

A pregnant woman with long, wavy brown hair is standing in a lush green field of tall grass. She is wearing a white, long-sleeved lace dress with a fitted bodice and a full, flowing skirt. She is smiling gently and holding her pregnant belly with both hands. The background is a soft-focus green field with a tree branch and leaves visible on the right side. The overall scene is bright and natural, suggesting a summer or spring setting.

# 2020 Present Truth

*Presentation  
Transcripts  
Adrian Ebens*

# Introduction

After conducting several meetings traveling from Brisbane to Perth, my wife, son, and I travelled to South Africa for the Feast of Tabernacles and other meetings. We had a tremendously blessed time but by the time we came home we were informed we had to shift house from our rental house at the time. After completing the move to our new home my father suddenly fell very sick with a life-threatening condition. He was in hospital for several weeks. After all these events I was exhausted.

With my father stable after his operation, I prayerfully pressed forward to my next task. As I caught to train to the airport, I felt completely flat. I was travelling to Talking Rock Sabbath Chapel near Atlanta, USA for important meetings that would greatly affect the future of our message and movement. As I travelled across the Pacific Ocean, I placed myself in the hands of my beloved Saviour and trusted him to give me the strength to do what needed to be done.

Before our Business meetings, I conducted a series of meetings at Talking Rock. The Spirit of God moved in a marvellous way to bring together many key components of the message of Present Truth. It seemed fitting that on the eve of the year 2020 that such a clear expression of the message should be given.

With hindsight, it was also providential to gather together this sequence of presentations just before the Coronavirus hit the world.

As I have gone over these presentations, I have been greatly blessed. The gems of truth it contains, the dove tailing together of many points, the crescendo of the final presentation with regard to the sufferings of Christ delivered at the time of the new moon Sabbath on December 28, has left me in tears as I reflect on the content and its implications to me not to resist evil in the way I have done my whole life.

The present truth is represented as a young woman about to give birth to the seed of the Messiah. The dragon assails her, but her husband watches over her with such tender care as she prepares for the delivery of the seed that she so longingly desires to be manifested. The followers of present truth will soon head into the dark night of the world's present crisis but in that trial of her faith and in learning to not resist evil in the flesh, she will be prepared for the

mighty rushing wind that will lighten the earth with the glory or character of the Lord. Listen to what the Spirit of Jesus now says to His church. Make your calling and election sure. Study to show yourself approved. Walk with your Saviour in truth and Love.

May you be blessed as you read these sermons. May it stir your soul with faith, hope and love for our wonderful Father and His beautiful Son. To them be glory and honour forever and ever. Amen

Pastor Adrian Ebens  
December 24, 2020

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# **1. This Gospel of the Kingdom**

Adrian Ebens

*Adapted* Transcript - Live Streamed on 19 December 2019

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Father in heaven, we just thank you that we can come together tonight to study your word. And I pray that as we share this time together, that your angels will press in and that you would bless us, that you would teach us. Lord, we know that the world is angry. The nations are angry, many, many terrible things are taking place, confusion everywhere. And in the midst of this, we look to the Rock of ages that we might have an anchorage for the soul as we go through the days ahead. And I pray that in the things that we share together, that we would have the gospel of Jesus Christ, that our hearts will not fail us for fear of the things that are about to come upon the earth, and that we will hide in the secret place of the Most High, under the shadow of the Almighty and dwell with Christ in the bosom of the Father. And we thank you for answering this prayer in Jesus' name, amen.

As I was traveling from my friend Craig's place near Newcastle, which is an hour or so North of Sydney in Australia, I travelled on the train to the Sydney Airport. If you've been watching the news at all, both Sydney and Brisbane are blanketed in smoke, one of the worst fire seasons we've had in some time, although some statisticians would make us believe that things are much worse now than they were before. But when you look at the history of Australian fires, we've had some pretty bad fires in times past, and it is true that things are getting worse, aren't they? But I do detect an agenda by some to overstate the case of climate change. And this could play into the agenda of the papacy on climate change. Is that possible to bring all the world under the dominion of a power that,[says] "well we have to regulate all these things."

But in any case, the smoke certainly was thick in Sydney. But as I was traveling on the train, I hopped onto the train with my cases and the people opposite me, also had cases and we began to discuss, and they were traveling to Austria

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and Germany to spend time with their family. They're all traveling to Austria to have a white Christmas. If you come to Australia, you won't get a white Christmas in Australia, you'll get about a hundred degrees. And you will sweat, but they were going to spend a white Christmas. And we began to converse and of course they asked me, "Where are you traveling?" "Well, I'm traveling to Georgia, to Atlanta and to share some material out of some of the books that I've been preparing." "Oh, you're an author. On what subjects do you write upon?" "Oh, I'm glad you asked."

And we begin to talk. And I shared about my convictions about our loving Saviour and how that he represents the character of our father and that it would appear that nearly all of Christianity has misunderstood the character of God. And that God is not violent. God is not seeking to destroy those who do not meticulously and fearfully follow every rigid detail in some tyrannical system. But that God is love and grace and mercy. And yes, of course, in my upbringing, and for many of us who've been raised in Christianity, we were taught that God is love, that God is mercy. And that if you accept his Son and believe on him, you will have eternal life. The problem was the *but*. But if you don't, then God will burn you in hell.

Now, for most Protestants, the next word is forever. For those of us, who've come into the Adventist faith, praise God. It's only for a very short period of time. God will only burn his wayward children for a short period of time. And for those of us who are familiar with the Spirit of Prophecy, then the longest it would be is several days. That kind of feeling, that kind of thought process that God would burn his wayward children completely takes away the freedom of the gospel. It creates an atmosphere of fear. Our father would burn his wayward children that he's expended so much effort to save? And then, because they don't accept, he would then turn around and burn them? This has confused people. And as I spoke to this man who had a Methodist background, but had wandered into a type of sceptical agnosticism, listed out his inability to grasp a god who would do these things to his children.

And I said, "This is the point, exactly." And he had indicated with his scepticism that of course, that he was somewhat agnostic to the belief in God. And I said, "You know what, I also am agnostic or atheist to the Christian God. My father does not do the things that Christianity teaches by and large." I'm not saying everybody but by and large. I worship the God of Jesus Christ. The one that is actually revealed in the Bible, the one that loves His children and cares for his

children. He was intrigued. He wanted to engage. He was interested in the things that I was saying that there is another alternative to agnosticism from Christianity and to actually come into a loving relationship with the God of Jesus Christ for Jesus himself said, "If you have seen me, you have seen the Father." Could it be true? Could it be true that if you have seen Christ the one when he came to earth, when he came here, he said to Philip, "Philip, if you have seen me, you have seen the Father."

And what did Phillip see in those years? What did he see? Healing the sick, raising the dead, preaching mercy and grace, tenderness, kindness. When he was struck, he turned the other cheek. This is the revelation that Jesus has given to us. How could we miss this in our understanding? These are some of the things that I was discussing with this gentleman and I had the opportunity to share with him our little book, Identity Wars. He was sad. He was very interested to read it and was looking forward to giving me some feedback. And there was another lady sitting beside me who also had been raised in a Christian environment. She had been raised in a Catholic environment. And again, expressing as many have expressed, particularly in Australia while I suppose it's the same in America. Our highest representative of the Catholic church in Australia has been jailed for paedophilia or no, it's I guess molesting two boys at the age of 13 or 14 years of age.

He is in jail. He's got his last appeal taking place, regardless of the outcome of that, the effect of this on the Australian population is that the church is completely useless. There is no place for this church anymore. Look, these people, and I've had people say this to me again and again, "These men of God who took advantage of these children, this is unforgivable and we no longer trust the church because of the things that they have done." Now, I know that things are not any different in here in the United States, with some of the things that have taken place here, and we can, as some, as I've spoken to someone, I've asked them their thoughts. And when I speak to them about this, the instant reaction from some is, "We need to bring back the death penalty. The best thing for this man is a bullet right between the eyes." Is that the solution? Does that end the problem? Doesn't seem to. It doesn't seem to, but there's this natural instinct, there's this righteousness that rises up within the human soul to pour condemnation upon such individuals.

When Craig and I were flying from Sydney to Melbourne, we had to go from Sydney to Melbourne and then to LA, don't ask me why, but we did. But I had

the opportunity to speak to another man. And he also was the same, talking about these types of things. We got into a lengthy discussion and I was able to share with him one of my books, *Identity Wars*, but the same issues, the questions about a God that would kill his own children who refuse to follow him the way he wanted. And I said to some of them in my discussions, and I ask these questions wherever I travel, "Is there any difference between the God of Christianity and the leader of North Korea? Is there any difference?"

Everybody in North Korea loves Kim Jong Un, don't they? Because if they don't... But isn't this what Christianity teaches? If you love God... Now, God offered a sacrifice. I bet that leads you to another question. So, God is upset about the fact that we have sinned, and so in order to satisfy his wrath, he sends his son to be butchered on a cross to satisfy his wrath. Now, most people wouldn't like to express it that way. They wouldn't like to say it that way. Defending the Christian faith, being a Christian apologist, they really wouldn't. But this is the way that many people see this. How does atonement take place in my heart? How is my heart changed to love God in the brutal death and destruction of his Son? How does that change my heart and make me love him?

The penalty has been paid. Someone else has paid my penalty, but then you have to deal with apparently the individual who orchestrated this whole penalty. These are the things that the world is asking. These are the questions that they asking. Is it any wonder that many in the world... Well, I suppose you've heard the term post-Christian, we're living in a post-Christian world. The Western nations of the world are moving beyond Christianity because it has not satisfied the heart apparently as it once did. And Hollywood is doing its best to supply the void and provide the comfort and doing a terrible job.

So, these were some of the things that I had the opportunity to share, and I had another opportunity to talk to a lady on the way to LA and was able to give her a copy of *Acts of Our Gentle God*. And that was a tremendous... I love giving that book to people, *Acts of Our Gentle God*. This is the God that I worship, a loving father, a tender Father, merciful Father that is gracious to his children. And for those of you that have been with us on the journey over the last number of years, have not our hearts burned within us? As we have looked upon our God, this merciful God and as we have peeled back, layer after layer, asking the question, "Is it really true." Many said to me a number of years ago, "I want to believe that our father truly is loving, but when I read the stories,

the Old Testament, oh man!" I had the same experience. How do we explain these stories in the Old Testament?

They seem to be pretty clear, but as we have studied and as we have looked and we've knelt on our knees and prayed to our Father and asked for guidance, is it true what your Son said? Are you like your son, because we love your Son. Your Son is beautiful. We fell in love with Him, but is the Father really like him? And so, we have found in that study and with great joy. And this is the thing that the Bible says, "When you search for me with all your heart, then you will find me." And when you come to those passages of scripture where you're saying, "Father, this really sounds like you got angry. And this really sounds like you just wiped out hundreds of thousands of people. Is that really you? Did you really do that? I'm willing to believe differently, but you said that this is your Word, and I need to believe your Word." And these are the conflicts that go on in the mind and trying to wrestle and harmonize Scripture and to make sense of it.

Many people have said to us, "You are spiritualizing the Bible, these stories in the Old Testament." And I'm saying, "Well, maybe you're spiritualizing the words of Jesus when he says, 'If you've seen me, you've seen the Father.' I mean, is it true or is it not? Did he mean what he said?" And as we have discovered John 5:22, I'm just rehearsing a little bit. John 5:22 really reminds me of the story. You know the story about how that many, many centuries, some individual decided that spiders had six legs. Do you remember the name of that guy? I don't know, but for centuries, the world believed the spiders had six legs. And then somebody actually counted them. Eight legs. They actually took the time to say, "Hang on. That's not six, it's eight." It only took several centuries for humanity that had accepted the legacy of their forefathers, of spiders have six legs under an illusion. And suddenly they checked. And so, we see in John 5, I found a six-legged spider that actually had eight legs.

John 5:22, For the Father judges no man." The book of John is one of my favourite books in the Bible. Love this book, love this chapter, but I just accepted what my forefathers had said about my Father as the great judge, the one who assembles all the universe before him and examines all the books to see if you've been naughty or nice, minus the big red suit. So, nice or good? For the Father judges no man. What do you mean the Father judges no man? Jesus said it. I'm looking for the footnote. Where's the footnote excepting?



Here's the exception. There's no exception clause here, for the Father judges no man. Isn't that consistent with a loving father?

Makes sense. The Father judges no man. And yet other passages would seem to indicate differently. But I like to start where my Saviour starts. And if he starts with saying, "The Father judges no man," well then I'm going to try and understand what he means by this. In any case, we want to come... I'm just providing some introductory material, some things that we've looked at our series, we're talking about into all the world, into all the world. With what? What are we going into all the world with? I saw another angel flying in the midst of heaven, having the everlasting gospel to preach to every nation, kindred, tongue and people sang with a loud voice, fear God and give glory to him for the hour of His judgment is come. There's a judgment. For the hour of His judgment is come. Hang on, the hour of His judgment is come. The hour of His judgment is come.

We've come to time in human history where we have enough facts for us as a human race, to be able to put those pieces together and to judge the character of God as to whether it is exactly like Jesus Christ said it was, the hour of His judgment has come. This gospel, well, let's go to the everlasting gospel. Let's come to Matthew 24 and Revelation 14. For those that have been connected to the Advent movement, these are foundational pillars of our message. The Third Angel's message along with Matthew 24 and the words of Christ about His coming.

The disciples were shocked when Jesus talks to them about the temple in Jerusalem, that not one stone is going to be left upon another in Matthew 24 and verse two. When they get up into Mt Olivette and they come to Jesus and said, "Could you run that by us again? That kind of sounds like the end of the world. So, when are these things going to happen and what are of the signs of your coming and the end of the world." The first thing that Jesus says to them in verse four, He says, "Take heed that no man deceives you." There's going to be a lot of deception. And for any of us that have lived a number of decades after a while, you really begin to realize that you are layered in deception. It's all around you.

And at times it comes out of your own mouth if you're honest. Ever been something you really wanted to buy that you know you shouldn't? You can get involved in deception, convincing yourself. The human mind has that capacity.

“Take heed that no man's deceives you.” Now, the next verse is very interesting, "For many shall come in my name saying, 'I am Christ.'" Now, how do we interpret this? Now, I was taught as a child that really the "I am Christ" is in quotes, that people will come along claiming to be the Messiah, but they are the Messiah. And there are those that do come along saying that they are the Christ, but without the quote marks, many are coming along saying that they believe that Jesus is the Christ, but they will deceive many. Don't many believe that the man who walked on the water, the man from Galilee, don't they believe that He is the Son of God, Jesus Christ the Son of God? Yes, many believed this, but they're deceiving many. This is the challenge. And of course, it talks about Wars and rumours of wars.

“For nation show rise against nation.” Now, before we go on, this section of human history that Jesus is laying out here, is a pattern of human experience. Come over to the Ecclesiastes 3:15, "That which hath been is now. And that which is to be, hath already been. And God requireth that which has passed." Why does God require that which has passed? Because the apples don't fall far from the tree, do they? They have the seeds. We bear the seeds of our forefathers and we repeat the history of our forefathers. And so, in the words of Jesus here, we see a history that can be repeated again and again, and again.

And so, as we follow through this history, we can see it overlaid clearly because it happens again and, again and again, it could also be taking place from the time of Christ until the second coming in one sequence. But within that bigger sequence, you have these smaller cameos of the same thing happening all the way along. In the past nation has risen against nation. And I would say that we are once again, only 70 years later from the last great conflagration between nations. We are about to descend back into that pit. Aren't we? Why? Because we are the sons of our fathers from 70 years ago. And as nations, we are ready, the propaganda in Australia is ramping up. We are ramping up the propaganda in Australia against China. We are preparing for war.

Are you getting the same propaganda here? We are preparing for war. China, what part will Russia play? What part will America play? Whose side we'll be on? What effect is Brexit having on the European Union? How will this all play out? These are things not yet fully known, but we do know that the nations are getting angry. The nations are preparing for war and that on the top of all this, is this climate change agenda to lead us to a day of rest. All of these things are just before us. “All these things are the beginning of sorrows,

then they shall deliver you up to be afflicted and shall kill you and you should be hated of all nations for my name's sake." That's happened in the past many times, it will happen again.

Verse 10, "And then shall many be offended and shall betray one another." Are people getting offended today? In an age where people have the freedom to identify as a toaster, as a dog, or a cat or whatever they want to identify as, regardless of their biology, people are getting offended. You've got Jordan Peterson up to the North there stirring up a hornet's nest refusing to accept the legislation of transgender pronouns and people are offended. All these things are coming upon us because people are getting offended and soon shall betray one another. The offense of nations leads to the point of betrayal and in a seeking of a control.

Did you hear recently how that Richard Dawkins has conceded to the fact that the underpinnings of our Western society, which is based on the Judeo-Christian faith, may indeed be a stabilizing influence that we should be careful not to jettison. Did you read that? The fruit of what he has been seeking is now coming and he doesn't like the taste of it. "Many false prophets shall rise," verse 11, "and shall deceive many." This is a challenging thing, false prophets everywhere. "And because iniquity shall abound, the love of many shall wax cold." Is iniquity abounding? Just have to pick up one of these devices. The internet is bringing us into a collective soup of filth that the majority of the world are embracing. And as I have mentioned, some of the statistics in this new book, Comforter, that we've just released, Gary's printed a few copies. We've got some over there.

Quoting from the book Comforter now. 2.5 billion emails every day are sent with pornographic content. 2.5 billion a day, 43,000 hours of pornographic video are uploaded to the internet every day, just swimming in this filth and the nations are drinking it down, drinking it down. And the fabric of our societies are being slowly eroded. Marriage is no longer an institution of value to many, many people. And the love of many is waxing cold. Iniquity is abounding. "But he that shall endure unto the end, the same shall be saved." How do we endure onto the end? What is it that enables us to endure onto the end? Here's the answer, verse 14, "And this gospel of the kingdom shall be preached in all the world."

The question is, Lord Jesus, what is *this* gospel? What is *this* gospel? We need to know what this gospel is in order not to be deceived because as Paul said in Galatians 1:8-9, "If any man preach any other gospel than that, which I have preached unto you, let him be a curse." It doesn't say, "Damn you." It says, let him be a cursed, as it allow it to take place. Because if you believe a false gospel, if you do not believe the truth of the true gospel, your own curse comes back upon yourself. As a man sows, so shall he also reap. It's not God forcing a curse upon those who reject him. It is those receiving the consequences of their own choices.

But Paul says, "If any..." And he says, "So, as I said unto you, so say I again, if any man preach any other gospel than that, which I have preached unto you, let him be a cursed." So, we need to know what *this* gospel is. And this is where I just want to do a little bit of an excursion of where we've been, to sermon that I did here in 2014 called *The Divine Pattern of the Cross*. You remember that? The Divine Pattern of the Cross? I don't know if Carlos is listening, but when he first became involved in the message, the first sermon he listened to was that sermon. Hallelujah, bless you, Carlos. We have the principles and I have the booklet here for those that have not seen it, *The Divine Pattern of Life* and on this principle, on this pattern of source and channel, patterned on the relationship between the Father and the Son, the Father is a great source of all, the Son is the great channel of all. All things of the Father come through the Son. Nothing was made without the Son. The Son has made everything on behalf of his Father who created all things through Jesus Christ.

But the principle that we looked at was that the source, that the Father is invisible and that Christ is the visible image of the invisible God. And I'm only going very briefly on this particular point to make a point. And that was in the end of 2013 when we first presented this, that the cross of Christ that came 2000 years ago is the visible manifestation of an invisible reality that has been taking place from the foundation of the world. Christ slain from the foundation of the world. This was such a shift in thinking that this cross that came to us, this manifestation of this cross, this cross, which had been from the foundation of the world, finally in blood manifested itself, 4,000 years later. It was birthed.

The cross was birthed, but that cross was in the womb of humanity from the very beginning. This concept, this understanding of the cross was a revolution, but it shouldn't have been a revolution. Why shouldn't it have been a revolution? Because in 1888, when I use the word 1888, are we all familiar with

what that means? 1888, a message came about the sufferings of Christ and what he was experiencing from the foundation of the world. I want to shortcut this just a little bit for you in the book Education page 263. This is the evidence of our Laodicean condition because I was raised in the Adventist movement. I'm a third generation Seventh-day Adventist.

Regardless of those who have sought to distance me from my beloved institution, my wife is a fifth generation Seventh-day Adventist brought into the message by A.G. Daniels himself, not my wife, but my great, great, her great, great, great grandfather. And so, in my upbringing is a Seventh-day Adventist, being taught in primary and cradle role, all these things I never ever heard the gospel preached, like I'm about to read to you now. Never heard it preach this way, ever. And that's a real shame. But it's understandable. So, I want to read for you Education page 263, because the Spirit of Prophecy ends this section with a quote from Matthew chapter 24, *this* gospel. And this is what we need to understand. The fact that I never heard *this* gospel and I'll get to the point. The fact that I never heard this gospel in my entire Adventist career means that I never heard the gospel.

Is it any wonder that I struggled with my Sabbath keeping and my all the other things and the difficulties and to overcome, and the promise of a victorious Christian life and without the promise of the power to do that, because I hadn't heard the gospel, hadn't heard the gospel. What is the consequence of the rejection of the 1888 message? What's the consequence, no gospel. That's the consequence. If any man preach any other gospel than that, which I have preached unto you, let him be accursed. And I was a cursed, sitting there in my privacy of my own home wrestling with my flesh and my temptations and trying to overcome and having no power so though I could sing the songs, Lord, I pray unto you for victory, and the more I pray for victory, the more fallen I become. Oh, but we must turn up to church every Sabbath, we must show the rest of the world that we are overcoming. Absolute hypocrisy. In my life, you take what you want, but that was my life. The hypocrisy was driving me crazy, wanting to believe that I could overcome and yet not having the power to perform that, which I believed that God would give to me. Why God don't you give me the victory? My son, you don't know me. You don't know me, because you ought to know me.

Let's read 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."*

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Yeah. We had it all worked out. The end is coming. We've got this big line. When the Sunday law comes, we've just got to give out enough copies of the book Great Controversy.

And then, these things will happen. And then the Sunday law comes and we're going home. We think of it in relationship to ourselves. If you think of it in relation to God, if you give thought to the suffering that sin has caused our Creator. All heaven suffered in Christ agony. And here's the point about the divine pattern, the visible cross of 2000 years ago, which is a revelation and you'll notice what it says here. *"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."*

Actually thinking about the sufferings of God, thinking about our Father in heaven, do weep for our Father when we think of what he suffers? Do we possibly think, well, God is God, God knows everything. God is all powerful, God is omnipotent, God, as it was taught by many, God is impassible. What's that? Without passion. Do you believe that?

[Audience: No.]

Hallelujah. If Jesus is the revelation of the Father, did he display passion? When we see the passion of the Christ, how can we believe that God is impassable? That's another story. A revelation to our dull senses. This suffering, the suffering that our Father from its very inception. When was its very inception? When Satan rebelled in heaven before this earth was created, Christ was on the cross. Christ was suffering in His spirit, suffering. And what is the cross? Matthew 16:24, "He that would follow me, let him deny himself, take up his cross and follow me." The cross is self denial. Denying that, which is rightfully yours in order to help somebody else or to be a blessing to somebody else, so that when someone slaps you on the one cheek you give to him the other cheek. Oh Lord, help me. Help me to be like that. That is the cross. That is indeed the cross. [Continuing to Read from Education page 263] *"Every departure from the right, every deed of cruelty, every failure of humanity to reach his ideal brings grief to him. When they 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 bore them and he carried them all the days of old," as of Judges 10:16 and Isaiah 63:16.*

That text, "In all their affliction, he was afflicted." Thinking about the sufferings of our Father. *"His Spirit makes intercession for us with groanings which cannot be uttered and the whole creation groans and travails in pain together. The heart of the infinite father is pain and sympathy. Our world is a vast Lazar house, a scene of misery that we did not even allow our thoughts to dwell upon."* And I go over this and I go over it because if I don't keep going over it, we are in danger of forgetting it. "And we cannot grasp. But today our Father watched. He watched 125,000 infants in the womb slaughtered in abortion today," and tomorrow another 125,000 and the next day, 125,000. This year, 40 to 50 million infants are slaughtered in abortion. Does our Father feel it? There's not a sparrow that falls to the ground without our Father knowing. As it says in the book, *Desire of Ages*, the throb of pain vibrates to the heart of God. How big is the heart of God?

It's too great. Why would our Father allow himself to suffer all of this. 3000 people today took their own lives in suicide leaving a strew of wrecked human lives, bowed down individuals in agony over their lost children or parents or whatever that took their own lives. And Christ felt it all. The Father felt all of it. I have to keep coming back to this in my mind to centre my reality of what is actually happening in His life. If I have to sing, Jesus, keep me near the cross, this is His cross. The cross that was manifested 2000 years ago, but Jesus walked Calvary today. Today He went to Calvary. Today He was spat upon. In the eyes of those little girls that were violated today by foul men, Christ suffered the agonies of the cross, over 13 million women and children and men used for slavery, for sex around the world. 13 million people that we know of, Christ felt it all.

He felt all of it. Not only in the victim, but in the perpetrator, who is able to kill off their natural feelings towards another individual to destroy that feeling, to do such wickedness to another individual in order to quiet your conscience. He had to push Christ away. As one individual expressed it to me who had been addicted to pornography, he said, "Yes, for the first little while your body is screaming at you to stop. The spirit of God is pleading, 'Please don't go down this path,'" he said, "But you get past that." The human soul as it were, puts his hand over the mouth of Christ and says to him, "Will you shut up? I will

have what I want and you will not stop me,” and Christ in tears watching His child, hiding his heart thinking he's going to find satisfaction in his lust and ends in a terrible misery, broken relationships, destroyed lives and Christ has to watch it all.

And the question keeps coming. When I say this to people, “but why doesn't he stop it?” All this agony, the 5,000 people that died of alcohol related abuse or cigarettes or whatever, 10,000, all of the drug abuse that's taking place, Christ feels all of it, all of the children that are being yelled at and screamed at, all of the abuse and yelling whenever people yell at one another or express irritation at one another Christ feels it all. All of it. How do you survive knowing that when you were living in that environment and you become aware that Christ is in so much agony right now, He's in so much agony right now that He can barely breathe? How do you deal with that and live your life? How do you continue to live your life?

Well, if I think about those things, that's rather inconvenient for me right now because I have all these things that I need to get done. And I've got things that I need to do in my life before I die. And thinking about all this suffering that God has gone, really? Do I have to really think about this all the time? Do I have to... That's rather inconvenient. *“Till 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. He has put it in our power, through cooperation with him to bring the seed of misery to an end.”* He's put it in our power, in cooperation with him to bring this scene of misery to an end.” But don't the prophecies preordain? Isn't it already worked out? Didn't God already work this out? What do you mean He's put it in our power and incorporation with him to bring the scene of misery to an end? What? How do we bring this scene of misery to an end?

And this is the point, that I come to, that today, these sufferings of Christ, as it says in the Spirit of Prophecy. And I remember reading those words and I had to read them over and I'm like in a dream when I'm reading these words, you read it where it says *daily Christ suffers the agonies of crucifixion*. [ST Jan 28, 1903] I read that and read it and I just cried. And I just said, “I don't know what to do. I don't know what to do about that.”

And he just said to me, “Adrian, can you watch with me one hour?” Like he said to the disciples, the disciples had a sleep problem didn't they. So, I know some



of you heard this before, but you're going to have to indulge me because I have to preach this, for me. I need to be reminded of what my Father is going through. I don't understand it. I can't comprehend it. It overwhelms me. But when I think about it, I'm like, you must love me so much to be enduring all this suffering and all the people that are saying, "Well, why doesn't He stop it?" So, if he stopped it, if he could stop it, what would happen to you and me?

Would we be saved? If Christ came tonight would you be saved? I want to say yes. I believe, yes. But the soul trembles a little bit, just trembles a little bit. Would I be saved? By faith I believe. He's put it in our power in cooperation with Him to bring this scene of misery to end. Then she says this, "**This gospel of the kingdom shall be preached in all the world.**" What gospel? The one that I just described that she just described to you, *this* gospel that speaks about the sufferings of Christ as a revelation of the sufferings of our Father, a suffering so terrible, so great. It's too bright. Nobody has the capacity to fully comprehend. And why does He do this? Out of love to you and me.

And therefore is utterly inconceivable that if God is willing today, to suffer the death of 125,000 unborn infants, the 3000 that died in suicide, the three and a half thousand that were killed in car accidents today, the thousands and thousands of people that died of drug overdoses today and all the agony and the associated agony that went with it. He endured all of this today, in order that you might have another day to live and to give your heart to Christ and to yield yourself fully to him in order that Christ may be formed in you the hope of glory.

So that, when Christ is fully manifested in the 144,000, as it says in Revelation 14:1, sealed with the Father's name, which is His character, which is written into the 10 commandments, then we can go home. But not until this gospel of the kingdom is preached. "*This* gospel of the kingdom shall be preached in all the world for a witness under all nations, then shall the end come." It is a gospel of self-denial. It is a gospel of unfathomable self-denial. And by beholding the God of this gospel, you must be changed into its image, if you believe it. And you can begin to self-denial and you begin to ask and pray for the Spirit of God, like you never asked for it before, "Lord, let me be like you."

And you become cut to the heart when you get irritated and frustrated with other people, because you know, you shouldn't be like that. Because your Father is not like that, your Saviour is not like that. But by beholding you

become changed. And this beautiful Jesus was hidden from me for over four decades. Couldn't find him. Many will come in my name saying that, "I am the Christ, and yet they will deceive many." I was deceived. I was miserable, wretched, poor, blind and naked, without the righteousness of Christ, because I didn't know the truth of this gospel of a God that is willing to suffer so much, it's beyond comprehension.

Throughout the eons of eternity, I will never be able to fully comprehend this, because we've just talked about one day of all the agony around all the world is all connected to the heart of God. I asked a young mother once, as I was explaining this gospel to her and she's sitting there playing with her beautiful little daughter. I said to her, "How would you feel, if your daughter suddenly fell from this chair and whacked her head on the ground, how would you feel? Would you feel pain?"

Any parent? I remember that when my oldest son, Michael, he's playing on the bed and I was playing with him and he was still getting his balance and I wasn't able quite reach him. He sat up, he set himself up and then he fell off the back of the bed and he landed with headfirst on the ground and he was crying and oh, the pain I hurt for my son. Son, it hurt me that my son was in pain. Does the heavenly Father any different? What is it like to see his children hurt him more? I've been desensitized, I had the unfortunate experience of growing up in Australia in a Western culture where I watched many movies, including Terminator. I'm a hardened sinner. So, it's taken time for God to unlock all of that stuff for me and to make me a sensitive person again. Do you know how to just to live as a sensitive individual in this world? Something tells me it's just a little bit harder for the women than it is for the men.

