a record? That's right. [Laughter] And I remember a great President said, "Fool me once...", you know that phrase? Voices: "Fool me once, shame on you; fool me twice, shame on me." And that's in harmony with "He's got a list, and He's checking it twice". Checking it twice. This is all the way that humans think. This is all the way that we operate. Voice: Why stop at twice? Why stop at twice, when you can go over and over and over and over.

Another voice: Well, there is once before Jesus comes, and there is once in Heaven. What do you mean? Because we are checking if it was just what He allowed... Oh, yes that's right! Once in Heaven. So, we're then going to check on God to make sure that He did everything right for a thousand years. Very good, very good. We are checking it twice.

And so, the whole judgment of 1844 is this process of the law entering to cause our sin to abound. And the thing that I want to speak to now, is in relationship to time frames. A time frame in which at the end of that time frame there will be judgment, and there will be consequences.

And this brings us to a very important text, well, a number of important texts. And we covered this in a presentation, which Wendy Hansen transcribed for us, in a booklet, Jehovah versus Chronos. And we'd like to look at 2nd Timothy

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I. Maybe I'll just bring up the Bible here, and we'll put it on the screen. 2nd Timothy 1:9... Some important principles.

We've got a few translations here. 2nd Timothy 1:9. We'll get the KJV Plus, and I will magnify that for you a little bit. And we have the words up here... You've got the screen up there, Ruben? I have. Thank you.

So, you'll see: "Who hath saved us", this is speaking of Christ, "...and called us with an holy calling, not according to our works...". That's interesting isn't it? What's the investigative judgment about? Works. Works. And words. And words. And thoughts. And thoughts. "...not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began,"

This taps into a very important principle that Robert Wieland talked about; that each one of you right now possesses salvation; it's in your hand right now! What do you have to do to earn it if it's in your hand? Voices: Nothing. Not reject it. Accept it. Not reject it! All you have to do is accept it. You don't even have to put your hand out to take it. It's right there in your hand. It's right there. You don't have to do anything, except believe it.

Voice: But a young guy I've been talking to, he says you've got to repent. The goodness of God leads you to repentance. Yes, but he's making out that you have to repent. It's a work-based repentance. Another voice: But repent of what? The fact that you've already released it, and let it go, and didn't receive it. Another voice: Acts 5:31. God will give you repentance. Another voice: Mrs. White also addresses that in Steps to Christ. She says that repentance is not to be made a barrier for us to come to God. And? "Christ is the source of every right impulse." So, you can't repent without Christ first reaching out to you.

So, we have all been given salvation. And this is why, every day, Satan is trying to convince you that it's not true; that you cannot be saved. Why? Because of your works. We judge... We sit on the judgment throne of ourselves, and we judge ourselves, and we judge others, and we say I'm not going to make it. Who are you to judge? Our Father has already given you eternal life. You already hold it in your hand, in Christ Jesus, and all you have to do is accept it; not by works, but by faith THAT works.

I was nearly going to say what Martin Luther said, "Faith alone". Because faith is never alone. Because faith always works. Because the Divine Pattern demands that where there is faith, there will be works!

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Voice: That's why Luther didn't like Book of James. That's why he didn't like James. He had an oppositional framework, and that makes complete sense. That makes complete sense that he did.

Now, the thing that I want to focus on, because I believe there is a deeper lay here. We did talk about this. And that is that the grace which was given us in Christ Jesus before... And then the word here is "Chronos"; before Chronos eon; aionios; the grace that was given us in Christ Jesus before Chronos eon.

Paul was a student of history. He understood Greek mythology. He studied these things, and so there is something laid in here very important for us to understand. And that is Jesus Christ existed before Chronos and to the world that He lived in. To believe that somebody existed before Chronos, does your head in. Because Chronos is father-time. Chronos is the uncreated god. Chronos is the father of Zeus, who is the father of Apollo. And to say that Jesus Christ is greater than Chronos, and existed before Chronos, to the Greek and to the Roman is an oxymoron. It just doesn't compute; it doesn't make any sense. Voice: It turned the world upside down. It turns the world upside down; "these men that have turned the world upside down, have come here also."

So, that is a profound statement, that Christ existed before Chronos. And so, we asked the question: When did Chronos begin? When did time begin? Well, I can give you a Spirit of Prophecy statement, and it's found in the book Education, page 304, and it says: "Then will be opened before him the course of the great conflict that had its birth before time began, and that ends only when time shall cease."

How's that? Voice: I'm just going to add from a science perspective, if you're interested. One of Einstein's great discoveries was that time, our experience of time, is incorrect. Time itself can only exist in relation to space, matter, and speed. So, before the universe existed, there could not ever have been time. There you go! There's a scientific... Another voice: Can we put a mike on this gentleman, so we can hear this. Before there was space, matter, and time, at least in Einstein's framework of the world... Speed! Speed, sorry! It can be no time, because time varies according to those three. Without those three, is no such thing as time. Our experience of time is that it just progresses, but that's not the reality.

I'm glad you used that word "our experience of time". Because your experience within the universe differs greatly depending on where you are in that universe. And this is where Jesus is in the universe...

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So, where does Jesus dwell? Voice: In the bosom of the Father. "No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him." And when you are in the bosom of the Father, and we have the opportunity to be in the bosom of the Father, what happens to time? When you are close to your wonderful Father, and you are in love with Him, and you're just enjoying being with Him, what happens to time? Voice: It disappears. It disappears. Your perception of time, your experience of time, is completely transformed, and you enter eternity. Because God inhabits eternity. And with Him Chronos does not exist.

Because chronos is the experience... And I want to go on to something else; I'm just going to give you a short summary of this. Chronos is the experience you have when you come under the lie that you have life in yourself; that you are a self-existent being, or at least you've been given immortality, or you possess life. And once you are independent, you are no longer required to be in a relationship in order to exist. Relationships become optional. This is all described in the book Life Matters. And once relationships become optional, then you are the master of time, and you enter the realm of time.

So, time began when sin began. This is at least what I'm understanding from the Scriptures. And this is why we come to a very important passage in Revelation 10, verse 6. Voice: It's not talking about sin that happened in Heaven; it's talking about sin that happened on earth. The sin that happened on earth, yes. Because it's around that time that both the angels in Heaven made the decision that God could not forgive, and Adam soon after embraced that philosophy. And when the universe, through Satan and his angels embraced the idea that God could not forgive, they permanently severed themselves from the truth of the character of God; which placed them in a state of independence from Him; which means that time began.

Voice: It's the unforgivable sin. It is unforgivable, because they decided it was unforgivable. Not God. It's their judgment. And they had come to the place where their judgment was greater than God's judgment. And once they made that decision, time began. Because they were no longer in the bosom of the Father.

Voice: So that was in Heaven, or? That happened right at the end of the war in Heaven; that Satan was losing his sympathizers; and he had to desperately hang on to them, and he made this statement, as it says in Spirit of Prophecy, Vol I, page 22 (also in the first chapter of Patriarchs and Prophets), that Satan said,

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“God will not forgive. I know God.” And it also talks about this in Desire of Ages 761; a similar idea taking place there.

And that's when time began. And the reason why so many of us either experience boredom, when we're young, or we totally run up our feet, and feel like we've got no time, and father-time has got us under the whip, and we've got so much to do, it's evident that we are living in the world of Chronos; we are living as time servers, as the Bible calls it; time servers; we are worshipers of Chronos.

And as we know in the Olympics, who is it that bestows the rewards? It's Chronos! Because it's the time that decides who is the fastest; who is the quickest; who has the best time. The one who can defeat time, or make inroads into time, the greatest is the one that is given the medal. So, it is time that determines the medals, in most cases. Voice: Or, does it in the time allotted. Who gets the best result within the time allotted. Thank you. Either way. Like gymnastics, and things like that; Football games. Yeah, football games. So, all of these things. Voice: That's why the present is a gift. The present is a gift.

So, [Revelation] 10:6. We see something here, about this angel, and it says... Well, let's read verse 5: “And the angel which I saw stand upon the sea and upon the earth lifted up his hand to heaven,” And then says here: “And swear by him that liveth for ever and ever, who created heaven, and the things that therein are, and the earth, and the things that therein are, and the sea, and the things which are therein, that there should be...” What? “...chronos no longer:”

This is very important. When is this taking place? When does this angel stand, and lift his hand, puts one foot on the sea, one foot on the land, and say there should be time no longer? When does this happen? Voice: 1844. 1844! At that particular time the angel says: “Chronos is defeated.” Isn't that what that says? Because Jesus existed before Chronos! And so, when we come to the end of this process, the end of this 2300-year process, both from 1798 and 1844, at the end of 2300 years, a Movement begins which reveals the character of God in such a way that Chronos will be defeated.

And if Chronos is going to be defeated... And this is the big point... You can play your phone now Eddie. [Laughter] The washing machine is doing it for us. The washing machine is going to do it for us! [Laughter]

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This 2300-year period, with the terminus in 1844, is a brass mirror to reveal to us our character, in order that we may repent of thinking this way, and receive the gift of God's righteousness. Do you understand what I'm saying?

Voice: So, you're saying "the hour of his judgment has come", right? This is how Adventists think, isn't it, in 1844? Yes, there is judgment, because the thing... Yes, there should be judgment no more, because we have to learn to stop judging others, and judging ourselves. And the only way we can do that, is to worship a God who doesn't condemn. This is the only way. Because by beholding you become changed.

Now, because Adventists came into this Adventist message, [Pointing to the 2300-year drawing on the board] through a prophetic framework that involves time prophecy, that involves history, that involves all of these types of events, if we did not accept, which we didn't... As we come up to 1888, [Writing on the board] we didn't accept the 1888-message, which would have opened to us the character of God. What that means is that Adventists got stuck in a mindset of "I'm going to count to three; and if you don't change, I'm going to kill you."

Voice: It's also why the antitypical Day of Atonement makes no sense to people in this context. Yes! Another voice: Because it's ongoing? Is that what you're suggesting. Answer: It's been a puzzle. Why does the antitypical Day of Atonement keep going on and on and on, from 1844 until now? Why so long? It doesn't make sense. Another voice: Because how serious is a parent's so-called threat, when he says: "I'm going to count to three: Two, two and a quarter, two and a half, two and three quarters,..." At some point the kid just goes: "Whatever!" Several voices: Yes.

God has lost His teeth! He's got no crunch anymore. Because He said, "1844; it's the end of time." And here we are, how many years later? And this is why so many people are saying: "You know what? 1844-Adventism, it's all bogus!" Isn't that what's happening? Voices: Yes. That's right. And the longer we come out from it, the more and more people are revolting, and saying: "You know what? This is all garbage; it's all garbage." But it's not, because it's a mirror. When you understand it as a mirror, this all makes perfect sense. And God led us this pathway to show us what we are like.

And as I said the other day, you cannot receive the seal of God unless you go THROUGH the investigative judgment. There is no other way. Because the investigative judgment is showing you WHAT YOU ARE LIKE, in order that you



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may repent of what you are like, and receive the gift of eternal life. This is the process.

Now, having said that, we are ready to look at a few statements I put together. This is a newsletter I did. A newsletter? No, just some statements, in April this year. Can you see? [Showing a page on Maranatha Media website, titled: "Close of Probation not revealed to men by man"]

[Reading from that page] "God has not revealed to us the time when this message will close." This is Jesus speaking, isn't it? The Testimony of Jesus. "...or when probation will have an end." (ISM 191.1)

Have you heard messages recently suggesting when the end may come? Voice: Yes. Voice:

You know when I was talking to you about probation; the close of probation is the same thing as the sealing of the 144000. The sealing of the 144000 will happen as a true event. It's when we make a decision to believe, and nothing changes our mind. So, probation can't be an arbitrary event. It has to be man sealing into believing that God is not what He has presented Himself to be. Exactly. Another voice: Otherwise your heart will fail you for fear. Otherwise your heart will fail you for fear.

So, what we're saying then is that time prophecy from this point forward actually works in a counterproductive way to receiving the seal of God. It works against receiving the seal of God, because it maintains you under the jurisdiction of a god that is manipulating you into making a decision to get a behavior response from you. And humanity does not respond, nobody responds to that type of behavior in a way that will get the outcome that we're looking for; and that is to be loving God purely, from no coerced motivation in any way.

You cannot receive the seal of God if... And I'm sure you've heard this many times, where preachers will say: "Wake up! Get ready!" What does that mean? What am I supposed to do? They're telling you to get ready, but they don't know how to tell you to get ready. Because they don't have the message of 1888. They don't have the message of Righteousness by Faith. They don't have any of those things. So, all they are doing is putting a gun to your head, and pulling the trigger. And people watch these videos, and they work themselves up into a frenzy: "I've got to, you know, I've got to be more vegan; I've got to..." [Laughter] If I give up chocolate God, will you write that in your book? This is what happens. People become obsessed. Voice: Fearful. Fearful!

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Voice: 2520 ends there as well. And if they all end up there, and there is time no longer, that is prophetic time no longer, then what's the problem? We are just waiting, aren't we? Okay, that's a nice segue, Debbie. Let's continue.

We'll go into the next point. Let's look at the highlighted points. [Reading from that page on the website] "Satan will be ready to give to anyone who is not learning of Jesus every day a special message of his own creating in order to make of no effect the wonderful truth for this time." (ISM 191.1)

Did you decipher what that means? If anyone comes to you presenting, "You know what? I really think that we're going to see the end happen in 2025. We're going to see the end happen in 2031." If someone comes with this sort of a message to you, they cannot produce for you the seal of God. They CAN NOT. Because it's "I'm going to count to three". Voice: It's chronos based. It's chronos based, and Chronos is still a ruler in such a message.

And in all these messages, the messages I'm hearing, speaking in this manner, in this way, they are not speaking to you about the loving character of God. They are not speaking to you of Righteousness by Faith. They are not speaking to you of how the Spirit comes to us in the appointed times. They're not speaking about those things.

Voice: It's actually the fear that's the motivator. Fear is the motivator. And why do so many people respond to messages like this? Because we were raised this way! It's what we're used to. We're used to "I'm going to count to three".

Voice: It gives you a bit of leeway to do whatever you want to do. Because you know, like 2025, that's like five years... Another voice: Yes, let's go back to sleep. Because invariably you cannot stay in a fearful state for... How long can you do that for? Your body, in order to cope, the way that you cope is, oh, Netflix; oh, movies; oh, let's go to dreamworld. You're going to try and distract your mind, because you can't deal with the fear anymore. You're going to listen and do things to distract yourself, because you haven't been given the method of how to be saved; you don't know how to be saved. You're in a constant state of fear. And you're watching the news, and you're watching all this stuff about Covid, and all the leaders, and Black Lives Matters, and all these things. And you're hyperventilating, but you don't know how to be saved, because the message is not being presented.

Voice: Value is placed on time. Value is placed on time; and Chronos still rules; and you are still in the Greco-Roman mind. And you cannot receive the seal of

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God, when you are in that mindset. Because perfect love casts out ALL fear. It has to be this way.

Voice: But with God's appointed times, it's different, isn't it? And we're going to get to that Tony. Because it's got to be different. I'm going to address it. Another voice: Yes, that's a very good point.

We follow a calendar. What calendar do we follow? Voice: The Karaite calendar. The Karaite calendar. And how does the year begin with the Karaite calendar? What is the outcome base that starts the year? Voice: The relationship of a plant growing. It's the relationship of a plant responding to the sun. And the year starts when the wheat is ready. Voice: And that can be a month out, or whatever. It's variable. We can know when it's near, "even at the doors", but we don't know exactly when; because it's not based on a chronos event. Voice: It's based on the harvest. It's based on the harvest.

Voice: We do know the time of the end that we are in. We KNOW that we are in the time of the end, don't we? We know that. But we don't know exactly when. Another voice: We have, since 1844. Since 1844, we've known this, that we're in the time of the end. But we don't know exactly when, because the harvest is not ready. Another voice: And it will be cut short in righteousness. It will be cut short in righteousness. And as soon as the harvest is ready He thrust in His sickle, and He reaps. Another voice: At the new moon. At the new moon. [Laughter]

Another voice: A lady ready to have a baby, she knows that she's pregnant, but she doesn't know exactly when. Eight months, I think her husband really knows that she's going to have a baby. Another voice: Yes, they'll give you a due date... 6 months... Oh, I think it... her grumpiness... eight months..., and then our predictability with eight months with a pregnant woman...[Not clear sound]

Thank the Lord that Jesus doesn't get grumpy when He's about to give birth.

Another voice: Looking at the appointed times, and that the sickle is thrust in when the harvest is ready, not that the person who wields the sickle appoints the time; he is watching the harvest, and he responds to the readiness of the harvest. Whereas like even with the birth concept today, we've introduced chronos even into that process, because you have cesarean section. You say, "That date I want to have that child", and you force the birth. Or, you say, "I'm going to genetically modify this stuff so that exactly on that date I'm going to get the crop that I want."

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I would just footnote there, for those who have had a caesarean section, because we're living in a brass environment, that sometimes those things are needed. BUT, it's because we're living in that environment. Yes, this is the idea of elective... But if you say, "Well, I decide I'm going to have it then", without any problems, that's... Yes. If it's an emergency season, we understand; if it's not, and you're just electing to do it, "Well, that's inconvenient for me to..." Voice: ? [Not clear sound] Yes, that's true too.

So, do we understand then the difference between, and why... Sorry, Tony.

Tony: We talk about the covenants, the old leading to the new. We know that fear is the old covenant. Doesn't it have its place to wake up the flesh to desire the Spirit, to live in that peaceful no-time zone?

The reason it has its place is because we're already all there. That's the only way we're going to get out. It is to have this increased sense of fear, which leads us through the brass into the silver, into the gold. And so, it's going to happen anyway. And God is magnifying our sinfulness in this process. He is allowing us to have the hell scared out of us, or into us, whichever way, in order that we go, "There's something wrong, there's something wrong"; and then we are led to Righteousness by Faith.

Tony: People can use this and become very complacent, on the other side. Use this to become complacent? No, you can't. Not when you know the eternal Cross. Not when you know that Jesus is going to Calvary every day; you can never be complacent. That's right. That's our catalyst. But for those who don't, they can switch off... They slept; they all slept.

Well, they need these things; and we still must preach this message, [Pointing to the time prophecies] because this is the way we all came into this. Then this is the Divine Pattern process. So, yes, thank you. We're not in an oppositional framework. Yeah. We're in a source-channel framework, and so this is the only way. I had to read "Facing life's record", and run to the toilet after reading it. That's just the process. Like, oh, I'm never going to be ready.

Voice: So, like that stuff, the chronos stuff is like the old covenant that you have to go through to get to the new covenant. Chronos is old covenant. Time is old covenant. Eternity is new covenant. We can live in eternity now. This is the reality.

Voice: Without being in the old, all we're saying is, that there is a more excellent way. We want to keep presenting that, in contrast to the old, so that those who

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are in the old covenant, including ourselves, keep reminding ourselves of the refreshing that's available. Yes, that's available.

I just want to make this point that Samuel Snow was correct when he said... Because there is a method of calculating the calendar in which it is absolutely controlled, and precise, and you know exactly when it's going to take place every time. And you can calculate it 100 years into the future; 500 years into the future. And that's through the vernal equinox system. It's determined. It's already worked out. Voice: Like the elective cesarean. It's a chronos situation.

Voice: Didn't they do that when they left Babylon? They did it in the fourth century. Constantine said, "We're not going to follow the calendar of those Christ-killing Jews; we're going to have our own calendar." And Hillel II developed a system based around the vernal equinox.

Voice: That's mentioned in the Great Controversy, in the footnotes. The footnote is mentioned historically. It's a history point. It can really throw you off if you don't understand that. It can. Exactly. Because it's a matter of history. Because William Miller made reference to the vernal equinox. But then Joshua Hines began to research and say, oh, there's corruptions in this system; it's been paganized. And Samuel Snow picked it up, and ran with it. But if you use selective history, you can ignore those things. Just like the fact that most people refer to William Miller being a Trinitarian; which was true in 1822, but in 1838 he was not. But that's not mentioned; that's left out, that he became a Father-Son believer; like Joshua Hines, who was part of the Christian Connection.

And so, we just make this point that I see that God has led us step by step; He led us into the Karaite calendar system, which is based on the harvest rather than a precise timing. And now we can see why this is so important.

Voice: When the harvest starts, when the seed sprouts; like, a sprout is full of enzymes. They're the food that contains the most nutrition. And then the harvest at the end is when we reap. And when food ferments, it's also extremely full of enzymes as well. So, it's sort of symbolic, isn't it? Sprouts, and harvest, when there's most enzymes, nutrition. That's why I take digestive enzymes. [Laughter] Need enzymes. Papaya is good.

Voice: So, the hope in regards to the fear about investigative judgment is 2nd Timothy 1:9, that we have salvation already in our hands; we just have to believe that.

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And the problem we have, and this is the problem; the reason why we struggle to believe that we have salvation, is because we judge and condemn other people. At the same time we use that same judgment process on ourselves when we fail. And then we seek to place our salvation in our own hands, based upon our works, and our ability to perform and appease and please God. And that's why our salvation is in jeopardy. Because we look at how we're performing, and we see that we fail; not realizing that God allows for us to fail – the administration of death, causing sin to abound – not to condemn us, but to offer us mercy.

And so, that's why these things will happen. But never at any point should we consider that our salvation is in jeopardy, unless we no longer believe God's word. And we continue to judge; we continue to sit on our own judgment throne.

And the evidence that we are still judging ourselves, and I said this before, is clearly revealed in the fact that we're still judging others. And that's why we're going to go through the time of Jacob's trouble; where all of our judgment of other people is going to come back on us. And it will be meted out to us in exactly the same measure that we meted it out to other people; Matthew 7:2. With what strength you have judged and condemned another person, it will come back to you. Because you are the one that made the strength lower or higher; you are going to do that to yourself. And that's the only reason we're having Jacob's trouble. The great struggle, like, who then will be able to stand? This is the question that goes forward.

I want to read to you a little bit more of these statements.

Voice: Could I make a quick statement? Observation. When we were discussing the harvest... Revelation 14, verse 14 and 15, talks about time; because the time is at hand. But the word is not “chronos”.

Okay! Thank you. It's not chronos. Something else. The time is at hand. The word is “hora”, which is tidal season. Tidal season.

I've also made this point that the prophecy in relation to the coming of Christ is not a message of judgment. The “2300 years” is a message of judgment, as is any prediction for the end of the world. They are messages of judgment, which brings that fear component. But the 70 weeks, about the coming of the Messiah, is not a message of judgment. It's not a message of “You better get yourself together, or you're going to die.” So, it doesn't apply in that sense. Does that

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make sense? It's just a prediction of when the Messiah is going to come, in order to validate His ministry. But still, it's written in a way that we understand and comprehend. So, I just needed to make that point.

So, let's come back to the screen, and it says here, in the highlighted part: "But there is no command for anyone to search the Scriptures in order to ascertain, if possible, when probation will close. God has no such message for any mortal lips." Full stop. "He would have no mortal tongue declare that which He has hidden in His secret councils." (RH Oct. 9, 1894. ISM 192.1)

I hope we'll hang on to these statements, because we are going to be flooded with chronos fear-based statements; prophetic; reapplication of prophecy; 1260 days; 1290 days; 1335 days; reapplication of prophecy ad nauseum, when the Testimony of Jesus said, "They are false prophets; I have not sent them."

Now, this is the highlighted part you want to pick up: "Our position has been one of waiting and watching, with no time-proclamation to intervene between the close of the prophetic periods in 1844 and the time of our Lord's coming." (10MR 270.1)

How many ways can you read that? Voice: I am sure that there will be interpretations. How do you interpret that? Now, you can interpret that however you want, but if you understand the framework of the character of God that we serve, and what that investigative judgment is actually about, there's only one way you can interpret this; and that is: Prophecies shall cease! That's the only way you can interpret it, because that's the agape chapter. When you're in agape, prophecies shall cease; the predicting of these things shall cease.

And so, we need to keep our eyes focused upon Jesus. And I had labeled this presentation, "Hold, hold, hold, till we have sealed the servants of God in their forehead." And those of us who've been studying the character of God, and have become very excited about how merciful and loving and gracious He is, coming to the point where we're just so eager to share this with other people, that we don't actually want the end to come now, do we? Voice: We're not even thinking about; it's chronos-time anyway; let's just put it like that. Another voice: We want a greater harvest.

We want a greater harvest! We want to share the bounties that we have received. We're like the lepers out, that have gone out there, and feeding on that great feast, and we think: "You know what? We should go back to our brethren. We can't feast, we can't have all this food on our own." Voice: We're

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full. We are full. And we have to actually give it out. And if we don't give it out, we'll have to go to weight watchers. [Laughter] Voice: Or, become the Dead Sea. Or, become like the dead Sea. Another voice: Is that W, A, I, C, or weight watchers? [Laughter] Thank you.

Voice: 2nd Peter 3:9: "The Lord is not slack concerning his promise, as some men count slackness; but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance." So, if we are close to Christ, we are like that; not willing that any should perish.

Yes, and this is the great amazing thing: From God's side, every person is going to be saved! But He has given to man the free will to reject His sovereignty, and to outsmart Him, and to destroy themselves. He's given man that freedom to do that. But God has given salvation to all men, all men! They HAVE IT! It's there for them. But they can only have it in the flesh... They have it in the invisible, but it only becomes visible when they accept it, and believe it. And that is why, "Straight is the gate, narrow is the way, few be that will find it." Because the majority of this world will not give up their power to judge, and to condemn, and wish for the destruction of other individuals. And if you do not give that up, then you cannot be saved.

Voice: That's why we should be praying for our enemies. Yes. Another voice: Because how many people would have been praying for Saul, who became Paul; the chief executor. Yes, all of those things. Very important.

So, I hope that gives us some context for where our mind should be. And I regularly get information being sent to me with "this is going to happen"; all based on times, and numbers, and all those types of things. But revelation 10... And I do need to read you just a little bit more on this point. And we do need to come to Daniel chapter 12. Just something that sticks out to me here. Notice what it says, Daniel 12:3: "And they that be wise shall shine as the brightness of the firmament...", like Moses, when he came down from the mountain, because he had seen the glory of God. "...and they that turn many to righteousness as the stars for ever and ever."

So, in that parallel statement in Hebrew, who are the wise? They that turn many to righteousness. And this is why many people say to me, not many, but some people say to me: "We really love your teaching on, you know, God's character, and righteousness, and all that; but, you know, you need to get the other prophetic material as well." And my response to that is, until you know what the righteousness of God is, it's pointless trying to work out anything else.

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Because you cannot be considered wise until you know what the righteousness is. And when you know what that is, then God will lay out for you whatever is necessary.

Voice: “Seek ye first the kingdom of God and His righteousness, and then all these things...”. Thank you, thank you. So, we must keep our minds focused on the righteousness of God, manifested in Christ Jesus, and His character.

And when we do that, we come further down... Because Ellen White says that we should study the book of Daniel, that we should study Daniel chapter 12. And many have used this statement to say we should study the time prophecies. But that's not what this is saying. We just study the righteousness of God. And then we come down, and it says... Here we have this man again: “And I heard the man clothed in linen, which was upon the waters of the river,...” This is what we just talked about, in Revelation chapter 10, verse 6. “...when he held up his right hand and his left hand unto heaven, and swore by him that liveth for ever that it shall be for a time, times, and an half; and when he shall have accomplished to scatter the power of the holy people, all these things shall be finished.”

And then it says, down in verse 10: “Many shall be purified, and made white, and tried; but the wicked shall do wickedly: and none of the wicked shall understand; but the wise...” Who are the wise? Those who turn many to righteousness. Because they have had revealed to them the righteousness of God, manifested in Christ Jesus.

So, none will understand, but THE WISE. “ And from the time that the daily sacrifice shall be taken away, and the abomination that maketh desolate set up, there shall be a thousand two hundred and ninety days.”

Who are those who understand this verse? Voice: Only the wise. The wise understand this verse. We understand its meaning. We understand this whole process that God allowed to take place as a mirror to show us our human nature, that we may repent of this, that we might receive the righteousness of God. That's what this time prophecy is about. It's not about reapplying this time prophecy as literal days in the future, because the Testimony of Jesus has told us that from the time of 1844 until the end, there will be no prophetic periods, because Chronos is defeated; chronos no longer! It makes sense, doesn't it?

So, we do not have to concern ourselves about reapplying, studying the books of Daniel and Revelation for the purpose of coming up with something odd or unique in terms of time prophecy. We need to study Daniel and Revelation to

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discover the righteousness of God as manifest in Jesus Christ. Because remember the Book of Revelation is the revelation of? Voice: Jesus Christ. Jesus Christ! That's what it is.

Voice: Can you put up Daniel 11:32 up there. Daniel 11:32: "And such as do wickedly against the covenant shall he corrupt by flatteries: but the people that do know their God shall be strong, and do exploits."

And shall do! Do what? To do, or make. They shall do things. Voice: New KJV says: "...do great exploits." Do great exploits. They shall do, they shall make. They shall know their God! Voice: Exploits mean supplies. Yeah. Another voice: I'd say we just do whatever God does. Judge no one. Yeah, "What I hear My Father say, I do."

Voice: So, by beholding you become changed. So, "that do know their God"; so, what are they doing? They're knowing. They're becoming strong. They are knowing God, and they are doing. Doing what? What they have just seen, the Father. What you just said: Not judging. Righteousness.

When we know our God, and we enter into the bosom of the Father, we are entering into an experience that allows the atmosphere around us to be one of peace. Which means wherever we set our foot, there will be peace. Because their feet are shod with the gospel of preparation of peace. And therefore, the plagues cannot touch you, because you are in an atmosphere of peace. Does that make sense?

Voice: Yes. Because what is happening at the moment, when I was seeing that whole judgment thing, and the whole world; and there's only a certain bunch, and I feel privileged to be part of that, that are just like what you've said before, "Don't get involved in this stuff", you know. We need to be concentrating on the righteousness of Christ. Because when He walked here, He didn't walk in man's time; He walked in His Father's time. That's why the feasts are so important to me. We're working out a whole year around the feasts in the seventh, or the seventh-day sabbath, you know. So, we're under this peace banner...

This is the ark! Yes. Because when we did the study on the pitch that lined the inside and the outside of the ark, it was related to the atonement, and to the covenant, and the Spirit. It is an ark of the Spirit, in which when we come into these appointed times, we enter into the ark of safety; so that we then are protected, and can float in the conflicts that are about to break out upon the

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world. And the world cannot do you any harm. Because you have the indwelling of a Spirit that is coming in, and flowing out of you like rivers of living water, that the earth cannot harm you; it cannot harm you; because the vibration coming out of you is stronger than the vibration coming up against you.

Voice: That's how the three Hebrews survived the fire of furnace. Exactly!  
Another voice: The times of refreshing. The times of refreshing! Do we see how all these things fit together? It's important that we focus on these things.

So, my observation from all of this study is that when you receive videos that are going to make you afraid, just say, where does my focus need to be? Now, I'm not saying we should be ignorant of the things that are going on in the world, because we have to make decisions about where we're going to move. But we don't have to be afraid. But many people become addicted to the chemical feeling of being afraid. It's like a horror movie; a literal horror movie, which they are spending most of their time with.

Now, we need to spend 95 percent of our time studying the character of our Father, and 5 percent, if you have to, on being aware of what's going on everywhere else. Study the character of your Father, the character of Jesus; thinking of ways to share this with other people, and then just keep your finger on the pulse, and trust that God will bring you the information that is necessary for you to make decisions. Does that make sense?

And this is something that it's, you know, I have to trust my Father; in an environment where many people are starting to present... And without going into too much detail, if there's one place that you want to go to have the hell scared out of you, go to websites like Natural News. Voice: Yes. That's designed to scare the daylights out of you, and to freak you out; and to say force vaccination is coming, and all these types of things, to scare you. And when I think of, you know, I have a child that if that would happen to him, it would greatly adverse him. And I'm thinking, well, Lord, you know, living in the Northern territory sounds really good at the moment.

I thought, no! I must be about my Father's business. If I must be in the middle of New York, you know... And this is the other thing, you know. What if all of the things that the movies have predicted about some great big tidal wave coming in smashing New York... Where do I need to be? In NEW YORK! Voice: To stop it! To stop it from happening. We got to rethink. Because God's people, they will DO great things! They will walk on water; they will do all of these

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types of things. Voice: Jonah and Nineveh. Jonah and Nineveh! All of these things will take place.

Another voice: Because we have to trust also that when we are keeping the feasts, God will look after us and our properties; there is a promise. Yes, God promises that He will take care of our property. I did kneel down next to the pool, and I said: Please keep the ducks away. [Laughter] I believe you Father! [Laughter]

Voice: We are also told to live in the country. We are also told that blessed are they that persecute you, because we can't even begin to taste [?] half of the time, you know; it's coming to you, whether you want it or not.

I don't want to live in New York. But if the Lord would send me there for a message or a mission, yes; I want to follow that council. And I thank you for sharing that. Obviously, we want to be in a position where we're not going to be interrupted. But what's your motivation? Is your motivation for fear, and I want to protect myself? Or, it's because now the Lord is saying it's time for you to move out here, and I want you to be here? And I would make this point; for any person, where you have the opportunity to move out of the city do it now; move out! You should. Establish yourself in a place outside the city so that you're in a much better position to move things forward. Do that.

Voice: We also have the model of an outpost to city ministry; where you're close, but you are apart. Another voice: Which is the concept of Enoch. Yeah, Enoch; coming into the city.

The thing that I'm fairly happy about, well, it's probably not so good for us, is I have the feeling the property prices in Queensland aren't going to go down anytime soon. Because there's a mass exodus from Victoria at the moment. They say that all the real estate agents in Queensland are getting all these phone calls from Victoria; we want out! That's for now. I mean things will change. So, it's just what's happening at the moment.

But I pray that this will help us get things in perspective, and why we must pray... We must pray "Hold, hold, hold, till God's servants are sealed in their foreheads." And it's interesting that, you know, if you have a context of judgment and condemnation, where your righteousness is greater than those around you, then you are wanting death and destruction to come upon the world in order that you can go to Heaven. It doesn't matter about the other people, as long as you are right; it doesn't matter about anybody else. So, you

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can get into all this time prophecy, and wish death and destruction; well, not wish it, but it's going to happen anyway on other people; and that's why you'll get into that.

But if you really are in love with God, and you want God to be known by the world, and those around you, "No Lord, please, please!" But He's the one that's inspiring you to pray that. Because He doesn't want it to end; He doesn't want His children to die; He doesn't want all these things to take place; He wants all of His children to respond to this message.

And God has placed it, as we read the other night, God has placed it in our power in cooperation with Him to bring this scene of misery to an end. So, if He has placed it in our hands in cooperation with Him, how can you have time prophecy? Voice: That's right. How? You can't! Because it's the barley. Voice: That makes God arbitrary! It makes God arbitrary. Which He's then a god of force. And then He will force, and push, and do all those things. You cannot receive the seal of God in that mindset.

I think that we've covered our points. Our time is gone. Hands are up. Judy!

Judy: The Great Controversy, chapter 1, talks about warning Jerusalem. [Another voice: 7 years.] And he failed to save himself by going out of the city. Did it say warning for seven years? [Another voice: That's right.] But he failed to move himself.

What psychology does that speak of for an individual? The enjoyment of pronouncing doom on other people. That's what it speaks to. Voice: And the drama. I think some people get off on the drama. All of us get off on that stuff by nature. Can I say that without offending anyone? Voices: Yes. It's true. It's in our brain. It's in our DNA by nature, and that's what we need to be saved from.

Shall we kneel before our Father:

Father, I just thank You so much for Your Spirit to give clarity. I believe that You have given us understanding. We thank You that we can live beyond Chronos. We can taste eternity now, in the bosom of Your Son, who is in Your bosom, and to rest, and to have rest coming to us, and flow out of us like rivers of living water. We know that many terrible things are going on in the world. But as Paul said, in Romans 16, "Let us be wise concerning that which is good, and simple concerning evil." We don't need to know every last thing that the Pope is doing. We need to worry about what ourselves as Popes are doing, so that we can overcome these things, even while we are looking at the signs

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around us, and You will bring us the information that we need. And we know now the only thing that remains is for the barley to become ripe in response to the Sun of Righteousness, and then the final sequence of feast will take place, yielding the harvest. And we thank You, in Jesus name. Amen.

### 3 - Judgment in the Mirror

We're just going to kneel and pray, and Craig is going to pray for us. And then, we will begin:

Loving Father, we delight to come and call upon Your name. We look forward Father to the message that You have given Pastor Adrian. We pray that You bless his lips, and that Father through him, You pour a blessing upon each of us; that we may be watered with the spirit You Father desire to be cherished and nourished in our hearts. Again Father, we've been greatly blessed Father, as we've been able to come and meet. We've been looking forward to this time; and Father as it arrives, so we just again invite Your presence. We thank You now, in Jesus precious name. Amen.

It really is a joy for us to be here, isn't it? *Voice from the audience: Amen!*

When something is removed, then the desire to have it back increases, when it's a blessing. So it's good to have all the family here, and a few new faces. And I took the opportunity this morning, because as we understand, this is a high Sabbath. And I was just thinking, well, our Saviour is very much nestled into the arms of His Father this morning, and I just want to surf in that stream. And so, I went for a walk, and just thanking my Father that He is my Father, and I am His son through Christ, and claiming that sonship, and entering into that rest, and knowing that my Father is going to fill the day. Because it's His feast that we've come into, isn't it? *Audience: Amen!*

He's the provider. He's the one that's giving us everything, and we just have to enter into that. And his spirit will lead us, and bless us, and give us all the things that we need for this particular time. So that we can be a blessing, when we come down from "the mountain", and we go back into the world; people will know that we've spent time with Jesus. They've spent time with Jesus; we can see it in their faces.

And so, I just thank my Father for the words that He was going to give me this morning. There's one thing, at least in my experience, having done plenty of speaking, I felt my Father say: "Look, during the feasts, you let Me speak; don't worry about writing things down. I'll take care of that stuff for you." So, I'm not saying everyone should do this. [Laughter] I have done this for a little while. But it seems to go very well when we work as a team like that.

I would just like to mention a few of the books. We don't quite have as many books as we normally do out there, because we've been fairly busy; writing the new book, *Escaping the Pentagon of Lies*, which is an allegory or a parable of how we've been on this journey and come into the truth that we're in. But I would say, when you look at the books out there, when you go out there, don't think what can I read for myself, but what can I get to give to somebody else. That's what we want. Take a book for someone that you're thinking of, or two or three or four or five or ten, and think of who can I give this material to.

And the presentation I want to do today is based largely on this little book, *The Divine Pattern of Life*, which is really the engine of a lot of the things that we talk about. And this is the framework that we operate in. And therefore, for some people it can seem a little bit theoretical, this little booklet, but it's really important. And today, I'll try and explain how this is really quite powerful, *Divine Pattern of life*.

Those of you who are online, obviously you are downloading some of these books, and listening to some of these books, but this is one of the new ones in print: *Cross Examined and Cross Encountered*, which really deals with the ever-present Cross. We talked a bit about this last night; the Cross of Christ every day in the suffering of His children, and how He has to carry His children. And this is a key component of the message that we are sharing. It also deals with the sacrificial system. Why was there a sacrificial system? Why did millions of animals have to die in the way that they did? Does this represent God's character? Did God want the death of all these animals? These are important questions, and a lot of young people today are asking this question: Does the God of the Bible, did He demanded the death of all these animals? And all these things. So we addressed that in this booklet.

This is another new one that we released: *Comforter*. So we have the book for this. And again, relating to the *Divine Pattern* principle, if a man wants to love a woman, he must love Christ more. Does that make sense? Because if he's connected to the source of love, then the love that flows out will be greater. If he loves the woman first, he'll end up doing what Adam did, and what was that? "The woman whom you gave to be with me..."; he puts the death sentence on her. And so, we address some of these aspects in this book.

It's interesting that when Adam called his wife's name Eve, that in the LXX, in the Greek Old Testament, it's actually Zoè. And Christ called himself the Zoè, or the life source. So Adam, when he felt disconnected from God, he turned to



his wife, and called her the life source. And when a man makes a woman the life source, all kinds of problems begin to take place. But when Christ is the life source, then the love that's expressed is going to be a blessing; it's going to be good. So, this is a very important book in dealing with those issues.

It also deals with the plague that we have in our society today; to do with pornography and other problems that people are dealing with. It also deals with the question of homosexuality, and the fact that many people I think have chosen a homosexual lifestyle – there's many reasons why people do this, but one of the reasons is that the god of Christianity is so horrible, so tyrannical, so evil that they can't have anything to do with Christianity; and so they choose a completely differentiated lifestyle from Christianity. That's one of the reasons. There are many other reasons; genetic reasons, a whole lot of other things, and we address this in the book.

And the question I suppose I put in this book, a challenge both to Christians and to those in the homosexual community is, the group who can find the shortest route to not judging the other group is probably finding the truth. Does that make sense? Because Christians by and large judge those in the homosexual community, and it's certainly coming back the other way, isn't it? If you oppose those in the homosexual community, they are very aggressive in their response. So I'm simply saying, whichever one of you can find the way to not judging the other group, and not condemning them, and accepting and loving them with their different perspective, then you're probably on the path to truth, rather than passing judgment. Because one of the things of course in this book is that we're not called to pass judgment on other people's lifestyles; it's not what we're called to do. We're called to love and support, and to encourage, regardless of what sexual orientation that someone would choose. And for those of us that have been raised in a Christian environment, that's a real head-spin; that's a real change.

And I think I've tried also in this book to explain that Christians who are struggling because of a wrong gospel often find salvation in finding another group of people that are definitely going to hell. It's getting salvation in somebody else's sinfulness; that I'm better than these people. And we need to stop finding salvation in other people's sinfulness! So that's what we're dealing with in this book.

So, let's get into what we want to talk about today.

I was thinking about early childhood experiences, and why is it that a child from around two years of age learns to say the word “No!”. Have you noticed that? *Voice from the audience: Terrible twos! Terrible twos. Why are they so terrible? Because whenever a parent says something, the child seems to oppose it. And then they sort of settle down a bit, and then they get back into the teenage life, and grade eight or nine; EVERYTHING that comes out of your mouth MUST be opposed, it must be opposed. That's why when I was a chaplain in Sydney, and I was chaplain to a group of grade eights and nines, oh Lord, have mercy! That was a test. Because they have to oppose, have to oppose.*

And that speaks to a principle of human nature. It's the principle of opposition. If I am my own independent person, then I have the right to choose whatever I want. And in order to differentiate myself from you, to be independent, to be myself, I must oppose EVERYTHING that you say. Because if I agree with you, then I'm not independent, I'm not differentiated; I'm simply your, what would we say? Your clone, your pleb... *From audience: Your disciple. Your disciple. [Laughter]* If I agree with you, then it's proof that you can't think for yourself. So I can't agree with you.

And this is the mindset, this is the framework that much of this world operates in. That's why we have a government, and we have an... *Audience: Opposition! Opposition!* And the Prime Minister will say something, and the opposition leader will OPPOSE it. This is the way that our world operates, because the terrible twos has found its way into the parliament. It's the same thing, wherever we go. And it's not only in parliament, is it? It's in churches, it's everywhere, this way of thinking.

And we have, in the principle of the Divine Pattern, we have been reframing how we understand... and this is why the Son of God, the only-begotten Son of the Father is called the Amen. Why is he called the Amen? Because when the Father speaks, He agrees, every time! “I do nothing of Myself. What I hear, that I do.”

And of course, Lucifer is the one, was the one that says: “You don't have your own mind! You're a SLAVE! Can't think for yourself!” Jesus took no notice. He loved to obey His Father, loved to think His Father's thoughts after Him. And this is the challenge.

So, if we were to think how this applies in real life, between the oppositional system and the Divine Pattern system, if I were to write this word “happy” on

the board, what is the first word that you would associate with it? What was it?  
*Audience: Sabbath. [Laughter]*

You see in the government opposition system, you would put “Sad”, wouldn't you? Because it's an opposite; it's the first word that comes into your mind. But as Fiona pointed out, the Divine Pattern principle is Sabbath, or... *Voice from the audience: Happier. Yeah, that's right.*

So, this is the problem. Our natural mode of thinking, our oppositional way of thinking causes us to read the Scriptures in a wrong way; we have a wrong framework in which we read the Scriptures. Perfect example of this, John 1:17, “For the law was given by Moses”, so law... [Writing on the board the word “Law”] What do we associate with law? When you hear the word “law”, what's the first word that you would think of? *Voice from the audience: Justice. Justice. Punishment. Punishment. Reinforcement. Reinforcement. That's what you would normally associate with this.*

But in the Divine Pattern, BECAUSE the law was given by Moses, grace... [Writing on the board the word “Grace” in front of the word “Law”] Grace is the manifestation of the law! ...[Christians would not normally express it this way, but rather] Law is restriction; law is legalism; law is death. It's not grace! And this is the problem that we have.

We can recite text after text after text. Another one in Hebrews: “For the law made nothing perfect, BUT the bringing in of a better hope...”. Now, the translators, being in an oppositional mind frame: “the law made nothing perfect, but the bringing in of a better hope DID”. Adding the word “did” allows you to create an opposition in your mind in reading the text. But the word “did” doesn't exist. So, “the law made nothing perfect, but the bringing in of a better hope.” Full stop! And what is the better hope? It's grace! *Voice from the audience: Administration of death. Administration of death which leads you... Thank you sister! And this is the great challenge in dealing with the subject of the two covenants, and how we understand the two covenants. This different way of thinking, this oppositional form of thinking causes us to misunderstand the way that the two covenants operate.*

We turn to 2nd Corinthians chapter 3, verse 7. Now, you can read these texts in the government of the opposition mindset, or you can read them in the Divine Pattern mindset. You're going to get a completely different answer coming out of the text when you read it: “But if the ministration of death”... well, let's read from verse 6: “Who also hath made us able ministers of the new

testament [or covenant]; not of the letter, but of the spirit: for the letter killeth, but the spirit giveth life.”