Do you have to harden yourself? Do you have to make yourself strong? We're in danger of the loss of femininity in our culture today, for women to become harder and stronger and more determined. Bigger, faster, stronger, more steroids. Sensitivity, that is probably the equalizing factor. And I remember when my wife gave birth to my son, I thought, women are strong, wow. So, maybe it's harder for men than women. But, anyway, in any case, we're not going to play Battle of the Sexes tonight. This gospel, the kingdom shall be preached in all the world. This is the message.

Now, what's interesting about this is, after this statement in Education page 263. I've been looking at this, after this statement, when this gospel of the

kingdom, this gospel of the suffering of our Father and his only begotten Son, when it's preached in all the world, what happens? Verse 15, "When you therefore, shall see the abomination of desolation spoken out by Daniel, the prophet standing in the holy place." Does that mean or is this telling us that if you don't preach this gospel, you will not therefore see the abomination that makes desolate? Does that make sense?

This gospel of the kingdom shall be preached to all world. When you therefore, ye who preach this gospel. When ye see this gospel, you shall see the abomination that makes desolate stand in the holy place. So, for all of the Bible study that speaks about Daniel and Revelation and all of the hypothesis and speculation of Adventism over the last several decades about the abomination of desolation. If you're not preaching *this* gospel of the kingdom, you ain't got a clue. And that leads us to a whole range of things that I'd like to share. And I suppose I'm just summarizing a little bit tonight. That was the aim of this presentation, just to summarize a little bit tonight. The abomination that makes desolate. I asked Gary to print a number of these little booklets that we have over there. *Key to Empowering the Third Angel's Message*. This book was written by my beloved brother, Deyan in Sofia, in Bulgaria, the jewel of Bulgaria. Don't cringe Deyan, I love you.

This book speaks about the abomination that makes desolate, related to this gospel of the kingdom. It's written in seed form. Yes, there are some things in here that are hard to be understood, but in chapter one of this book, it lays out for you, the original abomination. What was the original abomination? And I just want to read a couple of things to you, in terms of why this is important, why we need to understand the abomination that makes desolate and how it will stand in the holy place? There are still many things that we need to understand. And I am speaking a little bit in shorthand, but in Daniel 12, it says, "Those who turn many to righteousness will understand, the wise shall understand, but those who turn many to righteousness." So, those who've embraced *this* gospel of the kingdom. There a lot more that can be said on that particular point. But, I just want to read you a little bit from pages 10 and 11, about the original abomination.

This is the original abomination. Desire of Ages, page 761.4, "*In the opening of the Great Controversy, Satan had declared that the law of God could not be obeyed. 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 be*

*punished, urged Satan; and if God should remit the punishment of sin, he would not be the God of truth and justice.”* That is the original abomination. How can I prove that to you? Let me read now from Christ Triumphant page 11.4, which is a parallel to that statement, but it reads this way. *“The condemning power of Satan would lead him to institute a theory of justice inconsistent with mercy.”* This brothers and sisters is what I propose to you is the original abomination. Saying that God's justice is inconsistent with his 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 on the judgment seat.”*

Where is the judgment seat? In our minds. I'll ascend into heaven, I'll be like the most high. I will sit also on the throne. Satan takes his seat on the throne and in the minds of all of creative beings, he inserts this false justice system. We talk more about here in the book *Key to Empowering the Third Angels Message*, but I won't go in there now. *“Then he takes his position on the judgment seat and declares that his councils are infallible. He has merciless justice comes in, a counterfeit of justice, abhorrent to God.”* That word abhorrent in Webster's dictionary, one of the meanings of this, to hate extremely or to contempt to laws, to detest or abominate. This is the original abomination. It was abhorrent to God that Satan would institute a theory of justice, inconsistent with his mercy.

And to say that therefore, because of God's justice, as Satan proclaimed it, that God was not in a position to forgive the sinner without penalty of death, this is the original abomination. And God in His great mercy, as I reflect on these things, as I look at these things, we are on the cusp of something tremendously large, for those that have been studying this. That God has given to us a complete and systematic understanding, a framework to be able to express this gospel of the kingdom that exposes the original abomination that we have the key components to understand. There are still more things for us to understand in the books of Daniel and Revelation, which are obviously a divine pattern, Daniel being the source, Revelation being the channel. But to understand what the abomination of desolation is and what it means when we say that the abomination that makes desolate to enter into the holy place.

So, I would encourage all of us to consider carefully that the elements. Some of these things are challenged, but I know some of you are reading and studying and praying. We are trying to lay these pieces down piece by piece,

like a piece of corroborating evidence for this is the one we did before this book called *Natural Justice and Atonement in the life of Saul and Agag*. These books in my mind, laying out some critical pieces in the puzzle to actually understand the meaning of Jesus in Matthew 24. The correlation between this gospel of the kingdom, and therefore being able to see the abomination that makes desolate. And of course, that ties into Daniel 11:45, when the king places his... What does it say? Daniel 11:45. "He shall plant the tabernacles of his palace between the seas in the glorious holy mountain; yet he shall come to his end and none shall help him."

You're not going to be understanding these verses if you don't understand *this* gospel of the kingdom and consequently, the abomination. What is the abomination that makes desolate? The standard answer of course, within Adventism, the abomination that makes desolate is the power of Rome. While obviously that is the supreme manifestation in earthly form of a kingly power that puts mercy and justice and an opposite extreme from one another and demands the death of the transgressor. But it has to go much deeper than that, the abomination that makes desolate. The abomination that causes us when people violate our space, violate our person, treat us as they should not treat us, and there's this anger that rises up inside of us. This is the abomination that makes desolate the human heart and separates us from each other, doesn't it?

God deliver us from this sense of injustice. This sense of it may be what we call a righteous indignation. It's not righteous, but it certainly is indignant, or it is the self-pity, the self-pity that someone would treat me like this. That is a form of judgment, isn't it? "How dare you treat me like this?" That's judgment on other people. It is part of the abomination that makes desolate. That's what I understand. It is a form of justice. It is a desire for someone to be exposed or for someone to be brought to account through a spirit of anger and the desire for retaliation. And of course, for Christianity, this is only requiring a little bit of patience because within Christianity, you do not have to love your enemies. You only have to wait for God to burn them to death.

And then, "See, I told you, you should have treated me right. Because you didn't treat me right, see now you're burning in hell, sorry. I warned you. Huh? I tried to tell you that you treated me bad." So, this is the stuff of life, isn't it? How we deal with each other. Because when we talk about.... The building of the temple and the transgression of desolation spoken of by Daniel, the

prophet, but the temple represents our human soul and until there's a cleansing of our human hearts of the abomination that makes desolate, there cannot be a cleansing of any external manifestation of this.

We are the temple of the living God, and we need to be purged. We need to cause sacrifice and oblation to cease between these ears. "The need for other people to pay for their transgressions against us and the irritation and frustration that is so much a part of our being. This is the abomination that makes desolate." And there's a quote that I heard yesterday that I think is really worth repeating. I just heard this gentleman say, he said this, with profound words, "When we externalize evil, we become evil." And that's why my Adventist experience has been evil because I had externalized evil in the form of the Roman Catholic Church, the papacy. I've externalized the abomination that makes desolate into the Roman power. And that is not me.

I am not Babylon is fallen. It's out there. But when you externalize evil, you become evil because you are blinded to the fact that you are made of the same dough and you are operating with one mind with the beast. You cannot escape the beast system until you unmask the abomination that makes desolate and you cannot unmask the abomination that makes desolate if you don't know this gospel of the kingdom that speaks to the suffering of Christ, the fact that Christ and his Father are willing to continually take, and take the beatings of wicked humanity without striking back, without hitting back.

I remember as a younger man, when I was thinking about those who would dare to violate young children, and the rage that I would feel and wanting to exterminate such scum, the feeling inside, it's the externalization of evil. It is simply the finding of an atonement outside of yourself to manifest. Should not we feel rather pity for such individuals? What will they say to their Father when they see him? He's not going to condemn them. He's simply going to say, "My child, why? Why didn't you do this?" No condemnation. And the fact that the Father doesn't condemn them, it's too much for them to bear their own condemnation themselves, is so great that their heart's filing for fear and anguish of soul.

I think I'll close out with this point. Finally, brethren I tried to pin some thoughts, trying to collect thoughts on some of the things that we're dealing in this little book called *Cross Examined and Cross Encountered*, where I talk about *this* gospel of the kingdom in the first few chapters about the sufferings

of God and His Son, and in the framework of the 1888 message to come to grips with what the sacrificial system was really all about. This is one of the greatest stumbling blocks for Christianity to understand the sacrificial system, and why did God institute the sacrificial system? What was all about? All that needless slaughter of animals. And yet there are glimpses in Scripture, "sacrifice and offering I did not desire, burn offering and sin offering, I did not require." "When I brought you out of the land of Egypt, I did not instruct you concerning burnt offerings and sacrifices."

What? This, I'm very, very thankful, and I just end there on this note. Sharyn had the opportunity to share with a young man from Tennessee some of our material, and that went up to Canada. And I recently got a couple of messages from some young people up in the Toronto area. And their response to this book is, they expressed some of the brightest light that they've ever read on the subject of the cross, in framing the cross, in apples of gold and pictures of silver, to get a true understanding of what the cross is really, really about. That's why it has the double meaning of cross examined and cross encountered. The cross being reframed into the picture that I believe that this gospel, the kingdom would ask us to present. And so, there are many things in this particular booklet, which are a seed pod I believe for much greater things to come in terms of how we understand the cross of Christ and this gospel of the kingdom.

My invitation is to read and study some of these things. For those that have been on the journey with us, looking at these things, these things are growing and expanding, and we are on the verge I believe of going into all the world with this gospel. The challenge, and I think we're beginning to see the fruit of some of this now, Danny Brown in Thailand brought to our attention, the movements in different parts of the world in the 1840s, a movement called Christian Non-Resistance, which I believe to be in part the manifestation of the doctrine of true Christianity. When Jesus said, "Resist not evil," or as in the modern translations, "Resist not an evil person," this is the challenge for us now. If God is not resisting an evil person by seeking to snuff out their life because of their evil, but is allowing them to come to the full conclusion without trying to use force to short circuit their life, what are the implications for us in terms of our dealing with evil that is put upon us?

And this is the thing, this is the challenge that we have to consider because Five Testimonies, page 111, "Around every individual, there is an atmosphere,"

remember that statement? And when someone has anger and evil and hatred inside them, they vibrate an atmosphere of hatred and vengeance and judgment. And when those vibrations from their person impact you, if you are not in Christ, if you're not understanding who Christ is, those vibrations will vibrate with your natural human instinct and you become instantly a mirror image of them, unless Christ is formed within you. And you will desire to resist the evil of another person and to bring the perpetrator to justice. But in the doctrines that we are seeing here that the true follower of Christ, when someone does evil to them, that they will not be an attempt to bring them to justice, but simply to appeal to them about the course they are taking not with anger, not with violence, but with love.

Say, "Brother, this course you're taking, you're going to harm yourself." I do remember hearing one story of a man, probably in Rwanda, where he was taken to be executed, and they were going to kill him, and he said, maybe it was South America. He said, "Don't put blood on my coat here. You need it. Take my coat, take it. There's no need to wreck this coat. You could use it." Christian Non-Resistance. But to have a faith like that, this is what will change the world.

But I'll talk more about this in terms of coming into possession of this experience. And this is where the next part of the first Angel's message becomes really important. Worship him that made heaven and earth, the seas and the fountains of waters. And we'll look more at that, about coming into possession of this spirit, the spirit of non-resistance, non-retaliation when someone strikes you on the one cheek that you'll give to him, the other cheek also. And I believe that in the very near future, that the seeds that are being planted now of this gospel are going to manifest in tremendous ways. And I'm very much looking forward to that time.

Well, thank you for listening. I praise the Lord for this blessing. We do have all of these books, *Key to Empower the Third Angel's Message*, *Natural Justice and Atonement*, and *Cross Examined* is over there. And we have a few copies of the book *Comforter*, which is when I was flying back from the United States last time, I watched a documentary about how the Mormon community in Utah was dealing with the gay question and what is our response to homosexuality? Should we follow the Westboro Baptists in dealing with this question? I deal with some of that in this particular book, in terms of, should we judge them? Well, many within the gay community are judging Christians, aren't they?

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Is it just a case of one each community judging the other and is any better than the other? When Father says don't judge, we all have the Bibles. We know the consequences of what's going to happen. Anyway, I won't keep going. It's in the book Comforter. I'm going to kneel and we'll close in prayer. Our Father in heaven, I thank you for this gospel of the kingdom. I cannot comprehend your suffering Father. I just worship you.

I thank you for your forbearance, your patience, your long suffering with us, abundant in mercy and truth. And I pray for that Spirit Father, your bold beautiful Spirit revealed in your Son. I pray for my brothers and sisters listening that we would ask that we might receive, that we would call upon you and say, Father, give us your spirit, your beautiful spirit filled with love, joy, and peace against such there is no law and that we will be diligent students of the word to gather up all the fragments that remain, that we may enter the heavenly city together, and I thank you in Jesus' name, amen.

## 2. Rest – Receiving to Give

Adrian Ebens

Adapted Transcript - Live Streamed on 20 December 2019

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Father in heaven. We thank you for giving us your only begotten Son. Our wonderful friend. Our best friend who leads us to you, our wonderful Father. And I pray that as we spend this time this morning and we give consideration to that part of the First Angel's message, *worship him who made heaven and earth, the seas and the fountains of waters*. That you would open our minds to the importance of this phrase in that message. And we thank you in Jesus name. Amen.

We spoke last night about this gospel of the kingdom, which would then expose the abomination that makes desolate. And Daniel was reminding me this morning that the word abomination or desolation. What does it mean?

[Daniel: A land uninhabited.]

A land uninhabited. A land devoid of the spirit of God is a wilderness place, is a desert region. And so it's the abomination of desolation that causes the spirit of God to be removed from the soul. It is an entire process. It's an entire system and we want to look at what it is that brings the spirit of God into the soul.

And let us turn to Revelation, I want to turn to Revelation chapter 14, once again. This is the formula. When I've spoken here previously, Revelation chapter 14, the First Angel's message contains the ingredients for the wedding cake of the redeemed. It has all of the ingredients in which once they are put together, the potency of these ingredients are put together, Babylon will fall. The Third Angel's message will go forth with great power. The earth will be lightened with its glory and then we will go home.

And so, the context of the Third Angel's message or the First Angel's message in Revelation chapter 14 and verse one. And I looked and lo a lamb stood verse one on Mount Zion and with him 144,000 having His Father's name, whose Father's name?

[Audience: The lamb.]

The Lamb's Father, His name, what is His name? Exodus 34:5. The Lord proclaimed the name of the Lord, the Lord, the Lord, God merciful, gracious, long suffering, abounding in goodness and in truth, that's His name. And when that name is in here, [points to the mind] then we can go home. And so the context for putting that name there, this is the ingredients of the cake to put this name in here. And of course we sing the Song of Moses and of the Lamb. So if it's the Song of Moses and of the Lamb, then there is no discrepancy between Moses and the Lamb. Yet the Christianity of today speaks about Oh, Moses, that's old covenant. We don't need that legalism anymore. We've got Jesus. I'm under grace. You've heard that, but they sing the Song of Moses and the Lamb. So apparently there is harmony between the Song of Moses and the Song of the Lamb. They sing a two-part harmony.

A duet that has no discordant note. And so we see in verse six, the underpinnings of this harmony between Moses and the Lamb. And I saw another angel fly in the midst of heaven, having the everlasting gospel. Everlasting gospel as I've said before, it's not a 2000 year old gospel. It's an everlasting gospel. It is the gospel that has come from the foundation of the world and our Saviour. That was preordained before the foundation of the world. As it says in Peter, one of the books of Peter first or second. Peter first probably having the everlasting gospel to preach under them that dwell on the earth and to every nation kindred tongue and people saying with a loud voice, fear God, and we just quickly go over these elements. I'm not going to cover all these. I've done these in other presentations, fear God, if you're going to fear God, then you need to know which God and that's what many of us have been engaged in which God, which God are you fearing? The message of Elijah.

If the Lord be God then worship him. But if Baal be God and worship him and the God of Israel, the only true God is the one that has a Son, His only begotten Son. So we have to get the Father and the Son, our pioneers were correct. They laid a solid foundation in the doctrine of the father and the only begotten Son. It was a fundamental principle of which Ellen White told us that our fundamental principles would be changed. And they were changed in 1980, weren't they? Formally. But we won't detain on that particular point, fear God and give glory to Him. How do we give glory to God? When you eat, when you drink, do all to the glory of God?

In this my Father is glorified? That you bear much fruit. How do we bear fruit?

By the spirit, the fruit of the spirit is love, joy, peace, all of these things in order to give glory to God, you must know the glory of God. And Jesus tells us in John chapter 17, I have glorified you on earth. The character of Christ manifested in the first four books of the new Testament is the yardstick by which we give glory to God. It is this character manifested that we are to meditate upon and by beholding our Lord. We will be changed into the same image even as by the spirit of the Lord, as it says.

And when we know who the true God is and we know what He is like, then we are ready to enter into judgment. The hour of His judgment is come. We judge what His character is and who He is by what He's revealed to us. And when we have done this, then we will worship him that made heaven and earth, the seasons, the fountains of waters. This is the formula to know who He is, to know what He's like to seal our judgment on this particular issue and then receive His Spirit in all its fullness. That in us should dwell all the fullness of the Godhead bodily. Aren't we co-heirs with him?

Joint is with Christ. This is the formula. And it's quite simple. When you lay it out like this, who is He? What is He like? Are you sure? Receive my spirit then Babylon falls, that's how it goes. I just wanted to set up our presentation in that context of worshiping Him that made heaven and earth. When you look at the Greek of worshiping Him that made heaven and earth, the seas and the fountains of waters, it's actually almost a direct quote from where? Exodus 20. This is a clue into the fourth commandment. So let's go to Exodus chapter 20. Verse eight. Remember the Sabbath day to keep it Holy. Six days, shalt thou labour and do all thy work. But the seventh is thy Sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy Son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates: For in six days, the Lord made heaven and earth, the sea, and all that in them is that we have that connection, the sea and all of them is and rested the seventh day: wherefore the Lord blessed the Sabbath day and hallowed it. As a young Sabbath keeper, remember the Sabbath day to keep it Holy. How do you keep the Sabbath Holy? You do remember to keep it Holy. So how do you keep it Holy? I didn't get the memo not by works. How do you keep the Sabbath Holy, I remember in my conversion experience and I would go to church. [thinking] Okay, we can do this. I'm not going to think any worldly thoughts today, go to church and people are talking about their cars. I can't go

over there and don't want to think about these things and people talking about television shows and I'm trying to keep the Sabbath Holy and I get to the end of the day. And it's like, ah, I made it to sunset. What a wonderful Sabbath. Anybody, anybody relate?

Are you going to say something Gary?

[Gary: Communicating with the one who made us.]

Ah, Communing, Yes, of course. Prayer. I did lots of prayer, Gary, lots of prayer.

[Obadiah: Truly spiritually resting in His love.]

Okay. Okay. Resting in His love. And so that leads us to the next question. Are you Holy? Anyone here Holy? Are you Holy?

By nature by inheritance, none of us are Holy. So how do unholy beings keep the Sabbath Holy?

The Sabbath is actually receiving holiness. When Moses stood before the Son of God, when the burning Bush, what was he told? Take off your shoes for the ground, where you stand is Holy. So the presence of Jehovah is Holy. The breath? Breath Exodus 31:17 on the Sabbath. He rested and was refreshed to breathe upon. To keep the Sabbath is to have your mind opened to the special blowing of the Spirit of God that brings holiness. So to keep is actually to receive, receive the Sabbath day in its holiness, receive my holiness and how we look in [said Exodus incorrectly] Genesis 2, it says in verse three and the Lord blessed the seventh day and sanctified it. Some of the modern translations say that he blessed the Sabbath day and made it Holy.

The Sabbath is our reminder that we are relational beings dependent on our Father for everything.

When you receive by faith from another, you enter into the rest of that gift. Don't you? That's what it means to rest, to receive the Spirit. And this is the question, I suppose, I want to step sideways a little bit with this particular point about rest, because rest is not something that you can manufacture. It's there is nothing within the human heart that can manufacture rest. There is no I have in previous presentations talked about my upbringing as a Sabbath keeper. And I have this reference, which I refer to as Yoda Sabbath.

What is Yoda Sabbath? Well, Yoda is a master of meditation and I was taught as a young Sabbath keeper that you must meditate upon God and His works.

And as you meditate upon Him, somehow by osmosis, you will receive, Holiness. But it is my effort to meditate that brings this about maybe I didn't get the memo once again, that this is not how it's done. We should meditate upon God and His work shouldn't we? But what is the motivation for which we meditate upon these things. So God blessed the seventh day and he sanctified it. How is something made Holy by God? By His presence.

So there is an element in which God is present in the Sabbath in a way that He's not present in any other day of the week. How is that possible? Is that true? That the presence of God inhabits the Sabbath more than any other day double portion? Yeah. This is the principle of Sabbath keeping. An awareness of the presence of God. Does that mean that on the Sabbath, there is an outpouring of the Holy spirit, that is greater than any other day of the week? It would have to be wouldn't it, it would have to be a greater outpouring of the Holy spirit on the Sabbath than any other day of the week. And it's at this particular point that we begin to dovetail with what many of our detractors would say to us when we would say that the Sabbath is the seal of God. And I would say, Oh no, it's not. Ephesians 1:13 says you are sealed with the Holy spirit of promise. So the Holy spirit is the seal. But as we've learned in the divine pattern, there's no dichotomy because it is the Holy spirit that seals you on the Sabbath. Because the Sabbath is the, as Obadiah said, it is the double portion of the Holy spirit. Any other form of Sabbath keeping other than receiving the gift of the Holy Spirit is legalism.

It is a belief that you will receive the presence of your Father through His Son, through the Spirit of His Son, that you are receiving their presence. And by receiving their presence, you are made Holy. Sanctify them through my Sabbath. Is that what it says? Ezekiel 20:12. Moreover also I gave them my Sabbaths, to be a sign between me and them, that they might know that I am the Lord that sanctify them! Made Holy. So the element in which the Sabbath is bringing the sanctifying process, obviously thy word is sanctifying. Yeah. But on the Sabbath. It becomes because it is a sign between me and you, that you may know that I'm the Lord your God Ezekiel 20:20. That's how we get 2020 vision. ☺

I was going to take you to another point, when Jesus was speaking in Mark 1 the first red letters that I read there, let's have a look at Mark chapter one. Historians believe that Mark was the first of the gospels to be written. And it's

interesting that there are a large portions of the epistle or the gospel of Mark that are repeated in the gospel of Matthew. If you notice that.

And the first red letters in the book of Mark, these are the words of Jesus. “The time is fulfilled and the kingdom of God is at hand. What does he say next? Repent, repenting and believe the gospel repent you and believe. Okay. It's time to repent. How do you repent it?

[Audience: It is the goodness of God that leads us to repent.]

Okay, the goodness of God leads us to repentance. And what does it say in Acts 5:31? If my memory serves me, correct? Yeah. Him hath God exalted with His right hand to be a Prince and a Savior, for to give repentance to Israel, and forgiveness of sins. So when Jesus says to repent, it is not something that you do. It is something you receive. It's a gift. Have you read the statement from the Spirit of prophecy? When it says, when Jesus had taken the necessary steps in repentance, conversion and faith in behalf of mankind.

In the Jordan to be baptized, do you know that your baptism in and of itself is completely worthless; completely worthless, in and of itself. But as a recognition of Christ perfect baptism, our baptism is invigorated with the Spirit of God. It is blessed. It is Christ, It is only Christ's perfect offering is acceptable to God, our offering can in no wise, as it says again, in the spirit prophecy, if you take all that is noble and good and Holy and just in man and offered to the angels as playing a part in your salvation, it would be rejected as treason. There's nothing that you can do, to add to your salvation, it has been given to you. So repentance is a gift. And if repentance is a gift, then Sabbath keeping is a gift. This is the point where making Sabbath keeping is actually Sabbath receiving.

And it was just down the Hill there in Gary's house that I coined the phrase, feast receiver. I'm a feast receiver because the Sabbath is the first of the feasts. Isn't it? Leviticus 23. Sabbath, more fully. I am a feast receiver because unfortunately the word *keep* has become a little bit like the word *gay*, it's been misunderstood. It's been changed from its original meaning and *keep* means you got to do something, but not in the Bible. Keep or guard the edges of the Sabbath, pay attention. This is where we have the statement in 2T, 704.3. *“Heaven was represented to me as beholding and watching upon the Sabbath. Those who acknowledged the claims of the fourth commandment and are observing the Sabbath, angels were marking their interest in and high regard*

*for this divine institution.”* So those that are living in a state of anticipation when the Friday evening is approaching those who are in anticipation are opening their souls. They're opening the cavity of their soul to receive an infilling of this double portion of the spirit on the Sabbath. And according to your desire to have, is the measure to which you will be filled.

So all of your cleaning and getting ready on Friday afternoon, is not worth anything to God other than it demonstrates your joyful anticipation of the coming King. But you want to be ready. Your eager. It is not a chore. It is not a... what happens on Friday afternoon. Does that sometimes happen? Does it ever happen QUICK! GET READY? Do you ever have any of that? It happened to you growing up earlier in your life. Two minutes left! Do it quick. Turn the TV off. That's not anticipation. That is hell. *“Those who sanctify the Lord God in their hearts by a strictly devotional frame of mine.”* Whenever I hear the word strict, my mind goes straight. When the prophet used the word strict, I get confused. What is a strictly devotional frame of mind? You are focused. You are intent. When to young lover's look into each other's eyes. They have a strictly devotional frame of mind. Don't they?

Strictly devotional, devoted to each other. This is what I believe it's talking about. *“strictly devotional frame of mind and who sought to improve the sacred hours in keeping the Sabbath to the best of their ability. And to honor God by calling the Sabbath as a delight, these the angels were specially blessing with light, health and strength.”*

There's the health message, Sabbath keeping is the health message because where the Spirit of God is there is healing, there is health, there's strength, there's joy, but you have to receive it. You have to receive this. But we want to go to the deeper question on, I've asked this. I like to ask this question. I was walking with a good friend of mine in Serbia. I asked him this question, does Jesus rest on the sabbath?

If Jesus doesn't rest on the Sabbath. Then does the Father rest on the Sabbath. If the Father and the Son don't rest on the Sabbath, where do we get our rest from? Are we going the manufacture? And this is the essence of Exodus 31:17. It is a sign between me and the children of Israel for ever, for in six days the LORD made heaven and earth, and on the seventh day he rested, Did God rest on the seventh day? He rested on the seventh day and he was refreshed. There is your Sabbath keeping.



I just want to reiterate this point once again. Who is the agent of creation? Who created the heavens and the earth? The agent of creation, the Son of God. All things that were made that could be made were made by the Son, the Word. He commanded and stood fast.

The Son had created all these things. And so when the Son had created the heavens and the earth that we see and everything like that on the seventh day, what did the Son do? Where does the Son dwell? In the bosom of the Father. John 1:18. The only begotten Son dwells in the bosom of the Father. So on the seventh day in communion with His Father, resting, because they *are* resting. And when they *are* resting, they are spending time together. And the Son dwells in the bosom of the Father and the Father says to His Son, "Son, this is good. Well done. This is really good." And the Son rests in the word of His Father, because when the Father says it's good, it is good. And because the Father is the God of Jesus Christ, Jesus Christ says, I ascend to my God and your God, since the Father is the Son's God, when God speaks to His Son, the Son rests in the bosom of His Father. And He just says, wow, in Bible terms, what does he say? Revelation 3:14. Amen. He is the Amen. Amen.

He rests in the bosom of His Father and he receives the word of His Father because Christ might have said, he might have said, this "Is this not the great heavens and earth that I have created by the power of my mind and for the glory of my majesty." Could he have said that? He could have? But as Jesus received all things from the Father as the Father has life in Himself, so He's given to the Son to have life in Himself. And as the Son acknowledges that everything that He has, He received of His Father, he doesn't glory in the things that He has created, he glories in His Father who gave him all things. And in the person of Jesus Christ, we have the divine Sabbath keeper.

We have the divine Sabbath manufacturer. And that is why I believe that Jesus is called Lord of the Sabbath. It doesn't say that the Father is Lord of the Sabbath. The Father is the giver of the Sabbath experience. Christ is the Sabbath receiver. He is the first of all Sabbath receivers who dwells in the bosom of the Father. And in that rest experience in His Father, He shares His rest with all of us. That in Christ, all things might hold together. Colossians 1:17 in him, all things consist in him, all things hold together. That's Sabbath rest experience. So it is the rest of Christ. That is a gift to us every sabbath day because you cannot manufacture it. I cannot manufacture it. There is nothing

that you can do to cause rest to come to yourself. You must enter into the rest of another, who is the Father of all those who submit to the one true God.

[Audience; By resting throughout the week you can enter into a deeper rest.]

Resting him during the week. Yes. Yes. When did we rest in him during the week, morning and evening, morning and evening, we can receive the portion of the daily. Give us this day, our daily bread, which is the morning and the evening sacrifice to taste of that rest. Because God came to Adam in the cool of the day or the evening to give His spirit, the cool or the ruach of the day is a time when the Spirit would come morning and evening, morning and evening. And you are tasting of those things in preparation for the double portion of the Holy spirit, when Christ lays down.

I've asked this question before, it's quite an intimate question, isn't it? Does Jesus actually lay back in the bosom of His Father on the Sabbath? Isn't that what John the disciple did with Jesus, laid back. And when Jesus lays back in the bosom of His Father and His heads resting on His father's chest on His bosom, and He's just in the embrace, the Father has His arms around His Son and He hears the words, "This is my beloved Son in whom I am well-pleased" Where else would you want to be?

And this is the beauty. And the wonder of the doctrine of the begotten Son of God, is that He's enabled to give Himself completely over to another, gives himself completely over to another and rest completely in another. And in this action, he purchases for us this ability to give ourselves completely over to Him. He breathes His spirit upon us, the spirit of one who has given Himself completely to the source, the great source of all. The fountain of all on the source of all being the Ancient of days.

Submission, obedience, trust in the great source of all, the Father, the Ancient of days. "Come unto me all ye that labor and heavy Laden, and I will give you rest," This word *rest*, in the Greek *anapausis*, in the Hebrew *Shabbaton*.

I will give you Shabbaton because I possess Shabbaton because I am the manufacturer of Shabbaton. I'm the great... And in this sense, Jesus is the source of all Sabbath keeping, it rests in him. It comes from him, not from anywhere else than him.

He takes to give, he receives all and He gives all, Desire of Ages page 21. The law of life in the universe. Through the begotten Son, the father's life flows out

to all, but it is through the filter of the begotten Son that that rest experience occurs. And so when Lucifer steps outside of the channel of the Son of God, there is no rest for the wicked.

Satan says, I will ascend into heaven, I'll be like the Most High I will be as God and stepping outside of the rest, that only can be found in Christ. He is as a spirit wandering through the wilderness, searching for rest, and he cannot find any. Because it's only found in Christ because you can only find rest when you can yield yourself to the source of all life. And Christ is the one that does this for us. And that is why the doctrine of the only begotten Son is intimately connected to a true understanding of Sabbath Keeping, you can't understand the Sabbath without Him. Because as I used to understand, when I read in Psalms 121, the Lord, neither slumbers nor sleeps. I work, and my Father works. John 5:17. And in my interpretation of these verses, I had this understanding that God doesn't stop working. He keeps working and I miss the element of the rest. It is true that God does a work on the Sabbath. Doesn't he? He sustains all of creation. Absolutely.

He is in His rested state. He is enabled to be more industrious and His work is more effectual because of His rest. He said the more He receives, the more He's able to give. Complete Trust in His father. Lord shall rejoice over Him with singing. He shall rest in His love.

[inaudible comment from audience].

Oh, sister, we're going to go there. That's really important. That is frequency vibration. No, I'm not going to go there yet. So this is really important to understand that it is the inheritance of the Son that opens for us an understanding of true Sabbath receiving, because the Son has received everything from His Father and thus rests in His Father and rests in the bosom of His Father. And in that rest, He does more work for the universe than could be done any other way by His rest. And of course, the Father rests on the Sabbath. When my Son rests in my bosom, I have joy unspeakable and I am at rest. The one that I brought into the world through my wife, resting in my arms is heaven. That's the Father's rest, isn't it? They're giving us the Spirit. He's giving them His Spirit of rest.

[Obadiah: It's really coming down to identity because it's when you're resting in that identity, you're able to operate with that confidence. And it's not based

on circumstances. You know, it doesn't matter what your circumstance you're able to rest in that assurance of His love and identity.]

So this brings us to the next point. Doesn't it. And this is why the journey of those of us who've been walking in this message. It begins with the identity war. If you are the Son of God, command that these stones, be turned into bread, do something. Jesus says, what, "it is written, man shall not live by bread alone, but by every word that proceeds out of the mouth of God." And what was that word that He had heard, you are my beloved Son in whom I am well pleased. He rested in that word and in resting in that word and remembering His identity, He could repulse the devil.

And as Craig said in His last presentation, when He accepted that He was a Son of God. When His identity came to Him, that he could go home and he could have rest. You cannot be a Sabbath receiver unless you know that you are a Son or daughter of God, unless you know it for a certainty, I am a child of my Father. My Father loves me. Not by works, not by anything that I've done. None of those things of what makes me, I am His Son. I am His daughter because He has given me everything.

That's the only way to become a Sabbath receiver, Sabbath keeper. Unfortunately in my experience as a Sabbath keeper, because particularly I discovered the book counsels on diet and food, and I joined the cheese police, scanning the tables of people around me, I read that cheese should not be introduced into the stomach. Now it's written there. Do with it what you will. But the fact was that I had all these things that I could do in order to please, God, no, I'm still of the opinion that cheese shouldn't be introduced to the stomach, but it's not my business to go around telling other people what they should do, how they should eat and whatever. And the state that I was in, when I would discover cheese on another person's table was worse than eating the cheese itself.

Something to keep in mind, the kingdom of heaven is not food and drink. This principle of the Sabbath and receiving of rest is critically connected to our identity as Sons and daughters of God in the identity of the Son of God. And this is why in the beginning... Well, I need to tie this in, let me tie this in because we started with the first Angel's message. We started with the 144,000 and the 144,000. They have something in common with a man whose name is Enoch. And we look at Patriarchs and Prophets page 84.

Why is Enoch important to the 144,000? He walked with God and was taken without tasting death, which is what happens to 144,000. But what was it that caused Enoch to enter into that experience, that enabled him to walk straight into heaven. This is the key. And it relates to identity. *“Of Enoch is written that he lived 65 years and beget a Son after that, he walked with God 300 years. During these earlier years Enoch had loved and feared God and kept His commandments. He was one of the holy line and the preservers of the true faith, the progenitors of the promise 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 Son,” what? After the birth of His Son, Enoch reached a higher experience. He was drawn into a closer relationship with God. He realized more fully His own obligations and responsibilities. As a Son of God, Enoch found salvation through His Son, did he? Oh, it goes on. I'm just making a point. Did Enoch find salvation through his Son? His Son was a channel, which God used to teach Him an important lesson about His own relationship with his father as a Son of God.*

The point we emphasize here is that through the relationship with his son, he was able to enter into a deeper relational experience and understanding of who God was and how God operated. And this is why Elijah will turn the hearts of the fathers to the children, the children to the fathers, lest he smite the earth with a curse. It is this relational understanding of how you are connected to God and what it is that makes you acceptable in His sight. And this is what I experienced. What did my son have to prove to me that he was my son? Nothing. You just had to believe it. I wanted to lavish everything upon him. Give him everything.

When he did the wrong things, I was tempted to withdraw my blessing, Severely tempted. But God reminded me I haven't withdrawn my blessing from you. And let's have a look at your record. Not so good. So don't withdraw your blessing.

[Ben: Abraham needed a blessing after slaughtering those who took his nephew]

Yes. After going to slaughtered all those people Abraham knew he needed that blessing. You know, we interpret that blessing of Melchizedek on Abraham as well done. You killed off all those people. No, I didn't come to destroy, but to

save, Abraham needed a blessing from His Father. I know why you did this. Abraham, you were in your zeal. You wanted to protect your nephew. And now you have all these horrible images. *Patriarchs and Prophets* says this that he had these terrible images of men dying in agony as he was thrusting his sword in them.

Post-Traumatic stress disorder. Abraham needed to be blessed. It's very different from what we thought. That's how I understand it. Now he needed a blessing from His Father. Back to Enoch. *"Enoch reached a higher experience. He was drawn into a closer relationship with God. He realized more fully his own obligations and responsibilities as son of God, as he saw the child's love for its father, It's simple trust in His protection."* That's Sabbath, isn't it? That sabbath. *simple trust and his protection as he felt the deep yearning tenderness of His own heart for that first born Son, He learned the precious lesson of the wonderful love of God to men in the gift of His Son."* He began to be able to measure the cost of His salvation in realizing how much God loved His only begotten Son and how he was willing to yield him up to us, to reclaim us to Himself and no doubt broke His heart.

How could you give up that? Which was most precious to you in order to save me a speck of dust. That is a love unfathomable. And yet this is the God that is proclaimed to us in the Scriptures. *"The infinite unfathomable love of God through Christ became a subject of His meditation day and night. And with all the forever of His soul, he sought to reveal that love to the people among whom he dwelled."* There is our mission. If we should choose to accept it.

And that's the experience that he had to go through. So it is in the Sabbath experience that we receive of the Spirit, but it is this gospel of the kingdom that awakens us to the reality that we are wretched, miserable, poor, blind and naked because we are not self-denying. We are irritated by those who do things differently to us. And get in our way and take up our space and use our resources. And then we look at Christ and how he is dealing with things. And we are convicted, hopefully that I need to change.

[Audience: How does the Gospel convict us?]

The gospel. That is good news. How does it convict us John 16:8. Because as it say in Romans 5:20, the only place where you are going to get grace is where sin abounds. It's the only place you're gonna get Grace. You're not going to get

it anywhere else. That's takes a little bit of processing. It feels like "What? What did you say?"

[inaudible 00:49:22].

The law and the gospel. They are always working together. Moses and the lamb, they sing harmony, the ministration of death, and the ministration of righteousness. We will go more into this but for now I will say this, the law is a schoolmaster to bring you to Christ. The woman caught in adultery, the Pharisees who hated Christ still did the work of Christ because they brought her to Christ.

People say, well, it takes two to tango. Why wasn't the man brought there? His loss? She was saved. He wasn't. Pharisees didn't care for her. They were following the letter of the law because the letter killeth, but she needed to be killed in the spirit in order that she may receive abundance of life. Where sin abounds, grace does much more abound. So even the Pharisees in their blind rage and hate for Christ still did the bidding of Christ inciting this woman and brought her to him.

So John 16:8. And when he is come, he will reprove the world of sin, and of righteousness and of Judgment. This is the work that is to be done. So if someone is telling you, Oh, I'm not under the old covenant, I'm under the new covenant, you are getting short changed because you can't get into the new covenant without coming through the old covenant. You can't get there because it's the old covenant, which is the ministration of death that leads you to life. Unless a corn of wheat fall into the ground and die. It cannot be raised to newness of life. Death comes before life, but the letter killeth. And the spirit giveth life. And we will go more into this and why this is so important to understand this point. So the greatest thing that we have to learn in our great challenge that we have in our workspace mindset and understanding is that where sin abounds. How do we react?

Where sin abounds, we bow down our head like a bull rush and we cry, or we blame someone else for trying to get atonement through someone else. But in that very moment where sin is abounding in our lives, and we are feeling the most vanquished. If we know that we are sons and daughters of God, we simply switch the switch; we pull the switch and say "where sin abounds. I believe that God's grace does much more abound." And if you can look and stare into the face of all your sin and say, "I am a son or daughter of God's still,

despite the fact that you have convicted me, Satan of my utter uselessness to my Father in heaven, you have not disconnected me from my identity as a child of God."

Amen.

And in that moment, you are sealed because once you have stared all your sin in the face, and you have said, I believe the word of God, still, that I am His child by faith alone. There's nothing more that Satan can do to you.

[Audience: Hallelujah]

The only thing that can overthrow that is for you to usurp the judgment of your Father, to sit on the throne of God, sitting in the temple of God, claiming to be God, and to pass judgment on yourself. Other than that, which God has judged in your case. And this is what Cain did. My iniquity is greater than can be forgiven. He sat on the throne of his temple, and he decided His own case. He decided that it was impossible for God to forgive him. And therefore he will lose his eternal life. I think many of us have been in that boat. Unpardonable sin is my determination not to believe God; Not to receive the faith of Jesus.

I just want to close this out. We making this connection between *this* gospel of the kingdom, seeing the selflessness of Christ and the cross of Christ in the agony. And we think today, another 125,000 infants will be slaughtered in the womb. Do you know that that most unsafe place to live in this world is a female womb. That is the most deadliest place to live now. Closer of the population of humanity is slaughtered every year. There's no other form of death as high as that, anywhere. And when we get to that point, we know that we're close because the place that is supposed to be the sanctuary for life has become the temple of doom for many children and Christ is suffering all those things and He's denying himself and he's still giving His breath. Can you imagine that he continues to give breath to the paedophile, to the person who is leading other people into sin? And he continues to give them breath. I don't even know they are allowed to live their life as if he doesn't even exist. That's how much freedom he gives them unfathomable.

And he continues to allow His angels to protect them to some level, to some degree amazing grace, amazing grace. It is this revelation of the cross that causes you. And then this is where we need to come to Matthew 5. When you see the cross, then you can begin to go through the process of Matthew 5. Because when you look up on the cross, blessed are the poor in spirit because



you see that you're poor spirit. When you don't have this cross of the self denial over 6,000 years, then you're not poor in spirit. You are rich and increased with goods and you have need of nothing.

Do I boast? "I am a Seventh day Adventist. I don't need anything. We are going to heaven on a banana peel slide right in. I am. I am connected to AG Daniels. I'm connected to Adventist royalty."

Blessed are the poor in spirit for theirs is the kingdom of heaven. Blessed are they that mourn, for they shall be comforted. Where sin abounds, grace is much more abundant. Blessed are they that mourn; sin abounds, grace much more abundant that they shall be comforted by who? The Comforter, who is? Jesus Christ. Blessed are meek, for they shall inherit the earth. Blessed are they that do hunger and thirst for righteousness: for they shall be filled. And this is how God did the creation. In the first three days of creation, he created a vacuum.

He made light, He created that separation of the firmament, separated the earth. And then he in the four, five and six, He filled those spaces. The administration of death opens our heart. It creates a vacuum in order to then fill with His spirit. That's why the Memorial of creation is the Memorial of redemption. It's the same process of creating a space in order that he may fill it.

He filled it with himself to come into that space. And so the Sabbath is going to be the great last test in the conflict between good and evil. Hast it must be. I wished that it had been explained to me as a young Sabbath keeper. I knew that the Sabbath was a blessing. I knew that God sanctified it, but I had never fully; I didn't comprehend that the Sabbath is the gift of the Holy spirit.

If you read the quote where it says that in the last days that the spirit will be falling all around people and they won't even know it. Every Sabbath, the Spirit falls in double measure and most people don't know it, including most Adventists. They don't know that the outpouring of the Holy spirit is taking place on the Sabbath and they don't even know it, coming from the one who rests in the bosom of His Father, that spirit is being poured out. And as we will look, I'm sure it will look a little bit later on. That is magnified into the new moon and the feast three times in the year where the spirit is poured out and even greater measure. And in the time of Tabernacles, there was a hundred fold, nine magnification, the Sabbath that falls every September, October, and

Adventist know nothing about it. It's falling all around us, water, water, everywhere and not a drop to drink.

[Obadiah: The former rain is a teacher of righteousness through the Word]

Amen. That's exactly the point receiving that word, receiving it ourselves. And of course, when Christ speaks, there is a vibration, there is a sound wave that comes a vibration. And as that vibration comes onto the soul and we are filled with that vibration, we're filled with that frequency, that commanded the earth. Then we are still, when He says peace be still, there is a tangible vibration, because when Jesus said peace be still, the waves went flat. Because the vibration of His voice spoke to those waves and they responded to the sound of His voice.

And we will talk more about that. We'll talk more about that tonight. So let's close. I pray that we can get a deeper understanding of the Sabbath and its importance, the connection to our identity, the identity war on the truth of the only begotten Son, the Father and His only begotten Son. This is life eternal, that they might know the only true God and Jesus Christ, whom they had said. And those prerequisites to understanding the Sabbath rest that Christ indeed does rest in the bosom of His Father. And it is a gift that we receive from him. It is not a work that we do. We cannot make the Sabbath Holy. It is a Sabbath that makes us Holy when we receive it into our lives. So let us close with a prayer.

Our Father in heaven. I thank you for this revelation of the Sabbath. And of course in the heart of the word, Sabbath is the word Abba, the source of the Sabbath and Lord Jesus. You are the Lord of the Sabbath. The Son of man is also Lord of the Sabbath because you rest in the bosom of the Father and it is your rest in Him that we received by your spirit, the comforter and we open our hearts to receive it. And now, Father, there is anticipation. We are in Thursday and we are coming closer to the Sabbath, the double portion we want to open our hearts. We want to be ready. We want to be prepared for that double portion of your Spirit. We don't want to miss it so we can hear the Torah on the Sabbath and that rain will come into us and we will be sanctified and changed and seal. And I thank you in Jesus wonderful night. Amen.

# 3. Sabbath Vibrations

Adrian Ebens

Adapted Transcript - Live Streamed on 20 December 2019

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Father in heaven, we just thank you that we can come to you at any time, you're always willing to listen. And I thank you that you have established a kingdom where any of your creatures can come to you at any time, you long to hear our prayers. You are blessed when we come to you, in dependence, as little children, and look to you and we look to you, and we pray to you for Your spirit. We invite your angels, they are welcome here, and we pray that you would dispel the darkness, open our minds and bless us as we contemplate some important things tonight and I thank you in Jesus name, amen.

I was blessed when my son and his girlfriend came to visit me a few weeks ago, and we spent the evening together and sharing with him about the things that he's doing, and at the end of that conversation, he said these words to me, which were really, really a blessing.

He said, "Kealy and I really like coming to visit you." That was nice. "And we always go away feeling much happier than when we came." So Praise the Lord. And it's really nice to have a relationship with your son with the candid honesty that he has. He says, "Dad, when I hear the sound of your voice, I calm down." That's really nice. It's a responsibility too, isn't it? The sound of the voice.

And I want you to turn in your Bibles to Psalms 33:6-9, because this is part of a principle, it's part of a principle, Psalm 33:6-9. *"By the word of the Lord were the heaven is made and all the hosts of them, by the breath of His mouth, He gather the waters of the sea together as an heap, He layeth up the depth in the store houses, let all the earth fear the Lord, let all the inhabitants of the world stand in awe of Him for He spake, and it was done, He commanded, and it stood fast."* So God's spake. And particularly verse nine, for He spake, it was done, He commanded, and it stood fast. What a powerful word is that, that when that word speaks, the universe responds and comes into being.

So we look at Hebrews 11:3, where it says through faith, we understand that the worlds were framed by what?

[Audience: The word of God.]

The Word of God. God spoke and the world was framed by a spoken word. So that the things which are seen were not made by things which do appear they were spoken by a word. And this is why we have Psalm 19:1-4, to contemplate. The heavens declare the glory of God, and the firmament shows his handy work, day unto day uttereth speech, what speech does it utter? The speech that was spoken to bring it into existence. When we look at the stars, they utter a speech that was spoken by the Son of God, the word of God.

And night unto night sheweth knowledge. There is no speech nor language where their voice is not heard. Their line is gone out through all the earth and their words to the end of the world. In them He hath set a tabernacle for the sun. So everything that we can see with our eyes was spoken into existence by the Son of God, and it was not made by things that do now appear. Nothing that we see around us can we point to and say, this is what created this world, nothing. But by faith we believe. I want to quote to you from E.J. Waggoner.

Some interesting words, The Present Truth UK, February 26, 1903. By 1903 things with Waggoner are getting a little bit dicey. But I believe there's truth in what he says here. *The word which brought forth the trees of Eden and develop them into perfect beauty has never ceased to sound through the earth. And there is no speech nor language where their voice is not heard*, so he's quoting Psalm 19.

*Every sprouting seed is a swelling and swelling bud is a vibration. Every leaf, a whisper, every blossom, an echo, and every seed pod a prophecy, as well as a fulfillment of the Almighty word which in the beginning called the earth with verger and filled it with life.*" Interesting statement, isn't it? Vibration. Because how is it that you understand my voice? How do you understand my voice? How does my voice get to you? Sound waves and it vibrates to your ears. The little hammers the little bones in your ears and they vibrate the eardrum.

The eardrum, the vibration, and your brain is decoding the information from the sound waves. Fearfully and wonderfully made, aren't we? It's just amazing. This technology that we have to be able to speak like this. My beloved brother, Deyan Delchev is one of the few individuals that I've witnessed that he speaks. He translates, he's my translator, when I go to Bulgaria I'll speak in English and he translates into Bulgarian.

And then sometimes when people want to speak to me, he translates back into English and then back into Bulgarian. English, Bulgarian, Back and forth, back

and forth. He does this for over an hour, just the mind, the capacity of the mind to decode, understand, translate, vibration, So amazing. The mind is an amazing gift that God has given us. And so I want to read you a statement from the Spirit of Prophecy in the book Christian Education. C.E 195, 196, she quotes from Nehemiah 9:6, *Thou even, thou art Lord alone hast made the heavens and the heavens of heavens with all their host, the earth and all things that are therein, and thou preservest them all.* Not only does He speak the world into existence, but he continues to preserve. Through His Word, the heavens are upheld. *As regards to this word God's work of creation is completed, for the works were finished from the foundation of the world. But his energy is still exerted in upholding the objects.* What does it say in Hebrews 1:4? Upholding all things by the word of his Power.

That's how this world is upheld by the word of God, the son of God. *But his energy is still exerted in upholding the objects of his creation. It is not because of the mechanism that has once been set in motion continues to act by its own inherent energy that the pulse beats and breath follows breath, but every breath, every pulsation of the heart is an evidence of an all pervading care of him whom we live and move and have our being.*

[Audience: Amen.]

Indeed.

So many people say, Where is God? I can't see God.

Your heart is beating.

The evidence of His love and care is everywhere. And this is why the spirit of prophecy says every blade of grass tells us of the love of God. Of His all providing care.

It goes over the page and further on down in 196, it says His word controls the elements. He covers the heavens with clouds, and prepares rain for the earth. This is an amazing thought. That everything we see is held together by a word spoken, the word of God, the frequency and vibration that comes from the word of God has the ability to bring molecules together and to hold them together. But man has fashioned this thing here from wood. The wood is held together by the word of God that holds the molecules together. So when you start to think at this level it It's amazing. It is amazing.

Not by chance. And it's interesting when we start to look about this vibration, this frequency, and the concept of vibration we look at Genesis one, go back to the beginning where the earth was without form and void and darkness is upon the face of the deep, and the Spirit of God ... What does it say?

[Audience: Moved]

Moved. It's interesting when you read the Young's literal translation, it says, Spirit of God, fluttering, fluttering on the face of the waters. Fluttering. In the Strong's, a primitive root to brood by implication to be relaxed, flatter, move, shake, vibration. The Spirit of God was vibrating on the water. It's very interesting. E.J Waggoner in his book *Gospel and Creation*. It's an amazing little book, written in 1893, it's very solid, it's very good. Very good read.

He talks about what later became known as cymatics. Were sound frequency, creating patterns through sand with sand, on a metal plate attached to a speaker, and you put sand on it, and then you put sound through it. And all these different shapes begin to form beautiful, intricate shapes being formed from different sounds and vibrations.

And he says here, *it was found that upon the singing into the tube, the powder was gently agitated by the vibrations of the membrane, which vibrations correspond to those of the voice*. And in the book by Waggoner. You actually see these vibrations in the voice. You see pictures appearing of trees and flowers and all these beautiful images start appearing from the sound of the voice. It's pretty deep.

So he says at the end in *Gospel in Creation*, the hope has come to me that these humble experiments, or now he's quoting from this person who had done the tests in the late 1800s, humble experiment may uphold some suggestions in regard to nature's production of her own beautiful forms, and may thereby aid in some slight degree, the revelation of yet another link in the great chain of the organized universe that we are told in holy writ, took its shape at the voice of God, for we are made in His image.

I mentioned this briefly before, but this was Nikola Tesla, who wrote *if you want to find the secret to the universe, think in terms of energy, frequency and vibration*. The scientists of today think deeply instead of clearly. One must be sane to think clearly, but one can think deeply and be quite insane. I suppose today, they have the title of PhD, which means you're thinking deeply, but PhD

could mean permanent head damage, because you're not thinking clearly, as my good friend would say, in one of his videos, so, I won't name it here.

So when we look at the universe, in terms of color, in terms of light, in terms of sound, all these things are operating on vibrational frequencies. And when you look at the colors of the rainbow that comes with the spectrum, we have seven colors that are revealed within that spectrum. All these things are connected to the principle of vibration coming from the word of God which vibrates out to the universe.

Now, I want to read you something from Special Testimonies, Series A and if I understand my history correctly, that if it wasn't for the young Percy Holmes in the 1950s', who had been instructed by the leadership, or some aspects of the leadership of the Seventh-day Adventist Church to burn certain documents, which just happened to be piles and piles of testimonies from Ellen White, that he was watched when he put them into the oven, but he set the oven up in such a way that when he put them in, and he turned the oxygen way down.

So when he put the embers down to a point where they ... and the people saw that they went in and then left and as soon as they left he brought them all back out again. And that's how we get Special Testimony Series A. Otherwise, they would have been gone, and this would have been one of the statements that we would not know today, which is very important. This statement that I'm about to read, I believe is very significant, and we need to incorporate this into our understanding.

She says this, *the striking feature of divine operations is the accomplishment of the greatest work that can be done in our world by very simple means. It is God's plan that every part of his government shall depend on every other part. The whole as a wheel within a wheel, working within entire harmony. He, meaning the Father, moves upon human forces, causing his spirit to touch invisible cords, and the vibration rings to the extremity of the universe.* That's a big statement. He, God moves upon human forces, causing his spirit to touch invisible cords. Which means that our human organism, is obviously some type of a harp, which the Spirit can play and create vibrations that reach to the extremity of the universe.

Is that something related to the 144,000 who harp, they are harping? Could it be their own beings that are the harps, that the Spirit of God is playing? The

Spirit of Jesus Christ? This is a phenomenal statement. Now, listen to this next statement, because it's very, very significant. *The prince of the power of evil can only be held in check by the power of God, in the third person of the Godhead, the Holy Spirit.* This is why understanding who the Holy Spirit is, is really important.

The Holy Spirit is not vibration, the Holy Spirit causes vibration. This is important distinction, causing His Spirit, the Spirit of God, to touch invisible cords and the vibration rings to the extremity of the universe. The prince of the power of evil can only be held in check by the power of God in the third person of the Godhead, the Holy Spirit. This is why having the Holy Spirit in your life is the only way that we can possibly get through the seven last plagues that are about to come upon the earth in the not too distant future.

It is only the Holy Spirit, the vibration of the Holy Spirit within you that can repel and overcome the prince of the power of the air. And we were mentioning early this morning, how that men have discovered that they can take viruses, and they can dilute them down down down to get the structure of the virus, And they can then transmit the structure through a sound element, and they can transmit that virus as a sound file.

This was done with the AIDS virus? HIV was transmitted between France and Italy, between Paris and Rome, and they were able to transmit it through a sound file, the AIDS virus, because it's frequency. Because the frequencies of the virus were able to be distilled through what you might call a homeopathic principle, to distil it down, recorded and then transmit it.

[Audience: I heard something similar with water.]

Yes, water memory.

I think it was a similar documentary talking about water. Water memory, water cure. Water has the capacity to absorb the frequencies of that which is affecting it. It absorbs the frequency.

So the point being here is that ... well, I'm thinking of another statement by Ellen White in I think it's *Great Controversy*, about Satan has the power to put a deadly taint into the air. The prince of the power of the air. I'm going to read a little bit about that shortly. But now I'll read a couple of quotes from Ellen White on plants.



My sheep hear my voice, my tone, my sound my vibration, and I know them and they follow Me. This is interesting, isn't it? John 10:27. *The Holy Spirit is a free working independent agency*. This is faith I live by, page 52.4. So the Holy Spirit is independent, is an independent agency. What does it say? The God of heaven uses His Spirit as it pleases Him. So it's an agency of the Father, and God uses this agency as it pleases Him. And human minds human judgment and human methods can no more set boundaries to its working or prescribe the channel through which it shall operate, than they can say to the wind, I bid you to blow in a certain direction, and to conduct yourself in such in such a manner. That's FLB 52.4.

Pray that the mighty energies of the Holy Spirit with all their quickening, recuperative and transforming power may fall like an electric shock upon the palsy stricken soul, is a combination between energies, Holy Spirit, electricity, causing every nerve to thrill with new life, restoring the whole man from his dead earthly sensual state.

Like Obadiah was saying, when the flowers are listening to the voice of the birds singing, they opened up to receive the sunlight. So as we are opening, to listen to the singing of the angels to worship our Father, our souls are open to receive the light of the sun.

And with this understanding of frequency and vibration, it shouldn't be too difficult for us to understand that if our hearts are open and receptive to the transmitter, then we can be changed in an instant. This mortal shall put on immortality. In an instant, this is not hard to conceive, it's not hard to understand, when you understand this principle, but you have to be open to the transmission. You have to be dialed into the frequency. And because we are transmitter receivers, our bodies are made as transmission and to receive transmission. And if you have trained your receiver/transmitter not to listen to the voice of God-

[Audience: Ah!]

Is it interesting to you that it says in the spirit of prophecy that when Michael the Archangel speaks, that the sound of his voice pierces the ears of the dead, do dead have ears? Not physical ears. That's a deep concept, isn't it? That as they go into sleep, they go into sleep, which means they're asleep, that because they have gone in with their transmitter open to the voice of the Son

of God, when he speaks, it pierces their ear and they come awake again. All of the being is raised up.

Amazing. Now, let's have a little bit look at the prince of the power of the air. Confrontation page 52.2, *the last temptation was the most alluring of the three, Satan knew that Christ's life must be one of sorrow, hardship and conflict, and he thought he could take advantage of this fact to bribe Christ to yield his integrity. Satan brought all his strength to bear upon this last temptation for this last effort was to decide that his destiny as to who should be victor, he claimed the world as his dominion, and that he was the prince of the power of the air.* E

Ellen White is saying this is his claim. That he's the prince of the power of the air. It's interesting, this prince of the power of the air, I want you to now to connect this to Ephesians 2:2. Because the prince of the power of the air notice what it says, Ephesians 2:2 *wherein times past you walked according to the course of this world, according to the prince of the power of the air, the spirit that now work within the children of disobedience.* So what is the prince of the power of the air? It is a spirit that worketh in the children of disobedience, that the children of disobedience have trained their antenna their receivers of frequency, they have trained them to respond fully to the spirit of Satan. And his spirit works in them to do and will of his good pleasure.

This is where we need to remind ourselves of this statement in 5T 111. It says *the influence of every man's thoughts and actions surround him like an invisible atmosphere*, your thoughts create frequency, as well as your words. Your thoughts and your words create frequency which creates an atmosphere. The new age would call this an aura. That is a truth placed in a false framework.

It's a clear counter fit. But counter fits are only counter fits if they are barring elements of truth. When God heard the voice of thy brother's blood, crieth or shrieks unto me from the earth, and we'll look at the next quote I've got on that which addresses that point. But

So Satan is seeking to be like the most high to, as it were ... and in need to go a little bit further in this, *the influence of every man's thoughts and actions surround him like an invisible atmosphere, which is unconsciously breathed in by all who come in contact with him.* Your thoughts are breathed in by the people around you. Whoah! They're sending out vibration. Good thoughts, good feelings, they're felt. We all know the story of when you walk into the

room where a number of people are having an intense argument. It creates a heavy feeling because it's a feeling there's a vibration. And this is what the study of Senticis. Manfred Klein's he did the study of Senticis how that music has the capacity to mimic human emotion. And that human emotion puts out sound waves. And the sound waves of love and respect and reverence are long and peaceful waves. They're slow; worship, reverence, love is slow and gentle, undulating waves. So anger, hatred, it's short and sharp and fast. Anxiety also.

Interesting, isn't it? And one of the saddest things I think, that Manfred Klein discovered is that you get sharp short waves when he recorded or I don't know how he recorded but to recording the sexual experience. It shouldn't be that. It should be long and slow. But Satan the prince of the power of the air by stamping his short and sharp waves into the next generation. So the muscles are filled with short sharp waves and you "eat them." It's interesting, isn't it? It's chemically stored

I continue the quote, *breathed in by all we come in contact with. This atmosphere is frequently charged, oh electrical concept, charged with poisonous influences, and when these are inhaled, vibrations decoded by the human soul, moral degeneracy is the show result.*

That's in five testimonies, 111.1. That's something worth remembering. Do you understand that ... why Satan the prince of the power of the air, he is surrounding us with frequencies to create anger, hatred, sexuality, out of wedlock. He's pumping these frequencies into the children of disobedience. How do we counteract these influences?

[Audience: The word of God. Holy spirit.]