So, many people have quoted this text, and say: “Brother, you know, we don't want to be legalistic about this. Who wants to follow the letter of the law? Let's operate within the Spirit.” And that places the letter against the Spirit. But in the Divine Pattern model, the letter is not against the Spirit. And this whole point about the letter killing is actually necessary for the spirit to give life. And why is that? *Voice from the audience: The old man needs to die.* The old man needs to die! “Unless a corn of wheat falls into the ground and dies, it cannot be brought forth to newness of life.”

We read in verse 7: “But if the ministration of death, written and engraven in stones, was glorious,....”. Was it glorious? It says it's glorious. “...so that the children of Israel could not stedfastly behold the face of Moses for the glory of his countenance; which glory was to be done away: How shall not the ministration of the spirit be rather glorious [or more glorious]? For if the ministration of condemnation be glory, much more doth the ministration of righteousness exceed in glory.”

So when you read that verse, “if the ministration of death be glorious, how much more shall the ministration of the Spirit exceed in glory”, do you see those as oppositional, or do you see one leading to the other? This is the point. And most people read it as oppositional; the law of Moses nailed to the Cross, done away with, got rid of, because we are opposite. It's death, it's legalism; we don't want any of this; and now we're in the Spirit, and we are free, and all those types of things. But when you read it in the pattern of Father and Son, in the pattern of Source and Channel, we see something very different.

And so, it's upon this basis, in reading and studying the covenants, that we have discovered something amazing in the Scripture. And that is that every time the Spirit of God comes towards you, the first thing it's going to do is to cause death. “Cause” might not be the right word; your reaction will be death; the conviction of sin, the humiliation of the human soul, the realization that I'm not so good; and I don't want to come to the light, because it makes me look bad. It's a ministration of death. It's not the killing of a person. But it's in that context that God speaks to us.

We look in Deuteronomy 32, and verse 39. God speaking of course: “See now that I, even I, am he, and there is no god with me: I kill, and I make alive;” How do you read that text? Well, in classic Hebrew style, the next sentence is actually

a repeat of what's just been said, and it says: "I wound, and I heal: neither is there any that can deliver out of my hand." How do you read this text?

So most people, or many people, because I get to speak in many different countries, and people will say: "See, the Bible says God kills", because here it says "I kill"! So, God kills, right? It's right here in the text; it's in black and white. *Voice from the audience: All things work together for good. All things work together for good? [Laughter]*

So, it drives you to the Scripture: "I kill", but then it's "AND I make alive." And this is what we see, for instance we see Hannah in 1 Samuel 2, verse 6, quoting this verse, quoting the Torah. And Hannah is quoting this verse. Hannah has been through a very difficult experience; having another woman sharing her husband's bed, and producing children when she can't produce children. And the pitter-patter of little feet in her house that are not her own, and the other woman pulling faces at her, saying: "Well, come on lady, where is it? Produce the good." So she's going through a very difficult time. And then finally when she's given a child, and she gives birth to a child, she sings this song. And in verse 6 she says: "The LORD killeth, and maketh alive: he bringeth down to the grave, and bringeth up. The LORD maketh poor, and maketh rich: he bringeth low, and lifteth up."

But we see, all those things are in parallel, all those things. So she was brought low through this experience in order that she might be lifted up, made rich, blessed. And out of that experience, she gave birth to a very great prophet in Israel, Samuel, her son.

So when we understand that these two covenants are operating in this system... and this is one of those where it gets even more tricky, because in this case, "Death or Dead"... [Writing on the board] You would think: Okay, in the Divine Pattern, you'd say "Deader", wouldn't you? But in this case, it's "Life". And, individually these are opposite to each other, aren't they? But they're in a sequence! One is leading to the other. This is the point. If they are opposite to each other, then as the Christian churches teach, well we just put a dividing line down here... [Drawing a vertical line between the two groups of words] And we just focus on this part... [Pointing to the words on the right hand side of the line] We ignore this part... [Pointing to the words on the left hand side of the line]

We're going to have all of the fruits of the Spirit without any death taking place. No seed planting is going to occur, because the seed planting, the putting of the

seed in the soil, the humbling of the human person, causing them to be made invisible, to be buried in the ground, is the only way through which we can produce fruit. And so death is the gateway to life, the dying to self to be made new.

So the Bible is written in such a way that God is revealing to us the problem with our character, the issue within our nature. And all of that I've laid out as an introduction for the subject of the judgment. Because this has been the most amazing study for us over the last few years, and particularly as it relates to this death and life scenario.

Anyone who has read their Bible in a reasonable fashion will know that there are texts in the Bible that speak about the judgment of God. Can any of you call some of them to mind? The judgment of God. "The hour of his judgment is come." That's one of the verses, isn't it? What did Jesus say in Matthew 12? "I tell you the truth, you shall give account for every idle word that you have spoken." That speaks of judgment, doesn't it? Paul: "For we shall all appear before the judgment seat of Christ." Paul reasoned with Felix of the judgment to come.

The Bible clearly talks about the subject of judgment. But we have had to put all of those texts into the context of the words of Jesus in the book of John 5:22, where it says: "For the Father judgeth no man, but hath committed all judgment unto the Son:" Now, along with many other verses in the Bible that I didn't really pick up, finally this text caught me by surprise; hang on, the Father doesn't judge anybody, so who is this Gentleman in Daniel chapter 7, and what is He doing? What's happening in Daniel chapter 7, verses 9 and 10. Jesus says My Father doesn't judge, and when we're saying judge, we're talking about condemnation. God does not condemn any person, that's what Jesus says.

So Daniel chapter 7, and verse 9: "I beheld till the thrones were cast down [or set in place], and the Ancient of days did sit...", who's the Ancient of days? Father, because He is ancient of days. It makes sense, doesn't it? "...whose garment was white as snow, and the hair of his head like the pure wool: his throne was like the fiery flame, and his wheels as burning fire. A fiery stream issued and came forth from before him: thousand thousands ministered unto him, and ten thousand times ten thousand stood before him: the judgment was set, and the books were opened."

How are you supposed to understand this verse? Doesn't it sound like God is about to judge everybody? That's what it sounds like when I read the text. But

Jesus says My Father doesn't judge anyone. So now we have a conflict. Daniel is saying, but the Father is presiding in the judgment; He's presiding, He's there, He's sitting, He's seated, the books are opened, the judgment is set. But what's interesting, and the thing that most people miss, is that in this judgment God doesn't say a word, not a word; He doesn't utter anything. So He's sitting, verse 11, what happens? "I beheld then because of the voice of the great words which the horn spake:...", whose voice? The horn's, not God. "...I beheld even till the beast was slain, and his body destroyed, and given to the burning flame."

Has God said any words? Nothing, but I have assumed in the past that the beast, when it says was slain and body given to the burning flame, I assumed that it was God that did this to the horn. I assumed it, because of my nature to judge and to condemn. I assumed that the text was saying that God was doing this. But God never opens His mouth in this judgment.

"As concerning the rest of the beasts, they had their dominion taken away...". My assumption of the text was that God took their dominion away from them: "That's enough of you on the stage; I'm pulling you off the stage of human history; you're done!" It's an assumption from the reading of the text. "...yet their lives were prolonged for a season and time."

So the question is how do we resolve this conflict between, the judgment where the Father is presiding – it seems like He is the one that's directly involved – and the words of Jesus, which is my Father judges no one. And this is where we need to understand the principle of the Divine Pattern. We've mentioned this in previous presentations: Where does the spirit of condemnation come from? And we need to look at Romans chapter 5, and verse 16.

Romans chapter 5, and verse 16: "And not as it was by one that sinned, so is the gift: for the judgment was by one to condemnation...". If you read some of the modern translations on this, it says: "for the judgment was by one offence", rather than by one. By one offence. What's the difference? *Voice from the audience: Person or act.* Act versus person. And therefore, who's doing the judging? If you add the word, the judgment came because Adam did an act that brought upon him the condemnation of God. And if you read a lot of the translations, that's how they interpret the text, with lots of supplied words. Well, you don't know they are supplied words, because they don't italicize them. So you don't know. That's what's happening.

But what the text is actually saying here, and the word "by" here, that "for the judgment was by one", the actual word is "out of one", "sourced from one".

The word is “ek” in the Greek; out of one to condemnation, “but the free gift is of many offences unto justification”.

So, it's saying here that Adam is the one that originated the spirit of condemnation with the judgment of death. And, how did this come about? As we have looked at before, in the Spirit of Prophecy it says... I'm just going to type it up for you, I'll pull it up. And I'll just look up the words “Adam must die”. It's interesting use of words, isn't it? Page 148 of Early Writings:

“I saw a sadness come over Adam's countenance. He appeared afraid and astonished. A struggle seemed to be going on in his mind. He felt sure that this was the foe against whom they had been warned, and that his wife must die...” Who was thinking this? Adam is thinking this; he thinks his wife must die. “...They must be separated. His love for Eve was strong, and in utter discouragement he resolved to share her fate. He seized the fruit and quickly ate it.”

Why did he quickly seize the fruit and eat it? *Voice from the audience: So that he would die too.* So that he would die too. But what was the REASON he chose to – that's the consequence – but what was the reason he chose to do this? *Voice from the audience: She must die!* She must die. He reasoned that she must die, because he concluded that God was... was he going to kill her? No. Who was going to kill her then? God! So, because he reasoned that God was going to kill his wife. If someone was going to kill your wife, how would you react? You would put all of your force, all of your being, everything in you to resist that action! And that's what Adam did. He rebelled against God. And this is not a casual eating of the fruit; this is utter rebellion and resistance; and I've put every fiber of my being, if you come into my presence I will KILL YOU!

That's what's in Adam's heart when Jesus walks into the Garden. And because it says: “The carnal mind is enmity against God, not subject to the law of God, neither indeed can it be.” Enmity is hatred! Satan put this hatred into Adam's heart. Adam reasoned... and it's such a terrible... and I talk to our Father: Why did Adam think this way? Why did he think this would be like this? And I'm not trying to blame him; I'm just saying, oh Father, this is so hard for You; he thought that You were going to kill his wife!

And all the murderous thoughts of men have stemmed, have seeded itself from that original “You're going to do that to my wife, I...” And Adam's thoughts, the seed of Adam's thoughts were finally manifested four thousand years later, weren't they? Those slaps in the face, they're spitting in the face of Christ,



they're beating Him in the head, the blood coming down the face; this is the manifestation of what Adam was thinking in the Garden! And why did God allow this to happen to His Son? So that man might know what was in his heart. And this spirit of enmity has passed down; we inherited this resistance, this judgment, and this is why there is a spirit of condemnation.

And when you look around, when you look at the society around you, do you hear condemnation coming out of people's lips? Judgment, condemnation, the desire for revenge. This is all the fruit. And of course, we at this end of human history have taken it a lot further than Adam took it. But it only took one generation for Adam's feelings towards God to manifest. And where did they manifest? In Cain, when he killed his brother. Because in Abel was the spirit of Jesus, and in Cain was the spirit of who? Satan. And so, Satan killed Christ in the persons of Cain and Abel.

And even in this way we might say that Christ was slain from the foundation of the world; "If you've done it unto one of the least of these my brethren, you've done it unto me." Christ was slain from the very foundation of the world. Spirit of Abel pleading with his brother: "Cain please, please just do what God says, and you'll be blessed. Don't be rebellious, don't be defiant." And Cain rises up: "I'm the older brother. Don't tell me what to do", and kills him in anger. And what happens? Cain passes judgment on his brother, condemning judgment, and with that judgment came the sentence of death.

And so, we see manifested in these two lives the spirit that was in Adam from the beginning because of what he wanted to do to Christ, in what he thought God was going to do to his wife. And so when Christ comes into the Garden, and says to Adam: "What have you done?", how does Adam respond? Is he all big and tough now? He went and hid.

And I made this point last week; it relates to the fear of death. We looked at the story of Cain. I just want to repeat this again, because it's really important. When Cain killed his brother Abel, what did Cain fear? *Voice from the audience: Someone else would kill him.* Someone else would kill him.

When Samuel killed Agag, have you read that? What did Samuel fear? Saul will kill me! He didn't fear that before, did he? For all of the people that say that Samuel killing Agag was an act of God, why is Samuel left now with this phobia that Saul is going to kill him? Is that from God? No, it's not from God.

*Voice from the audience: Moses when he slew the Egyptian.* Moses when he slew the Egyptian. He ran for his life; he was afraid of death. *Voice from the audience: Elijah with Jezebel.* Elijah with Jezebel. He was fearless up until that point, and then he ran for his life; when he did the great slaughter, he was fearful. What about Simeon and Levi? Jacob's like, "Oh no, they're all going to come and kill us now."

**Every time you fear death, you're showing evidence of your inherited desire to kill Christ.** Did you get that? *Voice from the audience: Say that again.* Every time you show fear of death, you show your inherited desire to kill Christ; because fear only comes from the response to the desire to kill. If you have no desire to kill, no desire to destroy, you will not fear anything! Is that true?

And that's why in Revelation chapter 12, it says of God's people that "they loved not their lives unto the death". They have lost their fear of death, because they have confessed their desire to kill the Son of God. They've confessed it, they've acknowledged it. They realized: "Oh wow, I didn't even know that was there"; it was inherited; it had come down, and it is nurtured. But how is it manifested? It's not manifested in our desires towards God, because we KNOW we shouldn't do that. It's manifested in our desires towards each other. Every time we utter words of condemnation of another individual, we show our condemnation of Christ, don't we? "Inasmuch as you have done it unto one of the least of these my brethren, ye have done it unto me."

Every desire! And this is... you can feel it... like that story... I was reading that story of that woman who couldn't come to Queensland to have her child, and she had to go to New South Wales. She lost her child. I could feel it. I could feel it rising up. Oh Lord, help me! I'd slapped that woman... let that child die! Why does this natural impulse come up inside of us? We inherited it, and we have nurtured it for six thousand years. And that seed is ready to explode; it's ready to explode, because the spirit of Christ is being withdrawn; it's being pushed away, pushed away.

It just puts everything in context; it makes complete sense. Adam completely got it wrong. He thought God was going to kill his wife; and he decided he was going to stand up, and resist with everything that he had, until he saw the brightness of Christ come into the Garden, and his desire to kill turned around into his fear of being killed. And therefore "death passed upon all men, for that all have sinned."

And what is that great sin? *Voice from the audience: To see God as He is not.* To see God as He is not. To believe that God will kill you. This is why men die, because they believe that God will kill them, or their loved ones, and we don't like it. But because when you have a god that is willing to kill people for any reason, then you're all living in North Korea. And you have to love God, because if you don't, you're going to die. So we all play the dance, we all do the dance: Oh isn't God wonderful? Isn't He so loving? Isn't He so beautiful? Because if you don't say it, HE'LL KILL YOU. That's what you think, that's what you understand.

And so what is this judgment all about? What is this final judgment? This is the wonderful thing. We come back to the whole principles of the Adventist Movement. Great Controversy 409, the central pillar of our faith is the declaration: "Unto 2300 days, then shall the sanctuary be cleansed." It's the very heart of our way of thinking, the concept of the judgment, the great judgment of God, "the hour of his judgment is come". And this is the great challenge, the great test for us. Because this is where, depending on the mind frame that you have, will decide which way you go with that information when you get to John 5:22. And you say, my Father judges no man; oh, so you take the doctrine of investigative judgment and you get rid of it! Because you're in opposition to it now, aren't you?

But it's through the doctrine of the investigative judgment that we pass into life. The doctrine of the investigative judgment, God's judgment of us, is God showing us our characters which we desperately need to see in order that we may have a repentance that need not be repented of, that we might enter into life. The doctrine of the investigative judgment IS THE ONLY WAY into life, for the 144000, and for those living in the last days. That's why it came in 1844. Because God is holding up a mirror to the human race: "This is what you think of Me. You think that I come with a great tribunal, and I put up My throne. And I open all of the books, because I've been surveilling you all your life; I know everything about you, whether you've been naughty, or whether you've been nice. I have a list, and I'm checking it twice." "Santa Claus is coming to town", and he's not happy. This is what we think of God.

So, the whole doctrine of the investigative judgment is administration of death. This is the whole wrestle in my mind: How do I place this doctrine? I know it's foundational, it's central to the third angel's message, and to the gospel, but how to frame it, how to make sense of it? And when you understand the two covenants, that the old covenant is showing you what you're like that leads you

then to death in order that you may be raised to newness of life. There is no other way, there is no other way except through this path.

So many of my dear friends, they thought they found salvation in an individual in 1980 who declared 1844 to be nonsense: “Just dismiss the whole thing, get rid of it. We're free of that bondage. Jesus paid for everything on the Cross. He satisfied the Father's wrath. Don't worry, be happy!” And a third of the church just PUFF; they swatted, they took it. But another part of the church engaged in a great draconian condemnation and damnation of these people who did this. Anyone else guilty? [Laughter] Oh you too. [Laughter] *Unclear voice from the audience.* Yes, it was. He was looking for a way out, because he could tell there was a problem. But he took the wrong exit! Because he didn't accept the 1888 message, which gives you the correct understanding of the covenants, which shows you how these things fit together.

Like we said on the day of atonement, the two goats, the whole thing about the two goats: This is how humanity deals with the sin problem. I don't know if this thought had been expressed before, but I want to express it again. The judgment at the end is simply bringing you back to the beginning. And what happened in the beginning? You had three individuals: Christ, Adam and Eve. The serpent was there as well, but the three individuals in the main. Adam has a problem, he has a sin problem. What is he going to do with it? “The woman whom YOU gave to be with me”. One was slain from the foundation of the world, the other one wandered in the wilderness for a thousand years, and then died.

OF COURSE that's what the two goats are all about! It represents Adam's system of justice and judgment: The two goats. Cast lots! I don't care which one of you carries the blame, just as long as it's NOT ME! And so God is showing, this is how YOU deal with things. And so God enters into this process with us, because He's trying to lead us along, lead us along, and we're following the judgment scene, we're watching, and then we look at Christ, and we go: “Oh, You are not like that! That's me, not You.” And then there's the wrestle like, oh can I accept that I'm really that bad?

*Voice from the audience:* No, everybody else is. Everybody else is, everyone else are goats, not me! These silly goats all around me, scapegoats! And I distinctly remember reading Daniel 7, I really had this conflict in my mind, like: You're saying the Father doesn't judge, but what about Daniel chapter 7? And I'm reading through the text, and then all of a sudden: Oh wow, that's me sitting on the throne! I thought God was like me!

And then all of a sudden the mirror just started to exert its effect, and I started to think of: My Father has never judged me. He has never judged any of my brothers and sisters. And how many people have I judged? You may never have spoken a word; somebody has done something to you, and in your mind you just: "I never speak to that person again!" And all of a sudden two people just drift apart, and nothing more is said, and the friendship is destroyed and gone. And that person is dead to you. "You will never do that to me again. I will not let you anywhere near me, and not speak to you." Any of these things. How many of us have been through that process? *Voice from the audience: How many have been put through that process?*

The spirit of Adam in us, surveilling people, checking, watching them. Oh, isn't facebook great? "Look at this! Look at what they're doing! I can't believe they would do this! Look at the filth that they're posting. Don't they know that they're friends with me on facebook? They've completely lost their mind!" And you think... No, no, no! Don't put "Wow", or don't put "Angry face", or don't put anything. Just get on your knees, and pray for them. Maybe I should stop looking at facebook. It is a big surveillance tool, isn't it? Testing, testing! [Laughter]

Yes, you just say the word "men's health problems", and you get all these ads come up. [Laughter] Don't you? They're listening. It's just a computer. They're listening to you. And now we're in this big surveillance bubble. And now we're living in a world that is completely what man thinks that God is: "I'm going to put you under surveillance; I'm going to give you a period of time to change, and if you don't change, you're going to die." That's what we think God is.

And so, we're now living in a society where we are soon going to be placed in that situation, where that's what's going to happen, for your own benefit. Because our older brother Cain, first son was Enoch, who is the builder of cities. He is going to make sure that the youngest son follows the line. And if he doesn't obey, he's going to kill him. That's where we're going, isn't it?

So, I just pray that we can put all of these pieces together. It's really important not to be oppositional. We cannot remove the doctrine of the judgment, because the doctrine of the judgment is Exhibit A against us, which then gives us the credibility to plead for mercy! We are fatally flawed with this spirit of condemnation and judgment, and if we take this doctrine away... and Freud expresses it really well: The whole principle of projection! It's a self-defense mechanism, where you project onto another person your own attributes, and

make them the evil one. And this is what Daniel 7 is all about; we project onto God this picture, because that's what we are like. And we need to see this picture, so that at some point we will come to the experience in Zechariah, where it says: "...and they shall mourn for him, as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his firstborn."

I want to stop judging. Every time you judge another person, you pierce Christ. Every time you make assessments about another individual that is not savory, that is not kind, or you work in some way of "I'm going to stay away from this person", you are piercing Christ, I am piercing Christ. And my cry is: Lord, save me! I want to stop thinking like this. Give me this new mind. "Let this mind be in you which was also in Christ Jesus." And the wonderful news is that it's a free gift; it's freely offered to you, but it can't fit inside the mind of someone that is not fully convinced that they're beyond help in themselves; desperately wicked, beyond cure, as it says in the NIV.

Once you get to the point where you realize it's beyond cure, you would say: Lord, help me! And our prayer life is going to become a lot different than what it has been. As it says in the fourth and the fifth angel of Revelation 14, James White says these are messages of prayer; praying: Lord, I believe, I believe that you will give me Your spirit. And the only one that is going to prevent you from receiving an experience of this, is you; and whether YOU will judge yourself. Because we all will, when we come into the presence of Christ, what is going to be your judgment of yourself?

Are you going to call for the rocks and the mountains to fall on you, because you have decided that your wickedness cannot be forgiven? Or are you going to surrender to His judgment, saying: "Look, I've freely forgiven you. Yes, you did hurt Me. And yes, it was very painful, but I love you so much that I forgive you, and I extend to you My mercy, and I want you to live with me forever." Do you believe that, or do you believe that your sin must be punished when you see it in all of its terrible darkness in the presence of Christ? This is where we are going with all of this.

And I can say that because of the principles of the Divine Pattern, it helped me to see: No, the judgment is critical, the judgment is important. We are building on this foundation of 1844 and 1888, but it's all in the mirror; it's all a picture to show you what you and I are like in order that we might receive righteousness by faith. That's what it's all about; that's the context that we're

putting in; that was the missing piece that I wasn't taught when I was younger, nor did I understand or grasp these things.

I thought that God was like this. But this was my Father in His wisdom causing my sin to abound. The more I thought He was like this, the more He was showing me what I was like, until the day He revealed it to me: "Adrian this is YOU, sitting on My throne. And I'm happy for you to sit there, if it helps you realize that this is you, and not Me." And I tell you, I wept for days when I realized this. This is in 2018; oh Lord, I need to change, I need to change.

And it's for this reason, along with all the other things that have come in its train, that next Sabbath that my wife and I are going to be baptized into this message. It is SUCH a transformation! It is so different from everything that I have experienced before, I'm still reeling. I have to acknowledge, this message is transforming, it's changing our marriage; it's changing everything about our relationship and the way that we deal with people.

Because every time I feel the temptation to condemn people, I see myself with that spear in the side of Christ, and: No, I can't; Lord, please, I don't want to do this anymore! It's causing me to pray more, to plead with my Saviour: I don't want to condemn people anymore! And it's a daily struggle, it's a daily struggle. Because there's stuff coming at you all the time, isn't it, and people are saying and doing things, and all the old nature wants is to rise up and protect myself and defend myself, and how dare they do and say this! And all the while Christ is saying: "Look, I'm offering you a different path, I'm offering you a different experience."

So I've had the Acts 19 experience, where the people in Acts 19, they've never even heard of a Holy Spirit. I never knew my Father was like this; I thought that He was Kim Jong-un on steroids, with a much nicer twist at times! He could be nice, He could be loving, but don't push Him. There's a line, and if you cross that line, you'll get squashed like a bug. That's the God I grew up with, and it's done a lot of brain damage to my brain. But I believe I'm going to have a new mind. I am having a new mind, it's begun already! It's a beautiful thing.

And so, that's why I come to Tabernacles, because I know I'm in the bosom of the Father in Christ, and my mind is being changed and transformed; and there's going to be less words coming out of my mouth, and eventually the old covenant is going to vanish away, like an old rag; it's going to be completely gone; I'm going to be with the bride, in her bride gown, ready for my Groom. And that's good news, isn't it? *Audience: Amen.* That's wonderful good news.

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Well, let's finish. I think it's time to... going for a while. But, I pray that you can see this new framework, this new understanding. I just, you know, I wake up every morning in the arms of my Saviour, and oh, my wonderful Father is so good! And you know, whether I live or die, it doesn't matter, because the next thing I see is the face of Jesus, and I just can't wait, I just can't wait. But to stay here is better, because I want to share it with everybody else. I want everybody else to know this beautiful message. That's what I live for. It's everything that motivates me and moves me. I have seen my Saviour like I've never seen Him before, and He is the perfect image of His Father. That's what's being imprinted. I am ready to receive the seal of God. And it is this message that prepares us to be part of the 144000.

And if you're listening to this message, this is your invitation to be part of 144 000. It's freely offered to you. You just have to give up your judgment and your condemnation, and to believe in a God who is non-violent, and will never condemn you. I mean how hard is that? My Father is never going to condemn me, ever! He never has. And so many times when I trip, and I stumble, and then I think: My Father has never condemned me! Oh thank you Father! The only one that's condemning me, is me, and the devil. So who are you going to believe, the devil and you, or God? I'm with my Father! I'm going to believe my Father. I'm not condemned, even though I feel condemned, because I've been doing it all my life.

So, I would like to spend some time in prayer. Maybe some of you would like to pray as well, or share some thoughts. I don't want to... because we're in the feast of Tabernacles, so it's a community experience. Maybe you've got some thoughts, or you want to share some things.

*Debbie, from the audience: Whenever we find out that what we believe is a lie, mostly in the past you would go, oh no, I'm not going there, because I'll find I'm wrong. Now, when you find you're wrong, you're going to find out the truth, and that's always glorious.*

It is, if you're in the right framework.

*Yes, of course. It has been, hasn't it? Like, we find out how wrong we think, and then we find the truth. And it's so much better. But of course, then other people condemn you for what you're saying is the truth: No no Debbie, you're all wrong, and they're going like this [Eh!] to me. And you know, you get the condemnation that's from other people which you would have given them if they said that to you.*



And it's at that moment when people are saying, you know, "God does destroy! How dare you teach this", it's at that moment you have the opportunity to be a mirror. You can either be a mirror of them, or a mirror of Christ; and you can just take it, and say: "Okay brother, I mean if that's the way you feel, okay, I respect your choice, and you know I pray for you." Or you're doing that back. Who are you going to mirror? Whose character are you going to reveal?

So, any other thoughts?

*I think we've got a lot to unlearn as well... Oh sister! Unlearning, specifically being brought up an Adventist too. Exactly! Unlearn so much.*

And you know what that means? That means that people out there in the world are on the same starting line as us! *Voices from the audience: Amen!* We've got no advantage, except what? "Chiefly unto us has been committed the oracles of God." But we've used those to destroy ourselves! And so we've been put back on the same starting line. And those that are last will be first, and those that thought they were first are going to be last as a result of that. Because our Father is not what we thought! Those that have been raised in the Advent Movement, we're like the older brother, looking over there at the people in the world, "and those sinful people out there", and all of that stuff like that, getting atonement from their sinfulness. And now, we're on the same starting line.

And that's what I love about the parable of the two sons. Both sons are judging the father, but the father didn't judge either of his sons; he doesn't utter one word of judgment, he just loves them both, reaches out to them both. Beautiful picture of our Father. Both of them have the opportunity, and as it seems the younger son seems like he's in, and the older son is out in the outer darkness, really snotty with his father and his brother; "this your son", not my brother.

Shall we close with prayer:

Father in heaven, what a joy it is to come to You through Your only begotten Son. Lord, we confess that we have been wrong about You; we have thought things about You that are evil. And how they have hurt You. To think about You, that You would burn people, and destroy people, and mangle people; to think that You would do these things, and judge and condemn, and destroy. How this has wounded You. We ask for forgiveness, Father, we pray; that what was done to Your son 2000 years ago is our humanity manifested. Please forgive us for piercing Your son, and please give us Your spirit, we need Your spirit; we want to stop condemning people, and stop condemning ourselves. We

believe that You will give us this spirit, not because we're good, but because we're bad! It's only bad people that need and plead. "Blessed are the poor in spirit." We need that spirit, Father. And during our time here, I know that You will help us, and that You will transform us, and that You will heal us of our judgment, our condemnation of others, and of You, and we will lose our fear of death. And I thank You that You will do this, in Jesus name. Amen.

## 4 - The Birth of The Identity Wars' message

Our Father in heaven, it's a great joy to kneel together with our brethren in South Africa. And I just pray that as we engage in this meeting tonight here, and this morning, in just out of Cape Town, in Rawsonville, that Your Spirit would abide upon us. We look forward to when we shall stand together on the sea of glass. We pray that You would guide us, that You would move our hearts, and that from this feast of Tabernacles we would know our duty and our privilege to preach this message to the world. And we thank You, in Jesus name. Amen.

Tonight, I would like to talk to you about the origins, or the beginnings of the Identity Message; just going back to the beginning, and covering some of the key points, and why these things are so important.

And I'd like to start with a passage that's in the Spirit of Prophecy that is very relevant; Patriarchs and Prophets 84, paragraph 3, and it says here: "Of Enoch it is written that he lived sixty-five years, and begat a son. After that he walked with God three hundred years. During these earlier years Enoch had loved and feared God and had kept His commandments. He was one of the holy line, the preservers of the true faith, the progenitors of the promised seed. From the lips of Adam he had learned the dark story of the Fall, and the cheering one of God's grace as seen in the promise; and he relied upon the Redeemer to come. But after the birth of his first son, Enoch reached a higher experience;..."

This is significant. Why did he reach a higher experience?

"...he was drawn into a closer relationship with God. He realized more fully his own obligations and responsibility as a son of God."

I like the way she expresses that: Obligations and responsibilities. We might also add the word privilege, the privileges.

"And as he saw the child's love for its father, its simple trust in his protection; as he felt the deep, yearning tenderness of his own heart for that first-born son, he learned a precious lesson of the wonderful love of God to men in the gift of His Son, and the confidence which the children of God may repose in their heavenly Father."

So, after the birth of Enoch's first son, he entered into a deeper experience. Because as he looked at the experience between himself and his son, he began to think of God and His Son. You can do that when you believe in a Father and

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a Son, can't you? The parallel is there, because the son has been brought forth in both cases.

And so, we see in the story of Enoch... And why is the story of Enoch so significant for us living in the last days? What happened to Enoch? Voice from the audience: He was translated. He was translated from the earth without seeing death. He is a prototype of the I44000. And therefore, we should study the life of Enoch to understand what it was that led him into that deeper experience so that he could walk with God, and then be taken.

And so, this story is significant. And I write about this in the book Identity Wars, in relationship to an experience I had after the birth of my sons. And after getting to know my boys, and spending time with them, and thinking about my relationship to them, as it says "as he saw the child's love for its father"... I distinctly remember the time; we're living in Penrith, and Michael came running in; he's about three years of age; he came running in; I was lying in bed; he came running in, throws his arms around my neck, and says: "I love you daddy!" Beautiful, beautiful experience.

And as I thought on these things, one day I was meditating, and I've told the story many times, because this really is the birth of the Identity Message; the transfer that took place for me, when I was walking on a Sabbath day, and my Father in Heaven reminded me of a prayer that I prayed when my son was born: "I don't want anything to come between you and Me, and I just want you to know Me." That was the prayer that I prayed, and I was reminded of that. And after I had expressed my thoughts on this, I heard the voice of my Father say: "That's how I feel about you."

Now, at that moment, there is a... Well, we need to go to a text in the Bible, because there was a struggle that began. I didn't fully realize the struggle that was taking place. And that is found in Jeremiah chapter 9, and verse 23. And I'll bring it up in the King James, and it says this: "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: 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."

So God is saying, do not glory in your own abilities and your powers, and any of these things, but glory in that you know Me; that I am the Lord that exercises loving-kindness and mercy. And of course, the problem is that, if you glory in

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wisdom and knowledge and riches and these things, and then you come in contact with God who is superior to you in every way, if you're trying to compare yourself with Him, what does that do to your sense of value and worth? He is infinite in intellect; His riches are everything; and so, if you are glorying in these things, when you come into contact with this Being, you'll feel very inferior and very weak.

And so, I had been raised as many of us have been raised in the Greco-Roman education system of achievement, power, position, and performance. I've been raised in this system; even though I was raised in a Christian, even in an Adventist Educational system, we were still heavily influenced by that Greek philosophical mindset because of the great failure that took place in the early 1900s when we decided as a denomination to get accredited with the state. And that led us down a very slippery path to the point where you're getting government grants, and the government is having an influence on your curriculum and the things you're going to teach. And so, we were led down the garden path; and to be like everybody else; so that we have the same educational experience as everybody else.

And it was one thing you learn in school: You're only worth as much as the mark on the page at the end of the exam; that's all you're worth! It was never intended to be that way, was it? Exams are intended to show you the areas where you need to improve in your knowledge and comprehension and understanding, but it doesn't work that way. Because the mark on the page tells you what you're worth. And people define themselves by their leaving score, or their tertiary entrance score; you are defined by this number! Anyone else knows what I'm talking about? Voices from the audience: Yes.

And so, as we talk about in the book *Identity Wars*, whether it's academic ability, whether it's athletic ability, whether it's beauty; you can corner any one of those markets, and if you can corner all three, then you're doing really well. But at least corner one of them so that you can feel good about yourself. And this is the environment that we are raised in; the performance, the issues that we deal with. And of course, we know that when South Africa is playing Australia, then we know where the real value comes from, is that right? And we'll never live it down that Australia had to cheat to try and beat South Africa; that's how desperate they were to beat the Proteas. [Laughter]

“Let not the wise man glory in his wisdom, or the mighty man in his might”. And so, at this moment, when God says to me: “I don't want anything to come

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between you and Me, and I just want you to know Me”, my Father in heaven is offering me a completely different value system. And that is, He was offering me to be His son, simply by His invitation. Of course, He has created me, but He's offering me an intimacy in relationship with the Creator of the universe; not based on money, not based on price, not based on intellect, not based on wisdom, knowledge, or any of those things; but purely on the fact that He is my Father! And my immediate response to this was like Peter's: But, You don't... Hang on, He does know what I'm like. [Laughter]

The real issue was: How could You want to be in such an intimate relationship with me? Oh, my head comprehended it; my head understood it; yes, God loves me; yes, all these things, but when it came down to the reality, and I sensed that God was saying to me: “I don't want anything to come between you and Me, and I just want you to know Me”, and I actually comprehended: My Father in Heaven, the One who made the heavens and the earth is speaking to me, and He's offering me a closeness of relationship that I could only dream about! And I haven't had to do anything to achieve it, except to believe that I am His son. That's all I have to do. And I struggled for about 15 minutes because the old system of merit... As we say in Thailand: I make merit; everything is about making merit. You earn your position in the system. But God was offering this to me freely.

And after 15 minutes, I heard again the voice that said: “Are you going to reject My offer?” And I thought for a minute. I said no, and I believed God. And I said: Lord, I accept; I believe that You are offering me this kind of a relationship. And I would write into the annals of my life experience Genesis 15:6: And Adrian believed God, and it was counted unto him for righteousness. Righteousness by faith.

But it was only the faith of Jesus that was in my heart crying “Abba, Father”. The Spirit of His Son, He sent forth into my heart so that I could cry “Abba, Father”, and I dared to believe that I could be his son without performing or achieving, or doing anything. And at the particular time, I was sick; I couldn't do anything, because I was ill; I had nothing to offer. I wasn't preaching, I wasn't baptizing, I wasn't doing anything.

And so, that began the journey for me in the Identity Wars. And that was in the beginning of the year 2001 when that took place. And the first Identity Wars presentation took place on the day after the Day of Atonement in 2001, which is a highly significant statement. Because it's this transfer, this transfer of my

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value, “Let not the wise man glory in his wisdom” to “glory that he understands and knows Me”, this is a transition from one kingdom to another kingdom; from the kingdom of darkness to the kingdom of light.

And then, I came across this text in Proverbs chapter 17, and verse 6. And you connect the word “glory” here, where it says: “Let not the wise man and the mighty man glory in his might...”, and then you go to Proverbs 17:6, and you see that it says: “Children's children are the crown of old men; and the glory of children is...” What? Voice from the audience: Their fathers. Their fathers. And by the grace of God, it came into my mind that a father has the capacity to impart value to his children.

Now, would many people say: “Well duh, we knew that”? Is that obvious? Is that something that's obvious? Voice from the audience: Possibly. But not done. But we don't live that way. It's blurred, it's confused. And for those of us that have been raised on American television for the last 30 years, the glory of children is not their father! Father is an idiot, who doesn't know his left hand from the right. His wife is the one that's keeping the house together. He's out the back, ... drinking with his mates, and watching sports.

So, we haven't been taught this way; we've been taught a completely different way of doing things. But when I understood this verse, that the glory of children is their father, that a father can speak words over his children, and that can plant in their heart a seed that creates value, this was the beginning of the shift in where my focus is. Am I focused on my ability to perform and achieve to get value, or am I focused on my relationship with my heavenly Father to get value? Do you see the difference?

If your value is given to you by your Father, then you will focus on your relationship with your Father. If your value comes from what you do and what you achieve, you will focus on what you do and what you achieve. And that's the Identity War; how do you define your value; how do you define who you are as an individual.

And that led us into the baptism of Jesus, which became the key. In the original presentation, it was entitled “The key which the locksmith couldn't copy”. The key to getting out of this cycle of worthlessness that we've all been entrapped in, because we've been all taught and trained that you're only as valuable as of what you can perform and achieve and do. And in that cycle of worthlessness, you are constantly comparing yourself, and aligning yourself up against other people to see whether they are better or worse than you. And that is the cycle

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of worthlessness. And that's why we have one person every 37 minutes trying to take their life somewhere on the planet. Because they've discovered "I'm not valuable enough, I'm not good enough, so I'm out; I'm going." That's the system that we are in.

So, if we go to Matthew 3:17 in the Identity Wars' story: "And lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased." And I spent some time working with this verse. And of course, in the next chapter, because God has said: "This is My beloved Son, in whom I am well pleased", and in the next chapter, what is it that Satan is testing Christ upon, what is the question? Voices from the audience: Sonship. Sonship. Identity. Identity.

IF you are the Son of God! What does he say: Believe your Father? Voice from the audience: No. Prove it. Prove it! Demonstrate it by works, by what you can perform, and by what you can achieve. Satan, did he hear the Father speak words of blessing over His Son? Voices from the audience: Yes. What do you think Satan felt when he heard those words? Voices from the audience: Worthless. Jealousy. Desolated. More anger. Where is mine?

And the answer to "Where's mine?" is: What had he done to his sonship? Voices from the audience: Thrown it away. He had thrown it away. And it was on this principle that when I was studying, I was looking in Spirit of Prophecy, Volume I, and looking at page 29... ISP, 29. So, we're looking here where it says:

"These spirits [the ones that had rebelled] had become turbulent with disappointed hopes. Instead of greater good, they were experiencing the sad results of disobedience and disregard of law. Never more would these unhappy beings be swayed by the mild rule of Jesus..."

And I began to think about this: Wow, in rejecting their sonship to the Father, they became overwhelmed with a sense of worthlessness and unhappiness. I'd never thought of Satan as feeling worthless; I'd only ever thought of Satan in the context of what Martin Luther says about him. What does Martin Luther say in A Mighty Fortress Is Our God, what does he say of Satan? I can't remember the words. [Laughter] "We tremble not for him"; "his power and wrath is great". It's speaking of the wrath of Satan, and the power of Satan; and it's great, and all of these things; this is how we understand him. He's cunning. He's always on your tail. He's always seeking to get you. Voice from the audience: "His craft and power are great,..." His craft and power are great! "...armed with cruel hate." Armed with cruel hate.



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I always thought of Satan as this cunning wily foe; always on your track, always thinking of ways to destroy you and bring you down; I'd never thought of him sitting in the corner, crying, feeling so worthless that he doesn't know what to do anymore. Have you ever thought of him like that? Feeling completely worthless. And why did he become worthless? Because "The GLORY of children is their father". And when Satan says: "I will no longer submit to the Son of God", he gave up his sonship. Because Jesus represents ALL sonship and ALL daughtership in the universe. The government is upon His shoulders. And in rejecting Jesus Christ you reject your sonship to God, your daughtership to God. And when he rejected Christ, he extinguished his value. And he had to make up for it by his performance and by his achievement. And this is why "there is no rest for the wicked".

Because, at the end of the day, and I quoted in this book... Because I remember this... Because this happened around the time that Identity Wars came out. There was a song by Sarah Mclauchlan, The City of Angels. And when I listened to this, I remember... Because my neighbor was playing it over and over and over again after 9/11. Because it's such a mournful haunting melody. And I thought this is Satan himself speaking:

Spend all your time waiting for that second chance  
For a break that would make it okay  
There's always some reason to feel not good enough  
And it's hard at the end of the day  
I need some distraction or a beautiful release  
Memories seep from my veins  
Let me be empty. Oh and weightless and maybe  
I'll find some peace tonight  
And then it goes on in the second verse:  
So tired of the straight line, and everywhere you turn  
There's vultures and thieves at your back ...

Have you ever thought about Satan's angels that are with him, that they've ever thought of doing him and taking over? Have you thought about that? All of these vultures at his back, that he's constantly having to prove to them that he's the one that should be boss. If he's instilled that spirit in the angels below him, don't you ever think: "We're sick of this guy! Let's get rid of him, and let's take over ourselves." But he constantly asserts his power and his prowess. And at the end of the day he gets a bit weary; like, "I have to keep doing this to be in control".

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But the thing that unites them, all of the evil angels, is their hatred of the Son of God; that's what binds them together. But in rejecting the Son of God, and in their hatred of the Son of God, they put a knife to their throat. Because they feel utterly worthless. And so, they spend their days trying to manipulate and control us to distract themselves from what they know is coming.

The storm keeps on twisting, you keep on building the lies

That you make up for all that you lack ...

Why does Satan feel lack? Because he no longer hears the Father say to him: "You are my beloved son, in whom I am well pleased." He doesn't believe it anymore. Because he doesn't believe it, he can't feel rest; he can't feel peace; he can't feel any value. There's always some reason to feel not good enough.

It don't make no difference, escaping one last time

It's easier to believe in this sweet madness ...

And how many of us have been caught up in this sweet madness? Of thinking: "I shall be like gods, knowing good and evil."

Oh this glorious sadness that brings me to my knees.

It's quite interesting that this song that was written, it was written in honor of the leader of a rock band called Smashing Pumpkins, who took his own life in a drug overdose. And of course, he took his own life, didn't he? Because at the end of the day you don't feel good enough; even though he's making millions and squillions of dollars, and his voice is heard all over the world, it still wasn't enough, was it? "Is this not the great Babylon which I have built?"

This is what the Identity War is all about; how you define yourself. And so, when Jesus hears His Father say "You are my beloved Son" at the baptism, the words of the Spirit of Prophecy speak to us in very clear tones, in *Desire of Ages*, page 113, where it says: "And the word that was spoken to Jesus at the Jordan, "This is My beloved Son, in whom I am well pleased," embraces humanity. God spoke to Jesus as our representative. With all our sins and weaknesses, we are not cast aside as worthless. "He hath made us accepted in the Beloved.""

Do you believe it? Voice from the audience: Yes. That's the Identity War. He has made us... God spoke to... And this is what's so important... We're not going to go into all this tonight, but this is what's so important about believing that

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Jesus took the nature of Adam after the fall. He took your nature, and He took my nature, and to that nature God spoke: "You are My beloved child, in whom I am well pleased." Those words are for us, to all who will believe them. And if you believe them, you are transferring your value into the kingdom; you are translated into the kingdom of God's dear Son. Voice from the audience: Hallelujah. Agape-Son. "Not of works, lest any man should boast."

And this became amazing to me! And no wonder that Satan... After that Christ had been told by the Father as one of us, if Christ was able to hang on to this, as the second Adam as having taken our nature upon Himself, if He hung on to this, Satan KNEW that in the corporate element of humanity that He would be placed at a tremendous disadvantage. And so, he did all in his power to destroy Him on this point: "IF you are the Son of God, command these stones to be turned into bread." "IF you are the Son of God, throw yourself down, and the Father will bear you up." And all of these things.

But Satan could not break the will of Christ to believe in His Father. And therefore, as it says, later on in the Chapter of Desire of Ages, and I have wept many times as I've read this, when it says: "HIS VICTORY IS OURS!" Voice from the audience: Amen. It's ours. FREELY given. His victory in His sonship. When he's been fasting for 40 days, and He's weak and emaciated, and Satan is telling Him: "You are that fallen angel that came down. I am the glorious one; You are the fallen one." Didn't he try that trick on Jesus? Voice from the audience: He did. And Jesus didn't yield; He didn't yield. His value was in His Father. He would not yield, regardless of how He felt, what He experienced, what He was going through; it didn't matter. He was not a fair weather Christian. He hung on, even though...

And as it says, when He came out of the desert the disciples didn't recognize Him, did they? Voice from the audience: His own mother didn't recognize Him. His own mother didn't recognize Him, which means He'd been through such a severe mental conflict in that wilderness, with Satan bearing down upon Christ all of the worthlessness of humanity in one amount down upon Him, and through that Christ pierces the worthlessness of man, and He hangs on to the belief "You are My beloved Son, in whom I am well pleased." And in hanging on to that He has secured our salvation. Voice from the audience: Amen.

So that whenever you're at the bottom of the barrel, whenever you are feeling like there's no hope for me, the faith of Jesus Christ has the power to pierce that gloom. He has the power to overcome your sense of worthlessness. And

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that you've come to the end of your rope, and everything that you've done in your life is complete and utterly worthless, the faith of Jesus can still bring you through, and give you victory.

This message will ALWAYS begin and end on this point! About where we obtain our value, and whose children we are, and how we obtain victory over Satan. "We are accepted in the beloved." "We are seated in heavenly places in Christ Jesus." This is the message that comes to us through winning the Identity War, that our value comes from our relationship to our Father, and not from the things that we do.

And once I had accepted this proposition, I was placed, and I... We talk about Relational Value System. People hear that word, and: "Oh, that's a big word". Relational Value System: Your value comes through your relationship with your Father. Rather than Performance Value System: Your value comes from what you perform, and from what you achieve. And one of the reasons why I chose to use new labels and new expressions to express this idea, is because if I used labels that other people had already predefined, it wouldn't explain what I was trying to say. We can use the terms justification, sanctification, and all these terms, but they've already been worn out with definitions. And so, we formed a new series of phrases. And yes, I knew it would take longer for these things to take root. BUT at one point, I believe that they would take root; and that people would begin to understand them; and that we would see this message enlighten the whole earth with its glory.

And so, it was in 2006, when Eddie and I traveled to Western Sydney, and we did this presentation "The glory of children"; that our Father speaking through Christ to us; the glory of children is their father. You read the NIV, it say "parents". But the Hebrew is "father". Just so, if you go and look it up, it says "parents". No, it says "father". It just happened to be at the time of the new moon. I didn't know it at the time when that presentation was done. And then, it was the next morning that I felt such joy at the thought that I am the beloved son; A beloved son of God, through THE beloved Son of God, that I felt the Father's embrace. I was in the bosom of the Father, and I felt such joy I thought I was going to die. I was so happy.

And, it's at that point that I heard the voice again say: "This message you must take to the world. I am the one that defines your identity. I am the one that defines your value. I have given this to you. I have placed this upon you, and

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nobody can take it away from you, except YOU, not believing that I have given it to you.”

And so, everything else has come out of that experience. “This message you must take to the world.” “The glory of children is their father.” “And I will add to that.” I believe, the Divine Pattern principle of source and channel, that the message was manifested in SUCH an embrace! Have you felt the embrace of your heavenly Father, and KNOWN the love of God, and known it in such an unrestricted measure that you could die right there completely happy? Have you experienced love to that level? And I believe that THAT also is what God was saying: “Take this message: I have embraced you My son; I've held you to Myself. Take THIS message to the world! Tell them that I love them.”

That's what this is all about. Everything that we've done from that point has been about that. And it was after that experience, at the end of that year, that I asked myself what in human terms is a very foolish question. Or, maybe I should put it this way: Jesus proposed to me at a question that we both knew would cost me my career. And that is, in the relational value system, how is Jesus equal with the Father? I asked myself that question. What is the equality of Jesus to the Father in the relational value system? Is Jesus the Son of God because of His omnipotence, His omniscience, and His omnipresence, or is He the Son of God because the Father spoke the word over Him, and granted to Him this position? Which one is it? Voice from the audience: In Hebrews it says: “Thou art my Son”. “Thou art my Son; this day I begotten thee.” “Thy throne, O God, is for ever.”

Who was the one that granted to Jesus the title of “God”? It was the Father who gave it to Him. And it is because this was all given to the Son, that out of the heart of the Son flows SUCH an abounding flowing fountain of agape of gratitude. And it's out of that heart that flows across. And all over the entire universe is a heart so filled with love for the Father, obedience to the Father, and a sense of the Father's smile and delight. It's only found in the Son of God; it is not found in any other being in the universe, except the Son of God. And this is why the government shall be upon His shoulder. And that is why in Him all things consist, Colossians 1:17.

In Christ everything holds together. Because it is that sense of the Father's love, the deep sense of gratitude that Christ feels for the Father, His absolute determination to obey His Father in everything, it's THAT commodity which holds the whole universe together. It's that Spirit that needs to be exported

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into every heart of every being that exists in the universe. Does that make sense? Voice from the audience: Yeah.

And that's why "there is no other name given among men", "that every knee shall bow, and that every tongue shall confess that Jesus Christ is Lord, to the glory of God the Father". Because it's in Christ that we are all held together. It is His love for the Father that moves upon our hearts; it is His gratitude to the Father that moves upon us. We cannot procure this ourselves. It is only available in the heart of Christ, and He is that everlasting fountain.

And this is the great challenge that Lucifer, in rejecting his sonship to the Father, he entered into a woe that he did not anticipate; and that was worth-less-ness. And this is the inheritance of every son and daughter of Adam. In seeking to be great in this world, in seeking to be like Nebuchadnezzar: "Is this not great Babylon which I have built for my own glory"; "is not this great empire"; "is not this great business"; "is not this great building"; "is not this great music industry"; whatever it is, whatever you've built, you say to yourself at the end of the day: "Is it enough? Have I done enough now to sit back, and to find rest?" No! It's never enough, it's never enough.

I remember the story of a young man who had... He was from Australia. And I was following this story, because my cousin was a champion kickboxer, and he won many titles in Asia. This other young man, he had won the World Title in kickboxing. And that night he went home to his hotel. And he's got this great big World Champion titled belt. And when he went to bed that night, he said, and he woke up the next morning: "I didn't feel any different. I felt just as worthless as I did the day before." Just at the top now with nowhere to go. And now with vultures and thieves at your back, wanting to take your title. It didn't help him; it didn't improve his situation.

And so, this is why I fell in love with the begotten Son. In Him is the pearl of great price. Satan wanted to approach the Father directly; "I will ascend into Heaven; I will be like the Most High; I will be like God." He wanted to bypass the channel, the great channel Christ, in whom is all the fullness of the divinity, manifested bodily. And he wanted to drink directly from the fountain of the Father. But out of the Father flows His Spirit. When it flows directly out into a being without coming through Christ, you don't have that submission, that obedience. Out of the Father flows... Well, who does He submit to, who does He obey? He doesn't obey anyone. And when that Spirit goes directly into a created being, what happens to it?

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So Satan is the manifestation of what happens when a created being seeks to look directly upon the face of God, without Christ. Does that make sense? Voice from the audience: By beholding, we become changed. By beholding, we become changed! And this is proof of the divinity of the Son of God: He's the only One in the universe who can look upon the face of the Father, and NOT desire to take His position, or even be manifested in such a way by beholding Him to want His position. This is proof of His divinity; of His complete superiority to every created being. Because, He can behold the face of our Father, and never want to take His position.

It's logical to me; makes complete sense. But Lucifer, in looking upon the Father apart from Christ, he wanted to “be like the Most High”; he wanted to have absolute rule, absolute submission from everybody else, without him submitting to anyone else. And this is the spirit that now rules within the human family, isn't it? “No, I will not; I will not submit.” This is the spirit of Satan that rules in the children of men. And we need the Spirit of the Son of God to come back into our hearts; and simply that transition, from obtaining value by what you perform and what you achieve, to obtaining value through your heavenly Father.

And the way that this is manifested, as we begin to realize, the way this is manifested, and Craig read this the other day... Well, I can't remember where you read it from, but Adventist Home, page 15: “The success of the nation, the family, the church, the community depends upon home influences.” The place where the gospel is preached the best, is at home! When fathers speak blessing over their children; when they encourage their children. When they seek ways to bless them and to encourage them, they are showing their connection to the heavenly Father. An earthly father becomes a channel for their heavenly Father. And this is the whole principle of Life Matters that we began to look into.

And then we realized that as the government rests upon Christ's shoulders, and we pose this question which is quite a challenge. And the question is simply this: How much authority does the Father have? And most people say: “All”. But how much authority does the Father have? Voices from the audience: As much as the Son will give Him. As much as the Son will give Him. We worship the Father because of the obedience of the Son. It is His obedience to the Father that resonates in our hearts; it is His obedience by which we partake. As we look upon Him, and He says Amen – every time the Father speaks, He says Amen – and when we behold this, we will do the same.

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And so, within the human family, the position that the wife occupies in relationship to the husband means that she is the one that determines the authority that the husband has. And her inclination to give authority to her husband depends on the amount of agape love that he bestows upon her. This is a very delicate balance. And that's why it says in the book of Proverbs... Solomon talks about a number of mysteries. And one of them is the way of a man with a maid. It's a mystery. Two are made one flesh.

And this is what all of us are wrestling with. This is where it really comes down to, do we understand the Father and the Son? We find it difficult to operate... We've been staying with this spirit of independence and freedom, and "I will not have anybody tell me what to do!" And all the things that we're wrestling with.

As one person said to me, 12 years ago, when I'd written the book Life Matters, and I laid out for him the synopsis of changing the whole family unit to bring it into line with this Divine Pattern principle, he said: "That's really ambitious. Do you really think that people are going to take this on?" And 10 years later, I would say, it doesn't look like it; doesn't look like much has changed, does it? We're still wrestling, but this is part of the "where sin abounds, grace does much more abound." At least we know what we want, we know what we want now; we didn't know what we wanted before, except freedom and independence, and all of these things.

So, I just want to thank our Father for revealing these principles; this shift in value, how you obtain your value. And for me to think... Before it would have been unthinkable for me to think that Christ's value is derived from His Father. His sense of who He is, His identity as a person is not found in Himself; it is found in His Father. This is a RADICAL shift in understanding. This is The Begotten Son. Which even most of those who believe in The Begotten Son STILL do not comprehend, nor understand.

Because, what's interesting to me is that many people who embrace the doctrine of The Begotten Son within a community that is worshiping the Trinity, what is the spirit that is manifested? A spirit of defiance and resistance and rebellion against the community. "We will not have you rule over us!" This is not the Spirit of Jesus. So there is a mouth that is speaking a belief in the teaching of The Begotten Son, but there is a life that is living completely the opposite! And this is perfectly suited to Satan's kingdom. Satan is VERY happy with MANY many people who believe in The Begotten Son. Because, the spirit with which



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it is presented is completely opposite to the Spirit of Christ. Because, the Identity War has not been won.

And the Identity War is: There is no value in beating up on other people who believe in “God the Son”; there is no value in this. And so, “I know something more than you. I can prove to you that you are wrong on this belief system”, that doesn't do it for us. And being angry, or comparing ourselves to these foolish whoever they are, whatever their belief, some other belief system by which I know I'm superior to them. “Let not the wise man glory in his wisdom”. Don't glory in those things. This is what we are told by our Father. “Glory in Me, that you know and understand Me”. For a true Son of God talks about His Father, loves His Father. He's always thinking about His Father, and how to work with His Father; please His Father; be blessed by His Father; and to be in the bosom of His Father, in Spirit during the week, and on the Sabbath in the flesh and bone, as Christ possesses.

So, I wanted to lay this foundation for the foundation that we'll look at tomorrow night, in regard to the Pentagon of Lies; and the difference between the identity of the begotten Son who receives all things, including His value, and the unbegotten son who is a figment of Satan's imagination; and how these two individuals play out on the Pentagon of Lies. That's where we want to go tomorrow night.

And I pray that as we have looked at this presentation, or given thought to these things, that we remember that this is the material that opened up everything else for this message. THIS is the material. And how we obtain our value as sons and daughters of God. And that if people do not win, or begin to comprehend the Identity War – and I think Danny Brown expressed this the other day – that when people try and read these books, and they don't understand this principle, the books don't make much sense to them; they don't get it; doesn't make any sense; it's very hard to comprehend. But when you get this principle clear in your mind, it's a key. This is the key that opens up the other material, and you can begin to understand it.

You must accept your sonship to God as in “You're my beloved child, in whom I'm well pleased”. And if you don't accept that, or at least take hold of that principle, and you're still wanting to be valued by what you can perform and achieve, then this message will have no interest to you. Because it doesn't appear to be able to give to you the platform, as Dudley Canright expressed it: “I can be a great man if it wasn't for this Adventist message!” That's the problem,

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isn't it? And having worked as a minister, and having worked alongside evangelists, I have felt that spirit manifested; of being a great man. It is quite intoxicating to stand before an audience of 5000 people, and your voice is trumpeting out over that group of individuals. It can be very intoxicating. To be able to travel the world, and to do presentations all around the world. And that's where many Christian leaders have gone down that path. And they've made a lot of money. And they've put their names up in lights, but they've done nothing for the begotten Son, because that's not where value will be found.

And that's what's so grounding about this message, so grounding about this message. For at any time, when Satan would suggest: "You know what, you're doing pretty well now, Adrian; you're doing pretty good". I know that voice, and I know the destination of making myself susceptible to that voice. It ends in despair. It ends in comparison, and ends in woe! I have all the value I need in my heavenly Father. I don't need to compare myself with other individuals. It's so freeing, it's so freeing. It's only this concept that allows you to escape the Pentagon of Lies.

As we write in the new book, we write the point, that the reason people cannot escape the Pentagon is because: 1) They either find value in the herd, they have to stick together with the herd, because they don't have enough value in God to be able to stand alone if required. And so they stay in the Pentagon. Or, someone obtains their value by upsetting absolutely everybody. They get a lot of value out of it. They love being an outlaw, and sticking it to people, and cutting down everything and everyone. And ultimately that person is going to live alone. And then they are completely depressed, and they drag back into the pentagon. They can't escape, they can't get away.

And that is why Protestantism is going to fail. That's why Protestantism is going to kneel at the foot of the Papacy, and embrace everything that the Papacy says, because it's an opposing system; it doesn't have its sonship in Christ as it ought to have. And that's why it's going back to "Rome", to back into the Pentagon system.

So, while we're here I pray that we will rejoice in our sonship and our daughtership to God. It's so wonderful to come out here, and to walk with our Father, and just walk with Him. And thank You Father that I am your child. I know that You love me. I know that even though I'm making mistakes, You've never condemned me; You don't condemn me. It's a beautiful thing, isn't it? And that You're going to help me to stop condemning other people, and judging

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other people, and I'm going to be completely changed. You're going to do this in my life.

So, what I think we'll do, is talk to our Father, shall we, and give thanks:

Father in Heaven, I just thank You for coming to me nearly 20 years ago, and speaking to me in such a beautiful and such a tender way, and just giving to me my sonship. And thank You Lord Jesus for giving me the faith to take hold of the Father's words, and to believe them with all my heart, and to know that my value comes from You, and not from what I perform and achieve. And I thank You that in this sonship, this is the cornerstone that shall never be overcome; the gates of hell will not prevail against it. And as Christ the begotten Son is manifested in each one of our lives, that we shall overcome. And when the voice says to us: "If you are a child of God, turn these stones into bread", we will say: "Get thee hence Satan, for thou savourest not the things which be of God, but which be of men." And we know Father, that soon, soon the showdown will take place between the sons of God, and the sons of men, and that Christ will be triumphant. Not because we are seeking to destroy or harm our brothers and sisters who do not embrace this, but simply because we are able to stand in our identity as children of God. Our value cannot be taken away from us, because it was given to us by You; it is retained with You, and no one can take it from us. I thank You for my brethren in Rawsonville in South Africa. I pray that they will embrace this Spirit; BELIEVE that they are sons and daughters of God, as we pray for our brethren here in Australia. And we thank You, in Jesus name. Amen.

And with that, I think we should sing "I'm a child of the King", what do you think? Voice from the audience: I think that's good. [Laughter] 468 in the new hymnal.

[Singing]

I just like to offer one more prayer, so I'm going to kneel:

Father, I just thank You so much for offering us sonship and daughtership. And maybe someone tonight is listening, and they're wondering whether it's true; is it true that I'm a son or daughter of God? Father, send your Spirit into their hearts. And Lord Jesus, cry "Abba, Father" in their hearts, so that they can sing with the redeemed, knowing that they are a child of God. No sin you can commit can remain unforgiven when you believe that you are His child, and that you are forgiven. The Father does not condemn you; the Father does not hold

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your transgressions against you. You are His child. Christ has demonstrated this, and we shall live with our Father and His Son for ever and ever, in Jesus name. Amen.

So, thank you everyone. I just thought if anyone wants to say anything, or testify, or respond, we can do that. Otherwise, you're free to go.

Voice from the audience: I remember the day that we came here, and you guys had those t-shirts with... "Beloved Son of the King"... And we went right down to the last one... Another voice: Was it at Pentecost? Yeah. And I got some from you guys for my own kids, and I gave it to them when they were all together; because I've got six kids. In this particular time, they all got in the same day, and I gave it to them all. Gave them all a t-shirt. Gave them all a t-shirt. And Gavin, Gavin he still wears it. [Laughter] [Several voices confirming also others still wearing the t-shirts]

Another voice from the audience: That was a great blessing there. I remember those messages that we had here. We all prayed, and you prayed for us. We all prayed. And we all committed to knowing that we are the child of the King. Amen.

And we can do that... I'm thinking, the double portion on the Sabbath, in the afternoon, we should have a time of prayer and blessing. But we can pray now too.

Another voice from the audience: I also haven't actually thought of myself as a daughter of the King; just a child, you know. But when it comes to "daughter", it's more particular.

Amen. It's more specific, isn't it? It's not corporate. It's a blessing. Wonderful to know.

Another voice from the audience: I have a very good memory, or very inspiring memories of watching those Penrith presentations from 2006, or in a video in those days. And I watched it over and over and over...

It was just such a beautiful thing, wasn't it? It was very inspirational. It was very new. We all had the sense something was happening, something was taking place. We shared them with a lot of people, but they didn't seem to get excited about it like we did.

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Another voice from the audience: What year was it when you did them at the Ballarat group in 2009. I was praying. My children were there for the first time. Hopefully the seeds planted.

Seeds planted. The message is quite simple, isn't it? But living in the world that we do, it often gets lost in translation in the brain.

Another voice from the audience: Well, we remind ourselves, when we fall, to remind ourselves that we are His children. And then also to walk and talk and act like His children too.

Amen. I was talking to someone recently. And I mentioned about the fact that I was removed from my community that I was raised in, and had many friends in. And that was extremely traumatic. And of course, I lost a lot of weight, and was very sick for a long time because of it. But they asked me: "What was it that got you through?" I said this got me through. [Holding the book Identity Wars] When I felt utterly in despair, and being rejected by so many people that I loved: I'm a child of a King. My Father still loves me. That doesn't change. I hang on to this.

And so, as I've said a number of times, once the Lord showed these principles, He says: "Well, let's test them out. Let's take away your career, your house, your car, your friends..." And they weren't taken away because God pulled them away. It was because I stepped into the wrath that is aimed at the begotten Son. He knew that was going to happen, and "Let's see if the principles still hold true." Is it still true that these principles work when you lose just about everything, except my beloved wife.

Another voice from the audience: I can testify to that. I've had many a day where I've walked along in the bush where I live, and I've done something wrong, and felt terrible. And then I hear this voice saying: "You're My beloved son"... Amen. And, I know it's a prideful thing in a lot of ways to actually go: "Well, I am", you know. And I don't deserve it sort of thing, but I'm still: "It's mine, it's mine! I was given it. I'm just going to believe it."... Amen brother. And I don't deserve it, I know that, but I don't care. That's who I am, you know. You have to accept who you are, and that God loves you the way you are... Amen. He's going to change you all along the way. And this is what I find, when we're on the streets of Byron Bay. And one thing that you said once was with Israel Folau, and bless his heart. But you were saying that all of these people are God's sons and daughters; they've just got to take up the offer. And when we're sitting there, I'm thinking this, I'm thinking all these people that are walking past, they are all

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His sons and daughters, you know. And you are just there, with the invitation to try and help them take the offer up, to see who they are: A son or daughter of God. We have homosexuals and lesbians walking past all the time. And you know, they're holding hands or whatever. You know who they are, but you still, you know, hold out that Bible to them... Of course. ...because they just might say yes. They are God's children. Because that's how I came; it was by invitation. Someone said, come along to church. It was that simple. Yeah. Another voice: Thank you.

Hang on, hang on! And the wonderful thing, of course, when you feel like you can't say I'm a child of God, Christ has already won that battle; He's already won that battle; for 40 days; being beaten and tormented, and He hung on. And that can be freely given to you. This is the beauty of it, the wonder of it.

So, I think on Sabbath we will certainly have a season where we will reaffirm our sonship and daughtership to God before we leave. That's why I want to wait until just before we leave, to do that. But if anyone wants to pray now, we can do that too. But what time is it? Whatever. Up to you.

Any other testimonies? The Spirit is here. You can feel it. Once we go on, it moves out.

Voice from the audience: I thought that, do we believe that word, or do we believe the word of someone who's pointing an accusing finger at us? When in the heat of the moment, when we are (? 1:30) an accusing finger, or even an imaginary, or subtle, inferred or, do we believe that then?

This is a great test, isn't it? When someone says something that is real or imaginary hurtful, our reaction determines whether we really believe we're a child of God. If we are offended, then how can another human being redefine your value, unless you give it to them? Do you give it to another individual to define who you are, and who can wind you up, and make you upset and angry, and spoil your day? Can another human being change your mood, and make you foul-minded? Do you give them that power, or... Are you listening, Adrian? [Audience laughing]

Another voice from the audience: So Adrian, that's basically saying that your value system isn't in your Father; that's what it is, isn't it? And we're all being challenged.

We're all being challenged on this particular point.

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Another voice from the audience: In fact, the more we are challenged, and we fail, that's an opportunity to grow and to develop in that pathway, instead of saying: "Ah, you know, I failed; poor me."

It's just a realization: "Oh, I'm not accepting my sonship like I thought I was." And how would you know until you get tested; until you fall on your face, and go: "Oh, why am I so upset, why am I so offended? I'm allowing them to define my value. Sorry Father. Your love for me has never changed." Oh, and it's easy to think, isn't it? But when your feelings are all stirred up, and then someone's put the knife in there... It takes a while for those feelings to calm down again, and you have to pray for a while, and all those types of things, and recenter your "Yes Father, I'm trusting in You".

Another voice from the audience: He knows our vulnerable points. He knows we're weak; we're tired; we've got a lot of stuff coming at us, and He'll come in then.

He will. But He's only allowed to do that because our Father allows Him to do that; because He does not allow us to be tempted above what we're able to bear. And that's an important principle too, isn't it?

There's a point over here?

Another voice from the audience: Yeah, I'm just going to say that, the greatest, and this has been my experience, the greatest challenge that I've had with my understanding of sonship is, when somebody above me who is supposed to be blessing me, is the one that's actually cursing me. That challenges me, for me personally. For they're supposed to be blessing you. A lot of people obviously see that, because their parents don't bless them; their Father doesn't bless them. It's hard to grasp the sonship of God, because He is our Father. But it's there.

And I think because of the principle of "Where sin abounds, grace does much more abound", there is the capacity for those that have been the most cursed by their parents to have the greatest sonship to God. Amen. The capacity exists, doesn't it? Because if the sin has abounded so greatly, therefore the grace of God can super abound. "When your mother and your father forsake you, I will take you up."

## 5 - Pentagon Mechanics

It's a blessing for us to be together. Thank you for those who joined us for our afternoon session. Peter opened the gates for us to go into the depths of Daniel chapter 8, and we all enjoyed it. *Voice from the audience: Was it recorded? Another voice: Only audio, on my phone.*

I just need to make one point, and then we'll pray. And some of you might have got the idea that we thought that "the daily" began in 457 BC. If you got that idea, you'd be wrong. "The daily" actually begins in the garden, with Adam, when He offered His wife as a sacrifice: "The woman whom you gave to be with me..."

And we talk about this in the book *Key to Empowering the Third Angel's Message*. We talk about the original abomination in Heaven, and then it manifested on the earth. But of course, when Daniel hears the question being asked, it's in the context of the time frame he is in. And so, the angel is telling, "Well, the next date, that's going to be significant. And we'll just move it forward from there." So, Paganism obviously existed before 457 BC. So, we just wanted to clear that up.

Tonight we're going to look at some aspects of the Pentagon of Lies. And specifically, I want to carry on from last night, in terms of the begotten Son and the unbegotten son, and how this plays out in the Pentagon. So, before we do that, I will kneel, and you can join me if you wish:

Father, we just thank You that we can come before You in this beautiful location. It's wonderful to be in the stillness. We pray for Your Spirit to teach us, to open our minds; give us understanding that we may be prepared to receive the seal of the living God. We thank You for Your beautiful Son; Your wonderful Son, the Lord Jesus Christ. And we thank You Lord Jesus, that by Your Spirit, You can dwell with us and in us, and that You can teach us and guide us into all truth. And we pray You will do that tonight, Father, in Jesus name. Amen.

### **Information Storage and Retrieval Systems**

One of the best subjects that I did at university, when I was doing my computing degree, was a subject called Information Storage and Retrieval Systems. It was one of my favourite subjects, because I learned a lot about how to store information, and how to retrieve it; and indexing, and indexes, and all of these



types of things. And I kind of have adapted that principle, to be able to access information with my mind easily, to be able to store it into a system, and then to be able to retrieve it. And this is what has helped me tremendously with my recall. Because if I've stored the information correctly, it's easy to retrieve. Does that make sense?

And I thought about this as a young minister, in terms of, you know... If you consider truth, like each truth that you would present to a person, is like a brick. And you want people to be able to build a house. And you just keep handing them bricks. And you haven't given them any framework, or any understanding of what to do; you just keep handing the bricks. And as you hand them a brick, what are they going to do with it? *Audience: Put it down.* Put it down. And they give them another brick, and then they: "What would I do with it? I'll just put it down, and get ready for the next brick." And they put it down. And then when you've got all the bricks, you turn around, and what do you see? *Audience: A pile of bricks! A pile of bricks!*

Well, how are you going to get the ones down at the bottom, if they've been stored in that kind of a system? And that's why every time we provide information to people, we need a framework in which they can easily retrieve that information. That's one of the reasons why I believe that, as it prophesied of the Millerite Movement, that they would set their teachings upon tables that "he that readeth it might run". And the Millerite charts were put together in such a way where truth was put into each chart as an information storage and retrieval system. You're putting it on a chart; your lines and everything like that. And you're putting information on it. And as a whole, the mind looks at that, and takes in the whole, and it's much easier to retrieve that information. Does that make sense?

And so, it was a blessing for me in my ministry years, to the best of my ability, to chart out all of my understanding of the truth; to chart it out; to put it on charts; to see how the information flowed. And not only how it flowed; how one piece of information related to another piece of information. This is what I kept building on from my study of Information Storage and Retrieval Systems; which I'm very thankful for; and I have tried to build on that.

### **The Pentagon of Lies**

And so, when we talk to you about the Pentagon of Lies, I'm introducing to you an information storage system. It's a system by which you can place points on that Pentagon, and the way that they relate to each other in such a way that it's

easy to pull that information out. It's easy to store and retrieve, and that's what we want. So, when I'm presenting the Pentagon of Lies, I'm not presenting to you something that specifically has dropped out of Heaven into my hands, and "This is the absolute", or "This is it". It's an information storage and retrieval system, which brings together many of the points in a way that allows you to see the relationship between those points, and to be able to discern things. Does that make sense? So, we're not looking at everything. We're looking at some of the key points in regard to these things.

So, the other thing that interested me about the Pentagon of Lies is, because the Pentagon has five points to it; and I like that, because we have five senses. And so, like what I'm writing in the new book that I've just been writing, I'm able to integrate several layers of thought that have to do with the number five; and that helps.

The other thing is... Well, there's many other things. I won't spoil the book for when you get it, so we shall leave it for then.

### **The issue of "worth-ship"**

But last night we were talking about how we obtain our value and our worth. And how that through the only begotten Son... The Father has said to His Son: "You are My beloved Son, in whom I am well pleased.". And that the worth of the Son of God is not found from within Himself. The worth and the value of the Son of God is given to Him by His Father. He inherits His value, and therefore His value is imperishable, because it is given to Him; it is bestowed upon Him by the Great Source of all, and nobody can take it away from Him; unless He should cease to believe His Father's word. And Jesus is called the Amen, which means He always says Amen to everything His Father says. And so, His worth is guaranteed.

And so, I want to segue from that point about worth and value, and we might consider that... You know, when I was young, you would have little diagrams, and you would go on a maze. And you're trying to work your way through the maze, because you're on a treasure hunt. And you're trying to find your way out to get to the treasure. Did you ever do anything like that? Seeking for treasure. And the Bible says: "Where your heart is, there your treasure will be also."

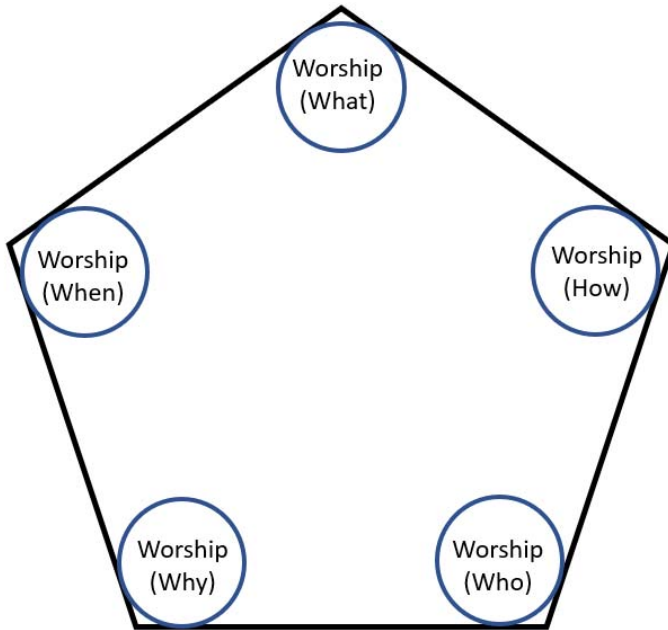
So, the issue of treasure hunting is really what we're all about; we're all seeking for treasure. And the treasure is about seeking for something of value,

something of worth; you're seeking for value, you're seeking for worth. And that is why when it comes to the Pentagon, the key issue that we want to consider is: Worth-ship [Writing on the board], which in English is concatenated to what word? *Audience: Worship. Worship.*

Worship is the issue. And so, to this issue of worship, I want to attach what we would normally do when we are doing an analysis of a situation: A series of questions that are typical. The questions are:

Who? Why? When? What? How? [Writing on the board] And? *Audience: Where? Where? [Laughter]*

So, in terms of the “Where”, we can say we're seeking a heavenly kingdom. The “Where” is to be seated in heavenly places, in Christ Jesus. And we could include the “Where”, but for the purposes of this exercise, I won't include “Where”. [Erasing] I want to deal with these [Pointing to the remaining five], because it's five. There's five of them: Who do we worship? Why do we worship? When do we worship? What do we worship? And how do we worship?



If I then place those questions into the Pentagon... So, we draw up the Pentagon. And I want to start down in this bottom corner. [Bottom right] I'm going to put the "Who" and "Why" questions down here: Who do we worship? [Bottom right corner] Why do we worship? [Bottom left corner] And I'll explain why I'm putting this in this sequence. When do we worship? [Upper left corner] How do we worship? [Upper right corner] And what do we worship? [At the top corner]

This is all part of the information storage system about the issue of worship. We're on the treasure hunt. We're seeking value. Who is it that we worship? Do we worship ourselves? There's a question! Why do we worship? And all of these things.

### **Who do we worship?**

So, coming to this question down here: Who do we worship? And Lester did an excellent presentation this morning. Just a very methodical sequence; going

through, showing the difference between the God of the Bible and His Son, and what people understand to be the Trinity.

I think most people have a similar understanding as to who God the Father is. He is an uncreated being. He's the Father. Obviously, how that plays out is different. The big difference that people have in understanding, relates to the Son of God. And of course, the Holy Spirit. But the Son is the pivot point upon where there's a big difference in understanding. And the difference relates to, I would suggest, what I call a life-source question. And what do I mean by that?

The begotten Son has RECEIVED life. How do we know this? John 5:26: "For as the Father hath life in himself; so hath he given to the Son to have life in himself;" The begotten Son is a being that we worship that RECEIVES life.

Now, we know that the Son is self-existent, don't we? He was given to have self-existent life. We just make that point. He is the pre-existent, self-existent Son of God. But He was GIVEN this by His Father. Okay? And we would say that is the Son of God. So, when we reference the term "Son of God", we are talking about a being that has received His life from His Father.

As opposed to "God the Son"; who did not receive His life from anybody. Is that right? He is the same as the Father. And as many express it to us that Christ has "life, original, unborrowed, and underived", [free] from anybody. Of course, there's two ways you can view that statement, as we all know. Because it simply says: "IN Christ is life, original, unborrowed, underived". How that life got into Him is the question that we are seeking to answer. Who do you worship? Do you worship "God the Son"; the one who is uncreated, possessing life in himself, from himself, and from nobody else? Or, do you worship the Son of God, who received ALL things from His Father, including His life?

This is the pivot question. This is the key question that we must answer in this great controversy. Because the issue of which son you worship, is the issue of how you understand life, and where it comes from, and how you receive it, and how you engage it. And that's why Jesus is "the way, the truth, and the life" to the Father. And, on this pivot question, on the difference between these two, whether it's "God the Son", or the Son of God... A belief in the begotten Son is a belief in a life that is given and granted. And I think we've stated "God the Son" is the opposite to that. And this is the cornerstone.

Lester shared with us the statement this morning that the Trinitarian doctrine is the foundational teaching of the Catholic Church, upon which, how many

other doctrines depend upon? *Audience: All.* What does the Scripture tell us in 1st Corinthians 3:11? “No other foundation can be laid than that which is laid, Christ Jesus.” Why? Why Christ Jesus? Because the Father clearly is an unbegotten being; He's an unbegotten being. But it's the second person of the Godhead that we need to determine; what is He? Is He an unbegotten being, or is He a begotten being? Did He have life from Himself, or did He receive it from His Father? The answer to that question is the key to who we worship. It's the pivotal question.

That's why it says: “he that has the SON, has life”. This is why! Because it's an issue of life-source, and how you receive life. And if you have the Son, then you have the Father. And if you do not have the Son, you do not have the Father. It's a guarantee. The Father is guaranteed, if you have the correct Son. If you have the wrong Son, you don't have the Father, but you have the spirit of anti-Christ. This is what 1st John 2:21 says.

So, this is the pivotal doctrine: The sonship of Jesus. So many people have said to me: “It's not a salvational issue.” Why do we know that's wrong? John 17:3: “This is life eternal, that they might know THEE the ONLY TRUE GOD, AND Jesus Christ, whom thou hast sent.” It is salvational! And “he that has the Son...”, begotten or unbegotten, does it matter? Yes! “...has life. Life! This is the issue.

So, in the book *My Beloved*, I've laid out all of my reasons for why, not all of my reasons, a number of reasons, why I fell in love with the begotten Son, as opposed to the unbegotten son, why He was so precious.

And one of the chief reasons is found in Colossians chapter 1, and verse 13: “Who hath delivered us...”, speaking of the Father, “...from the power of darkness, and hath translated us into the kingdom of his dear Son:”. And the word “dear” there is agape; which can also be translated into “the kingdom of my agape Son”. Agape Son.

And, I've spent some time explaining the fact that the only way that we can know that the Father is agape, is because of what was manifested in His Son. The Son of God is the evidence of the Father's agape, IF and only IF God gave Him ALL things! When we believe that God gave EVERYTHING that He possessed Himself to His Son, we have underscored the definition of agape in the person of Jesus Christ; that He is the agape Son; He is the manifestation of agape.

And as Jesus Christ has received all things from the Father, His heart is filled with gratitude overflowing to the Father, and the spirit that He pours upon everybody else is a spirit like that which He received; which is a spirit that gives everything; everything.

This is the only way that this system can work. That as Christ beholds the Father, and sees that He has received all things, His heart is full of joy, full of delight! “Delighting always before the Father”, as it says in Proverbs chapter 8. And out of Him flows rivers of living water, desiring to give and to bestow upon ALL of the created beings of God that which He has received; to give ALL. And that's why He was willing to come to this earth, to live as a man, and to die, and to do all those things. He gave Himself completely to the human race. This is what we find in the begotten Son. It makes complete sense.

But what about the unbegotten son? The unbegotten son is equal with the Father, because of what? What makes him equal with the Father? His power; his intellect; his age; his unbegottenness is what makes him divine. And it is measured, as Augustine would have us believe, by the three omni-s: omnipotence, omniscience, omnipresence; which is a kind of a conundrum for Adventists. Because Adventists have this strange teaching that Jesus gave up His omnipresence; which kind of makes Him not fully divine anymore, doesn't it? But that's another whole story.

*Voice from the audience: But if it's the same bit that God is, and it's chopped into three, then it is the same bit. And now we're entering the mystery, aren't we? We're entering the mystery; how this all works, how this all fits together.*

But the bottom line is that, what sense of gratitude does this son feel towards the Father? *Audience: Nothing. What does He owe Him? Voice from the audience: They are mates. Really good mates. They're just mates, really good mates. They just get along very well. But there is no reason to believe that the son has any deep sense of gratitude to the Father, or because he has received all things that he is then willing to give all things. This all becomes mysterious; it all becomes clouded in a mystery, as to why. And Jesus then comes to demonstrate that which He knows NOTHING about.*

And what do I mean by that? He comes here to act in a role of submission. But as the uncreated, unbegotten god, what would he know about submission? Except for the purposes of manufacturing or demonstrating something for which he knows nothing about. Why should the unbegotten son submit to the Father? I've heard the term functional hierarchy! Have you heard that term?

Functional hierarchy, for the purposes of demonstrating to us poor miserable beings what it is to submit to another being. The problem is, "I'm sorry Lord, but we've discovered your little secret! You're only telling us that you're acting in this position in order to demonstrate something to us for which we know doesn't apply to you."

So on that model, by beholding that, we then become actors. Because if they act out submission, then we're just acting out; we don't really submit from the heart to our Lord, or to each other. Because the being that you will become like is your highest conception of deity, isn't that right? All the other stuff is just demonstration; it's just for the purposes of explaining something to us. But we already know about all that stuff; we know who you are. But because we are created beings, we are mimickers of that which we worship! When you worship an uncreated, unbegotten son, you will seek to become like him. This is "By beholding, you become changed." This is the law. We all understand this principle and how this operates.

### **Why do we worship?**

And so therefore, because when you worship an unbegotten son, who has life from himself, in himself, the natural fruit of that belief, by worshiping such a being, leads to the "Why of worship". We move from the cornerstone to the "Why of worship". [Drawing an arrow from the bottom right corner to the bottom left corner of the Pentagon] Why do we worship?

If you're worshiping an unbegotten son who has life in himself, you are automatically set up for a belief in the immortality of the soul, aren't you? Do you understand what I'm saying? If you worship a being that has life in himself, from himself, by beholding you become changed to a being that has life in himself. You may believe that it has come from God originally, but now you have life in yourself. And so much you have life in yourself that not even God Himself can end your life. He can only make it miserable; forever!

And if He has the capacity to make you miserable forever, then it is in your interest to worship Him, isn't it? Because He's a big life-source, and you're a little life-source, in comparison to Him. And the "Why of worship", when you worship "God the Son" is that if you don't, He will make your life miserable! It's in your interest to worship Him. And this is what we believe in the doctrine of the End of the Wicked, that if you do not accept the salvation offered to you, He will make your life miserable, forever. Or, for sure for a short period of time, but He'll make your life miserable.



*Voice from the audience: So you're worshipping power. So, you worship power. You submit to the power. And this is all built on the doctrine of "God the Son".*

And that is why it doesn't matter that Adventism believes in the mortality of the soul. If you worship "God the Son", you are surrogate immortality-of-the-soul-believers. *Voice from the audience: This is where Kellogg got his flow from into pantheism.* Pantheism is another spin-off of "God the Son"; that you have life in yourself; that life is inherent within you; it's already there. This is all a natural spin-off.

And this is the thing, that just because you say that "God the Holy Spirit" is a separate being, is not part of pantheism, there is a natural door into that belief system still. Because if there is a God that is all throughout the universe, and that is everywhere, and doesn't have a form, that's still pantheism. It's just you haven't worked it out yet. Just because you say you don't believe in it, doesn't mean you don't have a latency or a weakness in that direction. Does that make sense?

So, that is why, we've talked about this, there is a Divine Pattern principle in the foundations of the Pentagon. The invisible, or the source of this foundation is "God the Son" versus the Son of God. The fruit of this, is whether you believe in the mortality of the soul, or the immortality of the soul. That is the manifestation of this belief system. And that is why the Council of Trent says anybody who believes in the mortality of the soul, let him be anathema. Rome understands!

If you worship "God the Son"... And of course, if you don't worship "God the Son", let you be anathema as well. That's clearly stated at the same time. But if you believe in the mortality of the soul it's anathema to the worship of the Trinity. And that is why ultimately all people who worship the Trinity must return to the doctrine of the immortality of the soul; if you are willing to be consistent in your theology. Now, there are plenty of people that are not willing to be consistent in their theology, and are willing to hold contradictions in their head for decades, as I have done. But ultimately, it must go back, it must go back to that belief.

## When do we worship?

So we have this natural Divine Pattern between the Trinity and the immortality of the soul. [Writing on the board] And if you have an immortal soul... Well, let's come back to the other point about the Son of God. Where does the Son of God dwell? In the bosom of the Father. The Son says: "The Father is greater than I". Many people say: "Hah, what do you mean greater than I?" The Father has the Son rest in Him. And that means that the Son of God has the capacity, with all the troubles, and with all of the difficulties, and with all of the consequences and challenges of this life, He has the ability to lay back in the arms of His Father, and say: "My Father will take care of this." Doesn't He? "My Father will show Me what to do. My Father will guide Me. My Father will help Me."

He rests IN THE BOSOM of the Father! And that means that if you worship the begotten Son, the "When of worship" is guaranteed to you to be the Sabbath, isn't it? The Sabbath is the natural outflow of the worship of the begotten Son! It is the logical consequence. It is the visible manifestation of the experience of worshipping the Son of God.

Now, if you're worshipping "God the Son", who has life in himself, of course that leads you to immortality. But who does the unbegotten son rest in? You ask this question to Sabbath keepers. You ask them. I've conducted this experiment. Does God rest on the Sabbath? "Oh no, He neither slumbers nor sleeps." "God's always at work." "My Father works, and I work." Where then do you get your rest from? Are you manufacturing it yourself? How do you find rest? Where did Jesus say we have to go to get rest? "Come unto me, all ye that labor and are heavy laden, and I will give you rest." You can have no rest. Because "there is no rest for the wicked". Is anyone here not wicked? There is no rest for us outside of Christ. He is the only one that we can find rest in.

And so, then it is a logical consequence that if you don't need to rest, and that you have life in yourself, you do not need to, when your Father summons you, or the word calls you, you don't need to go to Him when He calls you. Why? Because you have life in yourself. You don't need to follow His calendar; you follow your own calendar! You come when you want to come; and even tell Him to come when you want Him to come; because you're equal; you're the same.

And so, Sunday represents... And it doesn't matter; it could be Friday, or any other day of the week; as long as it's not the day that Jesus tells us that He is

the Lord of. *Voice from the audience: The Catholic Church tells us Sunday is dedicated to the holy Trinity. Sunday is dedicated to the holy Trinity. They KNOW what they're talking about. Of course, it's dedicated to the holy Trinity. It symbolizes that spirit of independence. It symbolizes that which is... How does Great Controversy word it? "They developed a system that gave the impression of seeking to remember God, but was actually a way of forgetting God."*

So, Sunday IS the manifestation, the visible manifestation of the worship of "God the Son". And that is why all people who worship "God the Son" ultimately will return to Sunday worship. It's impossible to avoid. *Voice from the audience: Look into the Son as the source. The Son as the source. Do you see the consequential relationship of these things? It's guaranteed. You cannot go any other way than this.*

And so, it only takes a few hundred years, and then... That's what happened back in the time of Christ. They were keeping the Sabbath. And then over a period of 200 or 300 years, Sunday came in. We're following the same pattern. If you follow the Creeds... If you look at the timing from the Nicene Creed to the Athanasian Creed. What is the difference between the Athanasian Creed and the Nicene Creed? It's that in the Nicene Creed Jesus is still presented as a begotten Son, but the Holy Spirit is presented as a separate third individual. And this is what Adventism did in 1930. Jesus was presented as the Son of God, but the Holy Spirit is presented as a separate third individual. And 50 years later, we get the full-blown co-eternal, co-equal Trinity under the personal pronoun He, which guarantees the oneness within the threeness. It's guaranteed. It's written. It's there specifically.

So, the Church is well on its way to fulfilling exactly what Rome has done. It is following in the footsteps of Rome, just as Israel followed in the footsteps of Babylon. It's doing exactly the same thing. And ultimately, all those who walk that path will say, as did the Jews: "We have no God but Caesar." It's guaranteed. No ifs or buts about this. They will say exactly the same thing. So, we are seeing out of this cornerstone [Pointing to the bottom left corner; the "Who of worship"] the natural consequences of these things.

### **How do we worship?**

And so, if we go to the "How of worship", there are many ways we can express this, but probably the best way I could express this is in Romans chapter 5, and verse 20: "Moreover the law entered, that the offence might abound. But where sin abounded, grace did much more abound:"

The “How of worship” is... I'm trying to think of how to explain this simply. It relates to the subject of the covenants. Let me just make that point. Covenants.

In the Father and Son system, of course, we've expressed this in terms of the Divine Pattern of source and channel. So when you worship the begotten Son, you are always coming THROUGH the Son to the Father. Now, that really gets mixed up when you come to “God the Son”. And we even have had this expressed in Sabbath School Lesson pamphlets; where it was said in the 2008 Sabbath School Lesson that God the Father could have come down and died on the Cross. It doesn't matter. It's irrelevant. It doesn't matter which one, you see. Any divine being could have come down and done it. Because it's just all about doing the DEED of sacrifice. This is the point.

So, in the Divine Pattern principle we are taught that God will show you your sinfulness. And when you see how sinful you are, the faith of Jesus enters your heart; you believe in His grace, and His goodness, and you enter the new covenant. That is how we worship! **We worship believing that God will give to us His righteousness through His Son. But we believe that He will show to us our wickedness first – the administration of death, in order that we may be justified by faith alone.** That we may lay the glory of man in the dust. That you come to the point where you have failed in your promises you've promised God many many times. Every person who starts the Christian journey, they start out ever so humbly by promising God. The JMV law is for me to: “Keep the morning watch. Do my honest part. Care for my body. Keep a level eye. And walk in God's Sanctuary. I promise God.” Did you start life that way?

But the “How of worship” in the Son of God, not patterned on the Scouts, but patterned on the truth, is that God reveals to you your sinfulness of character. He gives to you the faith of His Son in order that you may be justified by faith alone. This is how we worship. The two covenants is how we enter into that deeper experience with God. Hebrews chapter 8 verse 10. That He would write the law upon our hearts. This is how we worship God. We believe that He will write the law upon our hearts by revealing our sinfulness to us.