The Holy Spirit, the only thing that can hold in check, the prince of the power of evil is the Holy Spirit, or the power of God in the third person of the Godhead, the Holy Spirit. So only the Holy Spirit that can hold these things in check. So that when you are being daggered with all these short, sharp frequencies that are coming unto you every day, that you have the Holy Spirit, that you have this force field around you of the Holy Spirit, and you are putting out these slow gentle frequencies of love and worship to your Father in heaven. And they are inhaling your frequency, if you are connected to God through His Spirit.

[Audience: Can I just sort of explain on this how I had to get out of that. There have been a times when I hadn't openly sinned but I know in my heart I had

started to go down the path of rebellion. And I had almost given into those whose frequencies, right? And then I was trying to get back under control, and I did notice how I'm like I hadn't even done anything physically or said anything to help but I saw an effect on my family. And it really made me feel accountable for even my own soul's connection with God, the state that, that is in and having an effect even if I don't do anything simple in their presence that would cause them to sin, I know they were effected.]

If you're living in the same house, your vibration, your frequency affects everyone in the house.

The Sabbath, because we talked about the Sabbath through the double portion of the Holy Spirit, it's only through the Sabbath that we can overcome the prince of the power the air. But the Sabbath is the agency, it is the channel, it is the vehicle, it is the Holy Spirit, is the only thing that can hold in check the prints of the power of evil. But it's the Holy Spirit that comes to us, morning and evening Sabbath, New Moon and feast days three times in the year. That's how you overcome the prince of the power of evil. That's why Satan sought to change the times and the laws. That's why the abomination that makes desolate must make a Sunday law to prevent people from keeping the Sabbath and receiving the Holy Spirit.

That's why we must have Christmas to replace Tabernacles that the prince of the power of the air can impart his deadly taint and his spirit that comes at Christmas. Now, I'm not here to condemn Christmas, but I am laying out a principle. There are some things about Christmas that can be nice, but most of them are not. It's commercialism, money, buying, eating, drunkenness, foolishness, stupidity, and all those things. But that's been my experience. And people out there eating a huge meal, starting yelling and screaming at each other after lunch.

Those are the things that I've seen, it doesn't happen in all families, but it does happen. Now, in terms of this principle of frequency, this next statement is phenomenal and Sharyn alluded to this in the death of Abel at the hands of Cain where it says, the voice of your brother's blood shrieks, or vibrates unto me.

And this is how it happens because it says in the Desire of Ages, page 356 the Lord understands all this, *Jesus assures his disciples of God's sympathy for them in their needs and weaknesses, not a sigh is breathed, not a pain is felt, not a*

*grief pierces the soul but the throb vibrates to the Father's heart.* No man lives to himself, no man dies to himself. Every aspect of your life, every pain that you feel vibrates to the Father's heart.

Isn't it wonderful to know that sometimes you might be sitting amongst other people and they have no idea of how much pain you're in, but the Father knows. He feels the vibration, it goes straight to His heart. How big is the Father's heart? He hasn't had a heart attack. He feels all of that pain. What wisdom to create a universe with the source of all being in the fountain of all law is at every moment instantly and fully able to hear what every one of His creatures is doing at the same time.

What a God? What an amazing God? There's nothing worse than having the sense that the people that have control over your life, don't understand you. But I don't know the numbers of the hairs on my head, but He does. I don't know the numbers of the hairs on my wife's head, on my son's heads, but my Father does. What a father? I can feel the vibration. It's long and slow, I worship you Father!

I'll read you something from the story of the seer of Patmos by Stephen Haskell, 1905 he wrote this page 104. *There was a time when sin did not exist. When the harmony of perfection reign supreme man broke the chord, which is a vibration principle. Life began to ebb, all nature mourned slowly, one by one the stately trees shed the leaves the flowers faded, each blossom as it fell sounded a death knell throughout the universe of God.* So did Stephen Haskell understand? Each blossom that fell sanded a death knell throughout the universe of God.

*But Christ had already covenanted with the father, His life was offered for this very time and penitent sorrowful man brought a lamb from the flocks slew it and its blood became a token of the life of Christ, every creature from the highest form of creation down to the insect mote in the sunbeam lives in the life of God. And when death occurs, a vibration is felt in the heart of the eternal. In every Lamb slain in all the sacrificial offerings, God saw the blood of his own Son because God felt the death of every lamb. He felt it. Sacrifice and offering I did not desire. I didn't want this. Burnt offering and sin offering I did not require, I did not require, it's another story.*

*The heart of the Father was broken when the first lamb was slain.* Now that's a different story to what I hear many people say. How many people have you

heard say well God killed the first lamb? Patriarchs and Prophets page 68. *Adams hand was raised to take the life of that first victim*, not God. Haskell is right, the Father's heart was broken. You just think, you just try and put it into our understanding.

Think of it as someone, a creator, a designer, he designs the lamb, there it is on the drawing board, he's sketched it all up, he's laid it all out, and then he breathes life into the first lamb, the joy of the Father and then to see the thing that he has created and that he had designed and he had dreamed of and thought of in his mind, crushed and broken, it broke the Father's heart.

And every time the knife was stained with the blood of an offering, it brought afresh to the mind of God the death of His Son. Because it follows the same principle, the same principle only in a much greater scale. Christ died of a broken heart, heaven knows the meaning of a broken heart, of a life spend, of hopes blasted a broken and a contrite heart, oh God you will not despise.

I look forward to seeing Stephen Haskell. It's nice to claim him as my father. Of course, it's the Heavenly Father that spoke through him, but as a man who accepted the 1888 message, we see evidence of this in what he wrote.

And so a few more statements on vibration. *The pure in heart see God in every providence, in every phase of true education, they vibrate to the first approach of light, which radiates from the throne of God.* FE 414 and 415

Amazing statements, *the pure in heart see God in every Providence in every phase of true education, they vibrate to the first approach of light*, the light of the world, as it comes as the presence of Christ comes in, the heart of our human being vibrates from the light which radiates from the throne of God. Communications from heaven are made to those who will catch the first gleams of spiritual knowledge. Do you love the Spirit of Prophecy?

[Audience: Amen.]

*We are to strike a keynote that will vibrate to every soul and bring joy to the heavenly intelligences. Presenting the cross of Calvary where they cried, behold the Lamb of God which taketh away the sin of the world, when we shall cease to trust in man and shall make God our efficiency, we shall see the earth filled with the glory of the Lord, as the waters cover the sea.* There it is. There is the mandate there is the tactical plan for us to follow. When we cease to trust in man, and we learn in the Spirit of the Son to rest in the bosom of the Father,

then the earth will be lightened with the glory of the Lord and it'll vibrate to the extremity of the universe.

And the prince of the power of the air will not be able to withstand it for tidings out of the east shall trouble them, and they will not be able to overcome it. And then Michael, will stand up for His people because of the death decree. Because when that vibration comes out, and Satan can see that he can do nothing to withstand. He says the only way we can deal with these people who are vibrating to this frequency is to kill them. But it won't work. It won't work.

We don't trust in ourselves we trust in God, we rest. And the way we learn to rest is to receive rest. We cannot manufacture rest. But we have come to learn to trust. And I can trust with the intellect and the judgment and the logic that my Father has given me, I can trust myself fully into the hands of one who would never kill His children, never burned His children, never destroy His children, never judge His children, never do any of those things. I can trust this God that is revealed to me in the Scriptures.

I am seeking to overcome decades of vibration of distrust, three or four generations that are weighed down upon me, but I shall overcome. In the name of Jesus, I shall overcome. 2nd Sermons and Talks page 50.1. *Should not our souls be in that condition that every chord of the harp of our being*, there it is, we are the harps. The harp is harping, Revelation 14, The harp of our being shall vibrate with praise to God when touched by the finger of His love.

I'm going to give Ellen White a big hug. And, of course, all glory to Jesus, because it's the testimony of Jesus, she was the channel. She was the one who listened to that voice and wrote down what the principles that Jesus spoke to her. Should we not be in that nearness to God, and to have that fullness of Jesus, that our souls shall be elevated, and our attention be ever directed to the grace of God, and we shall be led to meditate on heaven and heavenly things.

Have you ever stopped and tracked your thought process, where your mind is going a certain direction and suddenly this stream of consciousness comes in, the stream of thoughts and your mind is going off in a certain direction, and suddenly you're having thoughts and images are popping up in your mind, which are not in harmony with the will of God? Vibration, frequency, moral viruses are seeking to penetrate your consciousness.

[Ben: Quoting from Christ's Object lessons 339. *The life of Christ was an ever-widening, shoreless influence, an influence that bound Him to God and to the whole human family. Through Christ, God has invested man with an influence that makes it impossible for him to live to himself. Individually we are connected with our fellow men, a part of God's great whole, and we stand under mutual obligations. No man can be independent of his fellow men; for the well-being of each affects others. It is God's purpose that each shall feel himself necessary to others' welfare, and seek to promote their happiness.*

*Every soul is surrounded by an atmosphere of its own--an atmosphere, it may be, charged with the life-giving power of faith, courage, and hope, and sweet with the fragrance of love. Or it may be heavy and chill with the gloom of discontent and selfishness, or poisonous with the deadly taint of cherished sin. By the atmosphere surrounding us, every person with whom we come in contact is consciously or unconsciously affected. Wow.*

It's good enough isn't it? It's good and it's challenging. Every thought we have affects those around us. And if you have the misfortune to have pictures and images and sound files of yourself on social media you affect the world. What do you post on social media? What are you posting? What are you saying? You hear people on social media venting about telling the whole world, vibration putting a collective vibration out there of negativity.

So here's the point if they're able to, through vibrational principle, the prince of the power of the air is able to create frequencies to put imagery into your mind, and when you have this thought come into your mind and you go, Oh, I'm thinking this thought What's wrong with me? But you didn't put it there. It was put there. And you think you're thinking it, you think it's yours, but it was placed there by somebody else. That's not always the case. But it can be the case, we are led into sin, by thoughts. And, obviously, and this is the point that we need to make. Morning and evening Sabbath, new moon and the feast days, three times in the year, if you are charging your harp, your being with the frequencies of heaven, then you have much more power to resist those images. And I know this for myself very clearly in the Sabbath in the time to the feasts, I feel the power of temptation go down. Has this been your experience?

Temptation goes down, because the vibrational frequency of heaven because you've opened your soul to receive it goes up. So some thoughts, I could read



some more quotes, I don't want to go too much longer. Review and Herald December 2 1890. *Every pulsation of the heart is a rebound from the touch of the finger of God*, I think you read that one. And this is another element, another point to this Patriarchs and Prophets 59. *So long as Adam remained loyal to heaven, or nature was in subjection to him*. Because as Adam is in subjection to God, he is emitting a frequency of obedience and trust and dependence upon God. And this is having an influence on the lower orders of creation.

But when he rebelled against God, he emitted a frequency of rebellion so that all nature rebelled against him. That was one point I was going to make. I remembered I was going to make this point before. We are talking about the divine influence. Our critics tell us "all those people who don't believe in the Trinity, they just believe that the Holy Spirit is an influence," Well I am guilty then. It's Divine influence. Of course, it's much more than this. But this is one of the elements of the Holy Spirit, is it's a divine influence, because it has the power to generate frequency and vibration, which creates an influence within humanity. So it is a divine influence, Ellen White says that in many places, divine influence, I believe it's a divine influence, I am guilty of that charge.

I want us to come to Psalms 91. This is really important, Psalm 91. Because the information we're talking about here, we need to understand this for the warfare that is just before us. You're getting insider information on how to prepare for that war. He that dwelleth in the secret place of the Most High, where's the secret place of the Most High? In the bosom of the Father.

That's the secret place of the Most High. When you dwell in the bosom of the Father and you receive His Spirit, what happens? I will say the Lord, He is my refuge and my fortress, my God in Him will I trust. When you are filled with the frequencies of heaven, you are a fortress impregnable. The frequencies of Satan the prince of the power of the air cannot penetrate. And it is in this context, that we have the capacity that when people seek to strike you on the one cheek and they vibrate those short and sharp frequencies into you're being that there is no response, except love, forgiveness, and grace.

Do not be overcome with evil, but overcome evil with good. I'm becoming more and more aware of this, when I can feel someone's intensity and they're coming hard at me and I can begin to feel their frequency hitting me, and their

influence on me through the hatred and the anger influences me to want to hate and be angry towards them.

It's the vibration from them that motivates me to retaliate. How do you prevent their frequency from taking you over? How do you overcome evil with good? You received the Holy Spirit morning and evening Sabbath, new moon and the feast days, three times in the year. So that when those short sharp frequencies come to you, it doesn't penetrate. It doesn't breach your defence.

Surely he shall deliver thee from the snare of the fowler and from the noise and pestilence, the noise and pestilence, if what we understand is correct that when the world makes a universal Sunday law and thus creates a massive breach on this planet, Satan will be able to through 5G technology to emit Ebola, to emit HIV, to emit whatever deadly taint and he can put it into any neighbourhood where there's rebellion and uprising, he can wipe that civilization, that community, out in a flash through frequency, there will be no resistance, except for those who are receiving the Holy Spirit. This is how we prepare, this is what I believe 5G technology is partly about. These devices emit frequencies that are harmful to our bodies. We all know this.

But going from 4G to 5G, it takes us into the fourth industrial revolution. Or whatever, Internet of Things, and the ability to put frequencies. There's no way you can stop this unless you want to live in a Faraday cage and just stay there and not get out, and have your food shuffled to you through a hole. If you want to live in this society, you have the only way we are going to survive this is to be filled with the Holy Spirit. There's no other way, you will not survive.

You will be cut down by the frequencies of hate and evil and the taint that Satan has the power to put into the air, the prince of the power the air, he said he is the prince of the power the air, he is going to make good his claim. When God allows, when he withdraws His Spirit from the earth. And only those who have loved to receive and depend upon God are receiving that Spirit had the capacity to withstand the prince of the power the air.

Only those who fortified their minds with the truth of the Scriptures will go through the last great conflict. The Scripture's our safeguard. It has to be in that context. But in the busyness of our lives, in the challenges that we face, there is time to receive and to believe. And if you do not believe that you're a child of God, then you cannot pray in faith, you have to win the identity war, and believe that you are beloved of the Father.

And it's very hard to win the identity war if you believe that God burns, kills and destroys those who do not agree with him. Very hard to have trust in a God like that. You can say that you have trust in a God like that. Just like all the people in North Korea absolutely love Kim Jong-un, Because if they don't say that they do, they will die.

We talked about that the other night. But to trust, to trust in God, and to be able to win that identity war in order to receive that spirit. When I pray in the morning, and I ask God for the Spirit, I believe that He's giving it to me, I believe it, because I'm asking for it. I feel my need of it. And I believe there's no point asking him, please, please, please give me your Spirit when you don't believe He's going to give it to you. You're wasting your time. You say, Father, I believe that you'll give me your Spirit. I need your Spirit. I cannot survive this day. I cannot get through all these frequencies that are coming at me unless I have of your spirit.

So I believe that this is another angle in terms of why the Sabbath is so important. Now, I know many of us have covered this. But some might not have heard this principle in terms of how we have worked out the level of the spirit that comes at different times. But if we look at Numbers, 28 and Numbers 29, and you look at the amount of the meat offering, the amount of flour and oil that is used in the meat offering, that's ... have some of you not heard this?

Have you heard this? All right, let's spend a little bit of time on this. Numbers 28, There's a book over we have called *Living Bread from Heaven*, this contains all the details on this. But we know that Jesus says in John 64:8, I am the bread of life, we know this.

So the Old Testament as a symbol of Christ, the unleavened bread, which is offered with the animal sacrifice is a symbol of Christ, is it not? Yes. So, when we look at Numbers 28:3 it says, thou shalt say unto them, this is the offering made by fire which you shall offer unto the Lord, two lambs of the first year without spot day by day for a continual burnt offering, one in the morning, one in the evening and verse for the one lamb thou shall offer in the morning, and the other thou shall offer in the evening. Verse five, and a 10th, part of an deal for flour.

What is that? It's about 1.1 kilos, which is about 2.3 pounds of flour. If we just take the ratios of the flour in the morning, sacrifice is about 1.1 kilos, and then in the evening is 1.1 kilos, which means every day there's about 2.2 kilos of

flour mixed with oil to make unleavened bread. Does that make sense? So ... but then, on the Sabbath, verse nine, and on the Sabbath day two lambs of the first year without spot, and two 10th deals of flour, not one 10th deal goes up to 2.2 kilos.

The long and the short of this is that on the Sabbath, the amount of bread that's available is twice as much as the daily offering. That's the point that we're making about the Sabbath, it's twice as much. Because on the Sabbath, you still have the morning and the evening, which provides you with about 2.2 kilos of flour, and on top of that, you have another two lambs and another 2.2 kilos of flour.

Which shows you that in the book of Numbers, you are being shown exactly how much of the Holy Spirit as a ratio is being provided to you. Now, reading Numbers 28 and 29 in the past whenever I would get to the 10th part of an ephah for flour, my brain would go "zzzzzz" [Closing down motion] and think, whatever. It's just a symbol. Have you ever wondered what it means? Why the different weights and measures why this is taking place?

This is telling you, it's quite simple. This is telling you on the Sabbath that there's twice as much of the Spirit of Christ as any other day of the week. And then in verse 11, in the beginnings of your months, you shall offer a burned offering unto the Lord two young bullocks, one ram and seven lambs. And in verse 12, tells you all the flour and oil that go into that. Now, in short, this is about four times as much as the Sabbath.

So when you come before the Lord at the time of the new moon, and you have the expectancy of four times the amount of the Spirit, then you're going to receive something. And that's why we will worship not only from Sabbath, to Sabbath, but from New Moon to New Moon from one new moon to another, and from one Sabbath to another shall all flesh can before me, [Isa 66:23] because that's when the Spirit is being poured out. So the New Moon is four times more, the Holy Spirit coming at the time of the New Moon than on the Sabbath. Does that make the New Moon greater than the Sabbath? "Hang on, what you're talking about." If Jesus is the brightness of the Father's glory, does that make the Son more important than the father?

No, the New Moon is the brightness of the Sabbath glory, because it is receiving this from the principle of the Sabbath. The principle of the Sabbath is that there is more of the Holy Spirit at a certain time. That's the principle of

the Sabbath. The Sabbath is the great king of all of the festivals. And the new moon is the magnification principle, the seed that the Sabbath plants is magnified in the New Moon. And we see this in Ezekiel 46:1.

Ezekiel 46:1, thus says the Lord God, the guide of the inner court, that looketh toward the east shall be shut the six working days, but on the Sabbath, it shall be open, and in the day of the New Moon shall be opened. So the gate of the inner court of the sanctuary is shut for the six working days, but on the Sabbath, it's open. And on the New Moon, it's open.

So what does that suggest? It suggests access doesn't it? Greater access.

Do you think it's worth looking for the new moon? Do you want the Holy Spirit? Do you want that vibrational frequency coming from the Holy Spirit that will help you to withstand the prince of the power of the air? Put it to the test, a number of us have been testing it. I believe it. I believe it. And that's why you remember the feasts that Saul set up and David didn't come to the feast and Saul got angry, that was the New Moon feast, and it went for three days. Because the time between conjunction which is the dark moon until the first sliver, and the next day is about three days, three days, and it's over that time period that the Spirit of God comes in greater measure at the time of the New Moon.

If you take the symbol of water, when you pour water onto the earth, what does the water do to whatever is in the earth?

{Audience: it's absorbed.}

It's absorbed, and whatever is in there grows. So when the Holy Spirit is poured out if people have evil seed in them, it caused sin to abound, does that make sense? I remember this well, we cultivated this beautiful brown earth and then we watered it and the things we planted grew but everything else grew as well.

[Audience: The Spirit will cause sin to a bound.]

So you see this principle, and when you move to the Passover and you work it through, you can look at it through, it's about 30 times greater than the Sabbath, the time of the Passover.

[Audience: Wow.]

30 times greater.

[Audience: I have this question though. When I was in the world people did not gather or party or do their ceremonies on a new moon, but on full moon.]

Yes. Full Moon. There's one thing that I've learned about the full moon, having been involved with autism. Is that parasites always spawn and grow at the time of the full moon. That's why everyone goes a bit crazy. Because of all the parasites within us, multiply and grow. You talk to policemen, the craziest night of the month is always the full moon. So I call it luna-tic. It all related to this, so there's truth in this.

And of course, then you move on to the time of the seventh month. All the festivals, the seventh month when you add them all together, the first day, of the seventh month, which is a new moon, trumpets, and the 10th day of the seventh month, which is Yom Kippur, and then you add tabernacles, when you put those three feasts together, within one month, you receive 100 fold magnification of the Sabbath.

[Audience: Wow, what? Laughter].

Now, that's what I call a party.

[Audience: Amen. So what was Passover again 30 or 40?]

30. Some 30, some 60, some 100 fold, that's somewhere in the Bible. And this is why we call it the Sabbath fountain. Because when you then compare that to Ezekiel 47, and the river that's coming out of the side of the tabernacle, and it's coming out ankle deep, and then you go out 1000 cubits and it goes up to the knees, and you go out another 1000 cubits and it's up to the waist is getting deeper and deeper and deeper, and you look at the feast this is exactly what is happening. As you're going through the year, the Spirit is getting deeper and deeper and deeper. So that by the time you get to tabernacles, you are not walking in the river, the river is walking you because you're being carried by the Spirit.

[Audience: Wow. Yeah. Amen.]

Ezekiel 47, it's where it talks about that. So in Ezekiel 46 lists out all of the weights and measures, and it's interesting in Ezekiel 46 the weights and the measures of the flour and the oil are actually going up significantly, from what is given in Numbers, chapter 28, which is interesting. We don't have time to go into all that now, but this is how God's people will overcome. This is why the final Crisis is related to the Sabbath, and to the appointments.

This is why God is calling His people now to *remember the law of Moses with the statutes and the judgments*. [Mal 4:4] Why? Because that's the only way you're going to withstand the prince of the power of the air. To remember the law of Moses with the statutes and the judgments that we may receive of the spirit to become a fortress impregnable. But you're only going to ask if you believe that you're a child of God, and if you know what God's character is like. So all those things have to be in place in order for you to receive.

And so as I said, at Tabernacles of 2013 when I kept my first tabernacles here in Talking Rock, when I finished that series of presentations, I turned to Isaiah 53. And as I did then, so I will do to you now, who has believed our report? And to whom is the arm of the Lord revealed? Will you believe this report?

Will you accept it as a message from heaven, to remember the law of Moses with the statutes and the judgments in which the Spirit of God is freely offered to his people and this is why the beast and his image seek to change the times and the laws and to take control of the calendar so you cannot receive and that his spirit can be placed upon you that you may receive the mark of the beast and be lost forever. May that not happen to you.

And let us remember our influence on other people, but we don't need to be afraid. Because remember, if you're afraid about the influence you have on other people, you're actually making it worse. You need to overcome evil with good. You need to believe in the goodness of God and be calm and peaceful and not stressed out. And when you do get stressed out, we just go to our Father, we ask, believe in claim, we rest in him. All right, let's close with prayer.

Father in heaven, we thank you for this opportunity to share this really, really important subject. We looked at quite a number of things. Fascinating, wonderful. Father, we thank you that you're renewing our minds, that you're filling us with the frequencies of heaven and we don't have to be afraid. There may be temptations and struggles that we have that we think that are impossible to overcome, but simply by the touch of your spirit, images, habits, things that we've wrestled with, can be overcome can be conquered and defeated. And we can be sanctified through the Sabbath as you promised us in Ezekiel 20:12 and 20:20. That it may be a sign between me and you for ever, that you may know that I'm the Lord that does sanctify you, and I thank you in Jesus name, amen.

# 4. Rightly Dividing the Word of God

Adrian Ebens

Adapted Transcript - Live Streamed on 21 December 2019

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Father, we just thank you that we can study the word of God together. We pray that you would enlighten our minds to help bring together things that seem to oppose each other in Scripture, that we can follow William Miller's rules to bring **all** of the Scripture together. And as William Miller said, "If you can bring all of the Scriptures together on a subject without contradiction, then you have the truth." And may we find this truth, the Way, the Truth and the life, Jesus Christ. In His Name ... Amen.

Turn to 2nd Timothy 2 verse 15. This is what we want to look at. "*Study to show thyself **approved** unto God.*" You could read that in the Old Covenant. When you study, then God's going to approve you. That's not what he means. But the point is that we need to study the word of God. "*A workman that needeth not be ashamed, **rightly dividing the Word of truth.***" And this is the challenge that we want to come to. In some of the things that we've been saying, what Craig was sharing in regards to John 5:22, "*The Father judges no one.*" But Daniel 7 says that "*The Ancient of Days did sit, and his hair was white as wool and his garments as white as snow, and the books were open and the judgment was set.*" So how can Jesus say the Father judges no one, when Daniel 7 says the Ancient of Days is seated and there's a judgment taking place. There seems to be this contradiction.

And we read in John, chapter three. We're very familiar with verse 16. It's the most familiar. "*For God so loved the world that He gave his only begotten son, that whosoever believeth in Him should not perish but have everlasting life.*" But it's John 3:17 that I want to focus on here. "*For God sent not His Son into the world to condemn the world.*" **But the gospel of Christianity is actually the opposite to this. God sent His son into the world to die for us so that if you don't accept Him, He will kill you.** Which means He did send His Son into the world to condemn the world. Didn't He? **According to that picture, that understanding. "If you accept my Son, then I will accept you. But now that I've sent Him, I now have a mechanism to damn you if you don't accept."**



[Ben: Then are we really free?]

Are we free? But He didn't send his Son into the world to condemn the world, but that the world through Him might be saved. And notice what it says. "*He that believeth on Him is **not condemned**. But He that believed not on Him is condemned already.*" He's already condemned, "because he had **not believed in the name...**" What is the name?

[Audience: The character]

The character. He has not believed on the **character** of the only begotten Son of God. And we read again the words of Jesus in Luke chapter 9. The disciples, they know the Torah and the prophets. Luke chapter 9 verse 55. They come into a Samaritan town and... Was it a Samaritan town? I think it was.

And these people perceive that Jesus is going through to Jerusalem and they want to pass through them, and they ask for some assistance, and the Samaritans go, "We're not going to help you." And the disciples remembered the story of Elijah, when he said, "*If I be a man of God, let fire come down and consume you and your fifty.*" And that happened twice, you know. I always wonder about that second commander. Didn't he get the memo, what happened to the first guy? Maybe he didn't get the memo. The third guy got the memo. "Please, please don't kill me. Tell me about your God. I'm really interested. I'm ready to be converted. Truly, I am. Because I don't want to die."

They say in verse 54, "*Lord, wilt thou that we command fire to come down from heaven and consume them? Oh! Even as Elijah did. We have backing. We have support for our murderous feelings! We have support for them.*"

"We have a precedent from a prophet that was translated to heaven!" But, He turned and rebuked them and said, "*Ye know not what manner of spirit ye are of. For the Son of Man is not come to destroy men's lives, but to save them.*" That's an awkward saying, not only for the disciples, that's an awkward saying for Elijah, isn't it? If He didn't come to destroy men's lives, and He rebuked them when they had the backing of a super-human prophet ... and then Jesus says, "Ye don't know what manner of spirit or **character** you are of. I haven't come to destroy men's lives." And many people, when I talk to them say, "Yes, He didn't come to destroy them **now**, but later."

[Craig: But that's not in the text.]

It's not in the text, is it? Because if He's going to destroy them later, then when Jesus says, "*Love your enemies*," you can say, "I just have to wait, and then you're going to get it. I warned you." So humanity has a way of getting around that same Jesus. But if He didn't come to destroy the world, if He didn't come to destroy, then guess what? **We have to love our enemies.** Oh. Now, what are we going to do? We have to find a gospel that enables us to love our enemies.

So, we are seeing this picture emerging of Christ speaking these words. He loved His enemies, He did good to those... **He not only said love your enemies, He demonstrated it.** "*Father, forgive them, for they know not what they do.*" He demonstrated this principle in His own life, and showed that rather than kill His enemies, **He would let His enemies kill Him, and He would lay down His life. That "through death He might destroy him who had the power of death, that is, the devil," Hebrews. 2:14.** The challenge is, we read... And I talk to many people... I remember last year when we were touring through the US, and I was in California. I spoke to this lady at a... It was a park near a lake. Love capitalism here in America. You got to pay to go into the park and enjoy it. They do the same in Australia.

I got into a discussion with her and she said, "You know, I don't have a problem with Jesus. Jesus was really nice. It's just God in the Old Testament. He's so grumpy. So angry all the time. How do we resolve this contradiction? This is the challenge in terms of, "Well, God is so loving." "Yes, but God is just. Don't mess with God!" Because for most people, holiness means killing people, doesn't it? You want to show a bit of backbone, like, "If you mess with God, you're going to get blown away." So holiness means, "**I'm going show you to pay a little bit of respect to me.** Put a border around the edge of the mountain, and then anyone that comes off of this mountain, put a javelin through them. Kill them, stone them. That'll show them that I'm a holy God." We have plenty of dictators on the earth who manifest that kind of holiness.

Ever read the story about Count Dracula, in Romania? Dracula. Did you ever read about his... Oh, you know the story, obviously. Made famous by an Englishman. He wrote the story. I've been to that place, I've been to the castle. He conveyed a spirit of holiness by all the people that he had impaled all around the edge of his castle.

[Lumy: The Romanians are still worshiping him today.]

Amazing! A god of death and destruction! And as he had sitting on his table, he had a cup full of the eyeballs of those that he killed, and he would eat them like grapes.

[Craig: He was seriously sick in the head]

Well, that's the myth that we're told. Whether that's true... It's part of the legend, isn't it? It's sort of building that picture of... To instil the fear of God into you!

Man's imagination of what it means to be able to flick your fingers and decide the destiny of those around you. That's power, isn't it? For many. And so, we see this picture of Jesus, and He speaks to us, and I think the... John chapter 17, which the spirit of prophecy says, "If you're going to have a creed, this is your creed." John 17. So, this is my creed. The word of God, John 17, and in verse 1 He says, "*Father, the hour is come: glorify Thy Son.*"

As a young Christian, my understanding of the word glorify was like, "Make me look good. Just fill me up with bling. Make me look good. Make me sparkle." I'm like, "What is this?" "Glorify me. Make me look good." "*Glorify Thy Son, that thy Son also may ...*" "**Reveal Your character in Me, so that Your character may be revealed to the world.**" This is what He is saying. "**Give me of Your spirit, Father. With My humanity upon Me, I thirst and I hunger for Your righteousness. I mourn for the sinfulness around Me, and that is seeking to overwhelm Me. The floods of ungodly men have overwhelmed Me. Give me Your spirit. Glorify Me, that I may glorify You.**"

[Craig: That word "glorify" can also mean magnify.]