But this principle of Divine Pattern doesn't exist... And I'm shortening this part of the presentation just a little bit. If you believe in two co-equal beings, then the way we set that up – and I'm only doing a small diagram here – two co-equal systems. One is called an old covenant. One is called a new covenant. One is before the Cross. One is after the Cross. They are co-equal, but they

cannot co-rule. So, one of them must go. So, this one must go. [Crossing over the word “Old Covenant”] It was nailed to the Cross. And so, in this system we are supposedly in the new covenant; without any ongoing diagnostic tool to show us how evil we are, and to lead us to the position that there is nothing you can do to help you. There's nothing you can do to bring about your salvation; there's nothing. You just believe you're in the new covenant. Which means that you are a baptized pagan. And you are still a pagan, but you think you're a Christian. How many of us have lived that experience? *Voice from the audience: Yeah, for sure.*

“You knowest not that you're wretched, miserable, poor, blind, and naked.” This condition of the human heart is evidence of an incorrect worship system that lacks its sense of need. And there's a whole lot of other things that we could go into. But the point I'm making here is that the principles of Righteousness by Faith, and I just want to make this particular point, in case we miss it... And I still don't understand how I could miss it... Well, I do, because I was in the Laodicean condition; blind! When I read Christ in His Righteousness, and I read Studies in Galatians, and I read these books, and I read the statements where Jones and Waggoner talked about the Son, about His inheritance from the Father, I had cognitive dissonance.

The 1888-message was based upon a Father and Son relationship. That's how it came out. It came out of that. So the doctrine of Righteousness by Faith is anchored in a belief of a Father that has a Son. And if you reject that... And I can say in the simplest terms, apologies to any person who is offended, but without the Father and the Son teaching, you cannot have Righteousness by Faith. You cannot have the 1888-message. You cannot take that which was founded upon a Jesus Christ, begotten of the Father, and in any way turn that around and make it to be “God the Son”. You have completely destroyed Righteousness by Faith in doing that.

So, this is one of the cornerstone elements of the “How of worship”. And the good thing about the Son of God is, because He has received all things from the Father, and is therefore completely dependent upon His Father, He is the only being that can give us the model of how to worship God. He's not PRETENDING to be dependent upon God. He's not play-acting. He's not turning up to Church every Sabbath, and PRETENDING to be dependent upon God. He IS dependent upon God.

And one of the points that I want to make on this is, Jesus has received life to have in Himself, but does that make Him not dependent upon His Father? It doesn't. Because He's relationally dependent upon His Father. His sense of worth, His sense of value, is coming from His Father, and not from Himself. And this is what we NEED in order to enter through the two covenants.

Again, I'm shortening this sequence just a little bit. This is one of the key patterns. And again, it stems from which son you believe in. And in the book Return of Elijah, I've tried to explain how that only the begotten Son can deliver to you a pattern of thought that will give you Righteousness by Faith. It's because you're worshiping a being who you know is dependent upon the Great Source of life. And that pattern we can assimilate; we can be blood transfused with that kind of a son. The other one we can't. It doesn't take up.

*Voice from the audience: Only the Son of God can give you faith. Only the Son of God can give you faith. Because it's His faith. He is the author of faith. You can't have Righteousness by Faith, if you don't have the Son of God. Because you don't get His faith.*

And that would be a good way to sum it up, Eddie. The FAITH. How do we obtain faith? The faith of Jesus. And to bring it back to the Son of God, if you worship "God the Son", whose faith, who does he have faith in? HIMSELF! The Son of God has faith in HIS FATHER.

*Voice from the audience: Because what he's saying, he's saying: "Don't do what I do, but do what I say." How many of us have said that to our children? Are we then maybe influenced by a false god? "Don't do what I do; do what I say." This is why the Trinity is so palatable to the human heart. There's rules for God, and then there's rules for the rest of us.*

Faith is only found in the Son of God. Because the Bible says He is the author and finisher of... And the KJV inserts the word "our faith", but that's guaranteed. When you take the supplied word out: He is the author and finisher of FAITH. Faith. And this is the only way that you are going to have enough traction to go through the last great conflict to receive the seal of God. It is through the faith of Jesus, the begotten Son. Again by beholding one who is fully dependent upon His Father, you will receive the faith.

It's not just some magical mist that He pulls out of a magic box. Your mind must comprehend, and must understand, and assimilate that which makes sense of a being who LIVES BY FAITH. Jesus is God by faith. The Father is God. Period!

How is Jesus God by faith? Because the Father said: “Thy throne, O God, is for ever and ever.” And Jesus BELIEVED God, and it was counted unto Him for righteousness. He sits on the throne of God in ABSOLUTE faith in His Father's word. And even when Satan challenged Him, He said: “It is written.” “I heard what My Father said: “You are My beloved Son, in whom I am well pleased.” I heard what My Father said. I rest in My Father's word. You cannot divert Me from this.”

And the “How of worship” is by faith, THAT WORKS! Apologies to Martin Luther. It's not faith alone. Because faith always works! *Voice from the audience: By love. By love. And purifies the soul. Galatians 5:6.*

So, there is four: (Begotten versus unbegotten.) Immortal soul as opposed to mortal soul. Sabbath versus Sunday. Dispensational covenants versus 1888-version of the covenants - heart experiences versus time periods. Because when you separate the old and new covenant, and you pull them apart, you're no longer in a position where the ministration of death leads you to Righteousness by Faith. You simply sit in your own stew, your own mess, thinking that somehow God is going to save you, while your conscience continually condemns you. And you're hoping against hope. And you're trying to convince yourself. And you're trying to tell yourself, and you're trying to spray yourself with perfume to take away the smell of your stench, of your sin. And your conscience is uneasy. “There's no rest for the wicked.”

### **What do we worship?**

And so, that brings us to the “What of worship”. What is it that we are worshiping? *Voice from the audience: Character. Character. What is the character?* And let's put it in a simple way. We know that God obviously has a character. And we know that God has power. Within the person of God, which one of these is the most important? And again this is where the Divine Pattern comes in; how you unlock these things. Because it's the Divine Pattern that unlocks every one of these points. [Pointing to all the five points of the Pentagon]

Ultimately, if you're measuring the equality of Father and Son by omnipotence, omniscience, and omnipresence, then power is what you're worshipping. The value system that you are banking on is based on power, and position, and intellect.

But character becomes the only focus for the Son of God because of the agape. Everything is given to Him. He is receiving everything from His Father, and His

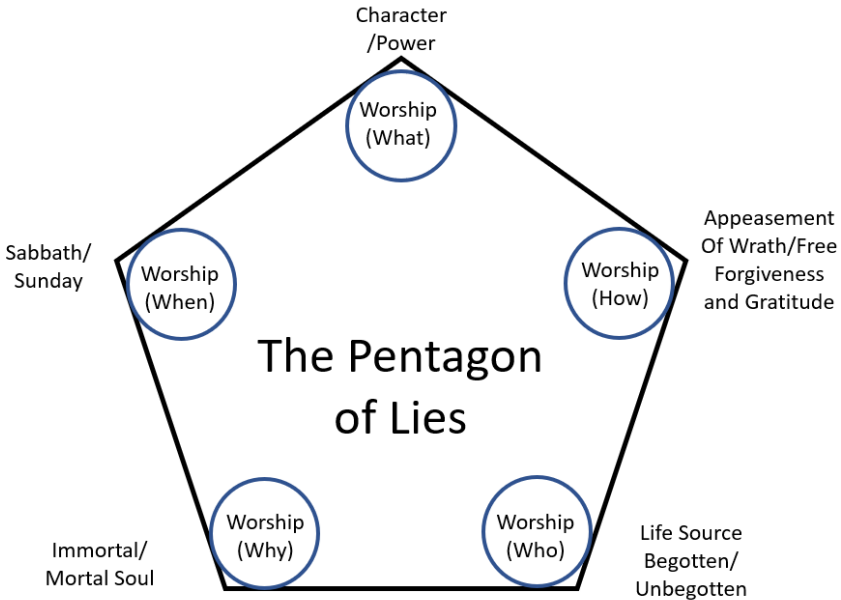
heart is full of joy. The focus is on the character. The power is not even in question, because the Father just gives the power to His Son! So why would you measure yourself by something that was given to you, freely, through the relationship, because of the love of the character of God.

And so, this... Some of us remember back in 2015; I called it my eureka-moment. When I was looking at the relationship between character and power, and trying to analyze what is the relationship, the Divine Pattern told me that it is character manifested through power. Because Jesus is the power of God. And when God manifested Himself He said: "The LORD, The LORD God, merciful and gracious, longsuffering, and abundant in goodness and truth". He gave character attributes. And He manifested Himself in His Son. And that is why God's power is manifested in Christ. Christ is the wisdom and the power of God.

Again, I'm summarizing a whole lot of points. But that made me realize that the ultimate issue of who we worship, or what we worship is character. And that is why Revelation chapter 7 tells us, or 14, verse 1 says that we are sealed with the Father's name; the Father's character.

And this is the ultimate issue that it is the Son of God that leads you to the character of God; the character of God as to what His real character is. Because you cannot be sealed with the Father's name if you don't actually believe that God is a father. If Jesus is an unbegotten son, and is not actually a son, but masquerading as a son, then you do not worship a father. And if you do not worship a father, you cannot be sealed with the Father's name. Does that make sense? You cannot receive the seal of God. Big words! But do you see the logic process in all of this?





*Voice from the audience: And then Ellen White says in Education, that character is power. Character is power! Another voice: It's a moral power. A moral power. Her context was in the fact of a person's influence. Yes! We see that Christ's moral power has influence. We're not talking about moral influence theory. Some people like to slap that on you. [Laughter] That's why He said greater works... You'll do greater works. Yeah.*

So, in the relationship between God and His Son... And I come back to what I said last night, when my Father in Heaven said to me: "I don't want anything to come between you and Me, and I just want you to know who I am." God just invested me with infinite worth, hasn't He? Infinite worth. And He's freely offered this to me. Because I saw that He is agape, and that He would be willing to do this for me. Because He gave His Son everything, and the Son didn't give Him anything in return to receive what He received. So I could believe that my Father would love this way.

We look at psalms 40, and verse 5; and this comes to another part of the Identity Message. Psalms 40, and verse 5: "Many, O LORD my God, are thy wonderful works which thou hast done, and thy thoughts which are to us-ward: they cannot be reckoned up in order unto thee: if I would declare and speak of them, they are more than can be numbered."

How much does God think about you? You can't count. And when we look at Luke 12, verses 6 and 7, it says: "You are of more value than many sparrows." God is thinking about the sparrows. He numbers the very hairs of your head. If He's numbering the hairs of your head, He is therefore thinking about you, isn't He? And if He's thinking about you, and He knows the number... I don't even know the numbers of the hairs on my head, but He knows them. That speaks about intimacy, doesn't it?

*Another voice from the audience: You can either focus on the quantity of the thoughts, or the fact that it focuses on the quality of the relationship that He has, or that He expresses towards you. The fact that He has numerous thoughts towards you, to focus on that intimacy... And in the Divine Pattern, one is always leading to the other. If He's thinking a lot about you, then that suggests the level of the quality of the relationship; that His thoughts are towards you.*

And then, I was faced with, because of that, if God has invested everything, if He has emptied all of Heaven in order to save me, He has made me of infinite value. And if God has made you and I of infinite value, at what point do you say to the object that you have invested infinite value in: "Sorry, I'm going to burn you now"? Do you ever burn and destroy that which is of infinite value to you?

*Voice from the audience: Well, generally people go to hospital when they start doing that. Because you would suggest that they are insane. If you invested infinite value in somebody, you cannot turn around... You can only burn and destroy that which has ceased to be of value to you.*

*Voice from the audience: But Adam did that, didn't he? He was willing to give up everything for her, and then he threw her under the bus. He did.*

And that's what led me to start to think about this question about the character of God. Could He? Could He do that? Could He throw away that which is of infinite value to Him? And that's what led me to consider about the Ten Commandments; about what God says; "Thou shalt not kill." Is that a rule for us, and not for Him? Is it a manifestation of His character? These are all the questions that started to come into my mind.

The other thing of course is that... And I talk about this in Life Matters. And coming back to our foundation of "God the Son", and the immortality of the soul, in your belief system, if you have a life-source within yourself, then the only way that God can sort of keep the universe together, is to apply pressure; to keep all the life-sources in line. Do you understand what I'm saying? Because

they're independent atoms, and they have their own power; they're independent from you, and the only way you can control them is to apply force!  
*Voice from the audience: To lock down. [Laughter]*

But if you are completely dependent upon God, because you worship the Son of God, who is fully dependent upon His Father, and you're worshipping within that system, the whole concept of God forcing completely loses its sense. You cannot force that which is not there to be forced; it doesn't make any sense to do this. And that's why within the doctrine of "God the Son", where you have immortality of the soul, force must be applied; and therefore threats must be issued in which to keep those life-sources in line. I'm just reasoning through these processes, as we think about these things.

So, that's what led me to the ultimate conclusion that God could not be the one, who after having invested infinite value in a person, to turn around and say: "Sorry, I have to burn you; I have to destroy you." That God is insane, completely insane.

*Voice from the audience: We were horrified, and you've mentioned this several times, but that father who burned his wife and his kids, you know. We were horrified, but we apply that to our Father in Heaven. Because we say the story with Mr. Baxter, that he said to his wife: "You know, I will look after you, I will care for you. And if you do what I tell you to do, and you follow me, and do all these things, then nothing will be wrong." But when she stepped out of line, he applied the law, and he burned and destroyed her and her children. And we were utterly horrified when we saw it. But we don't blink an eyelid when we say well, God is saying the same thing: "You do what I tell you to do, or I burn you to death." Doesn't make any sense.*

And that's why there can be no agape in fear. No agape in fear. If you fear God in the wrong sense, that He's going to hurt you, and harm you, you cannot have agape. You cannot. It doesn't work. Because there's always this sense of force; there's always this sense... But you could never admit that to yourself, for all of us that have lived under that regime. Because if you admit that, it creates fear within you. Then God might find you out, so you just must salute! [Stretching one hand out in salutation] Because if you don't, you're going to die. And you cannot complain, you cannot say anything.

*Voice from the audience: Someone is going to pick that off YouTube, and say you're doing the Nazi stuff! [Laughter] Go ahead, make my day. It doesn't matter.*

[Laughter] People have to take me out of context to have a laugh, or to scare other people by the things that I say.

So, it's insane. And of course, it was a very difficult thing for me to accept. It took me a long time to be able to put all these pieces together. But when you understand that every piece of this puzzle affects every other piece, that the system of your belief, they all have to interrelate; they all must connect together. And when all these pieces started coming together, it was impossible to believe this.

You simply have to ask: How many of you would burn your children to death if they disobeyed you on a continual basis? Would you burn your child to death? But by beholding, you become changed. This is the question.

*Voice from the audience: You automatically know that they will destroy themselves. They will destroy themselves.*

*Another voice: It's interesting, Madelyn on line said: "There's tantamount to abortion." "It's not convenient for me to have this child..." "It's not convenient. You're an inconvenience to me. I'm going to have to end your life."*

And to come out of that old mindset, there was a little bit of fear. And like, you know, you want to make sure. And all the stories in the Old Testament, and all of the going through, and what I thought I understood. And we've all been on this journey together; trying to go through. And just the joy; the joy of knowing that God has given to us a system, a method to be able to interpret all the stories of the Old Testament; and show that God is just like Jesus. That has just been the greatest joy!

And if you listen to my presentations from 2017, you'll find a number of times where I'm literally lifting the roof off! Because I'm so excited about what I've learned; that I have found the answer, and I can prove it from Scripture, for myself. I did have to calm down a little bit. *Voice from the audience: We didn't require you to.* [Laughter] No, you didn't. But others did.

### **Mapping the Pentagon unto the first angel's message**

So, this is an information storage and retrieval system, which answers the question of worth-ship. On the questions of life. Worship. Who we worship? Why we worship? When we worship? What we worship? And how we worship? And I would like to suggest to you that on each of these doctrines – because we've addressed the doctrine of the Trinity, of immortality the soul, of

the Sabbath, of character of God, and the covenants – that every one of these points in this Pentagon is addressed in the first angel's message.

Because when you look at the first angel's message, there just happens to be five points. That's interesting, isn't it? Shall we have a read. *Audience: Yes!*

There is a preamble which gives us a framework; a framework in which to understand the next four points. Revelation 14, and verse 6: “And I saw another angel fly in the midst of heaven, having...” what? The everlasting gospel. The everlasting gospel deals with what subject? The covenants! The everlasting covenant. So this is the CONTEXT. Because this is how we are saved: The faith of Jesus, manifested in the everlasting covenant, or the two covenants.

So, we're just lining this point up for you. It's the first angel's message that lets us escape from the Pentagon of Lies. *Voice from the audience: And that ties you with the character. Because if it's an everlasting gospel, it's the same yesterday, today, and forever. “I change not.”* And so, when Jesus says “If you've seen Me, you've seen the Father”, that goes all the way back to creation, doesn't it? And beyond. It's exactly the same character that is being manifested.

So, the everlasting gospel, which is the everlasting covenant – Waggoner and Jones have talked about this many many times, that what is being described here, is the framework. And so, when you accept the 1888-message, you have Revelation 14, the beginning of 14:6, and the everlasting gospel.

“...to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people,”

That means the destiny of souls depends upon the hearing of this message. That means that if any other gospel, if you have any other gospel preached unto you than that which they have preached, “let him be accursed.” Not because we are doing the cursing, but because God... As it says in Malachi 4, and verse 6, that He “will send Elijah the prophet before the great and dreadful day of the LORD... to turn the hearts of the fathers to the children...” Oh, it's a Father-Son thing! “...and the children to their fathers, lest I come and smite the earth with a curse.” That's why!

So, this addresses this issue. [Pointing to the upper right corner on the covenants]

And then we come to 14:7, and we get the four points, which address the next thing. “Saying with a loud voice, fear God...” Aha, which God? The god with the

unbegotten son, or the God with the begotten Son? So this is the “fear God” component. And this was addressed, when the Christian Connection finally convinced William Miller in 1835 that God did actually have a Son. He gave up his Baptist belief of the three-in-one God, and accepted the belief of the Father and the Son. That is my understanding, as he has expressed it in Miller's works in 1842, Volume I. So, “Fear God...”. [Writing on the bottom right corner]

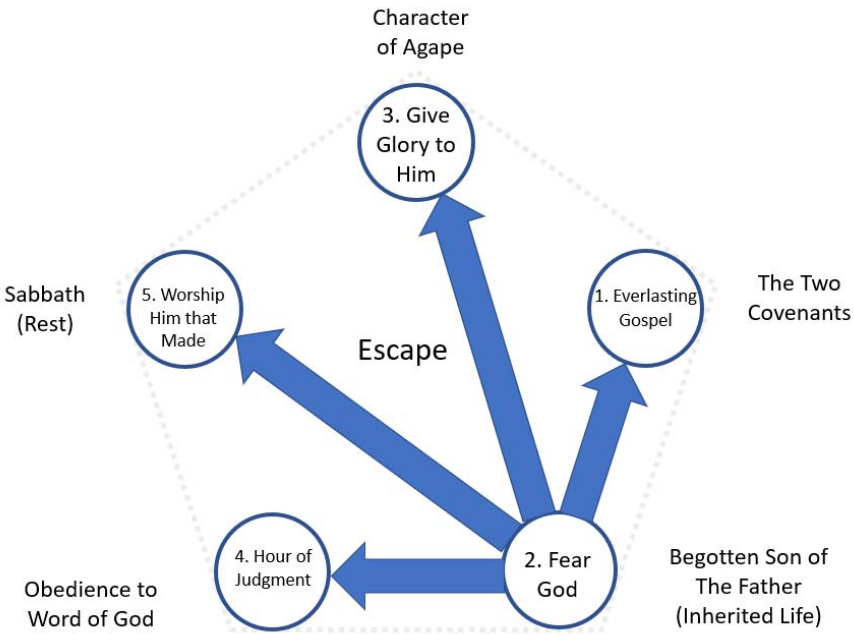
What's the next part? “...give glory to him...” What is that referring to? The character. “Give glory”. [Writing on the top corner] What did Jesus say in John 17:4? “I have glorified you on earth. I have finished the work which you gave me to do.”

The next point is: “...for the hour of his judgment is come...” Now, I can't remember quite how I related that to the doctrine of the immortality of the soul. I'll have to go back in the book and look at that. But somehow I related that. It's not coming to me at the moment.

But of course, we know the one which speaks of “...worship Him that made heaven, and earth, and the sea, and the fountains of waters.” This is a quotation from the Sabbath, isn't it? To worship Him that made! And so, “Worship Him that made”. [Writing on the upper left corner]

I think I remember now, in terms of this one, “the hour of His judgment”, is a matter of whether you are willing to live under the obedience of what God speaks to you, or whether you will live independent from that; you have life in yourself; “you shall not surely die”. Is it your judgment, or is it God's judgment? Who do you submit to? Do you make God submit to your judgment? I think that's how I related it on that point there. [Pointing to the bottom left corner]

The begotten Son is an obedient Son which submits to His Father's word. The unbegotten son, he works with the Father, as the Pope said. When the three members of the Trinity go in the back room, he says, I'm sure they have plenty of arguments, but then they come out all smiles. *Voice from the audience: Oh, what blasphemy!* He said that. Because that's how we operate, isn't it? We don't even come out all smiles. *Another voice: A little bit of argy bargy.* A bit of argy bargy in the back room, and then we present a united front. That's what political parties do. *Another voice: It's not a council of peace, ha?* [Laughter] *Because there's only two on the council of peace.* Yeah, that's right. It isn't a council of peace. Two's a company, three's a crowd. Yeah.



So, basically what I'm saying is that each part of the first angel's message addresses these five points of the Pentagon system. And when those five messages are clearly understood, what happens to the Pentagon in the second angel's message? *Voice from the audience: It falls.* It falls. And you have escaped this system. *Hallelujah!* And that is why the fourth angel is a repeat of the second angel's message. Because it is an understanding of the first angel's message in all of its fullness in a way that will guarantee the fall of Babylon; the Pentagon system, upon the five points.

### Summary

So, tonight I've just tried to correlate, in an information storage and retrieval system, a number of points; the five questions on the issue of worship, related to the cornerstone, which is the Son of God, or "God the Son"; and how this affects all these other main points in which we believe; and how that the first angel's message will address every one of these points, and cause the fall of Babylon.

### The fall of the Pentagon – The fall of Babylon

And because every one of us have been inside this Pentagon, when this system falls apart... Is the cry of the fall of Babylon, is it a cry of condemnation of others, or is it a cry of freedom that I have been set free? And when we cry with that cry of freedom that we have escaped this system, as the woman who washed Jesus' feet, Mary; when she washed Jesus' feet, there's a cry of freedom that goes out from her soul; what did that do to Judas? *Voice from the audience: Set him on his path.* Ellen White says that the act of Mary put Judas to shame. Desire of Ages says that.

So, it brought about the condemnation. And Judas is the son of perdition. And so is the man of sin; he is the son of perdition. So, he's representing the Roman system. And so, when the woman cries FREEDOM in washing in her tears, weeping as it says in Zechariah chapter 12; "being in bitterness as one is in bitterness for their firstborn"; the tears that are shed by this woman at that moment condemn the Roman system; and Babylon falls. And then the final events take place, because then Judas goes for the death decree, doesn't he? It's all playing out, it's all playing out.

So, I hope that this helps to explain a little bit more. As I said, it's just an information storage and retrieval system. But boy, it's a good one. It's a good one. So, a little bit of mechanics, a little bit of meat, in terms of putting these things, and how we pull all these things together, so we're able to superimpose the first angel's message over the top of this. And in the book, in the allegory book, we've also laid the five senses over this as well; just for a little bit of interest.

*Voice from the audience: There is another "five": Wretched, miserable, poor, blind, and naked. I wonder if they fit.* Oh, I am going to think about that one. Very good. Get as many layers as we can into this system. It makes perfect sense, doesn't it? That we can fit all these things together.

### **Giving praise**

So, I would like to close with a song. *Voice from the audience: Can I just ask, when we pray... That this is glorious, but the pain in my heart is, the cry of Babylon is fallen for our children, in the way that we have shown them the wrong thing.* Yes, yes, yes. That we have shown them the wrong thing. But, because they are our children, and if we are resonating with the resonance of freedom, then it's going to fall upon them, and they will taste, and see. So yes, we need to pray about that.



*Voice from the audience: Listen we've spoken so much about the love of God tonight, having thoughts and feelings to us, you just feel so rebuked. And that's why Paul says that we ought to pray for one another, constantly, so that we have thoughts of peace towards one another; lifting each other up in prayers, and to know that others are thinking about us, as we think about them. Doesn't that unite us? Amen. As we pass on what we receive. Amen.*

O Love That Wilt Not Let Me Go.

[Singing]

452. What Heavenly Music.

[Singing]

And maybe some of our friends online are wishing that we would let them go.  
[Laughter] So, let us pray, and then we can continue after that, if we desire:

Father, I just thank You for sending Your Spirit tonight to help us to put together many pieces. And I pray that in our minds, that they are stirred up to see how all these pieces fit together in the first angel's message, that we might escape the Pentagon of Lies, and receive the seal of God. We do ask Your forgiveness for what we have taught to our children in the past. We repent of these things, Father. We see that You are altogether lovely, because of the manifestation of Your character in Your Son. And we thank You Lord Jesus, as the begotten Son. You are our delight. You are our way to the Father, and we are determined to serve You forever, as You lead us to the Father. And we thank You in Your wonderful name, Jesus. Amen.

All right. Goodbye everyone. We'll see you tomorrow morning, online.

## 6 - The Original Abomination

Let us kneel together, and pray:

Father in Heaven, we just thank You so much that we can kneel before You again. We thank You for the special stream of Your Spirit, which enables us to both receive messages from You, and to be able to decode and understand those messages in a much greater way than if we were not in this time; because of Your Spirit, which teaches us, gives us understanding, gives us clarity of thought and mind. We thank You for the messages we've had so far this week. It's been such a feast; a feast of reason and Spirit. And it's been a wonderful blessing. We pray for those that have had to leave for a few days until next weekend. We thank You for those that are joining us online. I do want to pray a special prayer for Hannah, and request; Um, I can't remember, Eddie, what it was. Voice from audience: For her job. For her job. She's put in for a job. We pray that everything will go well for receiving this job. And we just want to remember, I don't know where Liam is, but it was on this day, five years ago that Liam fell; and was in hospital for over a month. And we're just so glad he's still with us, and that we can praise You for Your healing power in his life. Guide us in our discussions, in our presentation tonight. In Jesus name. Amen.

We have been talking about the Pentagon of Lies. [Adjusting the Pentagon drawing on the board] All the engineers in the room will be screaming and saying your Pentagon is a bit off. OCD would do it as well. It's bend; you've got a bend Adrian, so... Welcome Pastor Cecil; glad that you can join us!

And so, we want to layer up a little bit more into our Pentagon system. And I want to go back. I don't know if I have it on the screen... Yes, I just want to show you a book that is very important for the subject that we're discussing tonight. And that is... I click on the word "Books"; and we go through our collection of books; taking a while... We're not dropping frames, while I'm doing this? We're all good.

So, I'm coming down to Adventist Foundation. There it is: Key to Empowering The Third Angel's Message. Deyan and I worked on this. I asked him to develop the framework that I had discussed with him, and he added to it some of his thoughts on the "abomination that makes desolate". And we put that together with the first angel's message. And because in this booklet, we are showing how that the first angel's message deals with the abomination that makes desolate. And the fact that last night when we looked at the Pentagon, that the first angel's

message deals with the Pentagon of Lies. But obviously, there's an overlap with the “daily” and the “transgression of desolation”.

I wanted to show you the Contents page... It's trying to do two things at once; stream, as well as download this book. Any moment, it'll come down for you.

So, you'll see the titles here [Reading from the Contents page]: The ORIGINAL Abomination, followed by Implementing The Abomination in Humanity; The Abomination Manifested in Israel; The Daily and the Transgression of Desolation; The Seven Times of Punishment of Israel and the Authority of Babylon; The everlasting Gospel. And then we go into the five points: The Everlasting Gospel; Fear God; Give Glory to Him; The Hour of His Judgment; Worship Him who made; What Causes the Fall of Babylon. This is a very important piece in explaining how we understand the gospel.

And so, I want to go to the original abomination. And there is a page in here that sort of summarizes how the original abomination... It's on page 13 and 14. So, here is a sequence for the development of the original abomination. And this is what we were talking about last night; in the difference between “God the Son”, and the Son of God.

And we look at point one here [Reading point 1]: A rejection of the begotten Son, who inherited all things. This is the origin of the abomination that makes desolate. A rejection of the begotten Son.

[Reading point 2] Which led to a rejection of life as a gift.

And so, if I would on these points of this particular Pentagon, as we looked last night... Let's just refresh ourselves. And we're framing it in the negative doctrinal framework: “Trinity”, which is an enthronement of “God the Son”. [Bottom right corner]

And what was its counterpart in humanity? “Immortality of the soul”. [Bottom left corner]

Which leads to? If you have your own life within yourself, then your time is your own; and you develop your own calendar. So, that leads to “Sunday”. [Upper left corner]

And of course, anything not of faith is sin. I mean, I've made reference to the covenants; because the two covenants deal with the heart of Righteousness by Faith. But we really could sum it up on the issue of faith. And the opposite to

faith is “Works”. [Upper right corner] Works, because it's the method of salvation.

And of course, the final piece in this puzzle; we've talked about it as the character of God, but in Satan's system, it is “Justice without mercy”. [Top corner] Isn't that ultimately... “Every sin must be punished.”

And we have looked at... I can't remember where; it's in the book As You Judge; but when you look at the word “mercy” as translated from the Latin; it actually means payment or sacrifice. Mercy is not just a free gift; you have to pay for it. Mercy is given when you pay! Someone dies, someone pays money, and then you get mercy, or extra probation; until the next payment; and that's how the mafia works, isn't it? That's how it works.

So, we see that when Satan rejected the begotten Son, he lost the spirit of gratitude. [Writing on the bottom right corner] Gratitude or joy. Okay? And with a loss of gratitude and joy there comes a lack of obedience, see? [Pointing to the bottom left corner] The Trinity, “God the Son”, immortality, self-existent life leads to disobedience to the word of God, which is manifested in the principle called Spiritualism. Spiritualism is a spiritualizing of the texts of the word of God; it's taking the word of God, and turning it to suit yourself. So, when you lose that gratitude and that joy that is found in the Son of God, you lose the desire for obedience.

And of course, there is no rest. [Pointing to the upper left corner] Because it's all about producing and demonstrating your own character. There is no faith. [Pointing to the upper right corner] Because you've given up faith. And of course, there is no love. [Pointing to the top corner] Unless you believe in tough love.

You see the sequence? There's no agape. It's eros. You can mix a bit of agape in there, but as long as agape is not the source, this is how the system works.

And so, coming back here, on the abomination that makes desolate. When you reject life as a gift... And we just want to remind ourselves that the worship of “God the Son”, is the rejection of life as a gift that you are holding moment by moment from God; you are constantly dependent upon God for life. Every beat of your heart is a gift from God! And the worship of “God the Son” is unknowingly, or knowingly a rejection of that idea; because you have immortality of soul. And if you worship “God the Son”, you worship a being that has immortality of their own soul. Jesus has immortality of soul because it

was given to Him by His Father. But “God the Son” has immortality of his own soul.

So, [Reading point 3] which led to the theory of inherent immortality. This is what we're talking about; these two foundational keys; that the invisible seed of “God the Son” leads to the visible manifestation of the immortality of the soul.

[Reading point 4] Which led to a theory that angels did not need laws to govern them. And we're going to spend a little bit of time in the first chapter of Patriarchs and Prophets, and just work through this sequence, as we look at this. But I just wanted to lay out the framework for you.

If the angels did not need laws to govern them, because they have life in themselves, what does that do to God's law? If God then introduces His law to beings that don't need to be governed by law, what does it make God's law? Audience: Arbitrary! Arbitrary! It's a dictatorship. And this is what Paul is trying to tell us in... I'll just pull it up... In Romans chapter 7; what sin does to the law: “Sin through the commandment deceived me.” My laptop's choking on E-Sword. We'll pull it up. There's only about 30 translations of the Bible. [Laughter] All my Hebrew, and Greek, and LXX... There it is; just a few versions of the Bible.

So, Romans 7. It says, or verse 11. And we just make that bigger. 7:11: “For sin, taking occasion by the commandment, deceived me...”. What was the original sin? The denial of Christ as the begotten Son; which leads to a denial of gratitude for the gift of life which you possess; which leads to a belief that law, any law external to myself, is arbitrary and imposed, and therefore tyrannical.

This is what he's saying. Sin took occasion by the commandment, and it deceived me! It made me see God's law as arbitrary, as legalistic; and as a good friend of ours says, imposed. Imposed law! This is what sin is doing. But it says: [7:12-13] “Wherefore the law is holy, and the commandment holy, and just, and good. Was then that which is good made death unto me? God forbid. But sin, that it might appear sin, working death in me by that which is good; that sin by the commandment might become exceeding sinful.”

And here Paul is introducing the ministration of death; function of the law; how it changed its function. The law was only ever ordained... What does it say? It says a little earlier, in verse 10; what did it say? “And the commandment, which was ordained...”, to what? “...life, I found to be unto death.” Why? Because Satan, as he told his angels, and convinced Adam and Eve, “You have life in yourself. If you eat of the fruit of this tree, you shall not surely die; you have life in yourself;

and therefore, you don't need laws to govern you." And therefore, the law which was ordained to life, we have found to be unto death.

And we prove this in each new generation; for every two and three year old, when they are asked to do something by those who've given them life, and they say "NO!" Because sin has already taken occasion by the commandment, and convinced a two-year-old child that the parents' commandments are tyrannical and slavish, and I will not obey! How does a two-year-old know that? It's acting out that which it still does not even understand itself. It is bearing fruit from its parents; the invisible, the sin has found out the parent! See? This is how it works.

And so, we come back to our list: [Reading point 5 and 6] Which made God's law appear arbitrary; which caused Satan to declare that mercy was inconsistent with justice, because beings of inherent wisdom do not need mercy... Do they? If you know everything, and you have sufficient wisdom to do everything correctly, what need is there of mercy? You just do it right the first time; every time. So there is no need of mercy; there is only a need of punishment. And why does there need to be punishment? Because once you have a belief that all beings have an independent life source, you have to keep them in order; you have to control them. And the way that you control them is to punish them. This is Satan's system; this is how he does things.

But for beings that are completely dependent on every breath to the One that gives them life, this is silly. There's no need for this. Because You're the One that's providing everything; You're the One that's giving everything. So, it becomes irrational, in that sense.

So, Satan declares that mercy is inconsistent with justice. And this is where... I just want to show you this quote in Christ Triumphant, CTR 11.4, which tells us: "The condemning power of Satan would lead him to institute a theory of justice inconsistent with mercy."

What led him to develop this theory? A rejection of the begotten Son; which leads to a loss of gratitude; which leads him to not see that he owes his life to anybody else; which causes him to see that God's law is imposed upon him; which causes him to see that if I'm a being of sufficient wisdom, I don't need mercy; I only need justice, and therefore punishment must be given. Because it's the condemning power of Satan. Because if everybody has their own life source, the only way that you can keep them in order is through condemnation. Does that make sense? Because they're free agents; completely independent. There's

nothing binding. Because they have their own life source; there's nothing to hold them to the life source.

Voice from the audience: So, you're saying that Satan actually believes he has life in himself. Um, I haven't asked him personally. As to how much he believes his own propaganda? Like, he believed it back then, but doesn't believe it anymore? Based on the song that was sung the other night, "The city of angels", I think he knows it's a lie. But he just wants to believe it, okay? And there are days when he does believe it. And he's full of, you know, vigor, and "YES!" And then other days, like, "This isn't working! It's no good." He can't go back. But he can't go back now, so he oscillates. Like Cain; a fugitive and a vagabond; one who staggers and shakes; between overconfidence, and inadequacy and worthlessness; which he showers upon all of us daily.

Another voice from the audience: Those passages in Ezekiel and Isaiah describing him would seem to strongly suggest that he does believe it. Well, he originated the idea. And of course, probably for quite some time he was fully committed to that idea. But then, when the wheel started to fall off a bit, he oscillates. That's why he has the feelings of worthlessness.

"He claims to be officiating as the voice and power of God, claims that his decisions are justice, are pure and without fault. Thus he takes his position on the judgment seat..." Where is the judgment seat? The throne! Thus he takes his position on the throne! "I will ascend into Heaven. I will be like the most High."

Did he achieve his goal? Voice from the audience: In our minds. Another voice: With a third of the angels. We're going to read some more statements. He did achieve his goal. All the world worships the Dragon! ALL! He did achieve his goal. And the only Ones that didn't buy it, were God and His Son. Everybody else bought it!

This new justice system which Satan introduced, ALL of the universe thought this made sense. Everyone was on board. And that's why this great controversy is taking so long; because everybody was on board with this program. Because he DID get himself on the throne. Because the throne, the physical throne that God sits on, is a symbol of who rules in the mind. The minds of men, the hearts of men are the throne, the temple in which God dwells. And Satan occupied that position; with his ideas; with his thoughts about justice. And we're going to look at some of this in a few other passages shortly.

“Here his merciless justice comes in, a counterfeit of justice, abhorrent to God.” The word “abhorrent” in Webster’s dictionary has a synonym which means to abominate. And here is the original abomination. [Pointing to the statement] The original abomination which stems from rejection of the Son of God; which leads to rejection of gratitude and joy and thankfulness to God for what He has given; which leads to rejection of obedience; which leads to rejection of God’s law, and makes God’s law seem arbitrary. We’re just following the sequence down, until we come to a merciless justice where “every sin must be punished”. And we look at that in Desire of Ages 761.4, where it says:

“In the opening of the great controversy, Satan had declared that the law of God could not be obeyed...”. Why could it not be obeyed? “You have life in yourself! You don’t need laws to govern you! It’s arbitrary. God’s law can’t be obeyed; not in the way that God has set it up!”

“...that justice was inconsistent with mercy, and that should the law be broken, it would be impossible for the sinner to be pardoned. Every sin must meet its punishment, urged Satan...”. And why will Satan be punished, and ultimately destroyed? Because he believes that every sin must be punished, according to his own system; as you judge, you will be judged.

“...and if God should remit the punishment of sin, He would not be a God of truth and justice. When men broke the law of God, and defied His will, Satan exalted. It was proved, he declared, that the law could not be obeyed; man could not be forgiven.”

And we want to spend a bit of time on this. Man could not be forgiven according to whose system? Satan’s system. He imposed his own framework over the top of God. And we want to look a little bit more at this. But I’ll just go on a little bit further:

[Reading points 7 and 8] Which led Satan to tell the angels that God would not forgive (number eight). Or, number seven: Which made God appear that He could not be just and forgiving; which led Satan to tell the angels God would not forgive.

[Points 9-12] Which led Satan to state that every sin must be punished. This is the sequence. Which led to the idea that justice demands death; which means that God’s government is founded on force not love; which opened the door for the principle of sacrificial atonement, or penal substitution for transgression.



THIS is the formation of the abomination that makes desolate. And this is how it was formed.

And it was formed on the rejection of the Son of God, who received His life from His Father. Can you see the connection, and why this is so important? And why the foundational teaching of the Catholic Church, and the Protestant Churches is the Trinity. Which means that all of these Churches are participating in the abomination that makes desolate.

Voice from the audience: The last point, can you just go over that again? From number 10: Which led to the idea that justice demands death. If justice demands death, the only way that somebody could be acquitted, is if somebody paid the death penalty on behalf of somebody else. Isn't there another one? My eyesight is not so good. Sorry! Which means God's government is founded on force, and not love. Okay.

If there's a death penalty, and this is what most people do believe, that God said "If you eat the fruit of the tree, I'll kill you"; that's what most people believe. That God instituted a system... That God's justice demands death. This is what Christianity teaches. If God's justice demands death, then God is the author of death, and God is a god of death, and that's why we DIE! Because if you behold a god of death, what will happen to you? You will die! Has it ever occurred to you that the reason we die is because we worship a god of death? And if we stop worshiping a god of death, that we won't die. Is that what the 144000 discover? Voice from the audience: I think so. Could it be?

Another voice from the audience: Or, could we say it another way. If we do not believe the God of life, then we pronounce death sentence on ourselves. Same way, yeah. We pronounce death upon ourselves. The fear and anxiety that we feel, the torment that we feel, because we're never quite good enough, it kills us; it destroys us. And the fear Satan is whispering into your ear, about the flames that await you, that will kill you. It will kill you, if you keep thinking about these things, even if you distract your mind; even if you fill up with alcohol, drugs, cigarettes, porn, whatever you want to fill up your mind with, the fact is you're still trying to cover that which you believe. And it doesn't help you; it doesn't help you, because deep down inside, you still believe it; because you don't have an alternative, you don't have an alternative.

And for those who go into Atheism, you still don't have an alternative. Because when you look at Atheism manifested as in the French Revolution, that is

complete death, and destruction, and annihilation. There is no rest; there is no utopia; there is no society where there is freedom for the soul anymore.

So, let's go to Patriarchs and Prophets. I want to just read a little bit together. This is page 35. Let's just read a little bit this story:

“Little by little Lucifer came to indulge a desire for self-exaltation.” Why? Because he rejected Jesus as the Son of God, and he saw that life came from himself. “The Scripture says, “Thine heart was lifted up because of thy beauty, thou hast corrupted thy wisdom by reason of thy brightness.” “Thou hast said in thine heart, ...I will exalt my throne above the stars of God.... I will be like the Most High.” Though all his glory was from God, this mighty angel came to regard it as...” What? “...as pertaining to himself.” How did he come to do this? In the rejection of the Son of God, who inherited all things.

“Not content with his position, though honored above the heavenly host, he ventured to covet homage due alone to the Creator. 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.” That makes perfect sense, doesn't it? “And coveting the glory with which the infinite Father had invested His Son,...” HELLO! It's right here!

“...this prince of angels aspired to power that was the prerogative of Christ alone. Now the perfect harmony of Heaven was broken. Lucifer's disposition to serve himself instead of his Creator arouse the feeling of apprehension when observed by those who considered that the glory of God should be supreme.” So now, there's a vibration going out through the universe. It's coming out of Satan, and it's starting to make the other angels apprehensive. They can't quite work out what's going on.

“In the heavenly councils the angels pleaded with Lucifer.” And listen to this; this is interesting. “The Son of God presented before him the greatness, the goodness, and the justice of the Creator, and the sacred, unchanging nature of His law. God himself had established the order of heaven; and in departing from it, Lucifer would dishonor his Maker and bring ruin upon himself. But the warning, given in infinite love and mercy, only aroused the spirit of resistance.” Voice from the audience: He hardened his heart. He hardened his heart. God is pleading with him, pleading with him.

“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 mastermind, which, next to Christ's, was the first among the hosts of God." So, Lucifer was next to Christ, wasn't he? I think we've covered that one. We won't thrash that one out.

"But He who would have the will of all His creatures free, left none unguarded to the bewildering sophistry by which rebellion would seek to justify itself. Before the great contest should open, all were to have a clear presentation of His will, whose wisdom and goodness were the spring of all their joy. The King of the universe summoned the heavenly host 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." Look Lucifer, We are three co-equal, co-eternal beings. Is that what it says? Oh, it doesn't say that. "The Son of God shared the Father's throne, and the glory of the self-existent ONE..." Who's THAT? The Father. "...encircled BOTH." Not three, BOTH! This is what it says.

"Above the throne gathered the holy angels, a vast, unnumbered throng—"ten thousand times ten thousand, and thousands of thousands", 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 councils of His will. The Son of God had wrought the Father's will in the creation of all the hosts of heaven..." Whose will? The Father's will. The Son is the mighty channel of the One true God. It comes out so clearly.

And the fact that the people who have been given this book as a legacy and a heritage, could turn around, and turn that into a Trinity, is an abomination beyond description. It's an abomination beyond description. It is spitting in the face of God, with such venom that I cannot imagine the results that will fall upon the Church who rejected this. God help them; God help us!

It's just so clear. And I confess to the blindness, that I had this book for decades before it suddenly... The Lord opened my eyes. Thank you, Lord Jesus! Amen.

"Christ was still to exercise divine power, in the creation of the earth and its inhabitants. But in all this He would not seek power or exaltation for Himself contrary to God's plan...". This is proof of the divinity of the Son of God. A created being in beholding the Father directly would seek to do what Satan is doing. This is proof of His divinity.

“The angels joyfully acknowledged the supremacy of Christ, and prostrating themselves before Him, poured out their love and adoration. Lucifer bowed with them, but in his heart there was a strange, fierce conflict. Truth, justice, and loyalty were struggling against envy and jealousy. The influence of the holy angels seemed for a time to carry him with them.” And it talks about the songs of praise, and then his jealousy of Christ...

“The high honors conferred upon Lucifer were not appreciated as God's special gift...” There it is again! He didn't appreciate that God had given him these things; he took it as coming from himself. This is what drives the abomination that makes desolate.

Voice from the audience: So that's our warning; that if we do not constantly praise God, and thank him for everything that He gives us daily, we will start to internalize, and become a god of our own making. And if you worship a “God the Son”, you cannot help but go in that direction. Another voice: That's what Laodicea is, isn't it? That's what Laodicea is. You must worship a being who has received all things in order to find a way to the Father.

I was meaning it on a more personal level; that if we don't; like he failed to start appreciating what the Father was given to His Son would have given to him; if we don't do the same, and appreciate everything daily that God gives us, we can invite that spirit as well. What I was saying is a more personal level; in terms of a relationship with Jesus Christ, which gives us all of those things; in relationship to Jesus, the only-begotten Son of God, and that will cause us to do all those other things. I'm just giving the cause of that particular point.