"Magnify Me. "Because He is **the great magnifier of the Father.** "As Thou hast given **Him...**" Jesus speaking in the third person. "*As Thou hast given Him power over all flesh, that He should give eternal life to as many as Thou hast given Him. And this is life eternal, that they may know Thee, the only true God.*" Who's the only true God?

Audience: The Father.

*"and Jesus Christ whom Thou hast sent ..."* **and ...** Ooh, that's all! Okay. How? By Their Spirit, manifested in the third person of the Godhead. John 17:4, here's the point, *"I have glorified Thee ..."* Where? So is Jesus saying, **I have fully revealed your character?** Where? *"...on the earth"* I have revealed it. *I've glorified You on earth: I have finished the work which You gave me to do.* What was the work? He's telling you what was the work. **"My work was to glorify the Father. My work was to make the character of the Father known. And now I have finished My work."**

Which meaning that night, when he said to the Pharisees, *"Now it is your hour, and the power of darkness."* [Luke 22:53] **The work that happens from this point forward is not the work of God, but the work of darkness.** Whoa! Is it possible that that beautiful hymn, Number 86. That's the accountant in me. The tune is going through my head, and I can't remember the song. [Sings] "Oh Lord, my God..."

[Alexandra: How great thou art!]

How great thou art. Thank you. Sent him to die. Did he send him to die?

[Gary: He gave Him up!]

He gave Him up. **Delivered Him up for us to kill Him, but He didn't send Him to die.** Not in the way we think, to satisfy His own wrath and His own justice. He yielded up His Son. And Jesus says, *"I have finished the work which You gave Me to do."* And He finished that on the night, because was the blood of Son of God shed on Thursday night? Was it not? **He was shedding drops of blood, wasn't He? The sacrifice was made. He offered up Himself. He took upon Himself the guilt of the whole world. And He would have died in the garden that night if it wasn't for the angel to strengthen Him.** Why did the angel strengthen Him? Oh, how much better it would have been for Jesus to die in the garden that night, wouldn't it? He'd done what His Father had asked Him to do. Why ... **why strengthen Him?**

[Lumy : To satisfy **our** sins.]

**To satisfy our concept of justice, to make atonement according to our concept of atonement. To reveal to us our wickedness in killing Him as murderers of the Son of God, who caused sin to abound.**

[Chris: So that night He satisfied God's and His idea of justice but then God wanted Him to fulfil ours [sense of justice] and that of the devil.]

A feast of the Jews, that was Friday. But Passover was on Thursday. And that's another whole subject. Matthew, Mark, and Luke tell you the Passover was on Thursday. But John [19:14] says that Friday was a feast of the Jews.

[Craig: And John 1:19, says, "*And the Jews [from Jerusalem] sent priests and Levites down to John [the Baptist] to inquire of him who he is.*" So my question is, who had authority over the priests and Levites? Because that's the definition of who the Jews were.]

Yeah. So who had authority?

Audience: Sanhedrin

Sanhedrin... So their calendar was different to the calendar that Jesus was following. And that makes sense, doesn't it? There was a one day discrepancy. And we've done some study on this, in terms of how they calculated the beginning of the month, and all of these things. But just in short, we know, and I'm just digressing here a little bit, but it's worthy to do this. We know that in the type in Exodus, chapter 12, [verse 3] "*That on the 10th day of the month, the lamb was taken into the home.*" What day did Jesus ride into Jerusalem and was received by all of Jerusalem?

Audience: Sunday

On the Sunday. And from Sunday, the 10th day, [to the fourteenth day v.6] you go, four days, you get to Thursday. You don't get to Friday. Do you? We have a whole study on that particular subject, to show... **Because if Friday was the Passover, and it was God's will, then it's evident then that God desired to kill His Son.** But that's not what He desired. He offered Him up, He delivered Him up for our offenses, and He was killed on an instrument of the sun, on the Friday. **But God offered up His Son on the Thursday.** Question? [Pointing to Chris]

Chris: What study?

Yes, I can get you the details on that. It's on The Atonement series. Calendar and the atonement. I have a two part series on that, which speak about that

particular issue. But I digress a little bit. "I have glorified Thee on earth," John 17:4. "I have finished the work which Thou gavest me to do." Now when He was on the cross and He died, didn't He say, "It is finished." ? Yes, the **entire mission** was completed. **But the mission of the Father was to reveal the character of God. But there was more to the mission in terms of revealing the character of Satan and man**, and to satisfy their justice system, **in order for us to believe that God could forgive us, for sealed into the mind of man is the belief that without the shedding of blood, there can be no remission of sin.**

This is what it says in Hebrews [9:22], doesn't it? But it doesn't say, "God has declared, this is what I believe. This is what I have dictated, that without the shedding of blood..." Because it says in Psalms 40 verse 6, "*Sacrifice and offering, I did **not** desire. Burnt offering and sin offering, I **have not required**. I didn't require this. I am showing you in the sacrificial system, what you required. What you believed.*" Digressing just a little bit further. When Adam... We've talked about this. Adam knows that God has come, he believes that when... Why did Adam run away from God when he heard his voice?

[Gary: He was afraid.]

Why was he afraid?

[Lumy: He condemned him.]

What did he think God was going to do to him?

[Chris: Kill him.]

Kill him ... "*And the day you eat, thereof you shall surely die.*"

[Lumy: He believed that Satan would...]

So he thinks he's going to die, right? So when you get asked, "Adam, what happened?" [Points his finger] What do you call that? I call that sacrificial atonement. Isn't it? He offered her up as a sacrifice.

Threw her under the bus. **So God institutes the sacrificial system to show Adam, "This is what you were doing.** I'm showing you this is what you're like. But through your wrong understanding, I will preach the gospel to you.

**Through your false comprehension of how I deal with things, I will reveal my Son to you through this sacrificial system, which you have conceived."**

[Gary: He threw God under the bus!]

He threw the woman whom... You made! And in that **You** ... is the death of the son of God, 4,000 years later. And so every time the lamb is being offered, Adam is acknowledging, "This is what I desired to do to you, and I **repent** of this." And Satan turns it around now, "Adam, Adam, Adam, God wants you to offer this lamb so that you can **appease** his wrath, and you will be in the good books with him." And that's what it says in "Patriarchs and Prophets". Satan studied the sacrificial system, and he perverted it. He turned it around. **He turned it into an appeasement system, that this is what God desires.** He desires blood. Always twisting things around.

[Gary: Now He says, "I didn't require you to give **Me** the blood. I have given the blood to you. A life ... I have given a life. The life of my Son.]

And as Craig says, the Father divided His "*bios*", his life. It actually says in the Greek. "He divided His life." That's an interesting statement. So we come down to verse six, "*I have manifested Thy name.*" What is His name?

[Audience: Character]

His character. "*I've manifested His name **unto the men**, which Thou gavest Me out of the world.*" So who are the men that was given to Him out of the world?

[Audience: His disciples.]

His disciples. So the disciples had manifested to them, the name of God. **The character of God was revealed to them.** And so I want to read you a few statements in relation to this. On Maranatha media.com I have a little link. There's a lot of links there ... but so there's one that says Christ's Mission. And I have a whole list of statements from the Spirit of Prophecy, telling what Christ's mission was. That would be important wouldn't it? This is one statement: "*The love and the honour, and the perfection revealed in the gospel ...*" When she uses that word gospel, what's she referring to?

[Audience: The life of Christ.]

The life of Christ when He was here on earth. The first four chapters in the New Testament. "... revealed in the gospel are a revelation to man of the character of God. The justice..." Oh! "All of God's justice was revealed in the life of Christ. And the goodness and benevolence, those are evident, that were seen in the character of Christ **are to be repeated in the lives of those who accept the privileges of the gospel...**" Whoa! Whoa! What a gospel this is! "By a study of the Word, we are to see Him **as He is ...**" I have a book by that title. "And charmed with the view of His divine perfection, we are to grow into the same image. We need to understand that the gospel **fully reveals the glory of the Lord...**" How much of the glory the Lord is revealed? All of it is revealed in the gospel in the first four chapters of the new Testament. "It is the mirror that reveals the character of God to the converted soul..." Beautiful. "The likeness of God is revealed in the perfect character of His Son." That's in Signs of The Times, February 24, 1909. 1909 she said that!

"In Christ God beheld the reflection of His own image. God was manifest in the flesh...." So what's the context? When he was manifest in the flesh! God beheld His own image while Christ was manifest in the flesh. "Because of the entire identity of His character with Christ's character..." How much? The entire! All of His character. "That God should be thus manifest in the flesh, was a wonder to the heavenly host, even a mystery, which had been hidden from ages and from generations." Is that telling you that **all** of God's character was revealed when Jesus came to earth? It's giving **proof** to the statement of Jesus. "I have glorified You on earth." Signs of the Times, April 15, 1897.

[Gary: That the life of Jesus might be made manifest in **our** mortal flesh.]

You know why I remember that? Because someone wrote a song.

[Gary: 2nd Corinthians 4:11.]

Adrian: [Singing with audience joining in]] That the life of Jesus might be made manifest in our mortal flesh... Made manifest in **our** mortal flesh. See now I'm doing it! [Laughter]

"Those who have experienced the blessing of God should be the most grateful of persons. They should send up to God words of thanksgiving, because Christ came in the likeness of sinful flesh, clothing His divinity with humanity in order



that He might bring before the world, the perfection of God..." There it is! "The perfection of God and His own character. **He came to represent God, not as a stern Judge, but as a loving Father.** 'For God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish but have everlasting life.' God is love. This was the great truth, that Christ came to the world to reveal. **Satan had so misrepresented the character of God to the world, that man stood remote from God, but Christ came to display to the world the Father's attributes, to represent the express image of His person.**"

Can it get it any clearer? I mean, it's so clear, isn't it!

It's so clear! Oh man! Thank God for the Spirit of Prophecy. "As the Father gave Me commandment, even so I do. This commandment have I received of My Father.' **The object of Christ's mission to the world was to reveal the Father.**" She says that again, and again, and again. Signs of The Times, April 11, 1895. Oh! Right in the flush of the 1888 message.

"Christ exalted the character of God, attributing to Him the praise and giving in to Him the credit of the whole purpose of His own mission on earth, to set men right through a revelation of God. In Christ was arrayed before men, the paternal grace and the matchless **perfections** of the Father...." Perfection. Perfection is everything... it has to be! "In His prayer, just before His crucifixion, He declared, **'I have manifested Thy name.'**..." She knows the quotes. **'I have glorified Thee on earth.'**..."

She's quoting those two key portions we looked at in John 17:4 and John 17:6. She's just quoted them. "'I have glorified Thee on earth, I have finished the work which Thou gavest Me to do.' When the object of his mission was attained... – " (dash!) She's going to define this. **What's the object of His mission?** "the revelation of God, to the world – (dash) the Son of God announced that His work was accomplished, and that the **character** of the Father was made manifest to men." Hallelujah. January 20, 1890.

This is coming out in the heart of the 1888 message. **These beautiful statements that are coming out, that both in the Word of God and in the Spirit of Prophecy, I am convinced beyond the shadow of any doubt that Jesus on earth is the full revelation of the Father.** Now, once I've come to that conclusion, now I have a big problem.

[Gary: What man can know or may know is revealed in the life and character of His Son.]

Yes. Can know? Yes but once we make this decision to accept this plain reading of the Bible in the Spirit of Prophecy, how do we understand the stories of the Old Testament? How do we do this? If we would approach the Old Testament through the brightness of the light in the New Testament, then how do we account for these stories? Didn't Jesus say, "*No, man comes to the Father except through Me.*" **Is it possible that this concept, this principle of approaching the Father through the Son is actually modelled in the scripture itself?** That the Father is represented in the Old Testament, because the Son of God is not... He's only mentioned here and there, isn't He? There's very few references to the Son of God in the Old Testament. Here and there. It is God that is revealed in the Old Testament. **The only way to approach this God of the Old Testament is through the revelation of the Father in the New Testament. So if you want to understand God in the Old Testament, you must come through the lens of the New Testament of the gospel.** Does that make sense? If we had to take seriously the words of Jesus, that He is the full revelation of the Father, and as He said to Philip, "*Philip, He that has seen Me has seen the Father.*" How much of Jesus did Phillip see?

Audience: All.

A 100% of His life on earth. He didn't see it Christ in the Old Testament, did he? He didn't see Jesus at the burning bush. He wasn't there. But what he did see, Jesus told him, "*This is the Father. He that see Me has seen the Father. Have I been so long time with you, Philip? And you don't know the Father? He that has seen Me has seen the Father. ... I am the way the truth and the life.*" When He's saying this to the disciples... Get the context. When He's saying this to the disciples. "... How did they understand these words? That this is the Jesus, The Son of God that was manifested to them. **"I am the way. My life on earth is the way. My life on earth is the truth. My life on earth is the light of the world."**

[Gary: ... is the way to the Father... the life of the Father ... Amen]

**He's the way through to the Father, and is life of the Father in Me. Amen.**

So if you read the Old Testament **outside of the mediation of Jesus in the New Testament**, you will be shot through and put to death. Did you get that? If you

seek to go up the mount of God outside of the mediator, outside of the lens of the life of Christ in the New Testament, you will read the Old Testament, **you will see a God of fire and death and destruction.**

[Gary: Instead of falling on the rock, the rock will fall on you.]

The rock will fall on you, because you were reading the Old Testament without the illumination of the life of Christ. *The life of Christ on earth is the key that unlocks all the treasures of the store houses of God.* It is the key... And Ellen White says this. She says this, the New Testament being the key to unlock all of the Jewish economy. This is what we are told. So if you would seek... And people are ignoring the revelation of Jesus Christ. They say, well, let's have a look at some of the passages. You know these passages, you've read them. Genesis 6 verse 7. We can do a bit of a smorgasbord. And the Lord said, "I will destroy man whom I have created from the face of the earth." See, you say God doesn't destroy. I take the literal reading of the word of God, which says that he destroys. Now what are you going to do? What's the lens? What lens are you looking at? How are you looking at this?

[Craig : Through the lens of humanity. Because that's what I would like to do.]

Okay. Yeah. That's interesting, isn't it?

[Gary: If I were God. If I were judging the land...

Okay. So I have a little... I've used this expression before. Maybe I should use it in that colour called Red Fire Engine logic. Are you familiar with the Red Fire Engine logic?

Fire engines are red, my car is red., my car is a fire engine. [Laughter] Okay?

So the antediluvians, they are sinners. Okay? They're sinners. They're evil, they're wicked. Every thought to the imagination are evil continually. Full of violence. So what do I judge that sinners are worthy of?

Death. So I have judged that sinners are worthy of death. So when God says destroy, we interpret that word destroy by my red fire engine logic. **They are sinners, and here is the key point, here is the key point, "They're worthy of death."** So that's what destroy means. I have decided they should be killed. **Destroy means God will kill them.** And in that process, in that red fire engine

logic is **no reference to the life of Christ on earth**. It's completely devoid. Jesus has been **crucified** in this logic, left out of the equation as to how this destruction takes place.

Does that makes sense? And here's the challenge. This is why you'll be sure to be put through if you have this view of God, because when God comes and His Son comes a second time, you will feel that you are a sinner. You will feel your sinfulness. All faces should gather paleness. "Whoa! *Who shall be able to stand?*" It's then that you will pass judgment. What will be **your** judgment on yourself? As you judge! Death... and you will be destroyed. "Very well, out of your own mouth I will judge you. Take him and cast him into outer darkness, where there's weeping and gnashing of teeth."

Hide us from the face of Him that sitteth in the throne, and from the wrath of the lamb. The wrath of the lamb? What is the wrath of the lamb? "*Oh, Jerusalem, Jerusalem! Thou that kills the prophets and stonest them that are sent unto you. Why?*" That's the wrath of the lamb. "Why did you reject me? Why do you turn away from me?" That's the wrath of the Lamb.

I love the Hebrew... The fact that Hebrew, the word "*aph*" in Hebrew, which is translated... "anger" which is also translated "grief". He is weeping. He's grieved.

"You would not come unto me. I wanted to gather you *as a hen gathers her chicks and you **would not***." That's anger? That's grief! how can I let you go? Why are you doing this?

So we're good? So now with this understanding, with this illumination of the brightness of the light that is found in the New Testament, don't we agree that the brightness of the gospel is the brightest light this world has ever seen? It is with this candle that we walk backwards into the New Testament. And we begin to illuminate the stories of the Old Testament with that light in our hands! And **without** that light, you will kill yourself reading these stories. We've covered these stories in the Old Testament about the flood. God will destroy them.

And we've mentioned... If people understand, "I will destroy them, whom I have created from the face of the earth, both man and beast." Wait a minute! What did the beast do to get destroyed? It makes God a little bit arbitrary, doesn't it? He just goes whoosh! It's like, "The lot of you I'm going to wipe off, and all the animals." What did the animals do? It just seems really arbitrary,

doesn't it? If it's God doing the killing... And we know the story, when the Bible itself tells us, because if you have this concept of sinners deserve death, which we've inherited from Satan, then you read God will destroy them. Well that's it! I know the end of the story, we know how it ends. God kills them.

Job 21[v.14]: "Depart from us." The spirit of God is withdrawn, as it says. Let's have a look at Genesis 6:11. *"The earth also was corrupt before God, and the earth was filled with violence. And God looked upon the earth, and behold it was corrupt or destroyed ..."* Why? Because ... *"for all flesh had corrupted his way upon the earth."* Now everything we looked at last night about vibration, if people are vibrating pollution and violence and filth and selfishness, and these vibrations are going into the earth, what's the earth going to do?

It's going to vomit out the inhabitants. The earth itself will vomit out its inhabitants. We've looked at this, and we can see, how does God destroy? He observes or visits iniquities of the fathers upon the children unto the third and fourth generation **of them that hate Me**. I have plenty of people that say to me, "If God visits the inequities of the fathers upon the children? That doesn't seem fair." "Of them that hate Me." The light the New Testament causes you to take **every** word of God and to put it together. No, God shows mercy to **those who turn to Him**. But **those who continue to hate him**, they embrace the iniquities of their fathers and they magnify them and they **destroy themselves**.

[Gary: Ezekiel 18, the details are there ... why will you die?

*"What meaneth this proverb among you that the fathers have drunk wine and their children's teeth are set on edge."*[Jeremiah 31:29,30] *"The soul that sinneth, it shall die."*

Self-inflicted. We have the **choice** not to drink down the iniquities of our fathers. We have the choice in Christ to come out of these things and to receive mercy. And while it says, "By no means clearing," it adds the words "guilty". We are not cleared of the iniquities of our fathers. Are we? I have lived a life of a very, very troubled digestive system. I haven't been clear of this challenge because of what happened with... my grandfather had tremendous digestive troubles and difficulties. And was he was put out of the army for flat feet and constipation ... had bowel trouble. Thank you, grandfather.

But that which was meant for evil by Satan has worked to my good, because God has chosen the weak things of this world to confound the mighty. This is how God's grace is much more abounding to the sinner. How these things can be turned around. You could whinge and complain about these things, and I have in the past. I've had belly-ached about these things. Yes.

[Nelson: Ultimately, you can make the choice, to drink water to whet your appetite or not.]

Yes. You have the choice. How are you going to respond to it? How are you going to deal with it? So I just want to look at this verse, in Deuteronomy 32, but the point I'm simply making is that, once we accept the clear statements of the Bible and the Spirit of Prophecy that Jesus is the full revelation of the Father. And if you look at that list Christ's mission, the very last one says, from Ellen White that Christ killed no one, period. No exceptions. So Deuteronomy 32:39. What does it say? *"See now that I, even I, am He and there is no god with Me: I kill, and I make alive;"*

And as many people said to me, I rest my case. But the problem is the end, isn't it? "I kill and I make alive that which I kill." That doesn't mean, "I kill **or** make alive." "I kill **and** I make alive." You have to read, you have to put the lens on to understand. *"I wound and I heal."* Is that a **Hebrew parallelism**? I kill and make alive, is the same as ... "I wound and I heal." That's what he's saying. **The definition of kill is to wound. The definition of make alive is to heal.** It's the same thing. And you see the little semi-colon after make alive? Now I'm going to explain what I just said. I kill and I make alive means I wound and I heal.

[Obadiah: That's what the word of God is, is a two-edged sword.]

Yes. How does He wound us? *"Moreover, the law entered that sin might abound, but **where sin abounds, grace does much more abound.**"* That's the healing, that's the making alive. *"The letter killeth, but the Spirit gives us life."*

[Obadiah: I came to a realization as I was studying the law, that I always thought growing up that there was two laws. Not necessarily the law of Moses and the moral law, but that there was the law of sin and death and then the law of life and righteousness. And then as I realized... for a second, I realized

that it's the same law, it's how our relation with God, whether that law speaks curses to us or whether that law speaks life to us.]

Exactly. . So when God said, "*This is my beloved Son in whom I'm well pleased,*" to some it thundered ... Exodus 24:17. What does that say? Twenty four, verse 17: "*And the sight of the glory of the Lord, the sight of the character of the Lord was like devouring fire on the top of the mountain **in the eyes** of the children of Israel.*" So this beautiful, glorious fiery light to the children of Israel was like, "I'm going to die. Don't you speak to us! Let Moses speak to us." This is what we see in these pictures. And as you begin to go through the Old Testament with this understanding, I'm approaching this through the Old Testament, through the life of Jesus in the New Testament.

And this is where the revelation of the divine pattern... I was reading on Facebook, today someone put up a post about the book, "Divine Pattern", and Stephie wrote, "Oh, this is my favorite book to study." Bless you Stephie. It's one of my favorite books too. The divine pattern, the Source and Channel relationship of Father and Son. And we need to read this in Colossians chapter 2, and verse 2 and 3. And this is really significant, because this epistle of Colossians was to be read by **those in Laodicea**. Who's that?

Colossians 2:2, "*That their hearts might be comforted, being knit together in love and unto all riches of the full assurance of understanding to the acknowledgement of the mystery of God.*" And the word next is, "**and**", which can be translated "**even**", or "**also**". "*The mystery of God, even of the Father and of Christ in whom...*" Who is the, whom?

Audience: Jesus

Is it the Father also?

Audience: Yes

"*The mystery of God, even of the Father and of Christ **in whom** are hid **all** the treasures of wisdom and knowledge.*" And when I read that verse, that's what gave me the clue. Ah! When I studied the **relationship between the Father and the Son**, I will be able to unlock **all** the treasures of wisdom and knowledge. And as I studied them in **First Corinthians 8:6**, I see that they are Source and Channel, Source and Channel.

[Gary: We go back to John 17, the next verse, verse eight. And it says, "*I have given them the words which Thou gavest Me; and they do **surely** know ...*"

*"... that I came **out from** Thee. That that I came out from Thee!"*... "You are the great Source of **all**, and I am the Channel." And so it is **this pattern**. It is this pattern of source, the Father being the Source and Christ being the Channel that just made perfect sense. And as over the years, we have laid this down. The Old Testament is the root, the New Testament is the fruit. Christ's Object Lessons p128. That if the **Old Testament and the New Testament are in a divine pattern relationship, then it is obvious, isn't it, that the only way to the Old Testament is through the New Testament**. You must read the Bible in the Father, Son pattern "*In whom are hid all the treasures of wisdom and knowledge.*"

[Gary: The only way to the Father is through the Son.]

And God has put this into the scripture itself. You cannot come into the Old Testament without the lens of the New Testament. You will **never** get there.

[Craig: And it's in the words in Greek itself. "*Ek*" is the point at which something proceeds **from**, or source. And "*dia*" is the channel of the "*ek*". So that those two words are actually in the Greek.]

It's in the Greek. Source and channel. It's not something that ... It's not manufactured. It's just there. So don't read the Old Testament outside of the lens of the New Testament. If you do this, you will die.

Adrian: [Signalling to Chris] Yeah Chris.

[Chris: I am still confused by trying to understand the New Testament through the lens of Old Testament ...it lets certain things like that ... ]

Move it around ... See because we say, Well, the Old Testament is the source, so we need to start here [pointing to the Old Testament at the top of the vertical line leading to the New Testament below]. Okay? And define this [pointing to the New Testament on the white board] by this [pointing to the Old Testament]. But we're not here [Old Testament], we're here [pointing to well below both]. We're sinners, we're evil, **and you can't get to the source without the channel**. There's no way to the Father except through the Son. So



there's a misunderstanding of who you are if you're starting here [above the Old Testament!], you need to start here [below the New Testament], because that's where you are.

[Ben: When you were you emphasizing Miller's rules before? Did you find the divine pattern?]

Adrian: Yes.

[Ben: Okay. Because it's logical if we see light in Miller's rules, if we study that with an open mind, led by the Spirit of God, eventually you're going to be led to this pattern.]

The **only** way that I can harmonize the statements in the Old Testament and the words of Jesus in the New Testament is through this pattern. I can't do it any other way. Because people keep saying to me, "Adrian, you're spiritualizing the Bible. You need to take Genesis 6:7 literally, where God says, 'I will destroy us.'" I said, "Well, what do you do with, 'I'm the revelation of the Father? I glorified Thee on earth.' What do you do with that?" What do you do with it? Do you spiritualize that? Do you take it literally?

I mean you can't cut it both ways. People say, "Well, we take all of the killing statements literally, and we ignore all of the statements of Jesus. We just blow them all away." Well aren't you going to start with the where clearest light is? Aren't you going to start there? [New Testament]

[Sharyn: In this community we have a lot of people who have come out of the Sunday keeping church and have got into this Hebrew movement, and this is what they did, they stay in the Old Testament. We have provided other means but they can't seem to get past... They don't understand the loving character of God, because they're looking at everything through the lens of the Old Testament.]

Yeah, and I want to get into the Old Testament. This is my destination. I want to get here. But again, I can only get the answer through here [New Testament]. Remember the Law of Moses with the statutes and the judgments. I want to remember them all.

[Daniel: And the channel is the magnification.]

This is the **magnification of the Old Testament**. It is the **glory** of the Old Testament. So once you have the framework of truth established... And we'll have a look at a few of these statements tonight, where Ellen White says, "*The 1888 message placed old truths in **new settings**.*" This is the new setting [pointing to the New Testament, the channel]. Because it was Jones himself that wrote that the... I am accelerating a bit here, but he said it is the Old Covenant at Sinai that leads you to the ... well, I can't use this [pointing to the white board] "It's the Old Covenant at Sinai that leads you to the New Covenant." You're coming through ... One is leading you to the other. And the implications of that, by using this pattern, have just unlocked all the treasures of wisdom and knowledge for me, at least.

[Ben: Maybe in a sense you could still use it, because if we start in the reverse, it creates this angst and confusion ... we can't reconcile it. So that it would lead you into a New Covenant experience where you then in turn would see a new pattern. That's possible if you hang on. I don't know if that makes sense.]

Well we haven't defined our terms exactly ... But the point, how this works in that sense is that, "*Unless the corn of wheat fall on the ground and die, it doesn't enter into newness of life.*" So the **channel by which we enter into life is through death**. And so, it's the Old Covenant that is the ministration of **death** that leads you to life. But that doesn't quite superimpose on this [pointing to white board]

[Gary: It is only as you see through Christ in you in that sacrificial system ... it will be the schoolmaster to bring you to Him.]

Yeah, exactly. But I don't want to lose you, but by pointing to this, this is actually the source, but it's really the other way. It gets a bit confusing. But it is only in this source-channel system that I have been able to reconcile, and bring out of contradiction these statements in the Old Testament to New Testament.

Ultimately, people who are not willing to study to show themselves approved to **rightly divide the word of God**, will ignore certain statements that don't fit with their pre-conceived opinion. **You end up just ignoring statements**. And the **tragedy** for God's people today is that the words of Jesus have been

ignored. "*I have glorified Thee on earth.*" I put this to many people saying, have you understand this statement? And Ellen White states, she is magnifying the words of Jesus. She is making so clear that the full, the complete, the entire character of God was revealed in Christ on earth, the mission of Christ which is so clear... It's so clearly revealed. I wrote this to one gentlemen, I put out these quotes, no response, nothing.

[Alexandra: Well, since all scripture is given by the inspiration of God, that means total scripture. It has to be the whole thing. All of these need to be consistent. There needs to be a way that it all can fit together, so we don't say, "Well, that book, or that chapter, or that verse doesn't fit in."]

[Nelson: It's not just Revelation and Daniel.]

No. It's got to be the **whole** Bible. You got to fit it **all** together. And it's this pattern, it's the only way I've been able to fit it together, to make it make sense of that I'm illuminating. And then it drives me to go back to the stories of the Old Testament, and examine them. And every time I've **examined them under the light of the New Testament**, more information is coming out of the stories to allow me to **harmonize them with the character of God**. Whereas before I didn't worry, because it's like, "Well, God killed them."

[Nelson: This is the same character. It is Jesus in the Old Testament ... it is the same characters. Why is it so drastically different?]

[Ben: I am the Lord, I change not. Jesus Christ is the same yesterday, today, and tomorrow.]

Adrian: Yes ... He is the same.

[Nelson: So, how can it be so drastic?]

But God magnifies our false perceptions of Him in the Old Testament. He causes our sins to abound **the law, enters our minds, and causes our wrong understandings of Him to abound**. This is how the gospel works, to show us that even our conceptions of Him as a judge in Daniel 7. He causes this simple approach to Him to abound.

[Gary That worked for the prodigal son. His concept of his father.]

Adrian: It brought him back to the father.

[Gary: It brought him back to the father. Even though it was a wrong concept.]

Adrian: Yeah. Because there was a spark of life in him that, "Even my father's servants are treated better than this." Like, "There's a hope, you know, I've got a plan. I can work this out."

[Gary: When he gets there he finds out his father's already worked it out for him.]

Adrian: Plan was done.

[Craig: God tells us that our thoughts are not His thoughts, and they're far from His thoughts. So, if we start with that, then we have to say the way I think about this cannot possibly be right. And the only way, as you say is through death. But it's through the death of my carnal heart.]

And one of the saddest things, as I've witnessed, I've looked where people are saying, particularly the one in 1st Samuel 15, about the Amalekites. Where God says to Saul, "I remembered," that word remembered is visited. "I remembered," straight out of the second commandment. "*I remember that which Amalek did ... Now, go ... "slay both man and woman, infant and suckling ..."* Slaughter them. Kill them all. And I say to people, is there anything about that that disturbs you? That the God that you worship commands his people to hack to death infants? Is there anything in your humanity that says, "I think I have a problem with this." Well, they were an evil nation, they deserved to die. It had to be done. Sometimes you have to do tough things to preserve God's righteous nation. Whoa ... Really?

[Gary: It's a cancer, we got to remove. Eliminate the few to preserve the whole. It's a cancer. You got to cut the cancer out. But the idea of cutting a cancer out of a person is to keep that person alive, isn't it? And I just remember looking into the eyes of someone when I just said, I said, "Do you have a problem with that?" "No. It's fine." Like ... I want to say to them, "Have you ever killed

anyone? Have you ever killed an animal? Have you ever run over a dog in a car? Are you awake? Is there anything in you that's alive? Like how can you say this? Wake up!" I remember in my twenties, I ran over this dog. I just went home and I howled like a baby. I just cried.

[Nelson: I didn't want to drive ever again.]

Adrian: It was just terrible.

[Ben: This is what we are being filled with violence on a daily basis. Violence as you say on aeroplanes. Violence, violence, violence, video games. Everything, all of this detaches us from reality.]

[Ben: Yeah. So, it's so easy to say they deserve it. He should wipe them off.]

Yeah. I've been there. All of this is **ultimately a judgment that we pass on ourselves**, isn't it? **As you judge others cold-heartedly you are judging yourself**. You the judge do the same things. And I believe subconsciously, the people who hang onto this idea of God's death, and killing, and destruction, they are passing that sentence on themselves, **because in themselves they have decided that they aren't worthy of eternal life**, and the way they are subtly putting it back onto God. But they're the ones that have made the judgment. They're the ones that have decided death for themselves. **But to get atonement for themselves, they put it back onto God**. That God decrees this, that God determined this ...the subconscious.

Because it says in Romans Chapter one, let's read Romans Chapter one. Romans Chapter one, verse 31 and two. Thirty: *"Backbiters, haters of God, spiteful, proud, boasters, inventors of evil things, disobedient to parents without understanding, covenant breakers without natural affection, implacable, unmerciful, who **knowing** the judgment of God, that they which commit such things are worthy of death..."*

How do they know these things? Haven't they **determined** them? *"...not only do the same, but have pleasure in them that do them."* **They have determined they "are worthy of death" by the things they do**, they know. We know, don't you know? You know when you do evil. You know from the vibration, you know that it's against the absolute fabric of your being, you know it in yourself. You

know it's evil. And you pass judgment on yourself of death. Which you then attribute to God.

[Ben: That's back to Adam, right? In the beginning of the garden. You know, "The woman you gave me... It's you."]

[Nelson: There must be an element of hate towards God.]

Adrian: Of course. Enmity

[Lumy: Can it be the concept of scapegoating?]

Adrian: Scapegoating, of course. Scapegoating God.

[Lumy: And Jesus was the ultimate scapegoat.]

The natural man is enmity. The natural man receives not the things of God, he has enmity against them... against God and his law. His character... Enmity against his character.

[Chris: I wonder in the sacrificial system if God instituted that ... because man designed it ... but for the protection for man. Because we thought, "Hey some of us need to be told what is going on.]

When you understand Jeremiah 7:22... This is one of those moments where I said to the Lord, "Lord, I'm having trouble here. This sounds really contradictory to me. I'm confused." Because he says, "*For I spoke not unto your fathers, nor commanded them in the day that I brought them out of the land of Egypt concerning burnt offerings and sacrifices.*" Lord, I've read Exodus, and you did command them concerning burnt offerings and sacrifices. So, now I'm confused. Because you're saying here you didn't, but I know you did.

And the Lord says, "*Adrian, come now let us reason together. Though your sins be as scarlet, it shall be white as snow.*" And so he explained to me, that God in the beginning, in Exodus chapter six, he said seven times, "I will, I will do all these things." And in that I will, He didn't say, "I will do all these things if you kill animals for Me." He didn't say that. He just said, "I'm going to do all these things for you." "And they harkened not because of anguish of spirit and

cruelty of bondage." And so, because they didn't hearken unto him, there had to be sacrifice.

[Ben: Do you think they harkened not because of the cruel bondage and anguish in spirit, because they felt like, "Where's God in all of this?"]

They were blaming Him because of the cruel bondage. When they had put themselves into it themselves, they **didn't want to accept the responsibility** that they did it to themselves, so they put it on Him. So rather than take the wonderful offer, they chose to be angry at Him. "We're not listening to You. Where were You when we needed You?"

[Ben: "And You just brought us out now, just to kill us out here."]

Yeah. "We know you want to kill us." But it's only after that Israel says, "*All that the Lord has said, we will do,*" that this is **multiplication** ... As soon as man refuses to come into the New Covenant, God has to show them, "Well, this is what **you** want to do. You want to kill animals every day. You want to do all these things. And so, I'm giving back to you what you are thinking. **But through what you think, I'm going to teach you the gospel.**"

"**I'm going to teach you the gospel through your perverted understanding.**"  
Whoa! How do I have proof that? Christ's Object Lessons, page 263.

Christ's Object Lessons, page 263. *The parable of the rich man and Lazarus. In this parable, Christ was meeting the people on their **own ground**. The doctrine of a conscious state of existence between death, and the resurrection was held by many of those who were listening to Christ words. The Saviour knew of **their ideas**, and he framed his parable, so as to inculcate important truths **through these pre-conceived opinions**. And she uses the word pre-conceived, I would use the word **wrong**.*

So, through their **wrong evil opinion**, Christ conveyed to them truth. Because how else do you meet people other than where they're at? You have to meet them where they're at. "He held up," and this is why I use the term mirror: "*He held up before His hearers **a mirror**, wherein they might see themselves in their true relation to God.*" **The entire sacrificial system is a mirror of human appeasement based theology.** The **whole** system that God commanded, God

spoke to us through our pre-conceived opinions to teach us, and to inculcate to us important truths through these wrong understandings.

[Nelson: And that started right back with Adam?]

Adrian: Started with Adam.

[Nelson: With the first sacrifice.]

Adrian: Through his wrong understanding, He was seeking to teach him the truth of His character. Did God want a king in Israel?

Audience: No.

Adrian: But he instituted one.

[Gary: Because the people wanted it.]

To teach them through their pre-conceived erroneous opinions. **It would cause sin to abound.** So that they said, "Make us a king that we may be like the other nations." The ultimate culmination of that is the king they desired came to them in the form of Nebuchadnezzar, that they would be under the other nations. They wanted to be under the other nations, didn't they? So, God gave to them what they desired after he reached out to them with prophets trying to get them to turn around. And finally He had to give them up, and allow them to go into Babylon. **And He knew then that it would be another 2,300 years before humanity would be ready to conceive of a God that could be so loving.**

[Nelson: And we wonder why it took so long.]

Because God didn't say until the captivity of Babylon ... unto 2,300 days then shall the sanctuary be cleansed. Then the sanctuary will be restored to its rightful state. **Then the human body temple would be restored to its rightful state.** It would take that long, even after the seed that Christ planted 2000 years ago, it will take another 2000 years for that seed to finally **fully manifest** in God's people.



And now we are the inheritors of these things, that were planted 2000 years ago of whom Paul and the apostles glimpsed. They glimpsed these things, they saw these things. But now, through the Spirit of Prophecy and having come through seeing the culmination of human history, **we now are in the position to finally, finally comprehend.** I believe that heaven is starting to get excited.

Finally, finally we're starting to get it. We're able to communicate with them, and to give them a framework, a **system of truth that can reveal the character of the Father**, as *"loving, gracious, merciful, long-suffering, and abounding in goodness and truth."* Keeping **all** the commandments, and the statutes, and the judgments. **Putting all of these things together finally.** Finally the message is coming that has systematically laid all of these things out and put them all together. I'm ready to celebrate!

Audience: Amen!

[Obadiah: And many of those who never wanted to come into the truth because of this variety of God will finally be willing to accept this.]

And once again, God has chosen the weak and foolish to confound the wise and the mighty. As it was said to me. "Are you the only one that thinks you have the truth? Who are you?" I'm just trying to make sense of the Bible! I'm just trying to put the pieces together. Because it's not adding up for me! Help me God, please! It's contradictory to me. It doesn't make any sense to me.

You know if having a PhD would help me resolve these things, I'll go and get a PhD!

[Gary: You don't have to have enough letters after your name]

Like I said, from my observation, PhDs give you permanent head damage. You get a lens put over your eyes, you get your eyes gouged out, and you grind out corn for the Philistines. And it is my prayer, it is my hope, some of our brethren that are in this position because there is a LATENT POWER within Adventism. That when the Philistines, the Babylonians of this world will take control, and they lead out Adventism in glory. But Adventism will grab the two pillars of Babylon, the immortality of the soul, and Sunday sacredness and collapse the whole system. And some of our brethren will be saved in that moment, as Samson was saved.

So, I have every hope for our brethren in the church who are still standing on that platform. **They still know the two pillars of Babylon that falls.** They're not drinking that wine. And so there's enough understanding there, that even when their eyes have been gouged out by their chasing after the daughter of Babylon, Delilah. And their hair has been cut, the strength has been cut from them, which is the blessing of God, that in the end that God will still be able to save some of them.

That's my hope. That's in the book, Divine Pattern. I wrote that in there. Well, we should close. We've covered enough. I hope that we've clearly laid that out: You want to read the Old Testament? Come through the **only** way the Life, the Truth, and the Way to the Father is through the New Testament.

Shall we pray?

Father, we bow the knee before You in adoration and praise, that You are revealing to Your people in these last days the **most beautiful message that will lighten the earth with its glory.** You have given to us the truth of how to approach the Old Testament, how to reconcile. Thank You Lord Jesus for revealing all the fullness of the Father. His justice, His mercy, His grace, His love. And above all things we pray, give us Thy Spirit Father, that we can love our enemies, do good to those that hate us, and that we can vibrate **only love, and joy, and mercy, and peace.** We all know that we have a long way to go in our minds, but as You have taught us, longer than you wish but sooner than you think. Now we thank You in Jesus's Name. Amen.

# 5. Righteousness by Faith – Gospel Mechanics

Adrian Ebens

Adapted Transcript - Live Streamed on 21 December 2019

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Father in heaven, truly, there's no other friend like your Son to us, to bring us to you, our Father, the revelation of the Father's love. And as we enter into the Sabbath, as we talked about the other night, Jesus, as you rest in the bosom of your Father and the sweet rest that you are experiencing, we now come unto you because we have labored and been heavy laden through the week. And we're determined to receive your rest. There is no other place that we can receive it. Thank you for the portion of your Spirit, the living bread from heaven. Feed us because we are wretched, miserable, poor, blind, and naked. And give unto us your righteousness that we may be filled. And we thank you in Jesus name, amen.

It's interesting that I read a book. I remember the title of the book. The title of the book was It's Hard to Be Lost and It's Easy to Be Saved. And my response to the title of that book, well if it's easy to be saved, then why is the way straight and narrow and few there be that find it. So easy to be saved, really? Hard to be lost? I have come to that conclusion within the correct framework. But until you come into that framework, it's easy to be lost and hard to be saved when you don't know the truth. Only the truth sets you free. This is the problem. Once you know the truth, it's easy to be saved. It's very easy to be saved. But we have to come to some conclusions, and that is simply this. Romans 3:10 *As it is written, there is none righteous.*

Is that right? It doesn't say there are those who begin life not being righteous. There is none righteous, that's what it says. No, not one. There is none that understand. Do you understand? Not according to this. "But this is for unbelievers," right? There is none that seeketh after God. Are you seeking after God? This says there is no one who seeks after God. Present tense, present continuous, there is none that seek after God. So if you are seeking after God, then what is actually happening? God is seeking after you. Christ is the source of every right impulse. Steps to Christ, page 26. Which means that if you're

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feeling the drawing impulses of the Spirit of God to come to Him, it is only because he is drawing you. Not because you are desiring him.

The only reason we go on pilgrimage is because He is the one that already was on pilgrimage to reach us, to come and find us the lost sheep. We were lost. Or where is the lost coin? Did the coin know that it was lost? No. The sheep knew it was lost, coin didn't. Didn't have the capacity, but it was still found. They are all gone out of the way, they are together become unprofitable. There is none that doeth good, no, not one. Hang on a minute. Hey, I do good things, don't I? Says there is none who do good. Their throat is an open sepulcher with their tongues that have used deceit. The poison of asps is under their lips. "Not mine. No poison under these lips." Really? Is that so? Maybe you need a new pair of glasses, Adrian. Whose mouth is full of cursing and bitterness, their feet as swift to shed blood. Destruction and misery are in their way, and the way of peace they have not known. There is no fear of God before their eyes.

Now we know that what thing soever the law saith, it saith to them that are under the law that every mouth may be stopped, and all the world may become guilty before God. Therefore, by the deeds of the law, there shall no flesh be justified in His sight, for by the law is the knowledge of sin. And it is on the basis of this text that the majority of Seventh Day Adventist will be lost, because rightly or wrongly, I came to the understanding that by the deeds of the law that I could be saved by being a vegan vegetarian. By being a Sabbath keeper, by believing in the Second Coming of Jesus Christ. And believing faithfully the creed of Adventism, that I would be saved. How did I come to this understanding? Well, we need to turn to another story. But before we turn to that story, we need to read the rest of this passage. For by the law is the knowledge of sin.

Verse 21, but now the righteousness of God without the law is manifested. How did this righteousness come? In Jesus Christ. Did it come with the law? It came without the law. Now the righteousness of God without the law is manifested, being witnessed by the law and the prophets. The law has its function. The law "looks" at the righteousness of Jesus Christ. Yeah, that's the real thing. I recognize this. This is good. The law recognizes it. The righteousness of Christ, even the righteousness of God, which is by faith. What's the next word? Of. Whose faith? Jesus' faith. The faith of Jesus Christ unto all and upon all them that believe, for there is no difference. The righteousness of God by the faith of Jesus. Let's come over to Galatians 2:16.

Galatians 2:16, this is giving you a little bit more clarity on this process, knowing that no man is justified by the works of the law.

But by the faith of Jesus Christ, even we have believed in Jesus Christ that we might be justified by the faith of Christ, and not by the works of the law. For by the works of the law shall no flesh be justified. So we believe in Jesus, that His faith, the faith of Jesus, His righteousness is what saves us. The faith of Jesus. So it is not technically righteousness by faith, it is righteousness by faith of Jesus. You see the difference? I have confidence in who Jesus is. All I have to do is believe who Jesus is, the Son of God. In believing on the name of the only begotten Son of God, I receive His faith. The faith of Jesus. Righteousness by faith of Jesus. The faith of Jesus. Yes. And as Jesus put it, repent and believe the gospel. Do you know that you cannot believe the gospel unless you repent? This is the great thing. It's for us to have to acknowledge that we're not seeking out to God that, there's nothing good within us.

We're only saved by the goodness of God. It is the goodness of God that leads us to repentance. And this is why the way is straight and narrow, and few there be that find it because for the human soul to acknowledge their sinfulness and their weakness is a hard thing to do. It's all right to do when you're a young person, and you've been out in the world and you've been swinging and drinking, and doing all the things in the world. And then you can humble yourself and acknowledge, and then give yourself to the Lord. And after two or three years of reading your Bible and attending church, then you can dust all that stuff off and I'm doing pretty good. You can leave all that confession stuff behind. And in order to keep yourself diverted from the ongoing sinfulness that you have, you can set up your own standard and compare other people by that standard. Anyone? No, don't raise your hand.

We come to Luke 18:9. This is the parable for Seventh Day Adventists. Us. He spake this parable unto certain which trusted in themselves that they were righteous and despised others. We are not Babylon. We are God's chosen. Called out in the Millerite movement, set on a solid rock. We are God's chosen people. We have the prophecies, we have the health message. We have it. Those that trusted in themselves that they were righteous and despised the daughters of Babylon. Two men went up to the temple to pray, the one a Pharisee, the other a publican. The Pharisee stood and prayed thus with himself, God I thank thee that I am not as other men; extortionist, unjust, adulterers, or even as this publican. I fast twice in the week. I give tithes of all

that I possess. And the publican standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast saying, "God be merciful to me, a sinner."

I tell you this, I tell you this man went down to his house justified rather than the other, for everyone that exalts himself shall be abased, and he that humbleth himself shall be exalted. And I want to read to you from Christ's Object Lessons, page 152. A little bit of commentary on this, for us to work with. Christ's Object Lessons. *The Pharisee and the publican represent two great classes, into which those who come to worship God are divided. How many classes? Two. All those who come to worship God are in these two classes. Their first two representatives are found in the first two children that were born into the world. Cain thought himself righteous. Isn't that interesting? Have you ever thought of Cain as being a Pharisee? I didn't really think of him as a Pharisee, but this is what it says. He thought he was righteous. He made no confession of sin, and acknowledged no need of mercy. But Abel came with the blood that pointed to the Lamb of God. He came as a sinner, confessing himself lost. Abel confessed himself lost. His only hope was the unmerited love of God. The Lord had respect to his offering, but to Cain and his offering, he had no respect. The sense of need, the recognition of our poverty and sin is the very first condition of acceptance with God. And this is why straight is the gate and narrow is the way, and few there be that find it. You must confess yourself lost. Confess yourself helpless, but throw yourself upon the mercy of God. Where sin abounds, grace does much more abound. This is the science of salvation.*

So we see that in Abel offering his lamb, he's offering his lamb and he's not going, "Cain, you see, I'm offering the lamb. You're not offering the lamb. I'm doing what God told us to do. You're not doing what God told us to do, I'm better than you." He's not doing that.

What is he doing? Confessing himself lost. That's what he is doing. Lord, help me. I need your grace. I mean doesn't that get tired after a few years? This constant groveling around? Is that what he's doing? Obviously, after he has confessed himself lost and asked God to give him grace, he comes into newness of life, doesn't he? The assurance of salvation comes into him, there is the joy of salvation. There is the freedom and the joy that comes with that, but it is a constant process. It says in the book Great Controversy, the work of sanctification is progressive. The closer we come to Christ, the more sinful we appear in our own eyes. Really? I mean, wow. But the most sinful you appear

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in your own eyes, the more dependent you can become upon Christ. This is the paradox. This is what it's all about. And the prayer life becomes more natural, because the dependence becomes more real.

When you feel your lostness, your prayers are more earnest. Not manufactured, not trying to... I remember as a young man thinking Jesus prayed all night. Okay, I'm going to pray all night. Go to two o'clock in the morning, I'm so tired need to go to sleep. But I said I'd do it all night. Out of context, isn't it? To do it in that way. Two classes of people, you have to choose either you're the publican or the Pharisee. You're righteous by your works or by the faith of Jesus. Trusting in the merits of God's grace. I would like to come over to ... Well, before that I want to share just a little bit of my own experience. Having been raised, having the great, great privilege of being raised in an Adventist home and to sit at the feet of those who preached the third angel's message as we had understood it in the 1970s. To read Arthur Maxwell's Bible story, and to Remember the Sabbath day to keep it holy. Well, I tried.

It was hard, all the things that I couldn't do, but I wanted to do. All of those lovely gluten steaks that messed up my digestive system. But it was meant well, to get me off the meat foods and all those things. But my experience was such that when I was 12 years of age, in 1979 before 1980. Yes, before 1980. I went forth in baptism, I was asked by my pastor if I'd like to do baptismal studies to prepare for baptism. I said, "Yeah, that sounds good." And so I did the baptismal studies, and I prepared for baptism in what I would call a process of all that the Lord had said I will do. My baptism at 12 years of age was I promise God. How could I find myself in such a state while at 12 years of age? My capacity to comprehend my own sinfulness was rather small, particularly in the environment that I had grown up in.

A sheltered environment growing up in the idyllic Yarra Valley, outside of Melbourne in an Adventist outpost where there was a publishing house, a school, a lifestyle center and a hospital in this idyllic beautiful little valley where this beautiful river was flowing out of the mountains.

My first memories of life come from that valley. Being born into the heart of the blueprint of Adventism. I was dedicated in the church there in Warburton, and that's why that place is such a special place to me. I always love to go back there. And this year, I had the privilege. I had the great privilege to baptize

three people in that beautiful Yarra River, right around the corner from I think it was some American missionary had planted all these redwoods. [inaudible] in the banks and they're growing tall. And I used to climb those as a child when I used to go to school there. And I had the privilege to baptize these beautiful people right behind the science publishing house, which is still operating there today. The school no longer operates. The hospital no longer operates.

The Sanitarium Health Food Company no longer operates there. All closed down. Just empty buildings of a bygone era. What happened? We gave up the blueprint, didn't we? We tried to compete with mainstream medicine. This is quite a bit of a side note, but my wife actually was the head of the hydrotherapy department in the Sydney Adventist Hospital. Hydrotherapy, back in the '90s they still did hydrotherapy. But because they could not claim the hydrotherapy treatments on the health funds, they shut it down. So my wife was the last head of the hydrotherapy department in the Sydney Adventist Hospital. Is that something we should cheer about? Not really. That's what our sanitariums were about. Using simple remedies, to heal people. Anyway. So having grown up in this environment at 12 years of age, I promised God and I meant it. I really did mean it. I wanted to do the right thing by my parents, by God. And I wanted to serve Him.

And some of you have heard me say this before, but my beautiful experience with God after I was baptized lasted about three hours. Because just around the time the sun was setting, my father came out and said, "Adrian, go and wash the dishes. Come on." "Why? I mean I did it last night. Why can't my sister do it? Why do I have to do it?" I promised God. Okay. It was so hard. I wanted to do the right thing, but I found Romans 7. The things that I wanted to do, I couldn't do. And the things that I didn't want to do, I kept doing. Wretched man that I am. But rather than coming to the next part of Romans 8, as a young person I slowly began to lose my interest in spiritual things. Picking up the Bible was simply a reminder of my sinfulness. I didn't want to be reminded of my sinfulness, so I began to watch other things like movies, and play games and entertain myself. Play sports, do whatever.

I still would go to church, sit at the back of the church and endure the torture waiting for 12 o'clock. At 16, and 17 years of age, because I had this fear. I had this fear. If there's one thing about being an Adventist, you can't give up the Sabbath. I came from a community, you have to understand the community I came from where I was in grade two. And one of the children went down to



the local store, and he bought a can of Coca Cola. "Could you believe that? We're all in shock. Wow, that's sinful." That's the community I grew up in. Ring a bell with anyone? Now I don't recommend you drinking Coca Cola. That's bad stuff, but it's the whole context in which this is being understood. How do we have righteousness? Righteousness by avoiding Coca Cola. "I thank you, God, I'm not like other men. I do not drink Coca Cola." You see, this is the environment that I grew up in. My parents were not particularly devout in their faith, which as I look back was a great blessing.

Growing up in the environment that I was growing up in, we had only a few Spirit of Prophecy books. We had Patriarchs and Prophets, we had Desire of Ages, Great Controversy, Steps to Christ. Maybe a few others, but they were never really presented to us in our home. So that I remember at the age of 14 or 15, this guy kept on talking about this book called The Spirit of Prophecy. And he's quoting from this part and this part of the it. "That must be a huge book." I thought. I didn't know there was several books, hadn't worked that out at 14 or 15 years of age. But thankfully, I did not have the Spirit of Prophecy pressed on me like many of my fellows had it pressed on them. So that when we had the eruption at Glacier view in 1980, a lot of my friends just marched out of the Adventist message. Threw out the Spirit of Prophecy, sold them, burned them. But because I didn't have the Spirit of Prophecy bearing down on me, my first encounter with the Spirit of Prophecy was when I was 17 years of age.

After five years of "I promise God," and just totally giving up on trying to be a good person, I couldn't do it anymore. That my life as I began to drift into the movies and the music, and began to listen to heavier and heavy music. I knew that I was drifting away from my moorings, and I no longer could contain the sinfulness that I was feeding myself with. The seeds of sinfulness began to manifest themselves. And this is where I begin the book Identity Wars in a confrontation with my mother. When my mother came into my room and said, "Son, your room is a mess. Please clean it up." And all of the music that I had been listening to, Queen, AC/DC, all these things began to erupt in my soul. Who are you to tell me what to do? I turned and I looked at my mother, and I scowled at her. I said, "Leave me alone. This is my place." My place?

Who's paying the electricity, who's paying the rent? But no, we own that house. Who bought the house? Was it you? No. *My place*. Distorted perspective. God in His great wisdom was able to help my mother to restrain

herself. We would sometimes get into a banter, and back and forth. You know that slanging, some of you. Conflict, but this time she didn't because what I said was so offensive that she simply put down her head, and she shut the door. And then I felt really bad. I hurt my mother. And I knew I hurt my mother. And that made me feel awful. And the Spirit of God spoke to me. He said, "Adrian, is this the kind of person you would like to be? Would you like to change? Do you want something better?" Jesus speaks so gently to the human soul, doesn't he? He didn't condemn me. He didn't say, "You wretched sinner, how dare you speak to your mother like that?" I said that to myself, but he didn't say that to me.

He whispered to me. Is this the life that you want to live? Would you like to go on a different path? Guilt pressed itself upon my soul. The law was my schoolmaster to bring me to Christ, because I knew the commandment which said honor your father and your mother. And I had not honored my mother. The commandment brought that conviction upon me, and it drove me to Christ. So I went back to my mother and I apologized. And I said to her, "Mum, I'm tired of the hypocrisy. I want to be a Christian." And she handed me the book *Steps to Christ*. Bless you, mum. She handed me the book *Steps to Christ*. Now I'd been exposed to the book *Steps to Christ* when I was 14, but I was rich and increased with goods and didn't have need of anything in that particular time. And as I'm looking at the book, back to the TV, back to sleep. But by the time I was 17 years of age, something had changed.

I couldn't stand the hypocrisy in myself. When you talk with your friends and you're paying out on somebody, "the guy is a jerk." All the time, the Spirit of God is like, "Is that the way you should be talking about people? Is that what Jesus would do?" This twinge of guilt, and you're trying to push it away, push it away. And so I took the book from my mother and the guilt, the guilt that I had done, I didn't want to do these things anymore. I was desperate. I don't want to talk to my mother like this. So I began to read the book. Chapter one, beautiful. This is my first encounter with the Spirit of Prophecy. Hallelujah. A desperate soul thirsty and hungering for truth, opening those pages filled with the love of God. And I read it, page 13 *Steps to Christ*, behold Him in the wilderness. Behold Him in the garden. I had heard the story. I'd heard many preachers present that story to me. I had read.

As one of my Pathfinder honours, I had to read the Gospels. So I read through Matthew, Mark, Luke and John, I got the badge of honour. So I had read, I had

understood the story. But now that story comes to life, the Spirit of God speaks to me through the story. And as it were, I am standing looking at the Son of God and He is sweating drops of blood. And I have this realization that the weight upon his shoulders is somehow connected to me. That I am partly responsible for the suffering that he's experiencing. Then the word said, "Behold him on the cross." And my mind immediately changes, and I see Christ on the cross. Now in every other avenue of my life where I had caused other people difficulty, I always saw the look of frustration. Again, "like really? Did you have to?" So I'm beholding Jesus on the cross.

And the Spirit illumines my mind as I'm looking upon the cross, and I look into the face of Jesus. And what I saw there changed my life forever. I saw love. I saw this beautiful face that just looked at me with love. No condemnation. No hatred, no irritation. Only love. All this I did for love of you, Adrian. Beautiful, because I looked at that face illumined by the Spirit. I was standing before the cross. And as I understood then I was looking at the cross of 2000 years ago, but no, the reality is daily Christ suffers the agonies of crucifixion. The cross that he was upon was the cross that I had nailed him to, by my rejection of His commandments and his statutes. And to walk and to choose to walk in my own way, and to do my own desires and my own inclinations. And to hell with everybody else, because I'm going to do what I want to do.

This is what was nailing Him to the cross, and there was no condemnation. There is therefore now no condemnation to those who are in Christ Jesus, and there beaming from His face this love and acceptance which totally blew my mind. How can you forgive me? I was lost, a sinner without hope in the world. And in the eyes of Jesus, I could see acceptance and love and that pierced my soul. And instantly, instantly in my spirit, I took hold of him and I hung on to him. And I said, "Lord Jesus, please come into my life. Please help me. I'm a hopeless Christian. I've completely failed. I embarrass my parents, I watch evil things. I say evil things." And at that moment, I could feel this peace. This peace that came over me. A peace, because Adrian believed God and it was counted on to him for righteousness. I believed that I was forgiven.

Just had a big memory. Not a song I recommend. But at the time in the 1980s, it was a musician by the name of David Meece, and he sang the song Forgiven, no matter what you've done. I played it over and over. Forgiven. Yes, yes. Not by works, not by any good thing that I had done, but by the blood of Jesus Christ. He was suffering in my place. I had the assurance of the forgiveness of

my sins. I knew that I had eternal life. And instantly as that peace came over me, my whole life changed. The things that I once loved, I now hated. For before I used curse words all the time. I loved to watch movies, and see violence and immorality. These things I enjoyed, and now this new Spirit had come into my life, I could not stand them. When I would hear the name of Jesus taken in vain, it was like an arrow that pierced me. I couldn't bear it. I couldn't listen to it.

I couldn't listen to the music that I once listened to. It grated on me. It was repulsive. It was repugnant to me. So great was the change in my life. And some of you have heard this, but I always like to tell the story because it is evidence to me of the work of grace in the human soul. After I had this tremendous experience and I began to devour the Bible, I couldn't get enough. And suddenly, whereas before I could read whole chapters of the Bible, it felt boring. Now I read two verses, and my brain would be blown completely. Wow, this is incredible. The Spirit of Jesus renovating, reworking, remodeling, rechanging. He that is in Christ is a new creature. Old things are passed away, all things have become new. Remember the story when finally I had to overcome the disease of Saturday night fever. My friends ring me up and say, "We're going out to see the latest James Bond movie. Are you going to come?" "Oh, no, no, no. I'm not, no, no, no."

What? You're not coming? We're coming to pick you up. All these lovely Seventh-day Adventist young people coming to pick me up to take me to see latest James Bond movie. Come on! I said, "No, I don't want to go." "Are you sick? What's wrong with you? Come on. Get in the car." I didn't want to tell them I was reading the book of Philippians. I didn't want to stop. Go see some dumb movie, there are people killing each other. And they're like, "Come on." They're really putting a pressure on. I said, "Look, I want to just read my Bible, okay." They left. Repellent. Something had changed. My friends at school before, I loved to play jokes on people and be the center of laughter and merriment. And one of my friends came to me and he said, "Adrian, how do you do this? You are playing. I know you you're playing the role of a religious nutter. How can you do this? You've been doing it for days now, and everyone is convinced. You're so funny, how are you doing this?"

And I just said to him, "It's no joke." It was like I punched him in the face. He's like, "Whoa, I got to go." Too bright. This is no joke. Part of the conviction of sin. My mother, thank God for my mother. She worked in the background to

get me into the church, into the school choir. And because I had a bass voice, I was selected to sing bass in the male quartet of that group. And we would go and we would sing in churches, and sing Just A Little Talk With Jesus. And all those other beautiful quartet hymns and songs, and this is before I'm converted. I'm going back before I was converted, and we're at the back of the church and I can't quite get my part right. And I'm cursing and I'm swearing, and I can't get my part right. Then we'd get up and we'd sing just a little talk with Jesus makes it right. And after I finished singing, I'm like, "I can't stand myself. This is crazy."