So, of course, Satan says, why should Christ have the supremacy? Why is He honored above Lucifer? And here we see: “Leaving his place in the immediate presence of the Father, Lucifer went forth to diffuse the spirit of discontent among the angels.” How many of the angels? All of the angels! Spirit of discontent. And it's on this point that I want to share some quotes that's talking about a third of the angels. There's a quote that speaks about Satan causing all of the angels to look at God through the filter or lens that he had created for them. You remember that passage? I do have it in here. Just trying to find it. It's a very important quote, which basically says that Satan caused all of the angels to view God through the lens which he had created for them. And this is what it was saying in this quote, about how he went to diffuse this.

I can give you the result of the effect of that in the statement Reflecting Christ, page 58, where it says: “Before Christ's first advent, the sin of refusing to

conform to God's law...". This is what Satan had been doing. "...had become widespread. Apparently Satan's power was growing; his warfare against heaven was becoming more and more determined. A crisis had been reached. With an intense interest God's movements were watched by the heavenly angels." So, all of the heavenly angels are watching God, aren't they? And what are they doing? "What is God going to do?"

"Would he come forth from His place to punish the inhabitants of the world for their iniquity?" Who's been talking to them? Why didn't they wonder: "Is God going to come forth, and provide a merciful solution to this problem?" Why didn't they think this? Because somebody's been whispering to them.

"Would He send fire or flood to destroy them? All heaven waited the bidding of their Commander to pour out the vials of wrath upon a rebellious world. One word from Him, one sign, and the world would have been destroyed." How many of the angels were thinking this way? All of the angels were thinking this way. But not only them! "The worlds unfallen would have said, "Amen. Thou art righteous, O God, because Thou hast exterminated rebellion.""

"I will exalt my throne; I will sit on the throne." Is he not doing this here? Is he not ruling the universe here? He is, isn't he? ALL the unfallen worlds; ALL of the angels; ALL of humanity. There's only two beings in the universe who don't think this way; Father and the Son. Audience: Amen! Thank God!

God had everyone in His back pocket if He was a political animal. It would have squashed us like a bug, and nobody would have thought any different; nobody would have ever known; except the fact that God Himself would have died right there, because His character would have changed. And when God's character changes, He's dead. He's dead.

Voice from the audience: Adrian what was that quote you were looking for in The Natural Justice; I've got it open. I can find it for you. It's the one in The Review and Herald about Satan causing the angels to see things through the way he was expressing them.

Another voice: I can't see how God can die. God's character! He is no longer the same person. His old person died, and a new person has come. Another voice: Yet, He changes not. The Lord does not change.

But then, we have the word "but": "But "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." God might have sent His Son to condemn, but He sent

Him to save. Christ came as a Redeemer. No words can describe the effect of this movement on the heavenly angels.”

This was a WOAH! “We didn't know God was like that!” This was new in their minds; in their understanding. That God could be this merciful; that He could be this gracious. Colossians 1:20: “To reconcile things both in heaven and on earth.” This is one of the most profound statements to me, which really helped me to understand the depth of the great controversy, and how the WHOLE universe was influenced by Satan's thought process.

And we come back to Patriarchs and Prophets, and I look at page 40. And we see here the effect of Lucifer on the angels: “Still the loyal angels urged him and his sympathizers to submit to God; and they set before them the inevitable result should they refuse: He who had created them could overthrow their power and signally punish their rebellious daring.” Oh, do you see? The seeds are being manifested.

“No angel could successfully oppose the law of God, which was as sacred as Himself. They warned all to close their ears against Lucifer's deceptive reasoning, and urged him and his followers to seek the presence of God without delay and confess the error of questioning His wisdom and authority.”

And this is something that's very interesting; how that Satan has infused something into the angels so that even the loyal angels are using ideas that Satan has given to them to reason with him. That's cunning, that's very cunning. And we see this manifested in Scripture, because when you read Genesis chapter 3, and verse 5, it's very interesting in the text; it says... verse 3, sorry! It says: “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...” And then there's this word “lest”.

If we would look at that, we look at the Hebrew; “lest ye die”. And there is: “Removal”... And I won't go into all the details now. But the Hebrew word that is recorded by Eve, is slightly different to the word that God used. It had a little extra letter put in the front of it. God said: “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.” It just says “mooth mooth”; dying you will die. That's all it says; two words. Can you see that there? All it says is, “...in the day you eat thereof, mooth mooth”; dying you shall die. You'll die!

Eve actually inserts into what God has said, “lest you die”; or, that you must die. Voice from the audience: Maybe? Isn't that a question; maybe you will die?

Well, it's just that it's inevitable; you will perish. That's what He's saying; you'll perish. But Eve, when she spoke to the serpent, she said "lest you die", as in you must die.

And this is why we see, in the Spirit of Prophecy, that Adam... If I put in the words "must die", and you look there, it says here... This is in Conflict and Courage. It's also in Early Writings: "An expression of sadness came over the face of Adam. He appeared astonished and alarmed. To the words of Eve he replied that this must be the foe against whom they had been warned; and by the divine sentence she must die."

Now, where did he get this idea from? Audience: The angels. The angels! They're warning Adam and Eve: "Don't do this, because God can signally punish your rebellion, if you do this." That thickens the plot, doesn't it? Voice: Brings them into it. Doesn't it? But they were acting to the best of their ability and their understanding. But added to their own counsel was that when Christ personally came and ministered to them, and taught them Himself. And between the two, there is this misunderstanding.

Because he reasoned she must die. But God never said this. This is why Jesus said: "Man shall not live by bread alone, but by EVERY word!" Eve added to the word of God. She changed the words of God. And because she changed the word of God, and because Satan knew what God's word was, when he said: "You shall not surely die", he quoted her; he was telling the truth. Voices from the audience: Mind-game! What a twist. He told the truth. Because of her wrong expression of God's word, he could rebut, and say that's not true. Voice: He spiritualized it. But then he attached to that his error, which was "You shall be as gods, knowing good and evil."

And in that interplay between Eve and the serpent, you see the tactics that Satan used on the angels. He would plant ideas in them; draw from them their wrong understandings; rebuke them, as if he is standing on behalf of God, and then infuse more of his error. Here we see the mastermind behind Machiavelli. It's brilliant, brilliant!

But it helps us to realize that this great controversy goes so deep, and it's spread so far. And let us remember, you know, when I was younger I thought, oh boy, I wish I was one of the angels; a third of them are going to die. One-third are going to die! The rest of them were influenced and deceived to some degree by Satan's sophistry. The cross of Christ unmasked them, as we see, in Desire of Ages, 761. Voice: Sympathy for Lucifer lasted for 4000 years.

I think it's 761: "Satan saw that his disguise was torn away. His administration was laid open before the unfallen angels and before the heavenly universe. He had revealed himself as a murderer. By shedding the blood of the Son of God, he had uprooted himself from the sympathies of the heavenly beings." For 4000 years the angels still had sympathy for Lucifer.

Voice: So did he also tell the truth when he said: "You shall be as gods, knowing good and evil." No! So, was that not truth? Like, they did come to know evil as God knew evil. Well, I suppose in the sense, because it's plurality of gods; you should be as gods, and you have life in yourself. Then that was the birth of the Trinity; you shall be as gods, plural! They did become their own gods; and they did know good and evil. So there is an element of truth in that. But of course, it all leads to death; it all leads to death.

"Whatever attitude he might assume, he could no longer await the angels as they came from the heavenly courts, and before them accuse Christ's brethren..." Why was it that Satan was allowed to come into the heavenly courts before this? Because the angels still had sympathy for him. It was their sympathy for him that allowed him to come into the heavenly courts. Because God is not a God of force. As long as there was sympathy in the heavenly host for him, he could walk in there.

Voice from the audience: And technically he could still walk in there now probably. But what would be the point if none of them are on your side. It's a waste of time, isn't it? Complete waste of time. Same thing for the universe. And why would he risk going into the presence of someone that's going to cause him tremendous uncertainty and depression for weeks. He's not going to do that; unless he absolutely had to.

Another voice: It's an interesting statement, if you actually believe that God demanded the death of His Son. Because it says clearly that the angels saw that Lucifer was the murderer. God didn't require the death of His Son. He (Lucifer) killed him, and then the sympathies changed. They could see it. That's when Heaven and the unfallen worlds escaped the abomination that makes desolate. They escaped the little horn power.

Another voice: Is that when he saw Satan fall from Heaven? That's "I beheld Satan fell as lightning from Heaven." But it hasn't yet happened here, for us on the earth. We're still caught in this Pentagon system. And this is the reality. I think it's slowly going to dawn on our minds. And I pray to God that maybe this message is coming in a different form somewhere else. But to my knowledge,



at this time, this is the only message that is bringing this out; that is going to give us the knowledge to escape the abomination that makes desolate; and therefore to escape becoming one mind with the beast power.

If you worship “God the Son”, your mind will become one mind with the beast. Or, you worship a justice system that demands death, you will become one mind with the beast. You ARE one mind with the beast; you cannot avoid this! So, all of these Protestants, all of these people railing against the Pope, the devil laughs; because it's still his mind; he still rules them with his justice system. They're not free; they're just controlled opposition.

Another voice: But he doesn't laugh at the everlasting gospel though, does he? No, this stuff makes him tremble. So, as we lay these pieces out piece by piece, we see that sequence; and it's all related to the begotten Son. And I want to rework this in a different direction.

Again, we just see the flow on effect. [Erasing to prepare for writing on the corners of the Pentagon]

We have the “Begotten Son”. [Bottom right corner] And when the Son came forth from the Father, the Father said to Him: “Thou art my Son; this day have I begotten thee.” And what was Christ's response; what was the Son of God's response to Him? Audience: Amen! Amen! And He became the author of faith. “Faith” is the “how” of the Son of God's worship. [Upper right corner] Faith in His Father. Jesus has a God. It's His Father. He worships His Father. He worships His Father; “the God of our Lord Jesus Christ”.

And the faith of the begotten Son, which then created in Him gratitude and joy. Gratitude and joy manifests itself in obedience to every word of God, and therefore eliminates Spiritualism: “Obedience”. [Bottom left corner] And this gives “Rest” to the soul, which leads you into the Sabbath. [Upper left corner] Which procures for you “Agape”, which is the love and mercy of God. [Top corner]

This is the sequence. And again, I'm just saying it's all connected to the begotten Son. Gratitude and joy, which leads to obedience to living by every word of God, not spiritualizing away the word of God; not reframing. Humanity is so good... When somebody says something, as a joke, they reframe, and put it into a different understanding; they spiritualize the meaning of what the person is saying, in order to make them look stupid. “How can a man enter his mother's

womb again, and be born again?” Classic human reframing, which is disobedience. Christ never does this.

And of course, when you're obedient, your conscience is clear; you have rest. And you think in your gratitude, and you're full of love for your Father; because He's given you all things, and you feel tremendous joy. And it all because of faith; “faith is the substance of things hoped for; the evidence of things not seen.”

And so, that is what allows us to escape the Pentagon; which is breaking free of the abomination that makes desolate. [Writing] This is the image which is set up on the plane, okay? The image of this counterfeit justice system that all sin must be punished. All of the Churches are following this justice system. All systems of the earth are following this justice system that Satan has developed.

Voice: Is this the same image that's set up in revelation 13? The same image that is set up in Revelation 13. “And they will cause fire to come down from heaven on the earth...”, to validate the fact that they have power to enforce this dogma. And dogma in the Greek is human enactments; mostly death decrees. That's what this is.

Voice: So, would you call that the Pentagon of life? [Pointing to the new Pentagon] Well, these are the antidotes to the Pentagon of Lies. I would say there's a few more pieces; because in the fruits of the Spirit there's love, joy, peace, long-suffering, patience, meekness, temperance... So, there's a few more elements coming from that side. But yes, that's the Pentagon of life. That works. But in God's system, it's usually seven, you know, or something; but that works.

These are the antidotes to this Pentagon system. [Pointing to all the five corners] But it's all predicated on the begotten Son, and His faith; the faith of Jesus. “Even we have believed in Jesus Christ, that we may be justified by the faith OF Jesus Christ.” Galatians 2:16.

So, I think we have covered all the bases on this. I hope that has helped. We're just trying to create the sequence; to get it to flow through, make sense.

Voice: Just a thought. If the angels all needed to be convinced of an attribute of God, which Ellen White says, because of sin mercy was brought into active existence; then if all this brought out that attribute of God, you wonder what other attributes He has that we have never seen yet, but He has. I don't know. Yeah, of course. I mean, I don't know what attributes wouldn't have been brought out to deal with this conflict. Yeah, I know. [Laughter]

Another voice: Well, we're told all Heaven was emptied. Yeah, yes, all Heaven was emptied in this.

Another voice: But then if you only had one son in your house, no matter what else you had in your house, if that son was gone, everything else would be useless. Yeah, everything would be gone. All up. Christ is... All the treasures of the fullness of God's glory is manifested in His Son.

Another: That saved, Christ came and completely manifested the character of His Father here on earth, and every attribute was on display. Yeah, thank you. Every attribute was on display! That's a good point.

And so, in our next presentation, I want to go through how the Divine Pattern is the key that unlocks every one of these aspects of the Pentagon of Lies. So, the next presentation will look at how the Divine Pattern principle unlocks every one of these fallacies. Obviously, the original Divine Pattern itself, in regard to the Trinity, the Divine Pattern of Father and Son, is what unlocks the first one. But then we have to go to this one, and this one, and each of these. So, we are taking one information storage and retrieval system [Pointing to the Pentagon], and we are lining up with another one, which is the Divine Pattern. That is the greatest information storage and retrieval system in this message. Audience: Hallelujah! So, shall we close with a prayer:

Father in Heaven, we just thank You for Your incredible love. We think of when all, all of the created beings of the universe, all had this incorrect perception of Your justice and Your mercy. And we see that Satan himself did for a time exalt his throne above the stars of God, and he did rule the universe with his justice theory. But we thank You Lord Jesus, that the glory of Your character, the revelation of Your Father, You have triumphed over this system. And the heavenly hosts, and the faithful angels have been fully sealed in the truth of this message. And we thank You Father for Your beautiful angels who are helping us. And we are all one family; we are all in this together. And we thank You for the angels You send to help us, and to look after us, and to protect us. Because we know this message that we are preaching is incurring the wrath of the Dragon. And we know that this wrath is going to build, and therefore we put our trust completely in You, and we thank You for Your protection, and that this message is going to go to every part of this world. And the gates of hell cannot prevail against it, for the Son of God is at the forefront. And we submit to You, Michael, the commander of Heaven. We ask for Your blessing, for Your

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Spirit in this feast of Tabernacles to the glory of Your Father. And we thank You, in Jesus name. Amen.

## 7 - The Divine Pattern Key to Escaping the Pentagon

So tonight, we are going to look at the Divine Pattern, and how the Divine Pattern unlocks the Pentagon of Lies. And there's no greater bliss than when one information storage and retrieval system meets another one; In my mind, that's bliss! So, we shall pray, and then we will begin:

Father, we do struggle when we think of how immense and how great You are, and how small and how vile we are; and You incline, You're inclining Your ear to us now, and You're telling us that You love us. And that's just beautiful; it's just so amazing. We choose to believe this; we choose to hold on to this, because our enemy Satan is telling us all the time that we're not worth it. But we thank You that we can win the identity war, and be Your children through Jesus Christ, the only-begotten Son. And I just pray for Your guidance tonight. I pray You'll bless the words. I pray for all those listening online around the world; that all the world will know that Jesus is the Son of the living God, and this is the Divine Pattern for the entire universe. And we thank You Father, in Jesus name. Amen.

I think that most of us are aware that different families have different ways of doing things, and that is why often when one family starts living with another family, that you get clash; clashes of culture, because every home is a subculture, isn't it; where you do things in certain ways, and you operate. And then you have to try and find harmony to work together in the routines, and the way that you do things; the times that you eat; the things that you eat; and all those types of things have to be calibrated when you are working with other people.

That's why doing mission service, that's why going to different countries, and entering into different cultures is really good for your Christian experience. Because they do things differently; and can you fit in, and can you adjust, and can you cope with something being done a different way?

Obviously, we're not talking about pagan elements in different cultures, but just how people eat together, and move together. Like in Germany, the way we do communion in Germany is really... We should do that, shouldn't we? Voice from the audience: I would love it. They have a big thing of unleavened bread, and heaps of grape juice, and you just keep passing it around until you fall. Another voice from the audience: O, you have a feast! Yeah, you're full of grape juice, and you're full of bread, and that's your meal. [Laughter] Any way, we will plan to do that at some point.

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## 7. The Divine Pattern Key to Escaping the Pentagon of Lies

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And so, when we look at the way that the universe is formed, we all have been studying, we go back to 1st Corinthians 8:6; “But to us there's one God the Father, of whom are all things”; the source of all things. And that “all things” is important. ALL THINGS. “And one Lord Jesus Christ, by whom are all things.”

And so, the Father and Son, their relationship is the primary relationship of the universe, upon which all other relationships are patterned; that's why we call it the Divine Pattern. It is THE primary relationship of the universe. And if you live in a state where you are worshiping power, the relationship between the Father and the Son only matters in terms of their inherent abilities and qualities being exactly the same; that's the only thing that matters to you. But if relationships are important to you, then the relationship between these two beings is just as important as the beings themselves. That's a big statement, isn't it?

Because the relationship between the primary two beings of the universe is the pattern for the entire universe. So, how you understand the relationship between the first two beings in the universe, is the pattern by which we will gravitate to, and we will copy; because as created beings we are made to mimic and imitate our creator. Voice from the audience: To be in their image. To be in their image. Which is the pattern. Which is interesting, isn't it?

Another voice from the audience: Well, that's very hopeful for us. It is. If we're beholding it. If you're beholding the correct pattern, then you are going to be transformed into that pattern. That's why the worship of the true God IS salvation. That's why John 17:3 is so clear: “This is life eternal, that they might know thee, the only true God, and Jesus Christ whom thou hast sent.” Because that is the Divine Pattern; that is the primary relationship of the universe, and when we pattern ourselves on that pattern, we have life; we have life. It's very simple.

And so, SALVATION IS KNOWING GOD. And let us think carefully about the prayer that Jesus prayed. “This is life eternal, that I satisfied my Father's wrath by dying on the Cross.” Is that what it says? Audience: No! It doesn't say this. Life eternal is to know the only true God, and Jesus Christ whom He sent. The Cross had to come, because this was the only bridge in which we could get back over to God's kingdom; because we had smashed the bridge, and we'd moved away from Him, into this other dark dark realm. And God built that bridge to come and get us back.

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But “to know Them”. And this is why the principles in this book, The Divine Pattern of Life, to me are so precious, and so important. And you know, I like to put layers into the material that I'm writing. And the reason that I reference Isaac Newton in the beginning of the book, is because it's my way of saying: Look, Isaac Newton wrote the Principia; have you heard of the Principia? Have you heard his booklet of the fundamental principles of the universe? Which most of the modern world operates by, tweaked a little bit by Einstein.

But what I'm trying to say is that this here, The Divine Pattern of life... And we might talk about Einstein. Einstein looked for the Theory of Everything. Well, with all humility, I say to you, this is the fact of everything, the Divine Pattern. This is the FACT of everything; what Einstein was looking for was this. Because the Scripture tells you, it tells you what this pattern is.

And so, we here, most of us understand the principles of the Divine Pattern. And in the middle of this book, pages 20-21, we lay out seven principles, and we give 12 examples. Again, I like numbers. Seven is completeness; seven principles of how the Divine Pattern works. And again, we're not limited to those seven principles, but it does cover many aspects of this. And again, I'm trying to communicate in a literary way a sense of completeness in the seven. And twelve is a symbol of the foundation of a government, or a system; and that's why we have 12 examples listed. That's part of the layering in of the text of this book.

And this book is one of THE most important books into the message that we are giving. And I know, when Stephen Hawking wrote his book, A Brief History of Time, he was told that for every formula you include in your book, you will lose half of your audience; because people sort of “Eh! Formulas, mathematics, numbers; we're not interested in those things.” So, I have actually listed here some formulas. And I know that this causes some people to go “Eh! What else is there.” But it's very important. And I have used the language of formula, without using algebra or calculus, but just simple... What have I got listed here?

We're using the Greek characters: ek → dia = zoe. And when you look at formulas like that, you think “O, my goodness! What is he talking about?” But what I'm trying to do in this booklet is to present to you the foundational principles of the Divine Pattern; how important this is, and that it is more certain than mathematics itself; because it's coming out of Scripture. So, I'm just trying to lay these things down.

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And when we began this journey, I first presented this principle in the book *Return of Elijah*, in 2007. And there's a chapter in *Return of Elijah* called *Christ As Representative*, or something else; I can't remember the exact language. And that was the first time I really began to think about the primary relationship of the universe. It wasn't until 2011 that I actually coined the term "Divine Pattern". And it's just very interesting that I began writing this book on the day of the feast of Trumpets in 2011. Just happened to start writing it at that particular time, which is interesting to me.

The other thing that's interesting to me, and I will recount this history to you. And that is, one of my mentors in ministry, a very deep Bible student, someone that I revere, and respect – his name is Dr. Leroy Moore – and he developed the Paradoxical principle. The Paradoxical principle is that there are two poles of truth, two poles of truth. And there is a tension between them, a tension between these two poles of truth. [Drawing two circles in front of each other, connected with a line] For instance, he would say things like this. In the Bible, we have a pole of truth that talks about faith. And we have a pole of truth that talks about works. And so, faith and works are seen as opposites. [Writing the two words in front of each other] Can you see that? Faith is opposite to works in the two poles of truth.

And when I was looking at the system, it made complete sense to me. I wrote a lot on Paradoxical principle. I developed my entire system of Adventist theology around Paradoxical principle. And because I did that, that enabled me to switch my whole system over into the Divine Pattern principle; because I had already systematically worked through doing this.

We can have many other paradoxes. One of the paradoxes that Paul talks about, he says: "LABOR to enter into REST." So we have, let's put "rest" on this side. And, we'll put "labor" with "works". [Writing the two words in front of each other] How's that? Labor to enter into rest. In this particular case, I would suggest that what Paul is doing here, is indeed a true paradox; because of the fact that when you are laboring to enter into rest, your labor is in the flesh, your rest is in the spirit. And you've got to get over that divide. And when you are in the flesh, and you're seeking to get across into the spirit, you are experiencing paradox; because they're conflicting; they're conflicting with each other.

I wrote an article several years ago called *Christ My Meditation*, in which I listed out several paradoxes in my mind about the Son of God; in the fact that He is



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fully divine, and therefore has the term God, but He is also fully man. And we can see these as opposites; God and man. [Writing the two words in front of each other] You can place it in that framework. The fact that He owned all things, and yet He was born in a stable with the smell of straw and manure. This seems paradoxical, doesn't it? The opposites of out of the ivory palaces into a world of woe; this opposite principle that takes place there.

And that He's fully divine as the Son of God; other more theological term is that He is transcendent; He is over all, above all, except His Father of course. But He is also imminent; He is Emmanuel; He is God with us. And this sense of transcendence, above and over all, and this sense of imminence, that He is with us, and close personal with us, these seem like opposite principles.

The only problem with this system that Dr. Moore developed is that there was no Bible text that supported this; it was an idea. And the idea made a lot of sense. And why does the idea make a lot of sense? Because in the co-equal, co-eternal concept of God, you have the Father who is one pole of truth, and you have the Son which is another pole of truth; and there is a natural tension between them, because they are co-equal. This is the reality of co-equality.

And there is actually a mathematical law called the law of indiscernibility. When you have two elements that have identical attributes to each other, you cannot actually tell them apart. Even though there's different entities, if they have exactly the same qualities, the human mind actually can't tell them apart. Voice from the audience: Like identical twins? Like identical twins. They've become hard to tell apart. And this is what happens in the Trinity. When you have all three elements having exactly the same qualities, but just different labels, you actually can't tell them apart. And the mind starts to become confused in who it's referencing, and who it's talking to, and what role is being occupied, and all those types of things.

So, I realized that my entire theological system had been built upon this; the Paradoxical principle of two poles of truth, with a natural tension between them. Now, Dr. Moore stated that in Jesus Christ the paradox is resolved; that with the Spirit of Christ, faith, in Christ, resolves the tension with works; and that Christ is both fully God, and He is fully man. So, in Jesus Christ the paradox is resolved. This is how he presented his theory and his understanding.

And it's interesting, that two weeks before I wrote... And it wasn't this book that I wrote in 2011; it was the other blue book, just called The Divine Pattern. Two weeks before I started to write that book, he contacted me. We hadn't

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talked to each other for a few years. And because he was my mentor, he sent me his new book, which was on the subject of humility, which obviously I needed. And when does a Dutchman ever not need humility? Seriously? And he said to me: “Adrian, I want you to stop writing; and I want you to read my book; and I want you to then come and talk to me.”

And I thought: O, wow, asking someone else to stop writing. It's interesting, isn't it? And it was right after that, that 1st Corinthians 8:6 just came alive, and I just started to write. And as I was writing, I thought... I'm trying to remember the history. But was it Plato that came before or after Socrates? I can't remember now. Is Socrates the student of Plato? Voice from the audience: Yeah. I think he was. Socrates basically completely dismantled Plato's ideas. He took his ideas and dismantled them, and made a completely new system. And I found myself kind of in that kind of a frame; because in the Divine Pattern principle, I completely dismantled the former framework that I have been operating in.

And because of the Identity Wars' principle of the value, value is not inherent; value is inherited. The whole system changed to source-channel. [Drawing to circles under each other, with an arrow from the upper one to the lower one] And we completely dismantled this system. And as I was writing this book, I had this sense of guilt: “What if it's just your evil nature that is seeking to destroy your mentor; in producing this completely new system; this new theological...; at least in your own mind.” Because every system must be based... There must be something that holds the whole thing together. This is the power of information storage and retrieval. That the whole thing must be able to condense down. And if we take the principle of the Big Bang coming from God Himself, and if God is a source and a channel, then everything that comes out of that must be source-channel, mustn't it? It must be! This is the principle.

And so, the more I wrote, the more and more I became convinced, this is the missing piece. And I have a Scripture in 1st Corinthians 8:6 that clearly defines for me that God and His Son are source-channel; because God is the source of ALL THINGS, and the Son is the channel of ALL THINGS. And so, I became more and more convinced that this was what we had been missing. And that God was giving, at least to me in my mind, a framework in which ALL THINGS could be housed and fitted together.

And so, that's why I became extremely excited, in the book The Divine Pattern. One of the reasons I wrote the book The Divine Pattern was because I had a

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dilemma in my mind. And my dilemma was this: I was raised in the Seventh-day Adventist Church. [Drawing a circle, labeling “SDA”] And I was under its authority. [Drawing a circle under the first one, with an arrow pointing to the upper circle] The question I was seeking to solve in my mind is: What is my relationship to this organization, and how much authority does it wield over me, and what are my obligations to this system? That was the question I was seeking to answer; and asking the questions of The Divine Pattern, and how that this operated.

Now, if we were trying to change this to the family unit; and we have the “Father”; and we have his “Wife”; and we have the “Children”. [Drawing to circles next to each other, labeling “Father”, “Wife”. And a circle under those two, labeling “Children”] We have to ask the same question: What is the relationship, what authority does the father... And we put “Mother”; we turn “W” upside down, “M”; sorry, since they have children... What is the authority that these have over the children? These are the questions that I started to ask. And is there a relationship between the family unit, the authority that exists in a family, and the authority that exists in a church. And can I give a uniform authority framework for both of these?

And that's what led me to 1st Timothy chapter 3, and verse 5. Let's start with verse 4, well verse 2. It talks about a bishop or an elder “...must be blameless, the husband of one wife, vigilant, sober of good behaviour, given to hospitality, apt to teach...”, and so on. Verse 4: “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?)”

And that was a text that gave me the direct link, the direct connection between the family unit and the authority structure that should exist within the Church. If a man does not know how to take care of his family, how can he take care of the Church of God? This text is telling you that the authority structure of both the family and of the Church are the same. Do you see that in the text?

And the reason I was studying this question is because the Church was, and is still pushing the principle of women's ordination; which is a system that is based on a Paradoxical principle of two poles of truth, with the tension between; and it makes complete sense; that male and female are both operating in exactly the same structure. So, it's a flat level structure.

Voice from the audience: Is that the term they call elliptical thinking; is that the same thing? Elliptical thinking? Yeah. I've heard the term. I haven't... Okay, I think

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I saw a pop-up in the 1888-group. And I think that's based on Moore's ideas. As in like this? [Drawing an ellipse around the two circles that are on the same level] Yeah. Oaky, that idea. Yes.

And so, immediately I thought, if a father is asked to lead his home, and the Church is based on the pattern of the home, then what happens if we make women co-equal rulers in the Church? What happens to the home? It ends up being a system that dismantles the family. So, the principle of women's ordination is the destroyer of the family unit. Everyone's quiet.

So, 1st Corinthians chapter 11. Comment from the audience, but unclear sound. Yeah, yeah. The Australian lingo, for those of you online, we call that a bouncer. So, 1st Corinthians chapter 11, verse 3: "But I would have you know, that the head of every man is Christ; and the head of the woman is the man; and the head of Christ is God."

So, we see that the headship that exists between God and His Son is the same headship that exists between the man and his wife. And it is the same headship that exists between the man and Christ, in this system; which I call the Channel of Blessing. Of course, this system of headship only works if you have a system of equality that is not based on power. If you operate in a system where equality is based on power, then this can't work; it's not possible; it doesn't work. Because then it gives the impression that the woman is inferior to the man. And of course that Christ is inferior to God. So you have to change your value-system for how to make these entities equal; equal, and yet operate in different positions.

And when I was studying, the leaders of the Church, who were holding a conservative position in regard to women's ordination, they just said the Bible says that the man is the head, and therefore ordination is reserved to males; and essentially, I'm sorry ladies, that's just the way it is. And to me that was very weak. I needed a better explanation than that. And the explanation came in the form of Jesus actually being the begotten Son of God, inheriting all things from His Father. So, I was led into the back door on the Trinity question over the issue of women's ordination. That was one of the things that led me into that discussion. It wasn't because I wanted to destroy, or oppose the Church at all; it was that I was seeking an answer to a Biblical question; and the technical word is, ecclesiology, or the way that the Church is structured. That's the way I was looking at these things.

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So, the Divine Pattern then is a completely different system to what I was raised with, and what I was taught with. And I haven't got the thing with me. But one of the things that I often would refer to was a statement by John Flavel... and actually, I think Ellen White says a similar thing, and I'm trusting that my memory will remind me. Education, page 123, I think. Yes! Thank you Lord.

“The Bible contains...”, this is paragraph two, “...all the principles that men need to understand in order to be fitted either for this life or for the life to come. And these principles may be understood by all. No one with a spirit to appreciate its teaching can read a single passage from the Bible without gaining from it some helpful thought. But the most valuable teaching of the Bible is not to be gained by occasional or disconnected study. Its great system of truth is not so presented as to be discerned by the hasty or careless reader. Many of its treasures lie far beneath the surface, and can be obtained only by diligent research and continuous effort. The truths that go to make up the great whole must be searched out and gathered up, “here a little, and there a little.” When thus searched out and brought together, they will be found to be perfectly fitted to one another. Each Gospel is a supplement to the others, every prophecy an explanation of another, every truth a development of some other truth.”

Do we have that operating in our minds? This is the thing about the bricks, you know. When you're handed a piece of truth, how does it connect to this brick; how does it fit to this brick; what is the relationship between those two bricks. Do you understand this? These are the questions that I was thinking about when I'm reading things like this.

“The types of the Jewish economy are made plain by the gospel. Every principle in the word of God has its place, every fact its bearing. And the complete structure, in design and execution, bears testimony to its Author. Such a structure no mind but that of the Infinite could conceive or fashion. In searching out the various parts and studying their relationship...” Studying their relationship! This is really important! “... studying their relationship, the highest faculties of the human mind are called into intense activity. No one can engage in such study without developing mental power. And not alone in searching out truth and bringing it together does the mental value of Bible study consist. It consists also in the effort required to grasp the themes presented. The mind occupied with commonplace matters only, becomes dwarfed and enfeebled.”

Do you want a dwarfed and enfeebled mind? Read fiction, watch movies, listen to the surface nonsense that's in the world; your mind is guaranteed to become

dwarfed when you do that. If it's never called upon to deal with complex and difficult issues, it will not expand; and the Bible offers plenty. The greatest one for me has been resolving the difficulty between the life of Jesus in the New Testament, and the stories of the Old Testament. This has called upon ALL my capability, and way beyond my own capability, to try and resolve this conflict in my mind.

### **The Divine Pattern, with some examples**

So it goes on. But the point is, I began to realize that not only are individual truths to be held in my mind, but I must know the relationship between each of these; I must understand the relationship between each of them, and how all of these things fit together. And this is where the Divine Pattern just has become so beautiful in my mind, because it just harmonizes so many things. It has simplified so many things. It has helped me to understand; it has helped me to unravel so many mysteries and difficulties that I had before; chief being, the relationship between the Old and the New Testament.

Obviously, we have an Old Testament. The question is, what is its relationship to the New Testament? Is the Old Testament in tension with the New Testament, that is resolved in the person of Jesus Christ? Or, is the New Testament actually the manifestation of the Old Testament, and magnified? Just simply having that different understanding of Scripture, is REVOLUTIONARY! Just that simplicity of that point! That the New Testament is a magnification and intensification of the Old Testament, as we talk about in the Divine Pattern. That framework is revolutionary, and has formed the basis of many of the reasons why I do the things that I do in my study of Scripture. It is so simple, and yet so profound. And it is built upon the persons of the Father and the Son. My mind just DANCES when I see the simplicity and the beauty of this.

Another reason why I know that God is not a Trinity, is because the Bible would have been divided into three parts. But it's not; it's in two parts! That's not an accident. This is evidence of its Author; in two parts; the Father and the Son; as in Old Testament and New Testament.

Voice from the audience: So, how would you do that in a paradoxical pattern; having three paths? This is interesting, isn't it? As was said to me by the author of *The Godhead Defended*, that even the angels were not aware of the Holy Spirit; because the Holy Spirit operated on a level of a realm that they didn't even comprehend. Where is that written? In that book.

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And the immediate benefit of seeing the difference in this framework was, rather than seeing law in tension with grace, you see the law as the basis; the grace then magnifies and expands! Just having that simple framework defined in your own mind, it releases you from so much tension and conflict that I used to have when I would read the Bible; between the Old and the New Testament; I had tremendous conflict, and tension going on within me. But with the Divine Pattern, it just resolved it; instantly, like that.

So, that makes sense of the words of Jesus: "I have not come to destroy the law or the prophets; I have not come to destroy, but to fulfill." Or, fill-full; which is to MAGNIFY! Jesus is speaking in Divine Pattern language when He's talking about Scripture. It's a beautiful thing.

And of course, when we look at the Sanctuary, the temple in the Sanctuary; lo and behold, there's TWO rooms, not three rooms! There's two rooms in the Sanctuary, isn't there? And you have to go through one room to get into the other room, which is exactly following the principles of the Divine Pattern. You cannot fail on this point, over and over and over again.

The other reason why I know that God and His Son are the rulers of the universe, is because the Ten Commandments are found on TWO tablets, not three! Two! It just keeps coming back, again and again and again. Two stacks of bread, not three! Two crowns around the edge, not three! How many times do we have to say this?

And the pattern is there. It's everywhere for you; because we were made in the image of God. It makes perfect sense that when the Great Originator of the universe brought forth His Son, and He became the Great Channel of all, that everything that would come out of Them would be source-channel; everything! That makes perfect and logical sense, doesn't it? To my mind, it's going, it's expanding out; it's all source-channels, source-channels, source-channel, everywhere.

And so, we see in agriculture, we see the principle of planting a seed. The seed is invisible to the human eye, but the magnification, the seed grows up into a tree. It's source-channel; the seed is the source; as it says in Christ Object Lessons 128, in talking about the law and the gospel: "The law is the root. The gospel is the fruit." Same principle; source-channel, operating in exactly the same way. It's beautiful, absolutely beautiful, when you put all these things together.

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Of course, the human species, source-channel; male, female; male provides the seed; woman has the womb, in which she magnifies the seed, and makes visible that which was invisible to human sight. We are built on the pattern of the Father and the Son. And we've gone over these things in times previous, but it's just, I like going over these things, and reminding myself of these things.

The whole concept of reason and emotion. Why are there two basic elements? Was it Plato that talked about this, reason and emotion? I think it's in the book, isn't it? I talked about Plato's discussion on the human mind, of reason and emotion. Our reasoning powers are invisible, but our emotion becomes visible. Again, it's following this Divine Pattern.

So, some of you have had a long day; you're finding it hard to stay awake. I shouldn't have put any formulas up on the board. [Laughter] It's not wise to do this.

### **The Father and Son**

So, when we come to the Pentagon of Lies [Drawing the Pentagon], there's an important truth. And it says in Colossians 2, verses 2 and 3. We just want to read Colossians 2, verses 2 and 3. And verse 1 actually tells you that the epistle to the Colossians should also be read by them at Laodicea. The church of Laodicea is the time period that we're in. And verse 2, it says: "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,..." The word "and" really should be translated "even", or "also". "...even of the Father, and of Christ;"

So, "...the acknowledgement of the mystery of God, even the Father, and of Christ; In whom are hid..." What? Do you understand what that's saying? In the Father and the Son, in that, the relationship between them, is hid "...ALL the treasures of wisdom and knowledge."

You can read that saying, "O, within their minds, and within their being." And yes, there's all of that element, but the relationship between them, both of the Father and of Christ, in them, and their relationship is hid all the treasures of wisdom and knowledge. And to me, it speaks to me of the symmetry, and the beauty of the mind of God; to pattern His universe, not simply on Himself, the



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Father as an individual, but on the relationship that He sustains with His Son; so that the signature of both Father and Son is written into every aspect of what He has created. That's sheer brilliance! It's genius!

And it just makes so much sense, that they would do this. And that in order to decode the meaning of the universe, you simply need to know who God is. It's beautiful! You are locked into a relational system, if you want to unlock the meaning of the universe. If you don't worship the true God, the meaning of the universe is locked to you; you cannot really understand it. And it's not that God is trying to lock people out; it's just this is the way He designed the system. And if you don't want to play ball, you don't get to understand what the universe is really about.

The Divine Pattern in regard to the Father and Son

So obviously, in the way we've been talking about things, within the cornerstone; the obvious Divine Pattern in regard to Father and Son [Writing on the bottom left corner: "Father and Son"], that they are 1st Corinthians 8:6. They are a Divine Pattern. This is the first unlocking.

Now, even if people don't believe in the Trinity, all the cultures of the world believe in power-based equality, don't they? The Trinity is only one version of this false lie; that is, your power, your strength, your intellect; matching power for power, strength for strength, age for age. It's in all cultures. The Trinity is only the Christian version of that.

So, the Divine Pattern unlocks this first element of the Pentagon in the worship of the Father and the Son. Once you unlock this, you are then enabled to deal with the second one.

### **The Divine Pattern in regard to the immortality of the soul**

The immortality of the soul can only be believed when you disregard Scripture. Is that right? Twisting of Scripture. And here we see another interesting Divine Pattern. Let us read in Great Controversy, page 589. Was it 587? 587.2: "Through the two great errors, the immortality of the soul, and Sunday sacredness, Satan will bring the people under his deceptions." Sunday sacredness, and immortality of the soul. If you believe these things, you'll be brought under Satan's deceptions.

"While the former lays the foundation of Spiritualism..." And what is Spiritualism? Most people understand it to be communicating with evil spirits.

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Which it is. But it's much more than this. It's what those spirits communicate to you, and the methodology that they use to communicate with you. And all forms of Spiritualism, all forms of evil must find a way to evade, or twist the words of God; the source of authority.

And so, the only way that we can unmask Spiritualism, is through a Divine Pattern. And it's what I call the Divine Pattern of the Word of God. Because, who is the Word of God? Christ is the Word of God. He is invisible to us, but He manifests Himself through the Bible. You see that Divine Pattern? [Drawing two circle under each other, labeling "Word" and "Bible"]

Because Jesus may speak into your mind some truth; He might, mightn't He? If He speaks truth into your mind, how can you be sure that it's His voice? By the Word of God. That which is spoken to you in spirit must be manifested in the flesh; it must be. This is the Divine Pattern principle. An invisible principle must be manifested visibly. Are you following this principle? This is our only safeguard against Spiritualism; that when the Spirit of God speaks to you, that it is validated.

And Jesus Himself says, "that it might be fulfilled which is written in the Scriptures". Why didn't He just speak with all authority; I mean He is the Son of God. He could have just said whatever He wanted, couldn't He? But He operated in His Divine Pattern principle. He submitted to the Old Testament. He quoted the Old Testament as an authority to Himself, even though He was the one that dictated, or "inspired" would be a better word, the writers of the Old Testament. He was the source. And we see this interesting overlap occurring, where Christ inspires the prophets, and then He Himself makes Himself submissive to that which He has given, through a headship principle. [Drawing three circles under each other, labeling "Christ", "Prophets", "Christ"]

Voice from the audience: Luke tells us; on the road to Emmaus... Yes, "speaking unto them... The law, and the prophets, and all things concerning Himself...". He submitted Himself to those things.

So, the only way you can break Spiritualism, which is what is required to have the doctrine of the immortality of the soul, is you must have a Divine Pattern of the Word in spirit, and the Word in the visible (the written Word of God). Otherwise you cannot break... If you move away from the written Word of God... And of course, the written Word of God unaided by Christ Himself is useless, isn't it? It's a dead letter. Many people use the Bible, but they're outside

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of Christ, and the Bible then becomes a useless form. Every channel not connected to its source is dead! It's dead. And the Bible becomes a dead letter when it's not connected to Christ, the source. Voice from the audience: It's true in nature too.

So, to unlock the immortality of the soul, you must have a Divine Pattern of the Word of God; the Word and the Word. And of course, you don't need any man to teach you, as it says in 1st John 2:27. You don't need any man to teach you. The Spirit Himself, the Spirit of Christ will teach you. And so, as you are led to the text of Scripture, and there's plenty of text of Scripture that will reveal to you that the soul is mortal; that the soul is not immortal. And then you can unlock the doctrine of Spiritualism through a Divine Pattern of the reading of the Word of God. It's the only way that you can do it. There is no other way to do this; to break free of that.

And that's why, our pioneers did this in the beginning; they believed in the Father and the Son. They used the correct method of Bible study connected to the source to unlock the doctrine of the immortality of the soul, and they broke free of that doctrine.

What is the next point? [Erasing] Well, actually I need to make one more point here, in regard to the Word of God. It's a question that I had a lot of difficulty with before. It's a Divine Pattern principle.

What is the relationship between the Bible and the Spirit of Prophecy? [Drawing two circles under each other, labeling "Bible", "SOP"] Is it source-channel? Is the Spirit of Prophecy a magnification of Scripture? Voice from the audience: It's meant to be the Testimony of Jesus... The Testimony of Jesus Christ made manifest. Is the Spirit of Prophecy larger than the Bible? Yes, in volumes! The words spoken in the Spirit of Prophecy are more than that is written in the Bible. It's a magnification of what is in Scripture. And here is the point. The Spirit of Prophecy did not come to destroy the Bible, but to magnify it. Not one jot or tittle is taken... The Spirit of Prophecy does not take one jot or tittle from the Bible, but magnifies it, and makes it honorable. That's the Divine Pattern principle.

For years and years, I'm trying to work it out; greater light, lesser light, you know; is it an authority; do I apply it to my life; you know, you've got to get all your doctrine from the Bible. Well, if the Bible is the source, then of course it is the source of all doctrine. And it is magnified through the Spirit of Prophecy.

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There is no tension between these two, when you understand the Divine Pattern.

But if you have the other pattern; you have the Spirit of Prophecy over here, and there's this tension between them. [Drawing a circle labeling "SOP" opposite to the "Bible"] And the tension is either resolved by you treating the Spirit of Prophecy as being the Bible – and I've come across people like this – or, they get rid of Spirit of Prophecy; or, they only quote it when it suits them. And if you do this, you're going to be in big trouble.

So, the same principle applies: As the New Testament magnifies the Old Testament, so the Spirit of Prophecy magnifies the Bible. And why did we need the Spirit of Prophecy? Because we didn't understand the Bible. So, listen to this carefully: As Jesus is the way to the Father, so the Spirit of Prophecy is the way to the Bible. Because the Spirit of Prophecy is the word of Jesus; and as Jesus is the way to the Father, so the Spirit of Prophecy is the way to the Bible. It's the same principle; operates the same way.

Voice from the audience: Well, the way you've found some of the answers to some of the stories in the Old Testament has come because of Spirit of Prophecy quotes. I never would have found it. Then you go back to the Bible, and you can finally find it in the Bible. I couldn't see it in the Bible. The Spirit of Prophecy had to break it down for my kindergarten mind and explain it to me, so I could understand it.

And so, through the Spirit of Prophecy, I've come into better understanding of the Bible. And that is why, in literary terms, the Bible is my "father"; the Spirit of Prophecy is my "mother". The Spirit of Prophecy is submitted to the Bible, just as my mother is submitted to my father. It's a beautiful pattern, isn't it? Makes beautiful sense to me.

There's no need.... And if you destroy the Spirit of Prophecy, you turn away from the Spirit of Prophecy, you crucify Jesus Christ! And you hang Him out to an open shame, because it's His words that are spoken. And I can certainly say this, that my ministry, my calling that God has given to my life, has been magnified, and made possible through the Spirit of Prophecy. Without that, I wouldn't be where I am today. It's because of the principles in that book that I'm here today. Because it led me to understand this book. [Pointing to the Bible]

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And I remember, when I made that statement to my colleagues in the Father and Son movement, I said the Spirit of Prophecy is the ONLY way to the Bible. Well, they nearly stoned me for saying that. And I stand willing to face... You throw those stones as hard as you like; I don't care. This Spirit of Prophecy is my "mother", and I'll never dishonor my mother, never. So okay, I've underscored that one. That's for my mum.

All right. Voice from the audience: But Adrian, I think also, I guess, the time you've gained in understanding by using the Spirit of Prophecy; our life isn't long enough to just gain it from the Bible. We need that advantage of time, to get across the ground we need to get across. We are so deeply in darkness. When we read the Bible, we are so blind; wretched, miserable, poor, and naked, that we needed the Spirit of Prophecy to bring us out of this darkness. And I stand by that statement.