I'm singing about Jesus up the front and I'm like, "Look at yourself, Adrian. That's crazy. What are you doing?" I couldn't take it anymore. God allowed sin to be magnified in my life to bring me to repentance. And so when our quartet changed and we sang in front of the heritage singers. Yeah. That was cool. And then we made an album. That was even cooler. But the one had been the craziest in the group suddenly he's putting his hand up and saying, "I'm not going to sing music with drums anymore. No." What? Complete change. I don't like it, I couldn't. For six months of my life I didn't listen to music. I had to hit the reset, because I didn't know what was good and what was bad. I just loved the rhythm. I remember I spoke to one man when we were going door to door once and I spoke to a man. He says my religion is rhythm. Well, yeah I remember that.

I think today they call it oonch, oonch, oonch. Is that a familiar term to you? You got to know the next generation. The next generation. I have a friend whose son, his number plate is oonch. It's just the driving, all that kind of stuff. So rhythm, it's the religion. But when I gave my heart to Christ, and I sat down and I'd educated myself on movies and music, and now I'm going to sit down and read the Bible. Okay, let's read the Bible. He that being often reproved hardeneth his neck shall suddenly be destroyed, and that without remedy. I got to do something. This is so boring. It's hard to change your tastes, to sit and read the Scriptures when you've been filling your eyes and your senses with tantalizing things that please the flesh. And then you have to read the Bible. Now in order to try and walk this new line between my new life and my old life, I got rid of most of all of my worldly music. Now that was quite a battle actually. That was quite a battle to get rid of that.

But thank God for Christian rock. Do you remember Petra? God Gave Rock 'N' Roll to You, I can still hear it. Oh, God forgive me. God Gave Rock 'N' Roll to

You. So I'm trying to read the Bible. I'm trying to, and I can hear this tune. And the Pied Piper and I'm going over to ... we only had tape decks in those days. And I go to press the button on the tape deck to listen to that piece of music, and I stopped and I heard a voice. "Adrian, that music is completely incompatible with this, my Word." Don't tell me that now. Not now. Okay, all right. All right. Come back. Sit down. Okay, we're going to read the Bible. Read another verse. Lord, this is hard. Just a little bit. Okay, all right. All right. Come on. We'd go back and forth, back and forth, back, forth. And inside my head its going, "Why is this such a big deal? It's just a piece of music. I mean who really cares? It's not really a big deal, is it?"

And I'm pleading with God, "Please just let me listen to this music. Just once." I'm not taking control. I'm just telling you, Adrian, this is completely incompatible with my Word. And if you love me and you want the truth, then you're going to have to leave that and study this. So finally, I knelt down. I said, "Lord, I can't do it. I love that music. I can't give it up. You're going to have to help me." But I still like that music, and I got down on my knees and I prayed. I said, "Lord, please help me. Please help me. I want to do what's right. I choose to do what's right. I believe that you will help me." And it was like at that moment I could hear the chains came off. And I stood up and I went over and I grabbed that tape and I smashed it on the ground. Whoa, freedom. So all the tape, all gone. Everything went through smashed, everything destroyed. Gone.

I'm not going to listen to music. I'm just going to leave everything till I can ... I don't know what's good and I don't know what's bad. You'll have to teach me slowly. And slowly we begin to write our own music. I thank the Lord for how he was being so patient with me. So patient. I remember another time when this is just before my conversion as well, I loved to play basketball. To play and, do I see a hand up there? And we're playing and we're just behind this other team. It's getting very close in the game. And at the critical moment, this guy went to make this lay up. Just got my hand in there without touching him flicked it out, beautiful, foul. No, injustice. I didn't touch him. I went over to that referee one of my school teachers. I went right up to his face, and then I just cranked up the volume. And I told him what I thought of his refereeing.

I lost perspective of where I was, because of the injustice. Because the injustice of what he did demanded atonement. And so he blew the whistle again and said, "Adrian, you're not only removed from this game, you are banned from the competition." And I'm walking off the court, and I heard a voice. "Are you

okay, Adrian? Are you all right? Is this the life you want to live? Is there possibly another path?" Just really gentle, really soft. I'm like, "Man, why did I do that? What am I going to tell my dad?" Just chewed out one of the teachers. It was these events that led me and of course, rather than go to God, I went back to my music to try and get some comfort. And that drove me deeper. And that's when I had that conflict with my mother. The rest is history. How God reaches out to our hearts and our souls, and speaks to us and leads us. There is only two groups of people.

I would like to say that I stayed in that place. I, after that experience, I moved to a church where there were people who wanted to study the Bible. The previous church I'd been to would had been a big church, a liberal church where they had music. It was almost what I enjoyed. And all the kids went there, it was a big social scene. But they didn't really study the Bible. So I went to another church where they studied the Bible. I used to get to the church at 8:30 in the morning, I couldn't wait. I couldn't wait to get to church. And I sat there in my car, and I prayed and I read my Bible and I waited for an hour for the people to come. And we stayed there. Sabbath School, church, we'd have lunch together then we go out door knocking and handing out material, and singing to people. Then we would have dinner together. And then we would go into the city, and we would hand out material to people in the city. And then I'll get home at 11 o'clock.

That was my Sabbath week after week, after week, after week. Thank God for the Seventh-day Adventist Church. That's where I began my journey as a young Christian, in that kind of an environment. Learning to love the word. But as I started to love the Word, as I started to get into it and one of my friends had said to me, he says "Adrian, I'm memorizing scripture." Wherewithal shall a young man cleanse his way? By taking heed thereto according to thy Word. Hide His Word in the heart. So he said to me, I'm memorizing the Book of Romans. What? I looked it up. Dude, that's 435 verses. You're memorizing the whole book of Romans? Yeah. You want to join me? Okay. And so we developed this whole system. We would memorize 10 verses a day. It's based on the bench press idea. Three times, I'd go over the 10 verses three times, three sets of 10. I got through the whole book of Romans, memorized the whole book of Romans.

But the problem with doing things like that is that knowledge puffs up, because there were moments where I would listen to people speak. And then I'd go,

watch this. I'd just start quoting, quote, quote, quote, quote, quote. I wish I could quote scripture like that. Yeah, you watch this. You haven't seen nothing yet. And suddenly, I'm being caught. I'm being caught, and I'm going from the helpless and lost and grateful and thankful column to the I thank you, God, I'm not like other men. And all those types of things. And now my condition was worse than it was before, because before I knew I was lost. Now I was lost, and I didn't know it. How great is that darkness? I could quote scripture. I could preach. I could teach. Dangerous. I was more lost than I was before. I was praying. I was faithful. I was a vegan. I was militant in what I was doing. Determined but cheese police. What's this in the fridge? Yeah. Stuff like that.

And that's when my dad began to give me a little bit of dose of reality. So anyway, the Lord once again, the more I go down that line I began to feel that disconnection of closeness. And this is the thing is that my conversion experience, I had thrown myself on to Christ. I had had an experience where that if I would not think about him for two or three hours, I felt that I was missing something. Lord, I've been thinking about other things other than you. First love, joy, freedom. I just had to read the Bible, I had to memorize it. As I was driving my car, I had it in my steering wheel. Forget about mobile phones. I was doing that in the '80s. I was texting with my Bible. But it slowly began to fade. And I became more and more critical of other people who were not keeping up to the standard.

I began to erect the false standard of righteousness, in which I didn't have to be confronted with my own sinfulness anymore. I could just focus on other people's sinfulness and condemn them. And so we find in Romans 5:16. And not as it was by one that sinned. Who was the one that sinned? Adam. So is the gift, for the judgment was by one to condemnation. Who was that one? Where did judgment come from? Adam. Judgment to condemnation comes from Adam. Just keep that in mind for the next presentation. Judgment came by one man, Adam. But the free gift is of many offenses onto justification. For if by one man's offense death reigned by one. Why does death reign? Because Adam judged and condemned. And in his condemnation, those who he condemns are worthy of death. And here we are, everyone condemning everybody else, considering that person worthy of death but we do not have to.

We do not have to today put people to death. How we put people to death today is you know what? I don't want to ever see you again. That's how you



put people to death, isn't it? You never want to see them again. Stay out of my life. Get away from me. Or we just say, "I'm tired of this person. Go somewhere else." Death. Verse 18, therefore as by the offense of one judgment came upon all men to condemnation. How did judgment come upon all men to condemnation? Through who? Adam. Adam was the one that brought judgment to condemnation. This is really important for Daniel 7. Through one man, Adam, the judgment came to condemnation. The woman whom you gave to be with me, she gave me of the tree and I did eat. If anyone is going to die, it's going to be you and her, not me. That's where judgment to condemnation came from. Came from Adam, and we are the sons and daughters of Adam.

We have received this spirit of condemnation, the spirit of judgment to condemnation. Verse 19, for as by one man's disobedience, many were made sinners. So by the obedience of one, shall many be made righteous. The obedience of how many? One, one. And here we have more over the law entered. That word entered is privately. It enters into your conscience. It is a spiritual thing. Because when it says the law of entered, we must remember Romans 7:14, for the law is spiritual. And if the law is spiritual, it must enter the mind. It must enter the spirit of the person. Moreover, the law into the mind that the offense might abound. But where sin abounded, grace did much more abound. And this is what the sealing is going to be all about. This process. If you in your process of your Christian life, when you are confronted with your sinfulness, what are you going to do?

Are you going to blame somebody else, or you're going to say Lord, have mercy on me a sinner? More and more I see this playing out on a daily basis. Are you going to blame someone else? Well, if he hadn't had done this then I wouldn't have done that. It's not my fault. I'm trying to push away the conviction. Why am I always the one that has to say sorry? When we can face our sinfulness and acknowledge our sin, and still believe in the forgiveness of God, then we can be sealed. When you are faced with all of the sins and you want to think about what we studied last night, the thoughts of the vibrations of your mind and the actions that go with those vibrations that have gone out, how much of your thoughts and actions have affected the universe, the earth around you? How much has your life, how many other people have been led into sin and to their death because of the things that you have done?

When we see Jesus, when we are preparing, when we are in the time of Jacob's trouble, all of our sins will be brought to our remembrance. All of our sins,

everything that we have done will come back to us. And if we have a wrong understanding of the character of God, we will think that Christ is our enemy seeking to destroy us because of our sinfulness. But the only reason that Christ brings to our remembrance all of our sins, is that he wants to know if we believe that he is freely willing to forgive all of those sins. And when you can look all of your sins in the face, all of them with all their weight pressing down upon you. When you can face all of those sins and say, "Lord, I believe that you forgive me, despite all of these things." It's not going to be a blind experience. You're going to sweat, your face is going to become pale. You are going to wrestle, because your own natural justice system will say crucify him, of yourself.

You will want to call for the rocks in the mountains to fall upon you, but those who have found the righteousness of God or the faith of Jesus Christ, that faith of Jesus that could say, "Father, forgive them for they know not what they do. Into my hands I commit my spirit." Those words, into thy hands I commit my spirit, are the words that God's people who are sealed will say when they are faced with all of their sins. Into thy hands I commit my spirit, because I know you, my God. I know you are merciful. I know you will forgive me. I know it by the faith of Jesus Christ. And once you've gone through that process and you have faced all of your sins, and you have looked death in the face and you have said, "Lord, I believe that you forgive me," then Satan can do no more to you. No more. Hallelujah. That's the process of righteousness by faith.

And there are many more things for us to learn on this journey, but I pray, I pray that the things that we have shared tonight, whenever I find the way hard I remember that night when I looked into the face of Jesus. And I saw that love, that love that was so accepting. And I always find comfort in that place that happened to me so many years ago. It is as if it happened yesterday. I never, never will forget that day when I looked upon the face of the Son of God and I believed that I received the forgiveness of my sins. It is the foundation upon which I have staked my eternal life. I'm going to pray. I feel the spirit of the Lord in this place, and so I encourage you to absorb as much of it as you can. Take a moment to do a check on your soul, and to spend time with God. And to thank Him for the gift of Jesus. Shall we pray?

Father in heaven, what a joy it is to call you Father. Thank you for sending forth the Spirit of your son into our hearts that we may cry Abba Father. Words can never express the thankfulness that I feel for the forgiveness of my sins

through your mercy and your grace. I pray for all of my brothers and sisters that they too will make their calling and election sure, that they will stand with me on the sea of glass. And we will sing Redeemed by the blood of the Lamb. Thank you for your patience and your forbearance. Thank you for putting up with all the garbage of my life. And Lord, I confess myself as completely lost without you. And I thank you for the gift of your spirit. I thank you for the assurance of the forgiveness of my sins. And I pray that very soon, we will enter into the heavenly city to no longer be tempted with sin.

No longer will our heart stray from you. No longer will we have to wrestle with the doubts that Satan seeks to put upon us now. But we thank you for the faith of Jesus, who conquers all that we may have the righteousness of God by the faith of Jesus Christ. And I thank you, Father in Jesus' wonderful name. Amen.

# 6. Justice and Judgment

Adrian Ebens

Adapted Transcript - Live Streamed on 22 December 2019

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Father in heaven, we just thank you for the blessedness of the Sabbath. We open our hearts to receive the Spirit of Jesus, your only begotten son. And we thank you for the gift of eternal life. I thank you for everyone that is gathered here. I thank you for special friendships over many years, and I thank you for those that are watching online and I pray they also will be blessed as we share the word of God together. We thank you in Jesus name, amen.

Craig spoke to you about how I hung onto him and kept asking him if he was the son of God. But there's the other side of the story. In probably the year 2010. Probably I would put down as the worst year of my life. And I think I got down to about 110 pounds. That's, for those of us from the Queen's Dominions, that's 54 kilos. I was not well at all at that particular time, but it was at that time in my life when Craig was always there to help me and support me. And we had moved from northern part of Australia down into the southern part. And I asked him to take my RV to bring it down to me. Now, praise God for GPS. 😊

So Craig was bringing my 24 foot RV, caravan down. And there was the civilized way to go in and around Melbourne, but the GPS took Craig down a path called the Acheron Way. Now for any of you that know Greek mythology, Acheron was a river that flowed into the river Styx. And the river Styx was the river that went to hell. So Acheron Way was a way that led to hell. And this was a logging track that was a dirt road with very windy trails and sheer drops down the side and the GPS took Craig down this path, the Acheron Way. And when he came out the other side, he rang me on the phone and he was not happy.

And he said, "Why did you make me go through there?" And I was thinking of the other highway that went past Highwood and I'm thinking, "Craig's a pretty good driver. And even I could have driven that." So I said, "What's your problem? It wasn't that hard. What?" And then when he said, where he went, I threw down the phone and I ran, I thought he was going to kill me when he got here. And when he came out the other side of the Acheron Way, the ranger

was there and he saw him come out with the caravan. He just had a wide eyed look of amazement on his face.

How did you do that? So we've been through a lot together. And he stuck by me through a lot of those things. So it was a blessing of course. 2010 was also the year that Gary and I first had contact. So it was also the worst, but the best year of my life because that's when Gary and I connected. He found out about Return of Elijah and made contact straight away. And in September of that year, he and Carolyn came out to visit us. And that's where you met Gary. Well, we all met for the first time and the Port Macquarie conference and will go down in history is a very significant conference. That's where a letter was drafted to the president of the General Conference, asking the leadership of the General Conference, asking them politely for the ability to worship the only begotten son within the precincts of the Seventh-day Adventist church.

The rest of that story I won't go into now, but that's where the letter was drafted. It was drafted in Port Macquarie and it was good in that sense, if you watch any of my videos from that particular time, I look like I've just come out of a concentration camp. I didn't look very well at all. I don't know what Gary saw in me, but it was skin and bones, so, okay. It was, when I look back now, I go, "Man, I looked really bad." But out of all those things, the Lord has blessed me and we've continued to grow. And as I've been saying to people, as I travelled from place to place, from country to country and I'm visiting, I'm just laughing all the time because I know what I was like in 2010. I'm just going, I have been walking on water ever since that time.

It's not possible for me to do what I'm doing now, except by the grace of God. And of course in 2011, you can, you can imagine that I've gone from a situation where I was the pastor of two reasonably sized churches. One church was about 200 people. The other one was about 150 and I was pastoring these two churches. And after I accepted the begotten son, I went to pastoring no one. No preaching, no contact. Nothing. Just all cut off. And so that was challenging. But providentially I'd written Identity Wars. And it's like the Lord said to me, "Okay, you've written this book, Identity Wars about your value is only in me. Let's test this out. Let's take away your job, your house, your health, let all those things be taken away. And let's see, whether you still believe that your value only comes from me?"

Whoa. That was a test. It was a test. But in 2011, when I had no one to preach to, I had Dennis and Alora. I was preaching to them on Skype because they wanted to hear. And Dale as well. You came to Amicalola in 2011.. And we were able to preach there. And we came down from the mountain with faces aglow, didn't we? Went to William Miller's farm and got busted. But that's another story.

[Dennis: We looked forward to those skype sessions.]

Yeah. And so did I, it gave me hope and at least there's someone that wants to listen to what I've got to say because all of my family and friends, not all of my family and friends, but many of my friends didn't want to talk to me. Didn't want to have any contact. I was a complete leper. But I remember one time when I had been writing Return of Elijah and I thought in all the fallout that was occurring from that, and I just felt Satan was telling me, "No one cares about what you're writing. No one's interested in your foolishness." And I do believe I heard the voice of Jesus speak to me and said, "Your wife doesn't think you're foolish." Whoa. That just kept me going. She didn't, she's read your manuscript. She thinks it's on track. So yeah, I'm very thankful to my wife. Real blessing.

So some of the stories of some of the relationships that have been formed through a difficult time, it's been an extreme; It was an extremely difficult thing to the church that had nurtured me and looked after me and trained me and taught me. And then to come to this realization that my church, my beloved church is not worshiping my Father and I hadn't been worshiping my Father. And then, oh, that was such a stress. No wonder I lost all those kilos. I was so stressed. I couldn't sing any hymns for five years, because every time I sang hymn, I broke down and cried because I remembered the churches I've been in and where we'd sung those hymns. And I just couldn't sing. I couldn't sing. I would never be able to finish, but now I can sing hymns. It's a great, a great blessing.

We've been talking about aspects of the First Angel's Message. I know that Obadiah appreciated the wedding cake formula. It's stuck in his brain, which is really good. The First Angel's message is the ingredients of the wedding cake of the bride. Because when you put those elements together, the everlasting gospel, the true God, the character of God, the judgment and the worship of the creator through his appointments is all found in that First Angel's message.

And when the ingredients of that cake are baked correctly, then Babylon will fall. Because as soon as those things come, another angel will follow saying, "Babylon is fallen." And so it's getting those pieces of the puzzle together.

So today I want to look at the hour of his judgment is come. And when we think about the judgment, what is the foundational document upon which the judgment is based?

What's the document that we understand? What standard is the judgment based upon? The Law. The Law of God is the standard upon which the judgment is based. You've seen the pictures with the high and the big 10 Commandments and there's this solitary sinner standing there and all of heaven looking down and the 10 Commandments, you've seen those pictures.

[Audience: But Jesus is standing beside you.]

But Jesus is standing beside you, yeah, that's true. That's true. So the Law is the basis of the judgment. Is that right? The Law of God, the 10 commandments is the basis of the judgment. Now, one of the things that those of us who studied this subject, particularly Daniel 7 and found particularly challenging, and there was a mass exodus from the church in 1980, because of this doctrine of the investigating judgement. The idea of God collecting books, and some would have a more jaded nature would say, it's like a heavenly Gestapo or a Stasi in which everything you do is recorded and written down and held against you in a court of law. Now, would God do that to us? This is the question. Of course, the exodus that happened in 1980 was, well, "there is no investigative judgment and everything was finished at the cross." And 1844 is just as a face saving device in order to save Adventism from utter humiliation.

And yet we read in Great Controversy that the central pillar and foundation of our faith is the declaration unto 2,300 days and then shall the sanctuary be cleansed. So for anybody who is a believer in the rising of the Advent movement knows that it's not only an important doctrine, it's the very central pillar of our faith, the cleansing of the sanctuary. So I want to look at this concept of judgment and I want to, like many other things reframe, put old light in new settings as in the context and in the spirit of the 1888 message in which Ellen White says that the 1888 message was old light in new settings. So the first text that I would look at is Romans 7:14, because if the judgment is based on the law, then we need to know what is the law. We know about the

10 commandments in Exodus 20 and Deuteronomy 5. We know the list, but what is the law? Romans 7:14. "For we know that the law is spiritual."

"The law is spiritual, but I am carnal, sold under sin." So this word in the Greek, is pneumatikos from which we get spirit. And it says here in the Strongs, it is ethereal. What's ethereal?

[Audience: you can't put your finger on it.]

It's intangible. It's not something that you can put your finger on. It's spiritual. The law is spiritual. Now I want to read you a statement in Patriarchs and Prophets page 364.2. "If man had kept the law of God as given to Adam after his fall, preserved by Noah and observed by Abraham, there would have been no necessity for the ordinance of circumcision."

Okay. So circumcision is a response to sinfulness, as we studied recently and one of our brothers, Tony Pace on Vancouver Island did some research on this and circumcision is actually something that was practiced by the Egyptians. Okay. It was an Egyptian practice? And it began to surface just around the time of Abraham. So this was a practice that was practiced by a pagan nation. And Abraham was raised in Babylon, in Ur of the Chaldeans. He was raised and he was familiar with this practice.

And so when Abraham is thinking about being in harmony with God, his thoughts, turn to circumcision. And God, gives to Abraham that, which he is thinking. This is the theme that will come back again and again and again. The same in Genesis 15, when, and I just want to spend a bit of time on this with you. I am sidetracking, but hey, it's a great sidetrack. Genesis 15. I want you to think about this because Paul quotes this in Romans 4 and Abraham believed God and was counted unto him for righteousness. Now I want you to notice in verse five, that God, it says, "and he brought him forth abroad and said, look now toward heaven and tell the stars if they'll be able to number them. And he said unto him, so shall thy seed be." And how does Abraham respond? "And Abraham believed in the Lord and he counted it to him for righteousness." So God promises Abraham a seed. He promises him a multitude of descendants. Abraham simply believes God. And he received righteousness. How many animals had to die for that transaction? A big fat zero.

God spoke. Abraham believed and it was done. Now what happens next? "And he said unto him, I am the Lord that brought thee out of Ur of the Chaldeans." Now he's promised him a people, the question is, where are we going to put



these people? He said unto him, "I am the Lord, thy God that brought thee out of the Ur of Chaldeans to give thee this land, to inherit it."

What did God just promise to Abraham here? The earth? To give you this land. Okay.

[Gary: He's going to say at the end of the chapter]

He says at the end of the chapter, but this is after Abraham does something. Okay. Because what does Paul say in Romans 4:13? The promise to Abraham and his seed that he should be heir of the world. God promises Abraham the whole earth. Is that right? And Abraham's looking at the Canaanites around him. How does he respond?

[Gary: Well, it's going to take the whole world if they're going to have all the stars in the heavens.]

You will need a lot of room to put them. So Abraham responds and he said, "Lord, whereby shall I know that I shall inherit it?" Give me a sign. What did Jesus say? The heathen asks for signs, a wicked and adulterous generation seek after a sign. Abraham's seeking out for a sign. Why is he seeking after a sign? Because his faith ran out. He could believe that he was going to receive descendants, but he couldn't believe that God could give him the whole earth and his faith ran out. Because his faith ran out and Abraham's trying to comprehend what God is saying to him, and his own sense of worthlessness is starting to manifest. When you give good gifts, when you give big gifts to people, the temptation is to say depart from me. I'm an evil man. Yeah?

So, Abraham's wrestling with himself. He's wrestling with what God is promising. Like "I couldn't be worth that much, Lord. You're going to have to give me a sign. You're going to have to show me something to prove to me that you're going to do this because I am completely unworthy of what you have just promised me." God, knowing the mind of Abraham, it says in verse 19, he said unto him, "Take me a heifer of three years old and a she goat of three years old and a ram of three years old and a turtledove and a young pigeon." Why does God say this? Because this was the custom you read Patriarchs and Prophets, [Page 137] it says that God condescended to enter into a covenant with Abraham using those methods that were customary amongst men.

But notice, God only says, take me this, this, this, and this. And he doesn't say anything else. He didn't say what to do with them. Okay. What does Abraham

do with them? "And he took unto him, all of these and divided them in the midst and laid each piece one against another. But the birds divided, he not. And when the fowls came down upon the carcasses, Abraham drove them away."

See God condescended to enter into a covenant with Abraham, according to Abraham's thinking. But all of what is happening now is a response to a lack of faith. This never would have needed to have happened if Abraham had believed, because in the first part, Abraham believed God and it was counted on to him to righteousness. And when God says all of this, you will inherit, if Abraham had believed God, it would have been counted unto him for righteousness. Deal done. End of story. No sacrifice. Finished. Because that's what happened to the first part, isn't it? The only reason the sacrifices came was because Abraham says I'm having trouble believing you would do this for me. I really am. Because I'm really not worth that much. Is this the problem that Peter had? Simon, lovest thou me? Same problem. And He says, Jesus says, "Simon, do you agape me?" "Lord. You know that I phileo you." Couldn't quite get to the agape. Depart from me, I'm an evil man. I'm not worthy of this. And this is the wrestle that every one of us in this room and those listening are dealing with. Do you believe that you are going to just stand on the sea of glass with God and His Son and all of the angels and we will sing with such tremendous joy that it will thunder and the earth will vibrate. Well, when we're in heaven, the heavens will vibrate with the joy within our souls. Are you going to be there?

[Dennis: Amen and you too. We're going to be there together.]

Amen, we're going to be there together. But how are you going to say, but Lord, I need some kind of sign so that I can know I'm going to be there. Don't be wicked. Just believe. Believe your heavenly father. And so it's interesting. God condescends. And it's what I find interesting is God says to him, he says to him this, And he said unto Abraham, verse 30, "Know of a surety that thy seed, which you believed I would give to you, shall be a stranger in a land that is not theirs because you would not believe I would give it to you." Isn't that right? They're going to be strangers in a land that's not theirs because you didn't believe it would be theirs. The consequences of your actions.

Is it any wonder that Abraham went to a horror of a great darkness? The consequences of his actions meant that his children, the vibration of his

unbelief would generate for hundreds of years and put his children into slavery. Well, think about that. And so, after this, God brings his promise to Abraham down to a level that he could barely cope with. It'll be between the two rivers. Let's see what it says in verse 18, And the same day, the Lord made a covenant with Abraham saying, "Unto thy seed have I given this land from the river of Egypt unto the great right, the river Euphrates." That was a greatly reduced promise that Abraham could cope with.

[Gary: I can understand that]

You can see that? That's a different way of reading this, isn't it? So, the other thing that's interesting, and I'm just going a little bit further, is that when the burning lamp and the smoking furnace walked between those pieces, the Spirit of Prophecy says that Abraham then followed and walked behind... Well, specifies that detail, but he walked between those animals that were sacrificed and he promised to God perpetual obedience. What do we call that?

[Audience: All that thou says, we will do.]

All that the Lord hath said, "We will do it." The old covenant. So, is it any wonder that the children of Abraham, when they come to Mount Sinai, they say, "All that the Lord hath said, we will do"? They're only repeating the words of their father Abraham. Interesting, isn't it? So, we come back to this quote, it's very important, it's very important. Patriarchs and Proverbs 364.2. There wouldn't have any necessity for circumcision. Circumcision was a sign given to Abraham to deal with his unbelief. If he had believed God, he wouldn't have needed such an ordinance to be given. It was something of the heathen that was then brought in. God says, "You want to do that? Yeah. I can use that. I can teach you something through this. But it's your idea. It wasn't my idea, but okay, we can use this."

Of which circumcision was a sign. They would have never been seduced into idolatry if they had been faithful in following.... Well, let me back up a bit. *And if the descendants of Abraham had kept the covenant of which circumcision was a sign, they would never have been seduced into idolatry, nor would it have been necessary for them to suffer a life of bondage in Egypt. They would have kept God's law in mind, and there would have been no necessity for it to be proclaimed from Sinai or engraved upon the tables of stone.*

[Gary: So, no necessity for the ordinance of circumcision.]

No circumcision, no written 10 commandments, because when you write... And I'll just take this a little bit further. You think about this in terms of the 10 commandments, Obadiah touched on this. Same law, we were speaking about this, the same law, but seen in a different way. And when God first made the 10 commandments, which he really didn't want to do because the law is spiritual, and if the law is spiritual, nothing written on stone can actually reflect what that law is because it's in the heart. It's a law of nature. As someone not far from here has said, it's design law. It's not imposed. It's designed.

Ezekiel 36:26. I'll take the stony heart out of your flesh, and I'll give you a heart of flesh. He wrote it on stone as a mirror of their own hearts. That's why it was written on stone. Okay? The other thing that's really important to understand is that 10 commandments, the first set of 10 commandments that was cut out, God cut them out himself and he wrote them himself and he took them down, and what did Moses do with those commandments? He broke them. The second set of commandments was a combination of God's handwriting and man's effort because Moses cut out the second one with his own hand.

And this is all telling you something. It's all highly important detail to show you that the way that Israel entered into this covenant of keeping the 10 commandments with God was a combination of God's effort and man's effort. That's what is symbolized in the writing of the 10 commandments by Moses cutting it out. This is the way men wanted it. They wanted to do a deal with God. But all of these things are written for our admonition upon whom the ends of the earth have come. So, this is all important to tell us that the law is not legal. The law is spiritual. And if the law is spiritual, then the judgment is spiritual. That's a big saying. But it has to be, doesn't it? If the law is spiritual, and that law is the basis of the judgment, the judgment has to be spiritual, it has to be something of the heart. But we have had it presented to us legally, a court setting, with actual books being open and people being examined and judged.

One example, come to the last verse of Ecclesiastes. See, because most people believe He will judge every work, that's what we think that means. But notice what the Bible actually says. Ecclesiastes 12:14, "For God will bring every work into judgment." Doesn't say he will judge every work. He will bring every work into judgment. Is there a difference? Just thinking about some things in terms of the judgment. The judgment is based on a law that is spiritual. And so, I want to spend a little bit of time addressing this issue of the investigative judgment.

There is going to be an investigative judgment. That is guaranteed. The reason there is going to be an investigative judgment is because of Matthew seven, verse two. Well, no, let's go to Romans two first.

[Craig: The extra books of Moses would not have been need.]

Yes. The extra books of Moses wouldn't have been needed. Thank you. None of that would have been needed.

Additional instructions. Wouldn't have been required. Okay. This is why there's going to be an investigative judgment, or there is an investigative judgment why it's going on now. Chapter two, verse one, "Therefore thou art inexcusable, O man, whosoever thou art that judgest: for wherein thou judgest another, thou condemnest thyself; for thou that judgest doest the same things." And where did we get this judgment from? Romans chapter five tells you where judgment came from. Who was it that instituted principles of judgment that leads to condemnation?

[Gary: Adam.]