Yes, we go to the world, using the Scriptures, because they do not see the authority of the Spirit of Prophecy; and that's fine. But that is the authority.

Sorry? Voice from the audience: I was just going to say that, that model that you gave, the Divine Pattern of Bible and the Spirit of Prophecy ties, as you just said, hand in hand with the Laodicean message. And we generally attribute the attributes to Laodicea truly as just spiritual. But we maintain somewhere in our minds this evolutionary concept of mankind, so that we're becoming more intelligent. And that's why we reject the idea that we need more, or we need something to help us to get to the Bible. When the truth of the Bible is showing us, is God saying to us, you know, as you once described back then, when you were showing the covenant concepts of the gospel. It says, as He taught the gospel to Abraham, saying: "In you shall all the nations be blessed". And you asked the question: "Where do you see the gospel in that?" We can't even grasp it. But Abraham got those words, and understood the gospel out of that. But we need FAR more information to get the gospel out of that. Because our minds are perverted. So it takes a lot longer.

Voice from the audience: We've had centuries and millennia of deception. And if God sends to us a gift, we should... He only sends it because we need it; that's the only reason He sends it. If we didn't need it, He wouldn't send it. So, I just make the point that the Spirit of Prophecy, the words that Ellen White wrote, she is the most prolific female author in human history! She's the third most prolific author in all history! And, like I said, when I was at Avondale College, I had to make a decision while I was there. Because the knives were out for Ellen

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White when you go to Avondale; the knives are out. And I had to make a decision; am I going to stick with my “mother”, or I'm going to go with these guys who wear these very interesting caps and gowns? Did I say that calmly? Unclear comment from the audience. Yes, yes, exactly. Who would I follow?

### **The Divine Pattern in regard to the Sabbath**

So now, we come to the next point. The next point in the Pentagon system. And that is in regard to the Sabbath; the Sunday or Sabbath issue. [Writing next to the upper left corner of the Pentagon]

How do we unlock the Sabbath issue? We have to come back to the Father and the Son. You cannot get Sabbath, unless you understand the Father and the Son relationship! Impossible! And the fact that the Son has inherited all things from His Father, means that He is in a spirit of gratitude, and WORSHIP.

Let's remind ourselves; I just like to say this: Jesus worships the Father. Audience: Amen. That's huge! [Laughter] Jesus worships the Father. The Father is the GOD of Jesus Christ. He is YOUR God, and HIS God! Voice from the audience: Yeah, but as we're knowing Him; it's just beautiful. It is beautiful, absolutely beautiful.

So, the Son who worships His Father, He rests in the bosom of His Father; and it is this, THIS Divine Pattern [Pointing to the Father and Son] which unlocks to you the beauty of the Sabbath. And that's why as a trinitarian, I was a Saturday keeper. You cannot be a Sabbath keeper without understanding the actual rest of the Son.

And I have tested this principle in many many places. And I've asked people: Does Jesus actually rest on the Sabbath? Now, a lot of people say: “No! He doesn't.” It's like, wow! “Come unto me, all ye that labour and are heavy laden, and I will give you rest.” How can Jesus give you something that He doesn't Himself possess? He has to rest, in order to give you rest. This is why the Divine Pattern of Father and Son unlocks the principle of the Sabbath.

But it goes far deeper than that. Because the Sabbath is magnified and expanded in the feasts. This is the next level of that Divine Pattern. The feast is a magnification of the Sabbath. And this made perfect sense to me when I read Leviticus 23:32. Which tells you, on the day of Atonement, that you shall celebrate your Sabbath from “even to even”. There is nowhere in the Bible that tells you when to keep the Sabbath. The only way for you to know to keep the

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Sabbath from even to even is THROUGH the channel of the feast of the day of Atonement. It's simple, isn't it?

In order to get to the Sabbath, you must come through the feasts. And the gathering together of God's people in small groups during the Sabbath is magnified, and expanded when we gather together as a bigger family during the time of the feasts.

Voice from the audience: And what you said about being a Saturday keeper is why many people who have that other view of God see end-time events as a battle over the day, not about WHO you worship. Yeah, it's just which day you keep; which label; which card you're carrying. What is the issue that's at stake here?

Voice from the audience: And the experience that it offers on that day. Yeah, the experience! What is the experience? Is it an agape experience, or is it an eros experience? That's bringing another whole element.

### **The Divine Pattern in regard to faith**

Then we move across to the subject of... Last night we looked at this point here [Pointing to the upper right corner of the Pentagon], of faith; which faith do we have? Faith in our works, or faith in God's works? It's an issue of faith.

And it was on this particular point... Because the purpose of the new covenant is to write the law of God, the character of God into your heart. And it was this point that prepared me to climb the summit of the character of God question. [Drawing an arrow from this upper right corner to the top corner of the Pentagon] Until I could get the covenant question correct, I couldn't crack the character of God question, okay?

And that is because my understanding of the covenants was: Before the cross is old covenant; after the cross is new covenant; and they are divided between; they are co-equal. And therefore, in order to resolve the tension, you must eliminate one of them. [Drawing an X over the word "old covenant"]

When you apply the Divine Pattern to the two covenants, it is the old covenant which is leading you into the new covenant. And this is made certain in the book of Hebrews, as it says: "For the law made nothing perfect, but the bringing in of a better hope." The bringing in of a better hope! The law was your school master, to bring you to Christ. As Waggoner said, the law did NOT POINT

you to Christ; it BROUGHT you to Christ. That was the issue of the 1888-message.

And Jones in his studies in Galatians, he clearly states that the old covenant from mount Sinai is to bring you to the new covenant in Abraham. He says this. It's a Divine Pattern. And when you see the Divine Pattern of these two things, the whole thing opens up; it just completely opened up to my mind; how these two covenants worked; and it is the Divine Pattern that unlocked them for me.

And once you see that it is the purpose of the old covenant... The old covenant is a magnifier! Because the channel is a magnifier. And what is the magnification doing? It is magnifying your sinfulness, in order to bring you to redemption. The Divine Pattern beautifully brings all of these things into symmetry. I'm just amazed at how our Father is doing this.

And once I understood this, then I could comprehend the character of God. So, when I'm reading the stories in the Bible that seem to point that God says, in Genesis 6:7, "I will destroy them", my natural inclination is to read that text as God is going to kill them Himself. And God then is magnifying my sinfulness of thinking that God will kill people; He's magnifying it in me, so that when I look at Jesus Christ, and I see that He doesn't kill anybody, I am suddenly deeply smitten with this realization that I had a wrong view of my Father's character. And thus the two covenants do their work. Does that make sense? This is SO IMPORTANT, so important to understand these things.

### **The Divine Pattern in regard to character of God**

And then the final issue. And of course this relates... There's two questions. And we touched on this last night, in regard to the original abomination. And that has to do with the issues of "Character and Power". And we might relate "Mercy and Justice". [Writing both these two phrases at the top corner of the Pentagon] In our minds these two things seem to be opposites; they are two poles of truth which are held in tension. But in reality, in the Divine Pattern, both of these are Divine Patterns, aren't they?

And so, when we look at "Mercy and Justice", we look at Psalms 89, verse 14. It says: "Justice and judgment are the habitation of your throne"; COLON, which means what comes next is explaining what has gone before; "mercy and truth shall go before your face." Which means that justice is the source; and justice is right-doing, doing the right thing, is manifested and magnified as mercy. Does that make sense?



## 7. The Divine Pattern Key to Escaping the Pentagon of Lies

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Justice and mercy are not in opposition to each other. Mercy is the manifestation of justice. Mercy is the magnification of justice; of doing the right thing. But in my former understanding, mercy and justice were two opposite things. And so, as co-equal elements, the only way that either one of these can operate, is when the other one ceases to operate. It's your framework that is doing you in on this particular point. And this is where Christianity is failing miserably.

Voice from the audience: But Adrian, isn't this what we were talking about the other day, that even the angels and the unfallen worlds struggled with this. They didn't understand this. Which means, all of this shows a misunderstanding of who the Son of God is. When you understand the Son of God, you have all the treasures of wisdom and knowledge opened to you; so that you can understand that mercy IS justice! That does your head in; for most people. "Mercy is justice; WHAT?" It's two frameworks in collision with each other.

Voice from the audience: The way Ellen White says it, mercy is the most effective means for developing Christian character perfection. So, mercy is really forgiveness. And mercy is basically no condemnation. So, we miss that, we can't get character. We can't get the seal of God. We don't understand how God works. We are on another planet. Mercy is the right thing to do. And the right thing to do is justice.

Same with "Character and Power". What is the relationship between character and power? And most people make them co-equal. And then they just make them all one; that elliptical principle [Drawing an ellipse around both words next to each other]; and make them all one, so the character and power are just all merged together. But that means that character then is not the primary element in the worship of God.

But in the Divine Pattern, I'm running out of space [Writing], character is source; and character is power; moral power. Character is magnified through power; "The glory of God is shown in the heavens"; His character is manifested in the heavens! And it's also the fact that character, Father; wisdom and power of God, Jesus Christ. Jesus is the power of God. That's also in the Divine Pattern. It all links together. Voice from the audience: "The power of God unto salvation." "Power of God unto salvation." Amen.

Voice from the audience: That means, whatever the power is, it's going to be consistent with the character of God. THAT'S THE POINT. That the power is always going to be consistent with the character.

## 7. The Divine Pattern Key to Escaping the Pentagon of Lies

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And what is the character? The character is manifested in the person of Jesus Christ; “The beginning of the gospel of God, Jesus Christ, the Son of God”. He is the gospel.

### **Conclusion**

So, the Divine Pattern holds all these things beautifully together, and allows you to escape from the Pentagon of Lies.

Voice from the audience: That means, justice is consistent with mercy. Justice and mercy are consistent. Satan was the one that introduced “a theory that God's justice was INCONSISTENT with mercy.” And this is an abomination to God; abhorrent, which means to abominate.

So, hopefully you can see that it's the Divine Pattern principle that has helped to unlock all of these principles. And there's many more elements; just mining them all together. The fact that we can distill the key elements of this message, and link them all down into the Divine Pattern, is just beautiful, beautiful.

Voice from the audience: I was thinking about the Bible and the Spirit of Prophecy; because a lot of people talk about things that she wrote: “Oh well, she didn't know everything”. But it has to be consistent with the Bible. It has to be consistent. How many of the Bible writers knew everything? Like, “Oh, she grew in her understanding, or whatever; so, some things she wrote were not right.” Yeah. Who are we to say? A woman who had all these visions; who went to Heaven in vision, and saw all these heavenly things. We are passing commentary on her, as to what she knows and doesn't know. As Martin Luther said, a pygmy like me, telling her what is true, and what is not. That's absurd. And yet at the same time, the things that she wrote, God can use to lead us into a deeper understanding. But when you say, “Oh she didn't know everything”; give me a break, give me a break!

So, I hope that this is helping to bring things together in your mind. I hope it was stimulating and interesting. [Laughter] I hope I didn't use too many formulas for you. [Laughter] But you can see how that the Divine Pattern unlocks this. And I just find that so beautiful. So, I think with that being ten to nine, we shall pray, and we shall finish:

Father in Heaven, I just thank You for the beauty of Your truth; the symmetry; the perfection; to be able to SEE the fact of everything in the Divine Pattern of You and your Son, manifested through all of Scripture; to pull everything together; the Bible, and the Sanctuary, and marriage, and the Commandments,

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and the statutes, and ALL these things are held together by the beauty of Your relationship with Your Son. We marvel at this system that You have developed. And we pray that we will come more and more into harmony with your Divine Pattern; that we would be made in the image of Your Son; and that You would seal us with Your character. And I thank You, in Jesus name. Amen.

## 8 - False Justice and Penal Substitution

Father in Heaven, it's a joy to come before You as Your children; to come into Your presence, with praise and thanksgiving, and into Your courts with praise. We thank You for Your extra portion of Your Spirit. We thank You, Lord Jesus, for resting in Your Father's arms that we can partake of that Spirit that rests fully and completely in the Father. We open our hearts to receive of this Spirit. And as we come to Your table, we know that You will feed us, both with spiritual, and the symbol in physical bread and wine. I pray that as we meditate on the Scriptures tonight, and as we enter into this service together, that we will know that we are Your sons and daughters, and that we have eternal life. In Jesus name. Amen.

So, we've come to the Lord's table. We are invited. It's His feast, in which we come to participate. But with all the things that we've been learning, we come to this table in a completely new wine bottle; a completely newly framed experience. Because in this table we do celebrate the Lord's death until He comes.

And in celebrating the Lord's death, we are coming into a completely new understanding. And as Ruben was sharing this morning, in regard of Paganism, this whole concept of how justice is satisfied, and the whole appeasement system that we all have been raised in; that we in the past have come to this table armed with the mind of Satan. And that is rather horrific to contemplate. But now, we come to the Lord's table with new eyes, and hopefully with the eyes of Jesus. The veil that's over Moses' face is being taken away. And we are seeing this in a completely new light, and how Jesus satisfied justice.

Now, let us remind ourselves. I'd like to look at this text in Psalms 89. We looked at this, when we were looking at the Divine Pattern; the key to escaping the Pentagon of Lies; we touched on this point. But Psalms 89 is a key passage here, where it says: "Justice and judgment are the habitation of thy throne:". And then the colon is placed there, which means what I am about to read IS the definition of what we have just said. So, "Justice and judgment are the habitation of thy throne:" which means "mercy and truth shall go before thy face." And when we operate in the Divine Pattern, then justice is served in mercy; justice is mercy. It is right, it is just to show mercy.

But as we have studied this week, Satan introduced a new theory that placed justice as inconsistent with mercy, because of Satan's lie of inherent life. No

longer looking to the begotten Son as the continual reminder that all of us receive life from the Father. He is the eternal example to us that, yes, our life comes from the One Great Source of all. And in changing that, he was able to change the relationship between all of the heavenly beings, all of the angels, and their Creator.

So, we read that statement in *Reflecting Christ*, page 58.5, that all of the angels, when they looked upon this world, and they saw the evil and the rebellion against their Father in Heaven, they were ready for us to be exterminated. All Heaven, all of the unfallen worlds would have said “Amen”. And this is because Satan's justice system, which had divorced justice from mercy, had infected the entire universe. And only the Father and the Son knew the truth of God's character; that His mercy is not divorced from His justice.

I want to read to you... Well, first of all, I'd like to read to you the complexity of the situation. And I want to go to Wikipedia. And just want to read to you the entry for “Penal substitution”. [See link here: [https://en.wikipedia.org/wiki/Penal\\_substitution](https://en.wikipedia.org/wiki/Penal_substitution)]. Just going to read a little bit about this theory. Just learn a lot of research on penal substitution avenue.

“Penal substitution (sometimes, esp. in older writings, called forensic theory) is a theory of the atonement within Christian theology, which argues that Christ, by his own sacrificial choice, was punished (penalized) in the place of sinners (substitution), thus satisfying the demands of justice so God can justly forgive sin.”

Okay? So, whose justice is being satisfied? God's. God's justice, so that God can justly forgive sin. So, before God can forgive sin, His wrath must be satisfied through the death and execution of His Son. This is penal substitution forensic theory.

“...where the substitutionary nature of Jesus' death is understood in the sense of a substitutionary punishment.”

God punishing His own Son instead of punishing us.

“While penal substitution shares themes present in other theories of the atonement, penal substitution is a distinctively Protestant understanding of the atonement...”

The daughters of Babylon have magnified the error of its mother to a greater extent. I remember Jeff and I talking about this, how that the Catholic theology

is not quite as stringent, or as complete as the Protestant understanding. And there are reasons for that.

“A belief in penal substitution is often regarded as a hallmark of the evangelical faith and is included as an article of faith by many (but not all) evangelical organizations today.”

And so, it's interesting. Notice this:

“The penal substitution theory teaches that Jesus suffered the penalty for mankind's sins. Penal substitution derives from the idea that divine forgiveness must satisfy divine justice, that is, that God is NOT willing or ABLE to simply forgive sin without first requiring a SATISFACTION for it. It states that God gave himself in the person of his Son, Jesus Christ, to suffer the death, punishment and curse due to fallen humanity as the penalty for our sin.”

Now, notice the next statement. It's very important:

“Important theological concepts about penal substitution depend on the doctrine of the TRINITY. Those who believe that Jesus was himself God, in line with the doctrine of the Trinity, believe that God took the punishment upon himself rather than putting it on someone else.”

Have you heard that echo come through? *Voices in the audience* Yes. *Voice: God so loved the world that He came! I heard some said. Another voice: Offered up Himself, not His Son.*

And you often heard it said, those of us who believe IN the begotten Son, “Well, God didn't want to die, so He brought forth the Son to die instead.” Have you ever heard that said? *Voice: That is terrible!* That is what happens when you try to marry Father and Son with penal substitution. When you marry those together, that's what you get.

And of course, many leaders in the Church will say, well you know, because of penal substitution, because God's wrath had to be satisfied, if you say Jesus is not God Himself, then you are saying that God killed His Son, because He didn't want to do it. He thought, “O, My goodness! Now I'm going to have to die. Now I spurn a Son, and I'll let Him die instead.” That's when you marry two things together that can't be married. That's iron and clay; it doesn't fit together.

Let's read a little bit more:

“In other words, the doctrine of union with Christ affirms that by taking the punishment upon himself Jesus fulfills the demands of justice not for an unrelated third party but for those identified with him. If, in the penal substitution understanding of the atonement, the death of Christ deals with sin and injustice, his resurrection is the renewal and restoration of righteousness.”

“Some other atonement theories are the ransom theory, which says that Christ's death represents the cosmic defeat of the devil to whom a ransom had to be paid,…”

Does that sound a little bit more familiar? *Audience: Yeah. Ransom theory! Okay.*

“...Christ Victor theory, the rescue of humanity from the power of sin and death, a view popularized by Gustaf Aulén; and exemplary theory, associated with Peter Abelard and Hastings Rashdall, which argues that the cross had its effect on human beings, by setting forth a supreme example of godliness which we must follow.”

Which some who are jaded about this, call it moral influence theory. Now, a little bit more. Now, notice this. It says:

“The penal substitution theory is a specific interpretation of vicarious (substitutionary) atonement, which in turn goes back to Second Temple Judaism,[citation needed] although evangelicals such as William Lane Craig cite the offer of Moses of the death of himself instead of the people of Israel (Exodus 32:30-34) as an example of this substitution.”

And would William Lane Craig be correct? Yes! Moses was operating in a penal substitution model. Because even at that stage all the angels in Heaven still were not clear on this issue.

“It was developed during the Protestant Reformation of the 16th century, being advocated by Martin Luther[*note 1*] and Calvin.”

You have a name that you live, but you are dead!

“It was more concretely formulated by the Reformed theologian Charles Hodge (1797-1878). Advocates of penal substitution argue that the concept is both biblically [*11*] based and rooted in the historical traditions of the Christian Church.”

*Voice from the audience: Not the Torah. Not the Torah. No. Then it talks about Vicarious Atonement, New Testament... I want to come down to Early Church:*

“In scholarly literature it has been generally recognized for some time that the penal substitution theory was NOT taught in the Early Church.” *Voice: Amen! Hallelujah!* I guess Jesus didn't teach it. “The ransom theory of atonement was nearly universally accepted in this early period.”

Wonder of wonders!

“Scholars vary when interpreting proposed precursors to penal substitution in the writings of some of the Early Church fathers, including Justin Martyr (c.100-165), Eusebius of Caesarea (c.275-339), Athanasius (c.300-373) and Augustine of Hippo (354-430). There is general agreement that no writer in the Early Church taught penal substitution as their primary theory of atonement. Yet some writers appear to reference some of the ideas of penal substitution as an afterthought or as an aside.”

They are trying hard to insert it. Now, it goes on. Just come down a little bit further:

“The Fathers often worked upon biblical quotations, from both Testaments, describing Christ's saving work, sometimes adding one to another from different places in Scripture. The dominant strain in the soteriological...”, that is means of salvation, “...writings of the Greek Fathers, such as Athanasius of Alexandria (c.296/298–373),...” Does that ring a bell? *Audience: Yeah.* “...was the so-called "physical" theory that Christ, by becoming man, restored the divine image in us; but blended with this is the conviction that his death was necessary to release us from the curse of sin, and that he offered himself in sacrifice for us.”.

So, Athanasius was the one that really pushed the Trinity. So of course, he has developed a theory of atonement to satisfy his concept of the god that he worships.

Now, Anselm is the first one that really started to push this in 11<sup>th</sup> century:

“It was not until St. Anselm (1033/4–1109) wrote his famous work *Cur Deus Homo* (1098) that attention was focused on the theology of redemption with the aim of providing more exact definitions. Anselm's view can best be understood from medieval feudalistic conceptions of authority, of sanctions and of reparation.”

What do we say that he is doing? He is taking his culture, and he is inserting it into the text. That's what he was doing. Next paragraph:



“According to Anselm, "The honour taken away must be repaid, or punishment must follow" (bk I ch 8),...”. Every sin must be punished, said Anselm. “...whereas penal substitution views the punishment as the means of satisfaction. Comparing what was due to God and what was due to the feudal Lord, he argued that what was due to God was honour. "Honour comprises the whole complex of service and worship which the whole creation, animate and inanimate, in heaven and earth, owes to the Creator. ” As a form of appeasement! “The honour of God is injured by the withdrawal of man's service which he is due to offer.”

So, if you do not offer, God is not happy with you, and therefore His wrath is aroused. This is pure paganism. This is satanic, from what we understand of Christ's teaching. And it goes on, talking about Anselm.

But let's come down to reformation.

LUTHER! “Broadly speaking, Martin Luther followed Anselm, thus remaining mainly in the "Latin" model identified by Gustaf Aulén. He held, however, that Christ's atoning work encompassed both his active and passive obedience to the law:...", all interesting terms, “...as the perfectly innocent God-man, he fulfilled the law perfectly during his life and, in his death on the cross, bore the eternal punishment that all men deserved for their **BREAKING OF THE LAW**. Unlike Anselm, Luther thus combines both satisfaction and punishment. Furthermore, Luther rejected the fundamentally legalistic character of Anselm's paradigm in terms of an understanding of the Cross in the more personal terms of an actual conflict between the wrath of God at the sinner and the love of God for the same sinner.”

So, God has an internal conflict in His head. He would like to smash us. But then He thinks, “O, no, they are my children. I can't do that.” And what do we call a mind that is operating like that? *Audience voices: Bipolar. Schizophrenic.* Bipolar. Schizophrenic. There is conflict within Himself; there's a division within His own mind. This is coming from Martin Luther. Martin Luther we are talking about here.

This is why I often said that the Protestant Reformation did not provide a foundation upon which we can build the fundamental principles of the Christian faith. It provided a window in order for the Protestants to get out of Babylon. There is a marked difference between these two understandings. Not a foundation. The Protestant Reformation is not the foundation of the Christian Church. The Protestant Reformation's foundation is founded in Babylon; it's

based in Spiritualism; it's satanic. Apologies to all my... But I was once in that position.

So, this is why we have such a problem. This is why we cannot look to the daughters of Babylon for understanding of the atonement, and what it actually means to come to the Lord's table. So, we can go on to a whole lot of things.

CALVIN! "Calvin appropriated Anselm's ideas but changed the terminology to that of the criminal law...". Why? Cause that's what he operated with. He was a lawyer. "...with which he was familiar—since he was trained as a lawyer. Man is guilty before God's judgement and the only appropriate punishment is eternal death."

So, Calvin would say: "As by one God, condemnation came upon all men." That's not what the text says in Romans 5.

"The Son of God has become man and has stood in man's place to bear the immeasurable weight of wrath—the curse, and the condemnation of a righteous God. He was "made a substitute and a surety in the place of transgressors and even submitted as a criminal, to sustain and suffer all the punishment which would have been inflicted on them."

And it goes on, and on. So, Calvin; Luther. But we continue. Who else?

JOHN WESLEY! Were there many Methodists that joined the Adventist Movement? *Audience:* Yes. Methodism was a key component. Obviously there were some Lutherans that joined us as well at that time. Whether you pick Calvinist, whether you pick Lutheran, or whether you pick Methodist, all of them are stamped with penal substitution concepts of the atonement, which involves God's wrath being satisfied by an act of atonement.

"John Wesley the founder of Methodism also held strongly to the penal substitution theory of the atonement, as did the majority of early Methodists...".

I think that's all I really need to read, isn't it? So, these are the issues that we are dealing with here.

And so, on the basis that God meets us where we are, and Jesus spoke to the men of His time in the parable of the rich man and Lazarus; if all of the believers in the Christian faith in that particular time thought in terms of penal substitution, is it possible that language in the Spirit of Prophecy may reflect penal substitution concepts? It's obviously going to happen, isn't it? But being

the Spirit of Prophecy, those statements can be understood in a completely different context. And I want to show you one of those statements.

I want to take you to Spirit of Prophecy, and I pull this out. This was the quote that really launched the presentation that we did, The Atonement and the Demands of Justice. When we read this statement, there are two ways you can read this.

“Justice and Mercy stood apart, in opposition to each other,...”. Why did justice and mercy stand in opposition to each other? Because Satan introduced a theory of justice that was inconsistent with mercy. That's why justice and mercy stood apart from each other.

“...separated by a wide gulf. The Lord our Redeemer clothed His divinity with humanity, and wrought out in behalf of man a character that was without spot or blemish. He planted His cross midway between heaven and earth, and made it the object of attraction which reached both ways, drawing both Justice and Mercy across the gulf. Justice moved from its exalted throne, and with all the armies of heaven approached the cross. There it saw One equal with God bearing the penalty for all injustice and sin. With perfect satisfaction Justice bowed in reverence at the cross, saying, It is enough (Manuscript 94, 1899). {7BC 936.1}”

So, most people reading this text would assume the one that arose from the throne was, who? *Audience: God. Jesus.* GOD rose from the throne; looking at the Cross. That's what you would assume, wouldn't you? That's the penal substitution model. That's how the penal substitution system works.

But as we discovered, justice here is being personified. Justice moves from its throne. It's the personification of justice. But whose justice? A justice that is in opposition to mercy. And God's justice is not in opposition to His mercy. So, it cannot be God's justice. Does that make sense? It must be Satan's justice that is being described here.

And that's why she doesn't say God rose from His throne. Under inspiration... The brilliance here is in Jesus Christ Himself, who inspired the statement in the most refined and articulate way, to both reflect penal substitution, which is what the reader at the time would understand, and also to express the correct view of atonement. That is pure WISDOM. Of course, Christ is made unto us wisdom.

So, justice moved from its exalted throne. And we can read this in Christ Triumphant, page 11. Who is sitting on this throne of justice? We can read; it says:

“The condemning power of Satan would lead him to institute a theory of justice inconsistent with mercy. He claims to be officiating as the voice and power of God, claims that his decisions are justice, are pure and without fault. Thus he takes his position...” Where? “On the judgment seat”, which is the throne. “...and declares that his counsels are infallible.”

So, who is seated on the throne? *Audience: Satan.* Satan is seated on the throne. How is he seated on the throne? *Voice from the audience: Because you believe it. Because you believe it. Because all of the angels, all of the unfallen worlds had embraced a concept of justice inconsistent with mercy, and therefore Satan ruled the universe through his error. Thus when the Cross was presented, as we read here, when the Cross was presented, justice, Satan moved from his exalted throne.*

[Continue reading from 7BC, 936.1] “And with all the armies of heaven...”. All the armies of Heaven! How many of the angels were influenced? All! We read that, in Reflecting Christ, 58.5. “... approached the cross. There it saw One equal with God bearing the penalty for all injustice and sin. With perfect satisfaction Justice bowed in reverence at the cross...”.

Does the Father bow in reverence to anyone or anything? *Audience: No. No! He does not. Because He is the Great Source of all. That proves that it cannot be God who is referenced here. He does not bow in reverence before anything!*

*Voice from the audience: Christ would bow. Christ would bow, but He is on the Cross! The Father does not bow in reverence.*

*Another voice: It says “One equal with God”, not “One equal with the Father and Holy Spirit.” No, “One equal with God”. Exactly.*

*Another voice: Christ, the wisdom and power of God. Wisdom and power of God. One equal with God.*

“...bearing the penalty for all injustice...; perfect satisfaction”. Satan could not answer this argument. He had met the ransom that Satan had demanded. He had paid that which Satan had required, and Satan could say “No more!” His system was exhausted. Jesus drank to the very dregs the system which Satan had developed. And Satan had no more to say. He had to bow in reverence.

Another place, it does say that the Father bowed His head, but it doesn't say in reverence. This is the important point. The Father does not revere or reverence anything outside of Himself.

And so, you see, when you have this correct understanding of the great controversy, this passage that sounds like penal substitution, is in fact something completely different. But you have to have a correct understanding of the great controversy for those things to make sense.

And so, here we find ourselves in the year 2020 with a realization that all of these wonderful Protestant Churches that we use to have respect for, and thought that some of them were preaching the gospel, are in fact preaching the gospel of Satan. And that's why all the world would "wonder after the beast". Because it's projecting a gospel that is saying that our Father is angry, and His honour is offended, and that He must be satisfied with death as a consequence.

And so, all of the Christian Churches come to the table of the Lord to recognize that Jesus has satisfied justice; God's justice. But as we said, in the beginning "justice and mercy stood apart, in opposition to each other". If justice and mercy are two attributes of God's character, then both sides of God's brain are in opposition to each other. Which fulfills what we said that if He was like this, He would be bipolar; He would be schizophrenic. And please don't clip this out, and use it incorrectly, when you listen to this. Listen to the whole thing in context. Your sins will find you out. [Laughter]

So, do you see? It's not God. It's Satan's justice standing up against God's mercy. THEY are in opposition to each other. Is Satan in opposition to God? Of course he is! He is the great opposer; the great accuser.

And I have to remind you of this statement, that when we did this presentation, revealing this passage along with Reflecting Christ 58; showing that all of the unfallen worlds, all of Heaven was subject to this concept of justice; and that Jesus came to satisfy our understanding of justice; and that Jesus completed His work of atonement before He died on the Cross; "I've finished the work which You gave Me to do. I've manifested Your name in the earth. I've glorified You on earth." The very next day Brisbane was struck with a lightning storm; 265000 lightning strikes; power was out for 24 hours. I think somebody was not happy. That after all this time in human history these things are finally starting to come out in a systematic comprehensive way, to expose his little secret about justice.

Up until 2017, I'd never even given the concept of the idea that there were two types of justice. Justice is justice! Do you remember? And suddenly the Spirit of Prophecy... Again, the Spirit of Prophecy leading us forward into the truth, showing us, guess what! There is a counterfeit type of justice, which is different to that found in Scripture.

So, I come to the table of the Lord with a deep sense of gratitude, that we are recognizing that Jesus yielded up Himself to our concepts of atonement so that we could believe that God could forgive us. Such unbounding love; such amazing love.

And maybe tomorrow we will go into, a little bit more as related to “the daily”, and “2520”; but we won't do that tonight. But I just wanted to reframe our wine bottle for our gathering together tonight.

And we can certainly say praise God. I pray that at least you'll sense the excitement. For me this is such a revelation. It's a revelation that has taken SO LONG to come into its proper context; to release our Father from being an angry, disgruntled, hostile, violent Father, who is satisfied with the blood, and crushing of His own Son. How horribly horrendous, to have to carry THAT cross!

But now, we come to our Father's table, and we thank You Father that You did this for us. And we come here acknowledging we were the ones that demanded this; we were the ones that needed this to take place, before we would believe You, that You would forgive us. Without You shedding Your blood, Lord Jesus, we did not have the capacity to believe that we could be forgiven. For “without the shedding of the blood, there is no remission”, so we say; so we understand.

So, as we come to the time where we separate to wash one another's feet, let us give thanks for this revelation of God's justice and His mercy that have been brought back together; have been reunited. And that we are coming into an era, where we no longer have to drink the wine of Babylon. Sacrifice and oblation can cease.

Do you realize that the only reason that the yearly service had to continue, the blood had to keep going into the most Holy Place, is because of this penal substitution concept? That's why the animals' lives continued to have to be shed, because it reflected the fact that the people there believed that God demanded the death of the transgressor.

But we have come... We can now come boldly before the throne of our Father, knowing that He has never demanded... Sacrifice and offering He has not required. And now, in our lives, and in the heavenly Sanctuary, as we understand it, we can cease to have the shedding of blood occurring for us to receive the atonement. We can no longer be required to strike the Rock; we can speak to the Rock, and we can receive the forgiveness of our sins because of our Father's character; not because some justice was satisfied with the death of something. This is a beautiful thing, isn't it? It's a beautiful thing.

This is the closing message! The Sanctuary can be restored to its rightful state. We can stop having blood going in there in our own minds. And Jesus can lay off His intercessory robes once we are sealed in this reality; once we are sealed in this truth, that the Father does not condemn us, and He does not hold our transgressions against us, and He freely forgives us, because of the goodness of His character, not because He required the death of His Son.

And that's going to take some shifting for us, as we continue to work into this new understanding. How wonderful it would be for me to be in my twenties, and to know this. Blessed are you young people. You don't have to be laboring unto this wrong concept of atonement. If you choose, if you choose. Of course, you are stamped with the same system as we all are. We inherited it from Adam; condemnation and death. But we are looking upon Him, who now releases us from this concept.

And of course, Christianity will look upon what we are saying aghast! Won't they? *Voice from the audience: They will.* When this starts to go mainstream, there will be such a reaction. The prostitutes and the sinners will flock into this message. And the Church will rise up in righteous anger, they think, and seek to destroy this heretical teaching! Thus proving the words of Jesus, that the prostitutes and the sinners going to the Kingdom before you. Because the Christian Church requires prostitutes and sinners to compare themselves with, in order to be saved. And that's all part of that system.

So, let us kneel together; and as we go, let's wash one another's feet with joy and thankfulness to God that we are released from this penal substitution nonsense.

Father in Heaven, we come before You with joy, as free sons and daughters of our Father. You never desired sacrifice and offering. You never required burnt offering and sin offering. Never required these things. We believe You. We accept Your grace and mercy. We speak to the Rock. And we believe out of

the abundance of the goodness of Your grace, You'll pour this upon us, and forgive us for our transgressions and our sins. You'll heal us of our iniquities and our terribly wrong understanding of You. We are sorry that we believed these evil things about You. We confess our sins, and the sins of our fathers who taught us these things. We do not hold them accountable for the things we chose to believe. But we ask You to forgive them, as well as us, as it says in Jeremiah 14:21. And now Father, as we wash one another's feet, send the Spirit of Your Son with its delight, with its rejoicing in these beautiful truths. And we thank You Father, in Jesus name. Amen.

We are going to say goodbye. And we are going to participate. And thank you for joining us for this presentation.



## 9 - Turning the Hearts of the Fathers to the Children

I was just smiling inside. When I was a child, I was known to be a very loud-mouthed kid. [Laughter] The Lord found a good use for that loud mouth. [Laughter] So, my father never had difficulty finding me in the playground.

What a blessed Sabbath! *Voices: Amen!* What did we say last night, Paul? What is it about the sunset? Red skies at night; in the morning... Shepard, or sailor? *Voices on top of each other.* Yeah. So here, we have a beautiful day. Thank you, Father! It's been a beautiful morning. And I did get to see those beautiful bee-eaters. Beautiful! That was very nice.

Before we get underway, I just want to say that all of you are being very kind to each other. I think that you're wanting to wait back, so that others can take the books. So, as a consequence, not many books are being taken. So, I'm giving you full permission, to just go for it. [Laughter] Peter's got some!

And, obviously for your personal reading. But I'd like you to think of 10 people who you think could benefit from knowing that God doesn't condemn them, and won't kill them. Can you think of 10 people that would benefit from that information? *Voices: Yes.*

And if you want to start with that, we want to start with "Acts of Our Gentle God". *Amen!* This is the book that we like to share to introduce people to the fact that our Father is indeed a non-violent Father. He doesn't kill people. And this is a wonderful introduction. And I'm glad that we now have it in about 17 or 18 languages around the world. And so, we have a number of boxes here. Think of 10 people that you could give these to. Do you believe that our Father, if you prayed saying: "Father, I need 10 people to give this book to", do you think He'd answer that prayer for you? *Voices: Yes. Good!*

We've got plenty of books out there for you. *Voice: Does Jay know that it's in 17 languages?* Oh, he is just absolutely thrilled that his book has gone out. He said: "I'm not a writer". And there you go! That's proof that God wrote this book. *Amen!* He said: "I'm not a writer. I've never written a book before." Well, it's one of the best books I've read. Look at this! It's so beautiful; it's so simple; so succinct, and it's evident... He said: "I often got up at three in the morning, and I was writing..." And so, he is absolutely thrilled that this little book, which a dear friend of mine found in a library dumpster in Florida... She wrote to me, after reading this book, and it was a Passover, and she said: "Adrian, you've got to read this book!" And so, oh yeah okay, everyone's telling me I've got books

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I need to read. So, I started to listen to it. I listened to it on the pdf-reader, because I didn't have time. As I'm listening... This book is amazing! And it was the perfect counterpart to the book Agape.

And some people, when they read Agape, they are thinking: "I don't know where are we going with all this", and then this book appeared as a second witness, saying almost exactly the same things, in exactly the same way; to provide a second independent witness outside of the movement; completely independent. And it was released about 10 months before Agape was released. It's beautiful! Yes.

So it means our Father is moving, isn't He? Yes. And that He has sheep not of this fold, who are equal to the task, in preaching the final sealing message. That's God's holy Spirit, isn't it? So, I really recommend this.

This is the book that started the journey for many of us, of escaping the pentagon of lies, "Identity Wars". To know that we are beloved sons and daughters of God, through our relationship. The key which the locksmith couldn't copy. The key of "You are My beloved child, in whom I'm well pleased." It was the beginning of my journey, and for many of us here, starting from a beautiful place, called Edens Landing. Amen.

So, we started with this book, and it has led us. And this is a wonderful introductory book, particularly for those struggling with, I'd say God-worth issues; we say self-worth issues; to know what your value is as a child of God. And it's wonderful that this book is in over 20 languages. And I've had many people feedback on this book, and say: "I've been so blessed. It's wonderful to know that I'm a child of God."

So, these are our two front line! [Holding Acts of our Gentle God, and Identity Wars] When you go to talk to someone, these are the two that we like to start with, and present. So, I just wanted to share some of these.

"Cross-examined and Cross-encountered". If God is so loving, then why did He command all the sacrifice of all those animals in the Old Testament? Do you get that question? This book addresses that point. Well, it addressed it for me, it helped answer it for me. And a real little blessing. Another good introductory book. "Why was the Cross required, and who required it?" It says on the back. Good leading point for someone who's actually wondering what's all this Cross about, and why did Jesus have to die. This is the book that we recommend that you share. Good introductory booklet. So, make that available.

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I know that some of you are feeling weary of the fact that we're asking you to write out your testimonies. But in order to access some of this material, you need to reach the hearts first. And the heart is easier reached by the telling of stories. People's stories. They say: "Well, yeah, this information may be working for you, but how did it work for you? Why do you believe this information is important? What is your story?" So, we have some booklets here.

This is "Exodus Experience", the Snymans in South Africa. It only took three years for us to get to this point, since we first asked them. So we are persistent. It's a beautiful story of how they came through, and it's encouraging, and this encourages people. It mentions some of the other materials, and booklets; so you can introduce with stories the other materials, the other booklets.

This is a wonderful book... Glenn, it's a much younger picture of you there! You look very fit, and running up that hill there. Glenn Coopman, who loves to run. He's a runner. And it says: "The Upward Way". Beautiful story. How Glenn almost drowned in the Murray river, and suddenly found himself on the bank of the river. And as he said in the book, the only thing he could think of was: "Oh I've only just had lunch, and now I'm dying." [Laughter] So, just the things you think of when you're dying. So, yeah, it's a really good story.

I didn't get to Val Cruwys' book. It's a beautiful book. It's a really compelling book. I didn't get to print any copies. It is on the website. I really encourage you to read Val's book. Something about the... Sorry Val, I can't remember the name of the book. Anyone else remember? [The title is: "God Will Take Care of You", by Val Cruwys]

But these story books are really helpful, and I would encourage... Danny Brown... Yes, I can hear his voice: "Come on people! Just write out." Doesn't matter how insignificant, and how pathetic you think it looks, Danny can weave his magic into it, and it'll look great. *Unclear comment.* Have you ever heard of God's spell, the gospel? [Laughter] That's where the word gospel comes from; God's spell. So, it's a different type, but yes I hear what you're saying.

*Voice: Also about the dolphins...* Oh yes, that was Niklas' book. It's available on the website. There are technical reasons why we can't distribute it at the moment, but we won't go into that right now.

So. This is my story [holding up the book "My Beloved"], in regard to... Many people talking about why the Father and the Son, why the Trinity, what's the conflict going on there? And I remember in 2012, I was having a discussion, still

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not fully understanding the Divine Pattern principle, that we're not oppositional; we shouldn't be oppositional in our presentation for the most part. Sometimes we need to contrast error with truth, but for the most part we just need to present the truth, don't we? And so, I was thinking, oh, maybe I should write a book exposing the errors of the Trinity. And we were down at a beautiful billabong down in Mildura. And I was there, I was thinking, and I was praying, Lord you know, what should I do. And I just heard: "Just tell them why you love Me."

So, that's why I wrote My Beloved; the journey that I went through, and why I fell in love with the begotten Son, and why He is so precious to me. And so much more has been added since this book. But it is of course my telling of the story, and I overlay aspects of Pilgrim's Progress, and the Song of Solomon. Some people find the content rather emotional, and some people find that a bit... [Expressing revulsion]

But in this book, partly, there is a protest against cold hard logic, and presentation of information. And that Jesus is not just a series of facts and information. Jesus is my Saviour that I love. I'm not ashamed to call Him my beloved. He's my precious Saviour. It's wonderful, in the Spirit as I do today, I'm resting in my Saviour's arms today, are you? He's my beloved. He brings me to the Father. He's my shepherd, and I love Him. And I want everybody to know that I love Him. So, that's why we put this together. "Rather than bash on about the Trinity, tell them why you love the begotten Son." This is one way to do that.

So of course, we have the book "The Divine Pattern of Life". Apologies to Sir Isaac Newton. We've kind of stolen his thunder, because this is the fact of life, the Divine Pattern of life. And it offers... Well, we've looked at it this week. I think most of you are familiar with it. It is the central hub of our doctrinal framework, based on the Father and Son pattern; the Divine Pattern of life. It's only a short book. I didn't want to make it too long; otherwise nobody would have finished the book, if it was too long.

So now of course, the follow-up is "Agape". And I want to read you a story shortly, from a very dear friend of mine. I was walking down, and she sent me a message this morning. And it just blessed me. I said this is the perfect thing to receive from a dear friend on the Last Great Day of the feast. I've been so blessed. I'll read that story to you shortly. And it's in relationship to the video series, related to this; the Agape video series, which we did in Dr. Gary

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Hullquist's home. It took us about three years to put this together, and we pray that it will go a long way.

This booklet, "Fountain of Blessing", is an update of "Sabbath Fountain", and it is for general sharing with everybody. Kevin Mullins helped me to update the book, and I'm very thankful to Kevin. When you're laying all the groundwork, and trying to make sure that you're pulling all the pieces together – of course I'm using the Divine Pattern of the Bible and the Spirit of Prophecy to make sure I haven't missed anything – and once we've got that established, then we go and just present the Bible position only; because the Bible is the source. And that's what we seek to do in the Fountain of Blessing. And again, I'm offering a relational perspective on why the feasts are so important. Well, not just. It's just the relational perspective, let me just say that.

So I just wanted to remind you of this. We have quite a number of boxes of books there. Let's save a bit of postage. You take them home now. No questions asked. If you really get motivated, just come in, pinch a whole box, I won't scream. I will! I'll scream for joy. I'll say great! Just take the whole box. Just get them out there. That's what we want, and the Lord will bless you, as you do that.

I want to start on this subject, The Return of Elijah. [Holding the book] But before I move into that, I think we're at a point where we can pray, and ask our Father who is here. I know He's here, with His Son, but just welcome them:

Father in Heaven, thank You for the beauty of this high Sabbath. Will You pour Your Spirit upon us? Thank You Lord Jesus, for resting in the arms of Your Father, that we can receive rest from You. There is no one else in the universe that can give us this rest, except You; because You are the Lord of the Sabbath. And I pray that You would open our minds, that You would fill our hearts, that You would strengthen us for the days just ahead of us. That we would know we are Your beloved children. And to know that soon, as we are gathered here, soon we will be on the sea of glass, and we'll be embracing one another, saying: "Do You remember when we were there at Widgee, and we fellowshipped together, and the blessing of Your Spirit that came?" We will remember this time as a time of blessing, a high Sabbath. Guide me now as I speak, that we all may be blessed together. In Jesus name. Amen.

It's very fitting that we should have the song about the kingdoms four. The Advent Movement has been a prophetic movement. 50 years ago, the greatest expositors of the Adventist Message were men who had a solid grasp of history,

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and were able to explain, with their oratory skill, the prophecies of the Books of Daniel and Revelation. And so, many of the people that came into this message were people that were students of history, that had a grasp of life; probably people who were more thinkers about life around them. And so, the people that generally came into Adventism were very, what would we say, right-brain; were very intellectual, or they tended to be more on that side of the equation. Their presentations were very much an appeal to the intellect of the consistency of Scripture, and that kind of an application that took place.

That was what was happening 40, or 50, 60 years ago, and previous to that. But then as the Church continued to grow, and the promises of victory over sin did not materialize with the gospel that was being preached, there was a reaction that started to take place. And there was, 40 years ago, almost a successful coup within the Church, in which many were going to break away and create an evangelical form of the Advent Movement. Which is a natural reaction to a very intellectual logical framework that actually doesn't deliver for the heart; to give the heart a sense of assurance of the forgiveness of sin, living under the condemnation of the law, the demand for a perfection of character, and a God that would burn you if you did not live up to the standards that were required.

And therefore, many of us here said: "You know what, this isn't for me; I'm leaving." Is that right, Lester? [Laughter] You've shared your story. "This isn't working; doesn't make any sense!" Who wants to be in this kind of a situation, where you constantly feel condemned, and it's never good enough, and... "I'm done with this!"

And so, when we think of the person of Elijah, we think of that prophet who went to Ahab, and said what? He said quite a number of things to Ahab. [Laughter] But Ahab said to Elijah, what? "O, you who trouble Israel!" And Elijah was quick to retort, and says: "It is not I who have troubled Israel, but YOU have troubled Israel, and brought great iniquity upon this people! You need to return to the true God of Heaven. Stop worshipping Baal, and all these abominations." Stop worshipping the Trinity, and come back to the true Father! Isn't that what he was preaching? *Voices:* Yes. That's what he was preaching. "And by the way, there will be no rain, except by my word." Bold words, huh? Very bold words. He was a man to be feared.

And of course, when the great Mt. Carmel experience took place, you imagine the scene. All of the prophets of Baal and Ashtoreth, 850 of them, they're all there. And they're dancing around. If one of them had managed to quickly flick

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a bit of fire into that thing, Elijah would have been torn limb from limb, wouldn't he? If they managed somehow to manufacture fire getting into their sacrifice, they wouldn't have waited for Elijah; they would have shredded him right there on the spot, wouldn't they?

But nothing came, nothing came. Elijah; I can picture the moment, where he knelt down. Everything went really quiet. And Elijah prayed a quiet prayer: "Father...". I mean his life depended on this prayer, didn't it? If there was no fire coming down here, he was a dead man. He stood alone. Apparently, some were in the crowd, hoping that it would come. But they weren't going to reveal themselves in that situation, with all of the soldiers there, and all the prophets of Baal ready to do them in. He just kneels, and he prays. And then, when that fire comes down, and all the people said: "The Lord He is God!" Because they loved Him? No! I guess they thought: "Don't strike me with fire." The Lord He is God. We will worship Him. "We will worship You. Don't hurt us please. Don't hurt us."

And so, Elijah had a fearsome reputation in regard to his message. But what is interesting about Elijah, is that the culmination of his message is found in Malachi chapter 4. It's the last two verses of the Old Testament, which is fitting; that the Old Testament should finish with Elijah in preparation for John the Baptist. We go from the story of Elijah in the last two verses, and you come to the beginning of the Book of Mark verse 15, and who is there? "The voice of him that crieth in the wilderness, Prepare ye the way of the LORD, make straight in the desert a highway for our God."

So, we see this direct connection between Elijah, and John the Baptist. But what is the message that Elijah... What is the Elijah message? Verse 5. You were going to say, Lester? *Voice: Choose you this day which God you shall serve. Choose you this day which God you are going to serve. Which leads into these two verses: "Behold, I will send you Elijah the prophet..."*, who calls you to choose which God you are going to serve. And when you choose the right God, this is what will happen: "...before the coming of the great dreadful day of the LORD:"

Why is it a dreadful day? *Several unclear voices. [Laughter]* For those in the Spirit it's dreadful before that event. *Voice: Colin and I looked up that word the other day, and it's also reverence. Okay!* So, there's a mirror going on; there's a mirror going on in the text. A great and reverent day for those who believe.

And what shall the effect of Elijah's message do? "He shall turn the heart of the fathers to the children...". The effect of his message has a relational effect that

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affects families. Do you see this? This desert prophet Elijah that seemed so fearsome, the effect of his message was to restore the family unit; to restore relationships in the home. This is the effect. Why? Because when you worship the true God of Heaven, and you come into the Divine Pattern, the family unit will start to be restored.

“...shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse.”

And what can be a greater curse upon the earth than a father that either ignores his son or daughter... What is the effect of a father ignoring his children? Is that not a curse? *Voice: Ignorant children.* Ignorant children. Children that feel worthless, lost, abandoned, rebellious, unloved. Is that not a curse upon the earth? Or, the father that in his anger and frustration, after not having trained his child properly, and the child rebels against him, that he should say to his child: “You are going to amount to nothing.” Do you think that would bring a curse? That's the curse that comes upon the earth.

And our Father who does not use force, does not intervene. As you sow, so shall you reap. And the curse that comes upon the earth is fulfilled in Isaiah chapter 3. Well, let's first of all look at Isaiah chapter 2. Isaiah 2:6: “Therefore thou hast forsaken thy people the house of Jacob, because they be replenished from the east...”

What was East of Jerusalem? *Voice: Babylon.* Babylon. Desert, and then Babylon. You'll be replenished from the wine of Babylon. *Voice: Some versions say, “You're filled with your eastern ways.”* Your Eastern ways, your mysticisms. And when the men of Israel became filled with this, it says: “...and are soothsayers like the Philistines, and they please themselves in the children of strangers.”

And what happens when men do this in their family units? Well, we come to Isaiah chapter 3, and God says... Of course, it's God's fault that all these things are happening, isn't it? When you make a mistake, as Cain made a mistake, a big mistake, and killed his brother, he blamed God for the consequences that came upon him. And as the consequences come upon Israel here, it says, Isaiah 3:1: “For, behold, the Lord, the LORD of hosts, doth take away from Jerusalem and from Judah the stay and the staff, the whole stay of bread, and the whole stay of water,”



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Is this speaking in physical terms only? It's taking away the bread, the bread of life; the Spirit of God is taken away. What else does He take away: "The mighty man, and the man of war, the judge, and the prophet, and the prudent, and the ancient, the captain of fifty..."

All those who have served in their community faithfully, to uphold the principles of that community, to protect its vulnerable within that community, all these men are going to be taken away. Why are they taken away? Because their fathers replenished themselves from the East, and they satisfied themselves in the children of strangers. That's why that happens.

And we live in a culture today, when people can satisfy themselves for their intimate needs simply by picking up a device like this, and going anywhere on the internet, and satisfying whatever fancy they desire. But that leads to destruction of the family unit in a major way.

"The captain of fifty, and the honourable man, and the counsellor, and the cunning artificer, and the eloquent orator." And then it says, in verse 4: "And I will give children to be their princes, and babes shall rule over them."

Should I comment on that verse? Are there babes ruling in the kingdoms of the world today? You be the judge. And verse 12: "As for my people, children are their oppressors, and women rule over them..."

Is that a good thing? *Voice: It's not in God's order.* Not in the Divine Pattern, is it? All the strong men are taken away. Where do you find strong men today? Well, they're playing the pokies; they're getting drunk; they're watching porn; they are just watching the football; they are sharpening the mower blades; they are doing anything and everything, but caring for their families. And so, a great curse is coming upon this nation. We have drought after drought after drought manifesting itself, because the children of our nation, their hearts are DRY from a lack of the Spirit of God, which turns the hearts of the fathers to the children, and the hearts of the children to their fathers.

As I was experiencing working in churches, I had situations where my elders had to be in a situation where they watched certain men, to make sure they didn't interfere with any of the children in the congregation. This is rampant. It's everywhere. So, we live in a culture and environment where you are forced to look over your shoulder. Can I trust this person? Is this person safe?

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And of course, this is the sad reality, as we become more and more worthless, as the men become more and more worthless, and more addicted to stupid things, women in their desperation to become more valuable, dress in a way that will attract worthless men, and destroy themselves in that process. How sad! How sad that we go down this vortex, into the curse.

And this curse is coming upon the earth. And as it says in the Book of Daniel, that because of this, that God sets over the kingdoms of this world the basest, or the most worthless of men. Because like Nimrod, who came from a very interesting family line... If you remember the story, it was Ham and his son Canaan who interfered with Ham's father. And from that line that Nimrod came out, where there's strange sexual activity taking place within that family. Definitely you could say, a lot of gender fluidity taking place in this situation. And Nimrod comes out of this relationship. And of course, he is cursed, because of the lack of the father-son relationship that should be there. A father that pleased himself; took no care for his children; let them grow like weeds, and they did grow like weeds.

And Nimrod was such a man that he was. So worthless that the only way he could find value was to rule ALL of the then known world. Because the greater the insecurity that a man feels within himself, the greater his need to stabilize his environment, and to rule everything around him, and control it.

And that's what Nimrod did. Nimrod developed the taxation system, the banking system, surveillance measures in order to protect his environment, and to give up the Monroe Doctrine. What is the Monroe Doctrine? The Monroe Doctrine, if I've got this correct, is to not to strike first when you are attacked. It's not to provocatively go out and just crush another nation. It is to only act in self-defence. This is what I understand that doctrine was.

So, in 2003, when the greatest power on the earth took that proactive step, it tore up its previous understanding of only acting in self-defence. Didn't it? It engaged in a campaign of shock and awe. Do you remember? Through the manufactured narrative that somebody with Cessna capability of flying, drove planes into their buildings. But that's another story. I digress. [Laughter] Because nobody will convince me that building 7 fell down by itself, nobody! All right, just had to say that. [Laughter] And so do all the engineers. Many engineers in America said it's just not going to happen. And the super tough grass on the Pentagon lawns. Indestructible that grass!

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But in any case, these things happen because men feel so insecure that they must rule, they must surveil one another. And so, we have a society now, where we live through machines, where everybody can surveil everybody else, and know what everybody else is doing. If you come up with a good idea today, don't put it on your computer, because you'll lose it to another nation. It will be picked up; it'll be taken away. It will be manufactured faster than you can do it yourself. Isn't that what's happening today? Intellectual property is no longer protected when you put it on the internet. *Voice: It leaks. It leaks. Yes, it does all of those things.*

So, we live in this strange society now, where “children are their oppressors, and women rule over them.” What's one of those women? “HOW DARE YOU?” Do you know who that young woman was? *Voices: Yes. Greta Thunberg. I understand her feelings. But manifesting it in that way! Well, she hasn't quite worked out what life is about yet. But she knows what needs to happen. And... God bless her.*

But it does say children shall rule over them, and that's what's happening to our society in all these things. Where young women are standing up and asserting their position, and they're being followed, and people are getting behind them. And of course, the beast power uses these situations to manufacture in the background, and to do all of these types of things.

*Voice: ... children striking from school to make that point about the environment; hundreds and hundreds of children. What does that tell you? “Lest I smite the earth with a curse.” Children no longer respect the authority of their parents, or their teachers, or those in authority. Isn't that what we're told would happen in the last days, that these things would happen?*

My father, well and truly, had my bluff. I would not dare cross my father, wouldn't dare. *Voice: Nothing to do with force... [Laughter] A little bit to do with force. But the society that I lived in, you didn't do that to people in authority; if you valued your life! [Laughter] It had its consequences. Another voice: He blessed you with physical punishment. And I will say that my father only ever spanked me twice, and both times I deserved it. Another voice: And at other times? No, he only spanked me twice. But did you deserve it other times? Oh! Many times! [Laughter] He only caught me twice. Another voice: In other words you wouldn't be here today saying what you're saying. No, no. I'm deeply indebted to my father. The school master that led you to Christ. The school master that led me to Christ. Absolutely! It worked beautifully. Thank you dad! Thank you!*

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So this is the effect of the Elijah message. Turn the hearts of the children to the fathers, and the fathers to the children. And this is what we're needing in our society today. And this, believe it or not, was the reason why I wrote this book, *The Return of Elijah*. When I started to write this material... The first six chapters of this book are a revisioning of the principles in *Identity Wars*. So this book, [*Holding The Return of Elijah*] is an expansion of this book, the principles contained in this book. [*Holding Identity Wars*]

And I had no idea when I started that journey that it would lead me into direct conflict with the Trinity. I didn't realize that. And when I realized that I got to that part of the story, I was like, oh wow, this is going to get difficult. So, that's why I entitled it the return of Elijah, because it's based on Malachi 4, verses 5 and 6. And of course, one of my dear friends at the time, he didn't see much value in this book, saying: "Adrian has completely lost his marbles; he thinks he is Elijah." But I was referring to the principle in Malachi 4, verses 5 and 6; the effect of the message that's been given to us. And it's the message of the Adventist pioneers, and of the Spirit of Prophecy that brought to us the voice of Elijah, didn't it? It was the voice of Elijah! Through the kingdoms four, through William Miller. He was Elijah, wasn't he? To bring this message.

And so, this book was a restoration of the foundation upon which they had built, and a returning to the Elijah message that I began to see would bring about the relational restoration between parents and children. Because that was the issue that drove me. And for whatever reason, when I was a child, I had an OCD problem. I loved to create little cubby houses; little safe places. When I was a child, I would be turning over furniture, and making little safe places to hide. *Voice: We did that too! You were doing that too? We all do it.* Because you have this sense that the world is not safe, and you're looking for a safe place, aren't you? Whether up in a tree, in a tree house, I'll get away; or, hide in the corner somewhere, and put a blanket over it, and everything will be fine. *Voice: Called cubbies. Called cubbies.*

Why do we build cubbies? Because we begin to realize that the world is not safe. And I discovered that in a very awkward way, when I was invited to my neighbor's house. And when he walked out without his underwear on, I knew I was in trouble. Thankfully the angel picked me up, and took me away, and moved me out of that situation. That's when I began to realize that this world is a sick place, and I need to be very careful. It's reality! It's stuff in the closet. We don't like to talk about these things, but that's what confronted me at that particular time.

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Of course, in that same year, just must have been the year, when I was walking to school, when you could walk for school. I would walk three or four miles to school through the forest; through whatever else. You could do that in the early 70s! And as I was walking to school, suddenly I hear this hissing noise, and there's this tiger snake coming straight at me with its fangs like this, when I was five years of age. Can a five-year-old child outrun a tiger snake? [Laughter] On the wings of a snow white dove. God sent his pure sweet love, and he lifted me up, and he took me to my neighbour's house. I don't remember from where I was standing, the next thing I was at the neighbour's house. I don't remember in between. Maybe it was a bit like Glenn Cooper, when he was drowning, lamenting the fact that he'd just eaten lunch, and he's about to die. Next thing, he's on the bank of the river. I think the same thing happened to me. I was at the neighbour's property.

And the story didn't end so well, because an 11 year old came out of the house. He chased that tiger snake, and killed it. And then he chased me with it. So, I have a little bit of an aversion to snakes from my childhood trauma. So, better a dead snake than a live one chasing you. So, it was a dead snake, chasing me in the hands of an 11 year old boy. And that happened in Blackwood avenue, in Warburton. Blackwood avenue, makes sense, doesn't it? So, when I was being taught by Lester's sister, in Warburton. [Laughter]

So, God is calling his people today to return. And the return to this turning the hearts of the fathers to children, and children to the fathers, is to worship a Father and a Son. Turning the hearts... When we worship the Father who has an only begotten Son, and we receive their agape love, and we worship this God, naturally our hearts will be turned into that image. And we will be brought to the Father and His only begotten Son, and our families... Springs will come up in the desert, as it says in Isaiah chapter 41. He'll bring forth springs in the desert. Suddenly love will start to manifest itself in the worship of the true God of Heaven.

And this will trouble the kings of the earth. When these springs in the desert start to come out, and there is love that is begun to be manifested; and when the voice of Elijah is heard, turning us back to the true God of Heaven, and we are brought into that situation, where we realize that Jesus rests in the bosom of His Father on the Sabbath; as we've talked about, Fountain of Blessing, that's what that book is all about; and we just have that assurance: I know I'm loved of my Father, I can endure the scorn and mocking of the world; when we come to the place where we can endure the mocking and scorn of the world, then

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the world will tremble. It will shake for a group of people who will do great exploits.

Because they KNOW they are sons and daughters of the living God. And it will vibrate out of them; they will not be able to hide it. It's like the spikenard in the Alabaster box; it will come out. Nobody will be able to miss the fact that these people know who they belong to. Because they have won the identity war, haven't they? They are sons of God and daughters of God. What did Satan say? "If you be the Son of God, command these stones to be turned into bread." They already know that they are sons and daughters of God.

I'll read to you this story. I think my dear sister is watching online. She's a dear sister to me. Because when I had very few friends on the earth, 10 years ago, bless you sister, this lady was there. And she was listening. In those early days, when everything was going haywire, and I was even questioning myself, whether what I said made sense. Because every time I opened my mouth, I'd turn away more of my friends. Many of my friends turned away. And she was one of the ladies that was following, and saying: "Yes Adrian, I see light in what you're saying", bless you Bobby, when I was questioning my own sanity.

And I had good reason to question my own sanity. Because added to my theological demise at the time, was the fact that I managed to get myself full of parasites. And every time that I would seek to kill those parasites in my body... Have you ever heard of the Herxheimer reaction? I had such a Herxheimer reaction that I actually went a little bit crazy for about an hour, while my body was detoxing. Because all these little parasites would release their neurotoxin into my body, and I would just be a little bit crazy for a while. So there was living proof that I was crazy.

But my sister didn't think I was crazy. And a number of years ago she said to me: "Adrian, I want to believe in this God that you're talking about, but it's just one thing that stands in the way: The Bible!" [Laughter] I'm paraphrasing what she said. You understand what I'm saying. There are passages in the Bible that suggest that what you're saying can't be true. I want to believe it, but I can't. Because the Bible clearly says, God says, "I WILL DESTROY THEM." How do I get around that? How does your conscience deal with those passages? A fair statement.

And so, it was difficult for a while. And I know she's been watching on and off. But she wrote to me this morning. She says: "Praise Yah! I've been watching the Agape series. It is truly a blessing." And she's going to watch the rest of the

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series. "I'm also so very happy...", because she told her son about the series. And he also wrote to me; a beautiful, beautiful message. "After about seven videos, he called me, and he said: "The scales have fallen off my eyes", and that he now believes in a God that does not kill." And she says: "...and so do I." Exclamation mark! Exclamation mark! Two exclamation marks! That's important, isn't it? *Voices:* Yes. Father and Son, thank you! It says: "My son's wife is watching, and cried tears of joy this morning, while telling me it has opened her eyes." I couldn't have asked for a better Last Great Day of the feast than that. Beautiful, beautiful! *Voice:* *The pearl of great price.* Turning the hearts of the fathers to the children.

So, thank you sister! That means a lot to me. Someone that has walked with me many years ago, and now has re-joined us, and that gives me a lot of joy. Because in the relational kingdom, the relationships, the longer you've had a relationship, the more precious it is to you. So, I'm very thankful.

And once again, we see the evidence that the Spirit moves during His appointments, and He draws His children to Himself, for those that have an ear; those that hear the voice of Elijah crying, turning the hearts of the fathers to the children and the children to the fathers. You never would have imagined that Elijah would be that person, to do that work, would you? You would have imagined some quiet speaking psychologist that would do this work for you. But psychologists don't know the true God, most of them. So, Elijah had his own strange form of psychology, to turn the hearts of the fathers to the children; the schoolmaster to lead people to Christ, that they may be blessed.

I had another blessing the other day. Some of you will remember the story that I have told about a young lady that came home after we were doing experiments, conducting experiments in the blessing, the channel of blessing. And as we landed at Edens Landing, we conducted an experiment, inviting the children to come forward to be blessed, to speak words of blessing over the children. And one of the young ladies that came forward to be blessed, she said to her mother the next day, she says: "Mum, guess what?..." You know the story. I tell it often. I'm not going to let you forget this story, because it changed my life completely. And she says: "Mum, I'm precious." She says: "Why is that darling?" Because she's thinking, I tell my daughter she's precious all the time, but why she's suddenly saying I'm precious. "Why are you precious darling?" "Because the Pastor said so."

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And this is the fulfilment of the statement that “the glory of children are their fathers”; not only their physical fathers, but elders. “Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction...” What is a greater affliction for a mother than not to have a father, an elder, to speak words over her son and daughter, “You are precious.” You can read it to them in the Bible. But when the invisible of our Father is manifested through the visible of the leadership in God's church, it has extra power; it has a magnification, doesn't it?

And so, after 15 years of not having contact with this family, just before Tabernacles, made contact with the mother once again, and we're going to talk right after Tabernacles. I'm really excited about that. To tell her, do you realize that that story you told me, and your daughter, completely changed my ministry, completely changed it! Just like whoa! Is that possible? Yes, it was possible. I had to really think about it.

This is how we place the seed of resilience into the heart of a child: To speak words of blessing. Obviously it has to be backed up by a spirit that comes in this way, that speaks in this way; that the Father spoke to His Son: “You are My beloved Child, you're My beloved Son, in whom I am well pleased.” If you speak these words, and not be connected to that God, it doesn't quite have the same impact. In fact, it could be deception that's being practiced in that case, because it's a different spirit that's being manifested there.

And so, here we are at the Last Great Day of the feast; and it's as I've entitled this presentation, “Turning the hearts of the fathers to the children”; and the Spirit is flowing; Christ is resting in the bosom of His Father; there is peace available. So, there are many of us that have partners, that have children, that have parents, that have cousins, that have relatives. We all desperately want them to know this message, don't we? We desperately want them to know what we have come to know. We want them to come to this information, to this knowledge, to this Spirit that says to them: “You are My beloved child, in whom I'm well pleased.”

Some of us may be struggling with health; some of us may be struggling with, who knows, anything! But as we have come to do in our family, now is the time for us to kneel together, to invite those who wish to come, and receive a blessing. The elders and myself, we will pray together; we will pray for the Spirit to be poured out; we will believe that our Father will hear our prayers, and that we all will receive a blessing.



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So, who would like to come? Come in families... You know how the routine goes. For those who don't know, we come one by one, or in families, or in couples, or as a family unit. And the elders, we will pray for you, and for whatever you ask us to pray for; for your family; for your children; for your husbands; for your wives; for your parents, grandparents, whatever. We will pray for them. So, let us do that now.

*Voice: I've just got a message, if anyone online... Anyone online, if you can keep track of the messages online, for anyone who would like prayer there.*

[Prayer/blessing session]

[Singing praise]

Appropriate we should come up to the ninth hour of the day. Just as we were singing together, I was just saying, Father, I know you're going to hear our prayers. And in the Spirit, I heard a voice that says: "I will do everything in My power to make sure that every one of these prayers is answered." *Voices: Amen! That's a lot of power! Hallelujah!*

Shall we bow our heads together one more time before the great God of our Lord Jesus Christ:

Father, what a blessing it has been to enter in for a moment into eternity, and to forget about time; and to just be Your children, and to rest in Your bosom; and to know that we are greatly loved. Thank You that through us, You're going to change us to be the people that we see in Jesus. You're going to open doors for us. People are going to take cartons of books, and they're going to share them with their friends. More and more people are going to come to this message. And the kings of the earth will hear troubling tidings. It will come from the East, and will trouble them. They didn't expect this message to arise, but now is the hour. Now is the day of salvation. If you will hear His voice, "You are My beloved child, in whom I am well pleased", then you have eternal life. We thank You for granting this to us. We look forward to living together forever. We know it is true. We claim it. For You have never condemned us, You never will, and Your mercy is everlasting. And we thank You Father, in Jesus name. Amen.

We say goodbye to everyone online. Thank you for being with us for that length of time. I don't know if there are any more meetings on the live stream that I'm aware of. *Voice: No.* So, thank you for joining us, those of you online. God bless, and we will catch you next time back at Waterford.

## 10. The Source of Every Right Impulse

November 14, 2020

Father in Heaven, it's just a beautiful Sabbath morning here in Queensland. And we think of our friends all around the world that are joining us from many different locations; in the Russian continent; in Asia; in Hawaii; in America; in Australia; in the Philippines. We just pray for all of our friends in the many different parts of the world, that as we join together, as we spend this time together, that You would bless us; that You would guide us. We want to pray especially for Di; pray for her healing, and her health, and pray that You would watch over her. We pray for our friends in many different parts of the world. I do want to say a special prayer for Malcolm and Sabrina who are being married tomorrow; and we look forward to that event; and we pray Your blessing upon them as they are married. And we thank You, in Jesus name. Amen.

[Updates about marriages, printing, translation and distribution projects. Also sharing statistics on websites and books translated to other languages]

[Transcription resuming from 35:33 minutes into the video]

So, I'd like to move to our presentation, which I've entitled "The Source of Every Right Impulse". I was listening to the book... I have a pdf-reader, and that's very handy when you don't have an audio book. Do you find it difficult to get time to sit down and read books? So, I have a pdf-reader. I can pick up a pdf; and I have one where the voice is fairly good. So, I can listen to books as I'm driving, or as I'm working, or doing other things. And I get through more material that way, which is a blessing.

I was just listening. I like to listen to the books. It also helps me to pick up typos that way. It's amazing how you can read over things, and not see. But when you hear it, you hear it straight away; you pick up the typo.

And I was listening to a part of Escaping the Pentagon of Lies, and a part of it jumped out at me; and it reminded me of some foundational elements of the message that we have been sharing. And I just wanted to revisit those, because they are foundational to what we are sharing. And I believe that they are foundational for us to be able to go to the next level, in terms of sharing this message with others.

And I think for many of us who are looking at the beautiful message of the character of the Father and the Son, their beautiful character, and their non-judgmental attitudes, we are looking more and more at them, and then looking at ourselves, and thinking, "How am I ever going to get there?" And of course, we know the answer; because it's by faith, righteousness by faith; not by works. It's by faith that these things happen. But you still have to go through the process. It's the process of birth pangs. It's the agony of realizing the work that's going to be necessary to give manifestation to the character of Christ; which is the seed. For that character to manifest in us, there are going to be birth pangs; there is going to be sorrow; there is going to be pain in that process coming forth, as we realize how fallen sinful human nature is.

We all acknowledge that sinful nature is fallen. But there is a problem for Laodicea, isn't there? What is Laodicea's problem? Voice: Poor, blind, naked...Yes, that is their problem. But what is the problem that they have in not being able to change that? Voice: Lukewarm. Lukewarm. Another voice: They don't know the character of God. They don't know the character of God; and they are thinking that they are rich and increased with goods. Voice: All theological knowledge. They know it all. So, they feel that they know it all.

But what is it that makes them lukewarm? What is it that makes them lukewarm, except that... How can you feel smug? You know that you have character faults; you know that you have character weaknesses but there's still this smugness about, you know, "We've got the message; we know the message; we're people of the book, aren't we?" Where does that smugness come from, except through the comparison with other people. That's where the smugness comes from. You can't be smug when you have the truth, and you know how beautiful God's character is; and you're looking at Christ, and then you're looking at yourself; you can't be smug; unless you compare yourself with others, thinking that you are superior to them. Then you can sort of slow everything down, and say, "Yeah, I'm not great, but better than them." And you wouldn't say it that way, except it does come out in certain ways, doesn't it? It comes out like this: "Can you believe that they would say such a thing from the pulpit? Could you believe they would say these things?" What is that? That's judgment.

Well, we do hear things from the pulpit that are rather inconvenient, don't we? What do you do with that information; when you hear, or see things that you know are not the truth, how do you respond to those things? This is the test that we are going through. We have had to come to terms with the fact that the Church that many of us grew up in, that many of us have joined to, we've

had to realize that we've gone into apostasy; that we are worshiping a false god; that we've joined and now worship the god of Babylon; as a church. Now, should that make us who now know who the true God is – we've reclaimed the God of our fathers – should that make us feel smug? It shouldn't do, should it? Voice: It probably does. “Did you hear what that Pastor said, did you hear? Did you hear that? Can you believe the stuff that they're teaching?” That's where the smugness comes from. And we can start to feel “We know who the true God is! We even know what His character is! We know these things!”...

And I've mentioned this before. This is the danger that we face. Because we have walked, and we are walking in such tremendous beautiful lights – for those of us that are studying this message, and have compared it with the pioneer foundations, and the 1888-message – we are seeing such beautiful light in the character of our Father. The great danger at this pivot point is that we could say, “See, we are rich! We are increased with goods, and we're in need of nothing. You threw us out of the Church, but we have shown you, we have shown you!” There's a great danger, isn't there? There's a great danger in doing those things.

And so, I want us to come to one of the foundational passages that led me on my journey. And it was 20 years ago when I was thinking about this. And it's in Romans chapter 3, verses 10 and 11: “As it is written, There is...” , how many righteous? Voices: None. “...There is none righteous, no, not one: There is none that understandeth, there is none that seeketh after God.”

Now, notice the tense. What's the tense that Paul is using? Voice: Present tense. Present tense. He doesn't say, “Now, at one stage in your life you did not seek after God.” He's not saying that, is he? He's saying, “There IS none...” , present continuous tense, “...who seek after God.”

I remember the full impact of that hitting me after reading some of A.T. Jones' sermons, and meditating on this. And the thought hit me: “You have never sought after God, Adrian. You didn't come looking for God. He came looking for you.” And we would say, “Well, yes Lord, yes. But now that You found me, I am seeking after You.” No, you're not.

Did you get up this morning and think that I'm going to go to Church because out of the goodness of your own heart you wanted to come and worship God? Are you under that illusion that you wanted to come and worship God? In yourself, in your own nature, in your own ability, there is nothing in you, there is nothing in me, that desires God; by nature.

Now, our natures can be influenced by the Spirit of God to go in a different direction. And that's the point that we want to come to. And that's the next quote that really impressed me, as I was reading the book *Steps to Christ*, page 26 verse 3, [laughter] paragraph 3:

“Christ is the source of every right impulse.”

That's huge, isn't it? He is the only One that can implant in the heart enmity against sin.

“Every desire for truth and purity, every conviction of our own sinfulness is an evidence that His Spirit is moving upon our hearts.”

Every time you become self-aware that there's something wrong with you, it's not you who discerned this; it's Christ speaking to you softly, and appealing to you. Because Laodicea is blind. Babylon has its eyes gouged out. They cannot see. There is blindness in humanity. When you begin to see yourself, it is evidence of the Spirit of God working upon you.

So, when you feel your soul nakedness, when you feel your wickedness, what should you do? What should you do? Voice: Fall on your knees. Well, fall on your knees and you should confess. But you should rejoice. You should rejoice: “The Spirit of God is working on me! The fact that I can even see my own sinfulness means that I should rejoice! It means that God is not far away from me, but God is near me.”

And this is the conundrum of the human experience, that when you feel you're furthest from God, that is evidence that God is nearer to you than what you had ever imagined. Because you cannot feel far away from God unless the Spirit of God speaks to your mind. Does that make sense?

Voice: In our natural state we are far from God. In our natural state **WE ARE. BUT WE KNOW IT NOT!** We are the lost coin! The coin doesn't know that it's lost, does it? The lost sheep knows that it's lost, because the Spirit of God has reached out to that sheep so that it becomes aware of its lostness. If you are aware of your lostness, of course, there is repentance and sorrow. But even our ability to repent does not come from ourselves; it comes from God. “Christ is the source of every right impulse.”

When I look back at things, this was the beginning of my journey that has led me to where I am. It is this glorious truth when I realized, and it brought tears

to my eyes: “Adrian, you are not seeking after Me. You are not seeking after Me. I had to plant enmity within your soul.”

And I want to read to you something, because I placed it in a book a few years later, after I looked at this. But first of all, I want to read in context Steps to Christ, page 26. Because it's in the very first chapter of the book Steps to Christ, and when that jumped out at me, “Christ is the source of every right impulse”. I specifically remember in the year 2000, and I was reading this, as I was reading Jones and Waggoner. I'd been reading a lot of Robert Weiland on Righteousness by Faith. And it was a morning when my son in his very early..., he was only three years of age. I was lying in bed reading my book. And he jumped up on the bed, and he threw his arms around my neck, and he said: “Daddy, I love you.” And Jesus spoke to me; I know He did, and He said: “Adrian, I am the source of every right impulse. And what your son did, I inspired.”

That was like a bolt of lightning that struck me. “I inspired him to tell you this, because I wanted to tell you this. And I spoke through your son to tell you that I love you. And I did it THROUGH your son.” My whole world changed at that moment; it completely changed at that moment. Because children are by nature selfish. Why? Because they inherited our nature. [Laughter] And when they express love, and when they express these things, it is because their hearts are not so hardened by sin; and Christ can speak to them; and there is this element of this innocence of a child.

People talk about the innocence of a child. The innocence of the child is only because their heart is not hardened by continuing years of resisting the Spirit of God. But their natures are just as wicked, and just as evil as ours, aren't they? Because they inherited it from us! And so, they have the potential for all the evil that we see manifested in the world today. As you look, you know, you pick up a beautiful little tiger, a baby tiger, isn't it beautiful? But in that tiger is the heart of a murderer, isn't it? The heart of a murderer that will kill and destroy a man when it has come to full age. This is what's in the heart of every child.

So, the innocence of a child is a myth, except for the sensitivity of the conscience that has not been “ruled by a rod of iron” for many years. When we say “ruled by the rod of iron”; as we've been saying in the book As You Judge, the rod of iron, it says, “The sin of Judah is recorded with a pen of iron.” Every time you sin, the Spirit of Jesus reaches out to you, and says, “Please don't do this. Please don't do this.” And in order for you to do it, you have to harden your heart,

and you must resist the Spirit; and you must do those things; and then you carry the guilt of what you have done. That's what the "rod of iron" is.

And that's how God dashes to pieces the wicked. He dashes them to pieces with a continual crying out, "Please don't do this; please don't do this", and the crucifixion of Christ in the rejection of the Spirit of God. That's the rod of iron that dashes the nations to pieces, and that is how Christ rules them. It is a pleading. Isn't that how God hardened Pharaoh's heart; by pleading with him to soften his heart? "Let my people go; let my people go." NO! I will not let Israel go.

"The Bible does not teach that the sinner must repent...", this is Steps to Christ, 26, paragraph 2, "...before he can heed the invitation of Christ, "Come unto Me, all ye that labor and are heavy-laden, and I will give you rest." Matthew 11:28. It is the virtue that goes forth from Christ, that leads to genuine repentance. Peter made the matter clear in his statement to the Israelites when he said, "Him hath God exalted with His right hand to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins." Acts 5:31. We can no more repent without the Spirit of Christ to awaken the conscience than we can be pardoned without Christ."

So, every time you feel contrition, praise God, praise God! It's evidence of the Spirit of God working on you. When you feel the weight of your sinfulness upon you, it is ONLY because of the Spirit of Christ; it is ONLY because of His goodness reaching out to you that you even feel this way. The sinner feels no contrition in his natural state. He is rebellious; he is defiant; he is self-justifying. And we're seeing a lot of this through the media waves, aren't we? Aren't we?

And what are we looking at, but a picture of ourselves in our natural state. When we look at these men, when we look at these leaders, when we look at the abominable things that they are doing, we are looking at ourselves in our natural state. We are seeing simply the manifestation of our human nature, unbridled by the Spirit of God, and have come to the point where they are SO hardened to the Spirit of Christ that they will do whatever they wish in order to advance their own designs.

And I distinctly remember the thought I had in my mind: "When I feel far away from God, it is because God is not far away from me; He's right there; He's speaking to me. The only way I could feel far away from God is because He is drawing me; and if He is drawing me, that means there must be hope; I have not grieved away the Spirit of God. If I feel my lack, if I feel my need, if I feel a

yearning desire to be free from sin, it is because God is working with me; God is pleading with me.” And so, I wrote this into Identity Wars. It's on page 41 and 42. And I wrote it in this way:

“It is my sincere prayer that you will see that once Adam and Eve had separated themselves from God, they were so hopelessly lost that they were almost beyond being reclaimed. They were totally controlled by the spirit of Satan. In their hearts lay the seeds that would eventually lead their children to join wicked angels in a desperate companionship...” And those two words, “desperate companionship”, if you look that up, you'll find them in the book *Great Controversy*. Because Ellen White says that Satan and fallen men entered into a desperate companionship. “...bent on killing the Son of God in Jerusalem. Though it was not fully manifested, their hearts wanted nothing to do with God or His kingdom; without realizing it they actually hated Him.”

And that's why some people, when they begin to read the book *Cross Examined*, some people feel quite affronted by what's written in this booklet. Because in this book, [Holding up the book] anyone who reads this book will be charged with the guilt of the murder of the Son of God. And of course, the natural man says, “Well, I didn't kill the Son of God; I wasn't there.” Not willing to accept the realization that having inherited Adam's nature, we have inherited this hatred of the Son of God.

And the Bible tells us that, doesn't it? “The carnal mind is...” what? ENMITY! Is not AT enmity. I can't remember if it was Jones, or where I heard that sermon. The human heart is not AT enmity with the Son of God, or God Himself. To be AT enmity means that you can take the “at” away, and you can remove the enmity. No, the human heart IS enmity! Jeremiah tells us that “The heart is deceitful above all things, and desperately wicked:...” And, what else does it say? I'm trying to remember. I know what it says in one of the modern versions. It says, “...beyond cure.” “...who can know it?” That's what it says in the King James; “...deceitful...: who can know it?” Modern versions say, “...beyond cure.”

Is the natural human heart beyond cure? Is it? There's only one way for us to be cured, isn't that? And that is TO DIE! Which means it cannot be cured; as in, it cannot be massaged; it cannot be oiled up; it cannot be resuscitated, in a way. It has to die. YOU MUST DIE to your old nature, in order to allow a completely new nature, or a new spirit, rather, to come into your being; and to change you, and to make you new. “He that is in Christ is a new creation; old things are passed away; all things have become new.”



And so, to be guilty of the murder of the Son of God is something that we as a people have still not yet come to grips with; we have not come to grips with it. Because it says in Zechariah chapter 12, verse 10, that "...they shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his firstborn."

That is something just ahead of us. Because we are not yet able to accept, or carry the weight emotionally of the murder of the Son of God. And what Satan is wanting to do, and this is what he did; this is what he did over a hundred years ago with our pioneers. Because our pioneers went into 1888, and George Butler could say, "We haven't lost a debate in 20 years with any of the Protestants; we can debate them off the table. We know our Bibles; we can defeat them at every turn."

You had men like Moses Hull and others. Of course, Moses Hull was such a great debater that he went straight out of Adventism into Spiritualism; because he was confident in his own ability. Other men like D.M. Canright could say in frustration: "I could be a great man, if it wasn't for this Adventist message." So he went out of Adventism, and he became a great man, didn't he? In the eyes of who? Voice: Himself.

And so, I want to keep reading. This is back to Identity Wars, 41/42:

"At this point you might be tempted to say, "Hang on you're taking this a bit far. I realized that I had a problem, but to say that I totally hated God is exaggerating things." In response to this I would say we must continue to remember that all goodness and love and wisdom come from God. It does not originate in the heart of human beings. If we forget this vital point we cannot read this story truthfully and we also don't understand ourselves truthfully."

And THIS is the identity war! To know yourself as you truly are, and to be able to accept it in all of its wickedness, and all of its fullness; and yet still believe that God will redeem you; and that He will give you His grace; and that He will give you His Spirit. This is the great war of human nature. This is how Christianity has prostituted the gospel message. In order to make itself rich and increased with goods, Christianity delights in the wickedness of people in the world. Because they can contrast, WE can contrast – my own wickedness says "they" – WE can contrast ourselves with them, and feel that we are superior to them.

And therefore, it is VITAL for Christianity to believe in a doctrine that God will burn and destroy sinners, to validate our distinction and our superiority to them. Did that make sense? We NEED wicked people as Christians. We need people to be wicked. We need to be able to rail on gay people, and the people of the world. We need them so we can get atonement from the fact that I am superior to these individuals.

But the Bible says, there is none who seek after God. There is NO ONE who seeks after God. And if you think you're seeking after God, you're deluded; completely deluded. It is God that is seeking after you. And the only reason any of us are here today, the only reason we're opening the word of God today, is because this morning the Spirit of God spoke to us, and infused us with His Spirit, and we responded. "Oh, there's merit in responding!" Voice: Treason, the angles would say! Yes. "If you were to take all that is noble and lovely and good in man, and offered to the angels, as having part of the plan of salvation, it would be rejected as TREASON"; the Spirit of Prophecy says. I remember well Leroy Moore quoting that passage, and me sitting there, "Wow, wow!"

And here is the reverse psychology. It feels awful to be told that you have a nature that is so wicked that it would kill the Son of God, given the opportunity. It doesn't feel good to be told that, does it? And to be honest, I think I'm still wrestling with accepting that. Because it's like, you can accept it intellectually in your mind, can't you? "Yeah, okay. Yeah, I'm guilty of the murder of the Son of God. Yepp. Okay." But you can't have that kind of response if you actually accept it. It's so confronting that you cannot live the same way anymore. If you accept that that is the truth, you become far more distrustful of self, and far more dependent on God for help. And so, your prayer life will increase automatically.

Why is it that we find it so hard to spend time in prayer? Am I the only one? The Spirit of Prophecy says you are going to have stern battles with self, agonizing in prayer, pleading with God for victory. Are you having agonizing times in prayer, pleading with God for the victory? If you're not, you're not in the game; you're not even in the game. That's reality. But if you feel the need, then you're being drawn; you're being drawn to come into the realities of the Christian life, and to work with Him.

It is not... Yeah I've read all that. All right. And then it says here: "The Bible is very clear on this point. Look at these verses: "The sinful mind is at war with God. It does not obey God's law. It can't.""

Ever wondered why you can't? You keep doing the wrong thing. It's your nature. It's our nature.

“There is none righteous, not even one...”, I'm quoting here. “The heart is deceitful above all things, and desperately wicked: who can know it?” The Bible declares that our minds in their natural state, hate or are at war with God. In their natural state, our minds are rebellious, they do not submit to God's commands, and it is impossible for our minds to break free from this condition.”

And this is a bitter pill to swallow. But this is the law entering to cause sin to abound. And here is the great challenge for all of us. When you see yourself, when you pass sentence..., and John Bunyan in *The Pilgrim's Progress* puts it in this way: When you have thoughts about yourself that agree with the word of God, then you have good thoughts about yourself. And what does the word of God say about you? That you're wretched, miserable, poor, blind, and naked. And when you agree with this, then you are having GOOD thoughts about yourself. That sounds so counter-intuitive, doesn't it? That's how John Bunyan expressed it in *The Pilgrim's Progress*.

You have good thoughts about yourself when your thoughts agree with the word of God in its diagnosis of your condition. Voice: And yet over the years, I've been at that many training programs through my professional life where the exact opposite talk is told; do not have negative thoughts about yourself; it's destructive, etc. Just don't do it. Have positive thoughts about yourself.

Yes, we need positive thoughts about ourselves. Tell yourself, look in the mirror: I love you; I love you. [Expression of vomit] Voice: You hear this line, I am enough. I am enough; I am good enough. NONSENSE! Total rebellion against the word of God; this power of positive thinking. A.T. Jones spoke directly to this issue. It's spiritualism; it's nonsense!

And so, people often say, “Oh, Adrian, you talk so much about, you know, human weakness, and human sinfulness.” Because the only remedy for sin is to get a correct diagnosis. If you don't get a correct diagnosis... If the doctor says, “Oh, will I tell them that they've got cancer? No, I don't. It might affect them; it might give them a heart attack, so I can't tell them they've got cancer.” That's negligence, isn't it? It's a misdiagnosis of someone's condition. It's to mollify them; it is to give them morphine, and to euthanize them slowly. And that's the gospel that's taught from the pulpits today; kindled with a hellish torture... Slow down; slow down; slow down!

So, this is where Romans chapter 5, and verse 20 comes in. This is the gospel; “Moreover the law entered, that sin might abound. But where sin abounded, grace did much more abound.” When you accept the diagnosis, and you confess: “It is I, Lord. I am the man. I am the man. I am guilty. I am worthy of death.” When you confess this, and then you turn to Christ without one thread of human devising. Because it's Christ that is drawing you across the gulf. He is the one that is pulling you, gently appealing to you, saying, “I've convicted you of sin. NOW, I'm convicting you of righteousness; MY righteousness. I give it to you freely Adrian; FREELY I give this to you; without any money; without any merit. Nothing you have done merits what I'm giving to you, but I give it to you freely.”

What is the response of the human heart that believes that they are given salvation freely when they are on death row? What's the response of the human heart? Gratitude! It can be nothing, but gratitude. And when you have been on death row, and you know that you are worthy of death, and you knew that you had a life that was so sinful, and that you have been offered eternal life freely, your heart is filled with gratitude. And the Spirit of Prophecy tells us that it is gratitude that cleanses the human heart of its sinfulness. Gratitude.

Have you noticed that in our society today we're lacking in gratitude? Voice: Because that also is a gift from God. Because gratitude is a gift from God. Voice: You can't have that naturally. He gives us the Spirit of His Son. This is what is signified in the Torah, of the drink offering; the wine; the delight; the taste; the enjoyment; the freedom. It is a gift of God that is given to the heart that has been able to be emptied of self; emptied of self, through Christ.

And again, John Bunyan does this, where the law enters the room; and the dust of sin is stirred up nearly to choke out the sinner. But then the gospel comes and sprinkles the water, and settles the dust; and it's able to be swept and clean, so that the Spirit of God can take possession of the human soul.

This is the gospel; and this is what we have over the years been seeking to present. And it is met with opposition, over and over again. “No, no. Don't be so hard on yourself!” Is there truth to not being hard on yourself? In the right context we shouldn't be hard on ourselves, should we? Because we're children of God; we're loved of the Father. But when it comes to you having done anything worthy of merit and good, should we be hard on ourselves? ABSOLUTELY! To the n-th degree! There is nothing good in you! NOTHING! Worthy of merit? NOTHING you have done merits salvation. We should resist that with ALL energy, and not allow this to come in in any way to our message.

“No, there is none good; there is none righteous; no, not one.” That will always be part of our message. Because you cannot be righteous by faith ALONE, unless you have given up on your human nature, and said “I am worthy of death. I am worthy of death”; so that where sin abounds, grace does much more abound. And when you believe this, God will give to you – thank you Colin – God will give to you GRATITUDE. It will come into your soul, and you will feel a lightness; you’ll feel a joy; you will feel a freedom. And so great will be that joy that it will enable you to withstand privation, difficulty, pain, suffering, persecution. And this is what we’re lacking at the moment, isn’t it?

I was reading again; I was listening to *Escaping the Pentagon of Lies*; I have a quote there, where Ellen White talks about the Jesuit movement. The Jesuit movement was raised because they were trying... The Catholic Church was placed on the back foot, because the Christians had such a joy in Christ, they could endure probation, starvation, imprisonment, and death; and with a joy on their face. And they couldn't match this. It was a power so great! “What are we going to do to match this power?” And so, the Jesuit order came along; with a fanaticism that could match that of Christianity; a willingness to die for its order; to match that of Christianity.

And today... We don't really have this in Christianity today, do we? A willingness to die joyfully; to lay your life down; to give up your life. Not a craving for martyrdom. That's something different. There's plenty of those in the fourth and the fifth century. Augustine craved to be a martyr. No, we're not talking about martyrdom. We're talking about a joy that if you should meet with these things, you would gladly lay down your life to testify to the truth of God. And this is what we need now.

And now, what I'm saying to you is, the only way we're going to get to that place is through this process of acknowledging the full wickedness. And only Christ can give this to us. We cannot manufacture a recognition of ourselves as we really are; we can't do it! We can only plead for God: “Show me myself as I really am.” Do you really want to pray that prayer? Voice: It's a bit scary.

If we know that Christ is a loving Saviour, if we really believe this, then can we not pray this prayer: “Lord, let me win this identity war, to know myself.” Because this is the thing; only those are going to be saved who in the time of Jacob's trouble have fully revealed to them... And that's why God will allow Satan to fully press upon us our sinfulness in all of its magnitude. And it will appear that Christ Himself is pressing our sinfulness upon ourselves, and

reminding us of all the filth and stupidity and nonsense that we engaged in. Why? Because He wants to know that the faith of Jesus can abide in you. And you can look at all of those things, and say, "Father, into thy hands I commit my spirit." When you can do that, you are sealed. Satan can no longer defeat you. Because you have faced ALL of your wickedness.

You are the manifestation not only of your own sinfulness, but the cultivated tendencies that you have inherited from your forefathers are manifested in you. Not that we are guilty of what our forefathers did. But we are manifestations of the sins of our fathers. That's why it says in Jeremiah 14:20, "We acknowledge, O LORD, our wickedness, and the iniquity of our fathers..."

That's why it was important for us to acknowledge the iniquity of Le Roy Froom. [Expressing pain] "No, I don't want anything to do with Le Roy Froom. I'm not part of Le Roy Froom!" Are we part of those that enjoy putting execrations on, "Le Roy Froom is the reason why our Church is in the mess that it is!" We can put it all on him. "Oh, it's the liberals! The liberals! They're the ones that caused all this wickedness and sinfulness." Really? Really?

All of this is seeking to escape from the condition of our own human heart, and it allows us to try and get in through that narrow gate with just a little bit of merit. And if you can just take a little bit of merit with you, you've got just enough of a yardstick to measure it up against somebody else and say, "You know what? I'm better than you. I'm better than you."

And that's why we're still here; that's why we're still in this mess. That's why we're not going anywhere, until we get to that point. And the light that's been given to us, we are on a ticking clock; a ticking clock. Because we can go the way... Look at all those... Even those that accepted the 1888-message, what happened to them? Well, they all died, didn't they? Because there were those who resisted the 1888-message with all of their gusto, and there were those that accepted it and said, "We are superior to them, because we have the truth." And that's the danger that we're in right now. "Look at all the books that we have! Look at all the translations that we're doing! Look at all the websites that we've got! Look at all the young men and women that are coming through now to preach this message! Aren't we rich, and increased with goods?"

Have mercy! We're in great trouble; if we go down that path. This message should produce within us a sense of our own wickedness, and a realization that "There is none good; no, not one"; not now, not ever that that will be.

And so, the gratitude that comes is what then allows you... It's that gratitude for the forgiveness of sins that causes you to bite your tongue when your natural impulse to judge another surfaces within you. Do you see? And that's why this principle of "Christ is the source of every right impulse", and our true identity as haters and murderers of the Son of God and God Himself can lead us to a book "As You Judge", to show that the investigative judgment is a manifestation of human nature; and that we are called not to judge. God enters into the process of judgment; He assumes the character of a judge, as it says in Testimonies to Ministers 245; "He assumes the character of a judge, divesting Himself of the endearing qualities of a father." For what purpose? To mirror back to us what we are like.

And so, God's people are going to enter into a spirit of great conflict over their human natures. They are going to take hold of the righteousness of Christ, because they will have to pass through the eye of the needle, won't they? Without any merit; without any self-merit. Like those camels, they'll have to get down on their knees, and take all of their trophies and everything off. And they're gonna have to shimmy their way through that little eye in the needle, as Jewish history would relate to us. And when we come out the other side, then we can dance and sing, because we know that our righteousness didn't come from any of our goodness, from anything that we had done.

And that joy is the spikenard of the alabaster box. That's what Mary Magdalene was. She had completely given up on herself. Judas and all the other disciples, they were full of their own self-importance: "Oh, to what purpose this waste?" Judgment; condemnation; self-merit; being measured against another poor sinful individual. "Oh, but for the grace of God, there go I." We don't believe it! Not yet, not yet. We don't believe it.

We will know that we believe it when we stop judging other people; when we stop condemning others; when we stop damning the Seventh-day Adventist Church; and we stop beating up on our wonderful friends, the Papacy; when we stop beating up on them in contradiction to ourselves. Now, that doesn't mean that we ignore the errors that have been taught by these institutions. No, no, no! But we don't get merit from comparing ourselves with them. This is the great challenge for us.

I'd like to close, and I just like to go through those five points; because we need to finish up.

1. Accept that there is none who seek after God, and your nature is at war with God.
2. Believe that Christ is the source of every right impulse.
3. Salvation is freely given to you without money and without price.
4. Feel the gratitude of eternal life. That also is a gift from God. Let it fill your soul.
5. The Spirit of condemnation wanes and dies under the sense of gratitude, and we are not righteous in ourselves.

Condemnation of others does not disappear overnight. Why? Well, I know this to be the case. I know that my Saviour doesn't condemn anyone. I know that my Father doesn't condemn anyone. But I'm still tempted. I'm tempted. Shock and horror at the actions of other people, IS condemnation of those people! "Whao! I can't believe they would do this!" You can't? Well, look at yourself; look inside yourself. If you can't see, if you're shocked at how somebody else would do something, you don't know your own nature; you don't know your own self.

When you see someone else stumble and fall, we should weep and say, "Oh Lord, please help them! Yes, my nature. I could have done exactly the same thing. Please deliver them from this wickedness! Please help them!" It will cause us to want to go and speak to them; and reach out to them, and have that uncomfortable conversation; and risk being maligned, and told, "You busybody, get out of my life! Leave me alone!"

That's what happens in the Church so many times, isn't it? Church can see someone, "Oh no, we're not going to get involved; we're just going to look down at them; Oh, that poor soul! Oh, terrible!" That's the challenge.

Five points. And I pray that God will lead us on those five points.

I'd like to finish with a song that John Penman has written. John asked Lorelle and I to sing this song. Maybe it was in response to Cross Examined, or As You Judge, but the song is entitled "It wasn't your idea, but mine". And so, we've had a bit of a practice, John. And we'll see how we go.

[Singing]

You showed God's love to all mankind  
we wanted sacrifice from thee  
but these things you had not required  
how did my ears not hear your plea



now your love has really won my heart, and my life is in your hands  
for when you suffered there on Calvary  
it wasn't your idea but mine

Within the shouting of an angry crowd  
my voice is raised condemning thee  
yet in the midst I hear a still small voice  
thy sins have been forgiven thee  
now your love has really won my heart, and my life is in your hands  
for when you suffered there on Calvary  
it wasn't your idea but mine

Now I see your mercy from the throne  
living waters offered free  
broken spirit and a contrite heart  
is all I have to offer thee  
now your love has really won my heart, and my life is in your hands  
when you suffered there on Calvary  
it wasn't your idea but mine  
it wasn't your idea but mine

Thank you John for writing that beautiful song. It's beautiful, isn't it? It's challenging; it's challenging. I was taught that it was God's idea that Jesus had to die. But as we've been studying Jones and Waggoner, we find that that's not actually the case. Because if it was God's idea for Jesus to die, then on the Cross God was reconciled to us. But when Jesus died on the Cross, satisfying our comprehension, our understanding of justice, WE were reconciled to Him. And this is the truth that still is going to take some time to get hold of. Because as it says, "Without the shedding of blood there is no remission of sin"; we all thought this was what God wanted. But the Bible clearly says, "Sacrifice and offering I have not desired; burnt offering and sin offering I have not required."

This is just part of the challenge of human nature; putting onto God its own sinful human nature. God meeting us where we are, seeking to give to us the things that we think are necessary, and satisfying those things.

I think Lorraine, we were speaking last night. I think we're talking about this. You know, what do you say to people? Well, who sets the ransom price? Is it the father of the kidnapped, or is it the kidnapper? Who sets the price? It's the

kidnapper that sets the price; not the father of the kidnapped. And God paid that price. But that's another story.

I hope that you will take these things to heart, and to know that Christ is the source of every right impulse. Every time you express a thought of love to your wife or husband or your children, it's not you; it's Christ in you that does this. Human beings can express love to someone when they want something, don't they? They can do that. [Laughter] Voice: And so can a cat. [Laughter] A cat can cover you; run up against your knees; purr, and do all those things; he wants to be fed. But to genuinely express love to another human being, to genuinely want to help them and to care for them, ONLY comes from Jesus, who receives it from His Father.

And when we take this on board, we're going to see a transition. So, let us close in prayer. Voice: Could I put a prayer question? Craig is not well. Craig... Jacobson? ...

Father, we just thank You that we can kneel before You. Thank You that You've drawn us by Your Spirit. Thank You that You don't abandon us. Forgive us for our sinfulness. Forgive us for our selfish desires. We know that You do, and You really just want us to realize what we are really like; and that You're the only One that gives us right impulses and right desires. I do pray for Craig; he is not feeling well. I pray that You would heal him, and restore him. We're in the Sabbath hours, where a greater portion of Your Spirit is available. Please, bring him healing. We continue to pray for Di also. And we pray, Father, for that experience, that we will have that experience of contrition and sorrow for the sins that we have committed, and the pain that we've caused You and everyone around us; and that we will have that gratitude, that wine of the Spirit, that we may know that we are freely forgiven, and that we'll cease to condemn others. And I thank You, in Jesus name. Amen.

## 11. Gideon 300

November 18, 2020

I am sure that we have been watching with great interest the events that are happening in the United States. Great things are taking place there. There is a lot of commotion going on in the world, and a lot of people are taking sides.

I just wanted to focus on some things tonight to remind us that the best way to prepare for the New World Order – I remember doing a presentation on this a few years ago – the best way to prepare for the New World Order, is to love whatever you might imagine your enemies might be; to love them. That's how you prepare; “Love your enemies”, for those who feel that you are their enemy.

So, we are not at war with Joe Biden, or Donald Trump. Lots of people are taking sides, saying very un-nice things...., how is that? ...un-Christian things about these men. They are both sons of God. They are both precious to Him. And it's our duty to love them. And we are reminded of what it says, “Resist not evil”. As in, don't rise up politically, or to motivate to oppose that which is evil because evil is coming; what is happening is evil. But we are not called upon to resist evil through political means.

The way that we resist evil is to be like Jesus; to be loving, kind and gracious, and encourage everyone. And as I was saying earlier today, getting angry about what is happening, means you are going to fail getting through. We need calmness, we need peace; we need to have that calm and peace of assurance that our Father is with us, and will look after us.

*Voice commenting on how the morning worships has helped her to focus on kindness and praying for others, rather than judging and becoming frustrated. Diagnosis is the first step to remedy. So, the morning worships, I found really, sort of focusing... Yes, to realize we need to fill up on the Spirit of Christ; to have a spirit of prayer.*

But I just want to focus a little bit tonight on the story of Gideon. Those of you who have been on the journey with us for a little while have heard me mention Gideon-300 strategy, sometimes. I wanted to talk a little bit about Gideon tonight. And expand that a little more.

But before we do that, we would just like to kneel and pray. And I would like to

pray for my cousin. *Voice: There is a prayer request for a lady with Di's message. The lady has got cancer...* Okay. I didn't see that. All right. Let's pray:

Father, we just thank You that we can kneel before You this evening. We thank You for the gift of Your Spirit. And I want to pray specially for my cousin, Anthony. To pray for help, for healing. He has been battling with cancer. Lord, I just ask for Your care of him. And for this other lady, that Di has mentioned. We just pray for her as well. And I pray for Di, with her cold and her cough. I just pray for her healing, that You'll bless and look after her. And we pray for our brethren that are listening. Lord, may they have a spirit of peace, a spirit of joy as they listen tonight. And as we meditate, as we think about the days just ahead of us, that You would bless us, and watch over us. And we thank You, in Jesus name. Amen.

I'll mention this as we get into the story of Gideon. I've mentioned this a number of times. I want to read you a quote from the Spirit of Prophecy, form... I've forgotten its title, but it's OFC; Our Father Calls?... I am not sure. [It's Our Father Cares] I think it's probably devotional. But this is what it says; OFC, 180.2 [It's OFC, 205.5]:

“The Lord is willing to do great things for us. We shall not gain the victory through numbers,...” That's good news for us, isn't it? “We shall not gain the victory through numbers, but through the full surrender of the soul to Jesus.”

And we ask the question, as we have been studying this for some time now, how can you surrender yourself fully to Jesus if you do not know who He is? If you do not know that He is actually the begotten Son of the Father, then you can not surrender yourself to Him. If you do not know that He is completely non-violent, and completely non-judgmental, then you can not submit yourself to someone that you do not believe in. It's not that you won't submit; it's just that you don't know, and you are not familiar with this. So, it's very important for us.

We are not looking for numbers. And it's interesting that those who do not know Jesus as He is, are looking for numbers. Is there a correlation there, between those two things; the force of numbers, the democratic force of numbers? But when you know Jesus as He is, you do not need numbers. And this is what it says.

“We are to go forward in His strength, trusting in the mighty God of Israel.” Are we to trust in the mighty God of Israel? You know, the ones that would keep the

statutes, and the judgments, and the feasts, and... “The mighty God of Israel.” And then she says this:

“There is a lesson for us in the story of Gideon’s army.” I pick up on things like that. (Welcome Danny! Glad you can join us) “There is a lesson for us in the story of Gideon’s army... The Lord is just as willing to work through human efforts now, and to accomplish great things through weak instrumentalities.”

Do you qualify as a weak instrumentality? *Voice: Oh, definitely.*

So this story, all these things “...are written for our admonition, upon whom the ends of the world are come.” This story is for us. And if I think of the brethren that are working with us around the world, it would be between two and three hundred people that we have around the world at the present time. Now, we have more people reading; there’s more people studying this material, but to those that are actually committed to this message, fully committed to this message, it might be about 200 people. So, I think we qualify for... *Voice: So, we’re gonna get our trumpets ready, and the pitchers...* Yes, we’re gonna have a bit of a look at that.

Here’s another quote. This is Patriarchs and Prophets, 553.3: “If they would cherish true humility, the Lord could do much more for His people;...”

So, what is it that... One is to, “fully surrender our soul to Jesus”. The other one here is, “cherish true humility”.

“...the Lord could do much more for His people; but there are few who can be trusted with any large measure of responsibility or success without becoming self-confident and forgetful of their dependence upon God.”

That’s the only thing that’s holding us up; is, that we would cherish humility, so that He can give us greater things.

“This is why, in choosing the instruments for His work, the Lord passes by those whom the world honors as great, talented, and brilliant.”

Do you sometimes wish, “Oh, if only such and such would join us? If this individual would join our movement, then things would really start to move.” No! That’s not the way it works.

“They are too often proud and self-sufficient. They feel competent to act without counsel from God.”

*Voice: Is that why the disciples wanted Judas? They wanted Judas. He was confident; he was sharp; he was intellectual.*

I just want to reflect a little bit on some of the things we've been teaching; particularly about Romans chapter 5, and verse 20: “Moreover the law entered...” And that word in the Greek is “entered privately”. The law entering into your mind, and you having an awareness of yourself privately. No one else may even know of the wrestle, or of the conflict that you are going through. And that's often the case. No one else knows the wrestle that we may be going through. But the Spirit is speaking to us. “Moreover the law entered, that the offence might abound. But where sin abounded, grace did much more abound.”

And as we have been saying that around the appointments that God has given us – the Sabbath, the new moon, and the festivals – just before the Sabbath, the new moon, and the festivals, there is often the law entering, and sin is caused to abound; an awareness of our character; an awareness of the failure that exists within our character. And if you are a proud person, as most of us are by nature, going through this process is very humiliating. Because elements of your character are revealed, and it's not very nice.

I had some experiences this week, just before the new moon. Because the new moon was yesterday, well, Monday night and Tuesday for us. And it was beautiful to see the new moon. I pulled the camera out, and we took pictures of it. There is just something very... It's such a blessing to see that thin sliver, that very thin sliver; a sense of the nearness of Christ, and His promise of four-fold blessing that comes at that particular time.

*Voice: Cause everybody can see the full moon, but you only can see the new moon if you look for it. Yes, you have to really look for the new moon. Lorelle was jogging around the block, looking for the new moon. “I found it!” So she raced back. “I found it, I found it. There it is! Yey!” So we did a little dance. It was really nice. Voice: And I gave a book yesterday, because of it. There you go! You gave a book. So, that's a blessing. Who would have thought, just seven years ago, running around, looking for the new moon. [Laughter] “What is wrong with you people?”*

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But as it says in Ezekiel 46, verse 1; it says: "...The gate of the inner court that looketh toward the east shall be shut the six working days; but on the sabbath it shall be opened, and in the day of the new moon it shall be opened." That means access; that means blessing. And I want to receive all of it, because I need it.

But what happened to me is, I had a number of events; about 3 different events happened to me just before the new moon. Just some exchanges with different people, and I could feel myself; the law entered. I could feel myself feeling frustrated and challenged. And I just thought, you know, "You've got to be more gracious, you've got to be more loving." And I knew... I thought, okay, we are in the period just before the new moon, so this is the thing to expect.

It's wonderful when you see elements in your character, where you're defensive, where you're protective of self, instinctively you know that the Saviour doesn't condemn you; the Father doesn't condemn you. You go, "Okay, this is what my Father is showing me, so in the new moon He is going to heal me of these things." So, whereas in the past, in the performance based way, when you see elements in your [character], you think, "Ahhh! Failed AGAIN!" Whereas now, it's like, "Oh, okay. This is what You are wanting to heal. There is an element in my character that You are wanting to heal. And You are wanting to change this element in my character."

Both Lorelle and I have had good discussions pre new moon about elements in our characters that need to change. And so, having experienced the new moon, I am saying, "Thank You Father. I believe You're going to change this element in my character." If I simply bemoan or wail about the weakness of my character, I am only entrenching myself in the thought, "Woe is me! I am undone!" There is no value in that. But to recognize, "Oh there is a flaw in my character. There is something here that needs to change." So, just before the new moon, I'm saying, "Well, there is more of the Spirit coming. And I'm going to receive more of that blessing."

And I have been reminded that... When you read the book Identity Wars, we know that Satan's refusal to be a son of God led... What happened to Lucifer when he rejected Jesus as the Son of God; what happened to his identity? He ceased to be a son of God. And therefore, what happened to his value? He lost his value. He felt worthless.

When we feel someone doesn't value us, or they treat us inappropriately, and we feel that irritation, that frustration, that's evidence of the worth-less-ness that we feel, because we are outside of the channel of our Father's blessing. And we are not believing that we are beloved children of the Father. That's what happens when this comes up; when you feel irritated and frustrated and why people treat me badly; and why is this... Whenever you feel that feeling, you know that's your worthlessness, and the need to protect yourself, and to defend yourself from what people are saying. And to protect my feelings... Whenever any of those things happen, you know you've been drinking of the wine of Babylon; which is, "I will ascend into heaven; I will be like the most high; I should be more appreciated."

And of course, we are far more subtle in our sinfulness than "I should be more appreciated". It's far more subtle than that, isn't it? But thank the Lord! And I'm just saying, "Wow, thank You Father..." I got really blindsided by an email the other day; like, "Wahh!" Like, I'm trying... "Hey, hey! Steady, steady on!" You know, externally you are saying all the right things; internally you are like, "Grrr!" [Laughter] So, saying, "Lord..." I got down on my knees. I did. I got down on my knees, and said, "Father, Please!" I just stayed there for a while, and prayed. And then within two hours, everything was resolved; everything was sweat. "Thank You Father, thank You! Bless you! Wonderful!" Relationship saved. Friendship withheld, or held on to. And that was a great blessing.

Humility! And so, I was reminded this week of my past, that I have drunk at the fountains; the fountains, of broken cisterns of false gods, of false beliefs. And it's on this point that I want to mention something to help us realize. We are going into a period just ahead of us, that is going to be difficult. We are going to face difficulty. Some of us may experience shortages of power, shortages of food, shortages of a whole range of things. This is just ahead of us. And if we go into this experience with the idea of "Why is this happening to me?", I would suggest to you that you've forgotten what an idolater you are. Do you understand what I am saying? That you have worshipped a false god. We all have been part of a system that has worshipped a false god. Some will say, "I never worshipped the Trinity." Well, you may not have worshipped the Trinity, but you worshipped a god that killed people. At some point, if you have said, if you are saying to yourself, "I haven't done anything wrong", get a new pair of glasses. Get a new pair of glasses!

"ALL have sinned and fallen short of the glory of God." ALL of us have been

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involved in apostasy. All of us have been involved in idolatry; if you are paying any attention to the message, and the pentagon of lies system. We have all been in the pentagon. We are all trying to escape this by God's grace. But because the movement that we have been involved in has sold itself completely to this system, and we have only come to this information now, it means that we are going to experience difficulty and suffering. If we accept this suffering is coming because of our sinfulness, and not say, "Oh, what have I done wrong?"... If you have that attitude, you are not going to survive. And if you think you're gonna sail through what's coming without any hardship, again, get a new pair of glasses.

There is going to be hardship. There is going to be difficulty. And we should bear it patiently. We should bear what's coming patiently, because we've all been involved in apostasy. But God is not going to forsake us. He is not going to leave us. But He is going to purify us through the consequences of the wrong choices that we've made earlier, falling upon us. Because God doesn't clear. Now, the Bible says "the guilty", but they are supplied words. He does not clear. We have done things that are wrong. And God doesn't clear the consequences of the wrong choices that we have made. But He gives us His grace to go through them. He gives us His grace. To see whether we trust Him. Do we believe?

If things become very very difficult, will I be tempted to say, "Oh, I'm God-forsaken. God has left me. God has left me, because now I am suffering; now I am in sickbed; now I am in prison; now I am experiencing difficulty. It must be because of my sins, and God has forsaken me." No! It's for our purification. Our Father doesn't condemn us. That's the test that we have to endure, if we want to get through this process.

And NOT to think of anyone as our enemy! They may consider us their enemy, but they are not our enemy. We don't have enemies. We only have brothers and sisters that do not yet know our Father. And these are the things that I think about.

When I from time to time watch the news, you feel the vibration, the energy that is in these news reports. It's hostility to some entity; whether on the left, or on the right. If you watch too much of that stuff, you are embracing hostility towards some foe. And this is the process by which human nature puts the blame for its sinfulness on somebody else.

We are all going into this great last conflict, because we as a human race have

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rebelled against God; we have rejected His commandments. It's too late for coming out of this. If the Seventh-day Adventist Church had accepted the 1888-message, it would have been a different ending. But it hasn't. It has rejected it, and it has rejected it twice. In 2001, it rejected it again. It is rejecting the begotten Son. It's getting very dark. It's going to get very dark. But God has given us great light in the midst of this darkness.

And so, we want to look a little bit at the story of Gideon. Because it's going to be through a small number of people around, I am saying, about two or three hundred people, that this thing is going to be turned around. 300 people around the world are gonna turn this around. But not them! They are weak. They need to know Jesus, and be fully surrendered to Him; and be humble, and full of humility, not trusting to themselves; they will not go through.

So, I want to read a little bit earlier in Patriarchs and Prophets, about Gideon. It says:

“Because his numbers were so few compared with those of the enemy, Gideon had refrained from making the usual proclamation.” This is 549.1. “He was filled with astonishment at the declaration that his army was too large.” God says “Your army is too large!” “But the Lord saw the pride and unbelief existing in the hearts of His people. Aroused by the stirring appeals of Gideon, they had readily enlisted; but many were filled with fear when they saw the multitudes of the Midianites. Yet, had Israel triumphed, those very ones would have taken the glory to themselves instead of ascribing the victory to God.”

We do not want to look for great numbers of people, brothers and sisters. We are not looking for great numbers of people. We are looking for people that are fully surrendered to Jesus, and that are willing to cherish a true spirit of humility. That's what we are looking for.

That's why... One of the reasons why, I've mentioned to people, in our telecast, in our livestreams, I'm not focusing on all the bells and the whistles, and making it look all fantastic, in regards to our livestreams. And it's not the most perfect production, because that's part of the test. Because those who are looking for grandeur, those who are looking for these things, are going to be offended. They are going to be offended by some of the poor quality elements that are currently existing. But that was done with purpose. We could have spent money; we could have turned this place into..., with all the lighting, and got a full professional crew.

It wouldn't have taken too much money to do that. We could have raised money to do all those things, and strut around in a three piece suit, and learned how to dance on a raised platform, and make everyone really really excited. But that's not what we are looking for. We are looking for people who are willing to hear the ring of truth, discern it, read it, study it, and to come with us in this walk that we are involved in.

So, we come to Judges chapter 6. I am overlapping slightly with another story; the story of Joseph, where there was a famine that was coming. And they had seven years of plenty, followed by seven years of drought. And in terms of our spiritual journey, for me, the last seven years, six to seven years..., well, since Tabernacles of 2013, it has been an absolute feast of the word of God. The things that we have learned in the last seven years have just been so phenomenal. And I'm so thankful to our Father that we know the things that we know. We believe them in our minds. We have confidence that God will manifest them in our hearts, and that we will manifest the character of Jesus; not by works, but by His Spirit shall these things be done.

So, this 7-year period of difficulty. Now, we notice in Judges chapter 6, there is another 7-year period mentioned here, so there's an interesting overlap:

“And the children of Israel did evil in the sight of the LORD: and the LORD delivered them into the hand of Midian seven years.”

Here is a 7-year story! What happened to the Israelites during this time frame? Well, let's keep reading; Judges 6, verse 2:

“And the hand of Midian prevailed against Israel: and because of the Midianites the children of Israel made them the dens which are in the mountains, and caves, and strong holds.” They had to go into hiding.

“And so it was, when Israel had sown, that the Midianites came up, and the Amalekites, and the children of the east, even they came up against them; And they encamped against them, and destroyed the increase of the earth, till thou come unto Gaza, and left no sustenance for Israel, neither sheep, nor ox, nor ass.”

What does that suggest for God's people? Remember the story of Gideon is... There are lessons for us in the story of Gideon's army, and also in the story of

Gideon. *Voice: They were decimated.* They were decimated. They were placed in a difficult situation. Verse 5:

“For they came up with their cattle and their tents, and they came as grasshoppers for multitude; for both they and their camels were without number: and they entered into the land to destroy it. And Israel was greatly impoverished...” They were feeble; they were weak. “...because of the Midianites; and the children of Israel cried unto the LORD.” Hallelujah! That they cried unto the Lord.

“And it came to pass, when the children of Israel cried unto the LORD because of the Midianites, That the LORD sent a prophet unto the children of Israel,...”

Did he send them a deliverer? Not yet. What did he send them first? A prophet. What did the prophet say to them? Let's have a read:

“...which said unto them, Thus saith the LORD God of Israel, I brought you up from Egypt, and brought you forth out of the house of bondage;...” Do you remember? “...And I delivered you out of the hand of the Egyptians, and out of the hand of all that oppressed you, and drave them out from before you, and gave you their land; And I said unto you, I am the LORD your God; fear not the gods of the Amorites, in whose land ye dwell: but ye have not obeyed my voice.”

Ouch! So they cry unto the Lord, and what does the Lord send them? A prophet. To remind them of what? *Voice: Their disobedience.* You have been disobedient. Did God do this to condemn them? *Voice: Diagnosis...* Diagnosis! So they can have a remedy. “You've not obeyed My voice.” “Hear O Israel!” “Hearken!” “Listen!” “Listen to Me!” Verse 11:

“And there came an angel of the LORD, and sat under an oak which was in Ophrah, that pertained unto Joash the Abiezrite: and his son Gideon threshed wheat...”

We know the rest of the story, and you can read how that he is speaking... Well, let's read it. I do want to read this. Verse 12:

“ And the angel of the LORD appeared unto him, and said unto him, The LORD is with thee, thou mighty man of valour.”

The angel of the Lord; who is the angel of the Lord? *Voice: Christ.* Christ. And He says unto Gideon: "Mighty man of valour". Do you believe that? That's a test, isn't it? Do we believe that? Do you believe that? Is God saying to you: "O, mighty man of valour!" How did Gideon respond?

"And Gideon said unto him, Oh my Lord, if the LORD be with us, why then is all this befallen us?"

Did Gideon just change the subject? Didn't Christ just say to him: "I am going to give you all the strength that you need to be a mighty man of God. I am promising to you you're gonna be a mighty man of God." And how does Gideon respond? *Voice: Why me?* "Why aren't You with us? Why aren't You helping us?" This proves that he is indeed a son of the children of Israel. Exodus chapter 6! *Voice: "Did He bring us out to the desert to kill us? Why didn't He just kill us in Egypt? We had food in our bowls then."* Yeah, all those things.

God said in Exodus 6, "I'll bring you out of this land. I'll bring you into a land. I'll do this. I'll rid you out of the bondage of the Egyptians. I'll do this..." And it says, "They hearkened not; because of cruelty of bondage, and anguish of spirit." And Gideon is tempted to do the same thing.

So, to those listening tonight, is Jesus actually saying to you: "Mighty man of valour"? Is He saying that to you? Well, we haven't quite come to the position of Gideon, in terms of physically speaking, have we? But since February of this year, March of this year, has the Church been decimated? Has assemblies been broken up? Is a health dictatorship being installed? Yes. It has. God's people have been overrun by a new system. And so, there is suffering. Have people been prevented from burying their dead? From having their children married? From visiting their parents? Have they been prevented? Yes. *Voice: Husband and wife separated in aged care.* Yeah. One of the greatest scourges on a worldwide scale is now falling upon humanity. A stupendous crisis.

*Voice: I wonder in verse 11, it says, "...and his son Gideon threshed wheat by the winepress, to hide it from the Midianites." So, their whole dominion was that they had to hide everything. So, that's the whole characteristic that they were as when Christ told him, "You are a mighty man of valour"... I have to crush my wheat with the winepress, so that they don't come and get it... Yeah, so they don't come and get it. And what for us? What is wheat symbolic of? Voice: Bread. Bread of God that we need to eat. The word of God. He is threshing it privately. Voice: With the winepress,*

*where the grapes are crushed.* Where the grapes are crushed. What does that mean? Interesting!

There will come a time when, the message that we have been given, we'll be thinking to hide in the winepress. To feed ourselves with the message that we've been given, for fear of the Jews, and for fear of the Romans. It's a combination, isn't it? Well, if you are threatened with your own life, you'll be tempted to hide it.

So, there is control of the food supply. Christ comes, and says to him, "Thou mighty man of valour". And what is it that Gideon is asked to do? This is interesting in this particular story. We're gonna come down to verse 25. I'm not gonna go through all of this detail tonight. Come down to verse 25:

"And it came to pass the same night, that the LORD said unto him, Take thy father's young bullock, even the second bullock of seven years old, and throw down the altar of Baal that thy father hath, and cut down the grove that is by it:"

What is Gideon asked to do? Remove the idolatry. That's really pertinent to what we have been studying, isn't it? But he had to do it in such a way that he had to confront...Although...What does Gideon do? It says, verse 27:

"Then Gideon took ten men of his servants, and did as the LORD had said unto him: and so it was, because he feared his father's household, and the men of the city, that he could not do it by day, that he did it by night."

He did it secretly. Can we blame him? Look at the result. It says, verse 28:

"And when the men of the city arose early in the morning, behold, the altar of Baal was cast down, and the grove was cut down that was by it, and the second bullock was offered upon the altar that was built. And they said one to another, Who hath done this thing? And when they inquired and asked, they said, Gideon the son of Joash hath done this thing. Then the men of the city said unto Joash, Bring out thy son, that he may die:..." Wow! What is going to happen now, mighty man of valour? Interesting, isn't it?

"...because he hath cast down the altar of Baal, and because he hath cut down the grove that was by it."

Interesting! The father, who was a worshipper of Baal, in love to his son, something happens to him: “And Joash said unto all that stood against him, Will ye plead for Baal? will ye save him? he that will plead for him, let him be put to death whilst it is yet morning: if he be a god, let him plead for himself, because one hath cast down his altar.”

When Gideon cast down the altar of Baal, his father realized, “This is nonsense!” It brought his father to his senses; to say, “Well, if Baal was a god, he wouldn't have let this happen.” And he spoke to the other men, “Well, if Baal is a god, I'm sure he can look after himself. I'm sure he is big enough, and ugly enough to look after himself.” And so, he saved his son. And then the story goes on about how that the Spirit of the Lord came upon Gideon. Verse 34:

“But the Spirit of the LORD came upon Gideon, and he blew a trumpet; and Abiezer was gathered after him.”

The blowing of the trumpet. Are there trumpets that we are called to blow? They are related to the messages that we have? First, second and the third angel's message that we are called.

Now, come over to chapter 7. At the end of this 7-year period... You can read this a little bit more closely. It tells a story about how that many came and flocked to his standard. They had 32000; and then 22000 left; “Anyone who is afraid, go home”. 22000, boom! Gone! God says still too many. Anyone who bows down, and puts his face in the water,... You know the story. And then he was left with 300. Judges 7, verse 6:

“And the number of them that lapped, putting their hand to their mouth, were three hundred men: but all the rest of the people bowed down upon their knees to drink water.”

They lost sight of their objective, to fulfil their temporal needs. How might we express this? “O, holy bank account, will you let me serve the Lord?” “I have to provide! If I don't provide, then... I have to provide for myself.” There is an element in there. Yes, we do need to provide, but we believe in Jehovah-Jireh, don't we? Our provider; that He provides our needs.

So, there were 300 left. Then we come down to verse 13 and verse 14. It is very

interesting. I like this part of the story:

“And when Gideon was come, behold, there was a man that told a dream...”  
Let's go back a little bit. Verse 9:

“And it came to pass the same night, that the LORD said unto him, Arise, get thee down unto the host; for I have delivered it into thine hand.” And then He says this: “But if thou fear to go down, go thou with Phurah thy servant down to the host: And thou shalt hear what they say; and afterward shall thine hands be strengthened to go down unto the host.”

God knew that Gideon was a little bit afraid; a little bit afraid. And then we read in verse 12:

“And the Midianites and the Amalekites and all the children of the east lay along in the valley like grasshoppers for multitude; and their camels were without number, as the sand by the sea side for multitude. And when Gideon was come, behold, there was a man that told a dream unto his fellow, and said, Behold, I dreamed a dream, and, lo, a cake of barley bread...” BARLEY! Interesting! “...barley bread tumbled into the host of Midian, and came unto a tent, and smote it that it fell, and overturned it, that the tent lay along. And his fellow answered and said, This is nothing else save the sword of Gideon the son of Joash, a man of Israel: for into his hand hath God delivered Midian, and all the host.”

Oh, how I would've loved to see Gideon's face at that moment. [Expressing awe] “DID YOU HEAR THAT?” Spoken through the enemy! That encouraged Gideon, didn't it?

“ And it was so, when Gideon heard the telling of the dream, and the interpretation thereof, that he worshipped,...” And I'm sure that he worshipped very silently. [Laughter] “...and returned into the host of Israel, and said, Arise; for the LORD hath delivered into your hand the host of Midian.”

And so, how does this take place. Come down to verse 20:

“And the three companies blew the trumpets, and brake the pitchers, and held the lamps in their left hands, and the trumpets in their right hands to blow withal: and they cried, The sword of the LORD, and of Gideon.”



What is the sword that we carry? *Voice: The word of God.* The word of God. That is what we carry. We carry a message from the word of God. It is our sword. The sword of the Spirit, which is the word of God. That's the sword that we carry. The sword of the Lord is not a sword of violence. Gideon was obviously involved in violence. God wrought through this to tell us a story of how things are going to be in the last days.

And we read in verse 20, "And the three companies blew the trumpets, and brake the pitchers, and held the lamps in their left hands,..." So, what was the pitcher? What is the pitcher made out of? Clay. Some translations say clay-jars; jars of clay. And the light, the lamp? This word "lamp" here, is exactly the same word as in Genesis 15, verse 17; when there was a smoking furnace, and a burning lamp. It's exactly the same word. And as in our studies, we have shown that the burning lamp is Christ. And Christ in a jar of clay; what does that represent? It represents humanity. Christ at this present time is hidden within us. Because we believe in the only begotten Son of God; the one who does no violence. We have fallen in love with this Messiah that's begotten of the Father. And He is within us. But that light is hidden now, isn't it?

So, what happens when the trumpet blows, and the pitcher is hit? What does that represent? *Voice: When the persecution comes...* When the persecution comes, Christ is revealed! When we make the decision that we are going to go forward and preach this message, when we are willing to lose everything for the sake of the truth and for the gospel, and circumstances arise that we sacrifice for the truth, and that earthen vessel, there'll be not one tread of human devising in the garment that we wear, and Christ will be revealed. And the brightness of those 300 around the world will shock the world! And the sword of the word of God, the whole earth will be lightened with its glory. It will only take 300 individuals to do this.

*Voice: And the message is the trumpet in the right hand. And the right hand, as in the right hand of God. So Christ, next to the throne.* Yeah, the hand of the Father; the trumpet of the voice of the archangel, and the trumpet of God. He will speak through His children. Because out of His mouth comes what? A sharp two-edged sword; the word of God, Revelation chapter 1. And His face was a countenance like the sun. This is the LAMP! "God who commanded the light to shine out of darkness..." (Collin shared on this, on Sabbath), "...has shone in our hearts in the face of Jesus Christ." That's the lamp. And the words that we speak are the sword.

So, we are in the position now, where the pitchers are over the lamp; our earthliness is still hiding the glory of God as manifested in Jesus Christ. But when the conflict intensifies, when we are called to throw down the altar of our fathers of the last couple of generations, however that will take place – when there is a confrontation, and we throw down the altars, and they seek to come and kill us for exposing this abomination, this situations – that God's Spirit will be poured out in great measure. And then, we will go out in some capacity to the world. The earthen vessels will be broken, and the brightness of the Son of God, the brightness of the Father's glory will be manifested in these 300 around the world, and the forces of Midian will be defeated.

But notice that it was seven years that they were held by Midian. And I think, I pray, that's the time we are entering. It's going to be difficult. We are going to be challenged, so we need to go into this with the right mindset. Why are we in this situation now? Judges chapter 2, and verse 9 tells you. Because we have repeated the history of the Judges. We have repeated it exactly. Verse 9:

“And they buried him...” (that's Joshua), “...in the border of his inheritance in Timnathheres, in the mount of Ephraim, on the north side of the hill Gaash. And also all that generation were gathered unto their fathers:...” All of our forefathers; John Loughborough, J.N. Andrews, Haskell; all of these men have been gathered, and fallen asleep. And it says: “...and there arose another generation...” led by Le Roy Froom, and many others with him, “...which knew not the LORD, nor yet the works which he had done for Israel. And the children of Israel did evil in the sight of the LORD, and served Baalim:”

And what could be greater evil amongst God's people than the slaughter of infants unborn? Amongst God's people; in our hospitals, in our institutions. There is no more unspeakable evil than this, that has been brought amongst God's people. Shall we say, “O, not I Lord. I was not involved in this abomination.” We are part of this people. We have sinned. We have done this iniquity. And for this iniquity, there is going to be difficulty; there is going to be suffering.

And if you want to say “I'm not part of this organization; I'm not part of this situation; I did not partake in any of these things”, you'll not be prepared for what is coming upon the earth. Because when suffering and difficulty comes to you, you'll have the opinion that it was done to you unrighteously and unfairly: “Why has God allowed me to suffer like this? Why has He put me in this

situation when I have done nothing wrong?" But if you know you have done wrong things, you'll suffer it gladly; for righteousness sake, you'll suffer it gladly; knowing we brought all this upon ourselves; we are worthy to die.

But God is going to prove us, and He is going to take us through this conflict, and refine us. And then there'll be the shattering of the jars of clay. And then the brightness of the Father's glory will be manifested in our faces. And it will only take 300 around the world for this to take place. And there will be a great routing of the enemy. The earth will be lightened with the glory of this message. 300 is all we need for this to take place.

And as it was divided into three companies, we are hoping that we can have particularly a centre; the way we can release information, from here, and from Europe, and from North America; three areas, particularly from which we can release this information. There are other places where this will take place as well; South Africa, and other places; but this is how I am looking at this message. And I pray... [Looking at the comments on the live chat] Thank you sister Jutta; I'm moved with you. This is what we believe. This is what the Lord is going to do for us.

So, the reason I'm sharing this with you is because at the beginning of the new moon, this story was brought to my mind, and I had the impression, this is what you must share; there is a message for you within this story. And God will do it with 300. But we have seven years to go through. I don't know when that seven years will begin, but there will be, as I have observed over periods of time, things come in cycles of seven. And there is going to be a difficulty. As we lay out the story of Joseph, there were seven years of plenty, and there were seven years of difficulty. And it would appear that that time is coming upon us.

Now, who knows what's going to happen. If Trump somehow manages to win this election... How can I say win this election? If he convinces the people that there has been voter fraud that has taken place, maybe there'll be a withholding of forces. But it just would seem that the forces of liberalism and the forces of conservatism are no longer going to tolerate each other, and there is going to be war. And the Adventist Church is not far behind. The forces of liberalism and the forces of conservatism, they just can't deal with each other any more. The polarization is too great. We've come to a point where there is going to be a great reset; either from the left, or from the right. We don't know which it is at this particular time.

My appeal to all of us at this particular time is, as we come to this river, and it may be... Trump was compared to Julius Caesar; we saw something recently. What did Julius Caesar do? He crossed the Rubicon. He took his army into domestic territory, and took control of the whole country. Is this what he was referring to, twelve month ago, to “the calm before the storm”; when he stood there with all of his generals? Is this “the calm before the storm”, when he will take control, in order to keep up with China and Russia; to install himself as a Tsar of the United States? We don't know. We've got no idea, as to whether this will happen.

Or, will the left come in, with all their progressive agenda, and we all will be forced into a transgender existence; with a whole lot of vaccination programs, and the whole 1984 unloading on us right before our eyes? We don't know.

And it's not for us to fear, or worry about these things. Let us accept that we are going to go through difficulty because of our sins, and the sins of our fathers. Accept it! We have committed idolatry against the God of Heaven. But He will use this to purify us, and to prepare us for this final message. We need this purification so that the earthen vessel will be broken. Ruben talks often about broken vessels. Brother, we need broken vessels, so that the glory of God can shine out. Those that are whole and complete aren't going to make it. We need broken ones. So, if you feel like a broken vessel, you are the one; you are the one. God is speaking to you, “Mighty man of valour”. Oh, it's good to hear those words from our Father, “Not by might; nor by power; but by My Spirit”.

So, I want to encourage you brothers and sisters. I pray that this is a message of comfort and encouragement to you. I believe that as we are going into this next phase, we are coming to the end of a... [Reading comment on the live chat] Yes, we all fall short! That's right, Tony. We come short of the glory of God. But God is going to do great things through us.

In my reckoning and understanding, we are entering into a 7th-year, from this... is that right? I can't remember now. Lost track. Anyway. We are nearly ending a 7-year period. I have to go and check the information on that again. And that soon, things are gonna become difficult. But let's not be downhearted; let's not be discouraged.

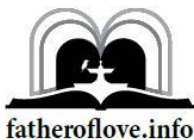
I was very inspired by Gavin's testimony, of how the hail missed him... And I was

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talking to Ruben about this. The thing is, when we see these things coming, all we have to do is kneel down, and say, "Father, I know that You'll take care of me. I know You'll look after me. And You'll protect me." That's all we have to do. We may feel completely overwhelmed. We can just say, "Father, I believe that You're gonna to take care of me. And whatever happens, I am in Your hands." Joseph was thrown into a dungeon; he was thrown into prison. He faced hardship. It doesn't mean we are not going to face hardship. As long as we know that God is with us, and we are His children, then we're gonna be able to go through this.

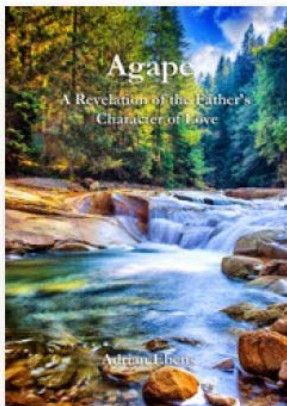
So, I'd like to kneel and pray with you all. And I'd like to challenge you that Jesus is saying to you: "You mighty man of valour; mighty woman of courage".

Father in Heaven, we thank You that we can kneel before You. Father, I pray for all of us around the world. I pray for those listening to this message. You only needed 300. And Father, I pray that amongst my brethren, those that will listen to this, that they would choose to be part of that 300 around the world. And that You will help us. We know that Midian is coming. Satan is coming to destroy; to try and eat up the message; the wheat, that we'll have to thresh it in the winepress; in the winepress, where characters are developed. And I pray, Father, that we would accept, this suffering comes not because God wishes to harm us, but because we have sinned; we have done evil. And therefore, this is a process of cleansing, a purification; not because You condemn us, but because You want to save us. And I just pray, Father, for everyone around the world, give us opportunities to share. Let us make up this number of 300, complete and full. And bless us, we pray, in Jesus name. Amen



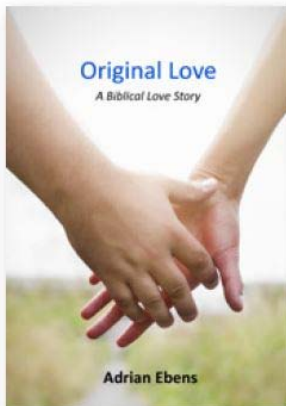
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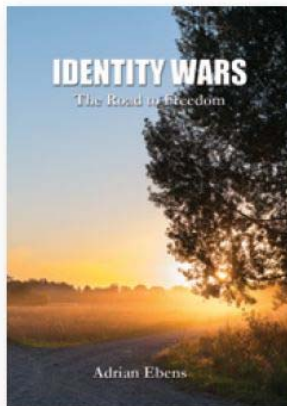
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