Adam. Romans 5:16. "And not as it was by one that's seen, so is the gift. For the judgment was by one to condemnation, but the free gift is of many offenses under justification." Therefore, when Adam said, "The woman who you gave to be with me, she gave me and I ate," that was judgment that Adam made that led to the condemnation, both of the Son of God and his wife. That's where judgment came from that leads to condemnation. And we have inherited that, so we are judgmental beings. We judge, we analyze, we box. Every day, we are making assessments, we are analyzing. It is in the language, we are assessing opportunities and threats. Is this person an opportunity or are they a threat? Am I going to get something out of this person, or is this person going to try and get something out of me? So, you're making judgements all the time. Judgment. Is this person going to benefit me? Or is this person going to be a drain on my resources? Judgment, judgment, constantly assessing individuals. Should I get involved with a person? Should I be connected to this person? Should I talk to this person? Yeah. Nah.

Friend, foe, unfriend. Block. Can you imagine the psychology of Facebook? The idea that when someone is hounding you on Facebook, that you have to hit the button that says unfriend. Ridiculous. I've said to a number of people, "You have my email, you have my phone number. If you're going to keep harassing me on Facebook, then I'm going to disconnect. But please, I'm willing to talk to

you through other means where you can be socially responsible and not leave your bird droppings all over my page.” ...was that judgment? Ooh! But Facebook doesn't own friendship. It's just a means of communication. And sometimes means of communications get abused, and it's not wrong to shut down means of communications that have been abused. And sometimes it's better to actually sit down and talk to a person face to face. That's where much better dialog is going to occur than through social media. That's just a little footnote.

So, judgment, judgment to condemnation. Now, we want to add to this another layer in terms of our understanding, and that is in the red words. When you come to the red words of Jesus, it's in John five, in terms of our understanding of the investigative judgment, John chapter five. If you think about the implications of these words, you should immediately be entering into investigative judgment when you read them. Okay? How so? Well, 5:22, "For the Father judges or condemns no one." As soon as you read those words, if you are honest with yourself, you should be instantly alarmed. Why?

[Audience: Because that's what we do. That's what we do.]

The Father doesn't judge anyone, but we're judging people every day. God has just, through that text, Christ has just brought many of our works into judgment. Hasn't he? Into judgment. The Father doesn't judge, in the sense of condemnation. The Father's judgment is always mercy, grace, to visit the fatherless and the widow, to care for the poor. This is God's judgment. And as we looked at what Craig presented, Psalms 89:14, "God's justice and judgment is mercy and truth." That's what His justice is. Justice is right-doing, right-doing is to show mercy. And so, God doesn't need to judge and condemn anyone because His justice is to give mercy because his goodness leads people to repentance.

And that was what Jesus was doing, social justice, bringing people up to a place where they were actually. He was lifting them up. Elevating them. And that led them to repentance. You see? So, God doesn't... Our Father doesn't judge. And I must say that as I thought about those words for the first time, the implication, and the thought struck me and my Father spoke to me and said, "Adrian, I have never ever had a condemning thought towards you ever." My response, I started to cry because that's pretty much most of my life has been judging and condemning other people. I found myself in investigative

judgment, but it was in a completely reframed situation. And I was the judge. I was sitting in the temple of God as God, and I was passing judgment on myself. As I saw God's character as it really was, suddenly I was in judgment. He brought me into it simply through the recognition of His character.

[Ben: I have this quote I found yesterday. This is Review and Herald Feb 24, 1891. We should carefully consider what is our relation to God and to one another. We are continually sinning against God, but his mercy still follows us; in love he bears with our perversities, our neglect, our ingratitude, our disobedience. He never becomes impatient with us. We insult his mercy, grieve his Holy Spirit, and do him dishonor before men and angels, and yet his compassions fail not.

He never becomes impatient. How many times have you said, "You know what? I'm getting tired of this"? Now we're all in investigative judgment. How many times have I said that, "You know what? I'm tired of this"?

Or I'll let it pass this time, but you do it again. Yeah, I've gotten to the end of my rope.

End of my rope. I'm done now. I went from forgiving you once and I went straight up to 490 in a burst. I didn't do so well in maths. So, one to 490, bang, just like that. You got one more chance. But... Oh, there's a but here. "But hath committed all judgment to the son." Oh, okay. Well, Jesus is going to judge us. The Father's going to take his hired gun, and Jesus is going to judge us.

[Ben: It seem contradictory to what Christianity pictures which is be afraid of the Father, but Jesus is, He's your friend.]

Which is kind of a bit like... I mean, how did we read these verses in the past? I mean, it was in a fog. Wasn't it? We'll come to John 8: 15. So, this is how Jesus is going to judge us. "You judge after the flesh. I judge no man."

[Alexandra: So, why does God say Jesus judges?]

Okay. "And yet, if I judge, my judgment is true for I am not alone, but I am my Father that sent me." Jesus says, "I don't judge you, if I judge." So, how does He judge? Well, the answer to that is in Romans 2:16. How does Jesus judge? We'll go to Romans 2:16, and then we'll flip back to John 12. "In the day when God shall judge the secrets of men by Jesus Christ according to my gospel," the gospel of the revelation of the character of God manifested in Jesus Christ, when we become aware of the life of Jesus Christ, we then have a standard by

which we ourselves will compare ourselves. And this brings us to John chapter 12, verse 47.

John 12:47, "And if any man hear my words and believe not, I judge him not. I condemn him not, for I came not to judge the world, but to save the world." Bless you, Lord Jesus. "He that rejecteth me and receiveth not my words hath one that judges him, the word that I have spoken, the same shall judge him in the last days." How does the word that Jesus has spoken judge us?" Well, it's very simple. You read the Sermon on the Mount, and it says, "When someone strikes you on the one cheek, give to him the other also." Once you read those words and you know they've come from Jesus, and you strike someone on the cheek, you feel a sense of self-condemnation. You condemn yourself according to your knowledge of His words.

And so, here is one simple lesson that Jesus is going to give you. In Matthew seven, Jesus knowing that there needs to be a massive ministrations of death because men love to judge and condemn, so God knowing that men love to judge and condemn, He says, "Okay, we're going to put your judgment system on steroids. We're going to have a big judgment. It's going to be in 1844, and we're going to reflect back to you how you think." That's what the judgment is in Daniel chapter seven. It is a mirror of the thinking of man and how man thinks we should resolve this situation. We need to put it all on the table, we need to get the big... get God to breathe fire and set everything up, and we're going to settle this situation. And we're going to nail you to the wall and speak words of condemnation, and we're going to be done with this thing. Because God knew that that's how we think. He knew that was... "Well, okay. You want to do it that way, we're going to do it that way. You want it? I'm going to give it to you."

[Gary: You thought that I was hard task master.]

You thought that I was a harsh man, reaping where I do not sow. Okay. Out of your own mouth, I will judge you." That gives new meaning to that verse, doesn't it? Daniel seven is a fulfillment of the words of Jesus, "Out of your mouth, I will judge you. You said this is how it had to be done, so we're going to do it this way. We're going to do it your way."

[Dennis: So, man is expecting to be judged by God, so God is allowing that to happen.]



As a ministration of death to bring them to repentance. As Craig said the other day, the prodigal son had judged himself unworthy of being a son. He fabricated an old covenant contract saying, "Make me as one of your hired servants." And that was the judgment he passed on himself. When he came to the father, the father's judgment was to prepare a party for him and to welcome him home. That was the father's judgment. The son's judgment, "I'm no longer worthy to be your son. Make me as one of your hired servants." The father's judgment, "My son's come home. Let's have a party. The sanctuary is restored to its rightful state."

[Dennis: Look at the brother's judgment.]

Okay. Yeah. He was outside in the darkness, where there's weeping and gnashing of teeth, and he would not come in. He had passed judgment on his brother.

[Gary: And his father.]

And his father. "This son of yours." But hadn't he divided to them his living, his life? "All that I have is yours, son. Why don't you come and make merry with... Your brother's come home." Yeah.

[Craig: It's the father that went out of the celebration and met the elder brother where he was.

To meet that fateful Adventist that was out there.

[Gary: Just as he ran to the son that came home. He ran to the older brother to seek and save the lost.]

So, put the story of the parable of the prodigal over the two chapters of Daniel seven and Daniel eight. Daniel seven is written in Aramaic, which the Jews considered to be the language of evil force, the language of death. Daniel eight is written in Hebrew, the heavenly language. When you put those two side by side, you see in Daniel seven how man views the judgment, you see in Daniel eight how God used the judgment. Unto 2,300 days, then shall the sanctuary be restored to its rightful state. The relationships will be restored. Everything will be restored. We will be able to have a celebration. Because my Father doesn't judge anyone. And if this stuff is blowing your mind, and it should, because I'm like, "Whoa, whoa. No Way."

[Alexandra: Adrian, we're busting old wineskins.]

Oh yeah. I knew you were like this, Father. I knew it. I knew you were like this.

[Audience: (A question about Aramaic.)]

I'm not saying the language is evil, but it was the language that the Jewish people, they understood it in this context, and that is why... And you must comprehend this particular point, that when Jesus added the words, "Eloi, Eloi, lama sabachthani?" that was Aramaic. It wasn't Hebrew. He was speaking the language, and everyone around him understood what Aramaic was and why he uttered those words. He's speaking the words of somebody who is cut off from God's people. He knew exactly why he spoke Aramaic at that particular time, because it's the judgment. They understand that God is judging him according to Daniel 7. So he uses the language of Daniel 7 to express those words.

[Craig: Isn't Aramic a mixture of Hebrew and Chaldean?]

Yes, it is a mixture of Hebrew and Chaldean. It's Babylonian. It's an alloy language that has Babylonian concepts and Hebrew concepts mixed together. God's writing. Man's cutting out of the law. The symbolism is powerful. The brass same idea. God did not create brass. Brass is an alloy of copper and zinc. Jesus being raised up like the serpent, the brass serpent, this is God trying to reach us where we are. And so we go a little bit further in this. Why did there have to be a judgment? It started in Ephesus in the church of Ephesus, because what was Ephesus doing to people who were not following the 28? You know what I mean by 28? The creed. What did they do to them? Let's have a look.

Revelation 2:1 "Unto the angel of the church of Ephesus, write these things saith he, that holds the seven stars in his right hand, who walketh in the midst ..." now I'm getting warm. Verse two. "I know thy works and thy labor and thy patience and how they canst not bear them which are evil." What are the people of Ephesus saying? You know what? We're done with you. We've had enough. And what does it say? Thou has tried them. Let's have a court. Let's disfellowship you, because you don't follow our rules. You don't walk according to the rules of Methodism. That's what Ellen White heard when she was booted.

"Which say they are apostles and are not, and has found them liars and has born and has patience and for my name's sake labored, and has not fainted." Jesus understands that they're trying to keep the church pure. He sees their motivation and their desire to do the right thing, but they're going about it, "all

that the Lord has said we will do. We will deal with the church in this way. "Nevertheless, verse 4, I have somewhat against thee because thou hast lost thy first love." So that's agape. So the judgment and condemnation of other people and agape never lived together. They are always opposed to each other. So when you give up agape, or when you judge people and you condemn people, you lose your first love. And so Ephesus guaranteed that the rest of the seven churches were going to be on a downward descent. And even by the time, even by the time of Sardis, God's people still don't get it because what are they saying in Sardis?

The seals, which? Fifth seal. That's right. Souls under the altar. So which parallels Sardis the fifth church. All right. So in the fifth seal, which parallels the time period of Sardis, God's people saying, how long do you not judge and avenge us? So those words reinforced that there had to be a judgment. There had to be a judgment because God had to give to man that which he desired. In order to cause sin to abound, in order that grace might much more abound. Amazing. Absolutely amazing. So let's have a quick look at Daniel 7, because when I thought about this, the Father judges no one, the Son judges no one. Where have I been for the last 50 years? Why didn't I see this before? Like Adventism is about judgment. We are the people of the judgment. But William Millers rules demands of us that we make all the pieces fit. And Jesus says, my Father doesn't condemn anyone.

So when we come to Daniel 7, let's just read it. I said, I got to go back to Daniel 7. I ran back to Daniel 7. I ran back to Great Controversy, the chapter facing life's record. And I started reading them again. Like, what have I missed? What am I missing here? I've completely misunderstood this. Daniel chapter 7 and notice verse 7, Daniel 7:7. "After this I saw in the night visions, behold, a fourth beast, dreadful, terrible, strong, exceeding, and great iron teeth. It devoured and break in pieces and stamped the residue with its feet." Who is this? Rome. Okay.

Verse 8. "I considered the horns and behold, there came up among them a little horn before whom three of the first horns were plucked up." Who was this? Who were the three horns? Father and Son believers. How were they plucked out? They were judged, condemned, and destroyed. So the little horn power is one who judges and condemns and destroys. So while he's in this process; while this is going on, while the little horn is doing this work of judging and condemning and destroying, verse 9. And let me just say that the little

horn is only the manifestation of the work that began in Ephesus. Could that be true? They judged and condemned those and tried those to where it said they are apostles and they're not and tried them.

So the papacy is the culmination of that work. We see that the apostle John in 3 John, he speaks of an individual called Diotrephes, who loved to have the preeminence and cast them out of the church that don't agree with him. This is happening right in the beginning. "So I beheld, till thrones were cast down and the Ancient of Days did sit whose garments was white as snow. And the hair of his head was pure like wool. His throne was like a fiery flame and his wheels as burning fire and a fiery stream issued and came forth from before him." As a younger person reading this passage, I just remember, I was just like, God comes into the assembly and this great burst of fire just goes out from before him, like a fire-breathing dragon. But that's what I thought. Okay, this is the good part, the little horn, the baddy, he's been doing all this bad stuff, all this rotten stuff. And now they're going to get it. Now God's come. He's going to fix it. He's going to wipe him out. Yeah.

That's what I've been raised on. So that's what I thought when I read this, but you know the word fiery stream, there is actually translated shining river. Shining river. Well, isn't that Revelation 22? The crystal river that flows out from the throne of God. You could easily translate it in that way. "A fiery stream issued and came forth from before him, thousand ministered unto him, 10,000 times 10,000 stood before him, the judgment was set and the books were opened." Now, notice what happens next.

"I beheld then because of the voice of the great words which the horn spake I beheld, even till the beast was slain and destroyed. And his body destroyed and given to the burning flame." Question, did God utter one word in this sequence? Didn't say a word. Nothing. Verse 11, what is it that causes the little horn to be destroyed? "I beheld then because of the voice of the great words, which the horn spake. I beheld even until the beast was slain and his body destroyed." What caused the little horn to be destroyed? His own words, by your words, you should be justified and by your words, you will be condemned. It was the words of the little horn. And how does that happen? Revelation 17:16. This is what happens. The papacy that has taught its children to judge, condemn, and destroy, do that to her. "And the 10 horns, which thou sawest upon the beast these shall hate the whore" Who is the whore? Papacy. "And

shall make her desolate and naked and shall eat her flesh and burn her with fire." Isn't that what we read in Daniel 7? Revelation 17:16

[Gary: A daughter of a priest that becomes a whore is to be burnt with fire.]

The daughter of a priest that becomes a whore. So who is it? The 10 horns which thou sawest upon the beast. The Kings of the earth are the ones who destroy the little horn power. What part did God have in this process? Nothing. So when we look at Daniel chapter 7 God, didn't say anything. All that we see is a picture of His face, a revelation of his character. And then the rest is just consequence as a man sow, so shall he also reap.

[Alexandra: Adrian, verse 17, right after that, shall hate the whore and make her desolate for God has put in their hearts to fulfill his will.]

God has put in their hearts. Yes, God hardened Pharaoh's heart. God loved Jacob and he hated Esau. God will send them a strong delusion that they should believe a lie. In that language God sent evil angels among them. Kill and make alive. So yeah, this is, God sent it, because they wouldn't have it any other way. God did His strange act. He turned aside and you let them have what they wanted. And what he allows, He is seen to cause. And the reason He's seen to cause it is because no man can breathe without power from God because He allows it and it's his power that's being used. I mean, it's His signature on the bottom of the check.

He can't say that Satan had power in himself to do this. That's another whole story in terms of the rod and the serpent, really good story from Fred Wright on that one. Let's see in the light. So Daniel 7 is actually giving us a picture, but it's written in such a way that you impose on this chapter, your own understanding of justice and judgment, it's written perfectly. And it says in Psalms 50:21, "You thought that I was all together, such as one as yourselves." And when I read this chapter and I realized, as I looked upon that judge and my pictures of the judge in these verses in verses 9 and 10, sitting there on that great throne and condemning and sending to destruction those who disagreed with him, the Lord was able to whisper to me in a very, very gentle way and said, "Adrian, that was you sitting on the throne. Not me. It was you." He said it without malice, without impatience, just said it very gently. "You were sitting on that throne."

And it's quite a challenging thought. I just picked this up the other day. Someone said in a documentary to externalize evil is to become evil. We talk

about the papacy, sitting in the temple of God, claiming to be God, we externalize this process of judgment. We put it on the papacy, but trying to externalize that, which is within ourselves, it doesn't relinquish us from the evil, but the same process. And if we continue to seek to judge, condemn, and destroy, then we will have one mind with the beast and we will worship the beast and its image. The only way we're going to escape the beast and its image is to worship the only true God who judges no man. So we come to Daniel, Matthew 7, we didn't read that one. Matthew 7. You want to get through the investigative judgment. Here's the key. Jesus gives it to you. It's written in red. "Judge not, and you should not be judged." That's it. You stop judging other people and you won't come into judgment. Condemn not and you will not be condemned it says in Luke.

There is therefore now no condemnation to those who are in Christ Jesus, because when you're in Christ Jesus, Jesus doesn't condemn. Jesus doesn't judge people negatively. And when you're in that character, you will not be condemned because you don't condemn. Judge righteous judgment. Righteous judgment is to turn the other cheek, is to render good for evil is to overcome evil with good. It's not just to, "okay, you're going to lay this on me, I'm just going to take it. I'm going to sit here and I'm going to bite my tongue."

No, it's not enough. You've got to overcome evil with good. You've got to give to him that is a thurst, if your enemy hunger, feed him, It's easy. It's probably easier to consider to feed your enemy than it is to feed someone in your own home that is sticking the knife in your back. That's hard because they shouldn't do that. They should love you, they should be nice to you. And they deserve to be condemned. What does it say? The enemies of Jesus are those of his own household. His own household. So since that time I've had a number of revelations come to me where the Lord says, "You know, Adrian, if you want to get through the time of Jacob's trouble, I need to show you what you're like. And you've led me through a number of circumstances. Can you see how you judge, can you see your condemnation? Can you see it? This is the guy you're going to have to get past. You're going to have to get past you because I'm not judging you. My father is not judging you, the devil is judging you. Of course the devil's judging you, but you and the devil get together. And you have a judgment party on yourself. And because you feel so judged and condemned, you start hanging it out on everybody else because you just can't handle it anymore. So you just put all your dirty laundry out on everybody else and start

judging and condemning everybody else. Judgment and condemnation of other people is a clear sign that you have not stopped judging yourself." I'm getting warm.

Wow. You know that you have finally come to righteousness by faith alone when you stop judging other people. Well, yeah, the preacher must first partake of his own food. Oh, you listen to this, Adrian. Lord I believe, help mine unbelief.

[Audience: You can't do that you can't get rid of darkness with more darkness. You got to let the light come in and dispel it.]

[Sharyn: Comment about seeing the good in others]

Well, this is the thing is that we can only see the goodness in others when we see that God has been good to us, you know what I mean? And when we truly come to the point that we believe that we are no better, we say it, we say, "Oh, but for the grace of God there go I." You don't believe that. I want to believe it.

[Obadiah: One thing that I was wondering on for a second, and I know you don't believe this, but it's just like, it almost seems like, wait, could this go to the extreme where you say, "Well, it doesn't really matter. So if God's not judging me, then I don't need to feel bad about myself if I'm living in sin." But I know you're not saying that. And I think that with righteousness by faith, with what I'm gathering, I'm putting the pieces together. It's already something I said I'd believed before is that we limit God in all the amazing things that he wants to pour upon us, to do for us change in our characters, He will support on all of us, all the light, everything in His law can be fulfilled through Christ in us when we're in him. And so it's us preventing the waters from flowing and blessing us and allowing us to be changed. We're saying, "No, I will not let God's creative power." When God said, "Let there be light," creation let it be. But we do not want to let God's creative, spiritual light force bring us that eternal life, which will transform our characters.]

We don't want to give up our independence.

[Obadiah: We say, no, I can't be like that. No, there's no way that I could do that.]

Remember, the Law is spiritual. It is impossible for us because of our inheritance from our first father, Adam, it is impossible for us to escape the

judgment. There is no escaping the judgment and people say, "Oh God, doesn't judge me. God loves me." And remember, and we come to the story of the woman caught in adultery, which you mentioned there, that the individuals that came into His presence, they come in and Ellen White says they came in carelessly. They were completely oblivious to their soul condition. But I want to ... Now we've actually got to my sermon. Maybe I'll have to do this later.

[Daniel: This is where the relation of God's love to the invisible cross is important. If we think God doesn't judge me, I'm free to do whatever I want. But when I behold His suffering and the anguish of Spirit He goes through because I am rejecting Him....]

If you love him, you can't do it anymore because the Law is spiritual. It's not how much can I get away with and still get in. You don't love God when you think like that. It's like, when you realize what you're doing is hurting him and piercing him and causing tremendous pain, you can't do it anymore. The spirit and the flesh are at war with one another so that you cannot do the things that you would. When you're in the flesh you cannot do that, which is in the spirit. When you're in the spirit, you cannot do the things when you are in the flesh.

And as I write in my latest book, Comforter, which Craig mentioned a lot of self-disclosure there. Quite a number of years ago when I was slowly seduced into pornography to start to look at pornography. My pornography history lasted 15 minutes because after 10 minutes, my whole body was on fire. And it was screaming at me saying, "No, you can't do this." And I had to stop. I couldn't do it anymore. The Spirit was calling out to me saying, "No, Adrian, no, please. No, don't go down that path." I couldn't do it. I couldn't do it. I had to shut it down. I couldn't, I had to stop because my relationship with Jesus wouldn't allow me to go down that path. I couldn't do it.

And then I've had other friends say to me, you know what? I remember that. But you get past that. You get past that? How can you get past that? Unless you crucify Christ, you have to nail him, tape mask around his mouth and make him be quiet and sit in the corner while he's sobbing and watch you do what you do to yourself. That's monstrous.

[Ben: The Bible doesn't say that the fear of God's judgment leads us to repentance. It could lead us to behavioural change for a time. No, the Bible says the goodness of God leads you to repentance. So if fear is our motivator,



we know that Ellen White says that it savours of selfishness. If that's our motivator to try to go to heaven. We're not going to. Can't do it.]

Perfect agape casts out fear.

[Alexandra: Then we would be the "Lord, Lord" Christians.]

Lord, Lord, did we not do all these things for you?

Lord. Did we not do all these things for you? I will tell you what the books are. What are the books? If the Law is spiritual, then what are the books? Listen to this, Desire of Ages 187, "Thou hast well said I have no husband, for thou has had five husbands, and he whom that now hast is not thy husband, in that saidst thou truly." The listener trembled. A mysterious hand was turning the pages of her life history. Jesus was reading a book. What book? Bringing to view that which she hoped to keep forever hidden. Who was He who could read the secrets of her life? There came to her thoughts of eternity ... of the future judgment. So He's turning the pages of her life history and she's thinking about the future judgment. You see the connection? "In it's light, conscience was awakened."

Jeremiah 17:1 "The sin of Judah is written with a pen of iron and with the point of a diamond. It is graven upon the table of their hearts." Where are your sins recorded? And that word table there is exactly the same word that is written for the 10 Commandments.

[Audience: Where is this?]

Jeremiah 17 verse one. The law is spiritual. Where is the 10 Commandments written?

[Sharyn: In our hearts.]

Romans tells you where it's written. Romans chapter two. I love the Bible, it's so good. Got a bit of a download this morning. 2:14, "For when the Gentiles which have not the law do by nature the things contained in the law these having not the law are a law to themselves which show the work of the law ... " Written where?

[Dennis: In their hearts.]

Written in their hearts! Where is the law written? In our hearts. The conscience. We were made, we were programmed, our nature was programmed for the law of God. And when we do things contrary to that law,

it is written into our hearts. It is written physically into our hearts, it is not simply an ethereal thing. It is a physical thing. Ethereal, I read your mind.

[Gary: In verse 15 it says, "The conscience bearing witness. And their thoughts, the meanwhile accusing or excusing.]

Or excusing. This is where the judgment takes place. So the law is written into us and when we sin, as we said, there is an atmosphere around every man. 5T111.1 it says, "There is an atmosphere ... there's a vibration and the vibration that we put out, it reverberates into our own hearts and we chemically and vibrationally store the sinfulness of our lives in our hearts, in all the organs of our bodies." It is written into us.

[Ben: Connects with the vibrations that we're talking about.]

These are the books which are opened in the judgment.

[Lumy: Some say that what is in our DNA has some kind of connection in our hearts it's our DNA it's changing.]

Our DNA. It's written into us at the deepest level. The spirit is written physically, because the divine pattern always has a visible. The sinfulness of our lives is written into the organs of our body. And God can read it as an open book, he turns its pages, he can read it, he can see it.

[Sharyn: I don't want to cause any trouble or anything, but ...I have a question, it's not making sense. By reading something here in Patriarchs and Prophets. Page 499 "When the records of heaven shall be opened, the Judge will not in words declare to man his guilt, but will cast one penetrating, convicting glance, and every deed, every transaction of life, will be vividly impressed upon the memory of the wrongdoer." I see how this come from the memory of the wrongdoer. I get that. That reminds me of when you looked over here...]

You did make the point though, that these records are in heaven and we need to address that issue because we're not in heaven, we're on earth. So how are there records in heaven? And who's keeping them? We'll address that.

[Sharyn: Okay. (Continuing to quote) When the records of heaven shall be opened, the Judge will not in words declare to man his guilt, but will cast one penetrating, convicting glance, and every deed, every transaction of life, will be vividly impressed upon the memory of the wrongdoer. The person will not, as in Joshua's day, need to be hunted out from tribe to family, but his own lips

will confess his shame. The sins hidden from the knowledge of men will then be proclaimed to the whole world. {PP 498.2} ]

Then proclaimed, he then whispers in the secret place to be shouted from the rooftops. This is what it says. So it's just on the same thought.

[Chris: There is another example connected to the woman caught in adultery, the pharisees were convicted their own conscience, so they had to get out.]

I got a statement for that one.

So ... we have another quote in 4 Testimonies. It says, "As the Holy one upon the throne slightly turns the leads of the ledger and his eyes rest for a moment upon individuals, his glance seems to burn into their very souls. And at the same moment every word and action of their lives passes before their minds as clearly as though traced before their vision, in letters of fire or written in sand."

Jesus didn't write out specific sins of these individuals, but he simply revealed the Torah, which is a reflection of the character of God. And when they saw God's character written in the sand, it convicted them that they were not doing these things. And it brought them under conviction because it says here that, "Every eye is riveted upon the face of the one upon the throne." And this is Ellen White talking about the investigative judgment. "And as his solemn searching eye sweeps over that company there was a quaking of heart for they are self condemned without one word being uttered. 4T 385

God doesn't utter a word they are self condemned. And they say with Cain, "My iniquities are greater than can be forgiven." But how is it that the records are written in heaven? If you are not writing out your record with pens and recording them with devices, but you are recording every sin, every action of your life within your being. And you are living by the life of Christ, then is not everything that we have done written into him as well? Are we not graven into the palms of his hands? Does that make sense?

That every aspect of your life, you could only live because Christ has given you life. And because he has walked with you every day of your life, he has eyes, he has ears. He cannot help but record everything that you have done. It is recorded spiritually, it is a spiritual recording of your life.

[Gary: Second Corinthians 3:2 You are our epistle, written in our hearts and read of all men.]

Epistle written in the heart. So everything that you have done is written in at least three places. It's written in your heart, in the heart of Christ because he witnesses everything and it's written on your guardian angel because don't they witness everything you do? They can't help. And as a younger person, I had this idea of my angel writing everything down. Knowing the true recording principle when my angel witnesses wrongdoing, he is in the corner, weeping for what they saw. It's recorded. The heavenly angels record everything you do, but it's not in the context that we thought it was in. They're trying to protect us, to look after us, to care for us. They are forced to record our life history. It completely changes everything. So there is a record in heaven, there is a record that the heavenly angels keep. But it's written into them because our vibration ... do you know our vibrations have an effect on them?

They have to be continually filled with the spirit. What is it for an angel to walk into the deep dark recesses of Atlanta city where a red light district exists and the angels have to walk and feel the vibration of wicked humanity? And record everything that they see. They don't want to record it. How do they withstand the images that they have to behold? They are forced to record it. How do they deal with the images that they see? And I've said this to people before, when I was younger, I wish I could have been one of the angels and I could be in heaven. They see far more filth and evil than I'll ever see.

[Craig: So what you saying, this is an old truth put into a new framework.]

Yes, Its an old truth put into a new setting, a new framework. And it just liberates the soul. This gospel of the kingdom will be preached in all the world for a witness unto all nations and then the end shall come. My Father is not a condemning judge, my Father is not like this. The books are spiritual because the law is spiritual but they are literal in the sense that they are written into us, literally. It is not a spiritual realization of the judgment. It is a reframing of it into its correct setting and to make sense of the statements of Jesus when He says, "My father judges no man." And that is good news.

It is wonderfully good news that this is what the judgment is all about. And if you read Great Controversy, the beginning of Facing Life's Record and she quotes from Daniel chapter seven, and she says, " Thus was represented to the prophet." What does that mean? It was a representation for us to comprehend it, to understand. It was a mirror to cause our sin of judging to abound and the final piece in the puzzle for me, because as it says in Great Controversy 652,

"The mystery of the cross explains all other mysteries." The attributes of God which have appeared to us to be terrifying become beautiful and attractive. And the answer to that is found in Testimonies to Ministers page 245.2, where the mystery of the cross explains the mystery of the judgment. And this is what it says.

"Here in his love not that we loved God, but he loved us and sent his son to be the propitiation for our sins. Here is language that expresses His mind toward a corrupt and idolatrous people. How shall I give the upper frame? How shall I deliver the Israel? How shall I make this adultery? How shall I set these Admah and Zeboim." and they were the two towns that were destroyed with Sodom and Gomorrah.

"Mine heart is turned within me, my repentings are kindled together. Must he give up the people for whom such a provision had been made. Even his only begotten son, the express image of himself?" Here's the quote ... this is the punchline. "God permits His son to be delivered up for our offenses. He himself assumes toward the sin bearer the character of a judge divesting himself of the endearing qualities of a father." Why does it say assume?

[Craig: That's the way it appears to us.]

Because that's the way it appears to us. Jesus as our sin bearer, God appears to him as a judge divested of the endearing qualities of a father and thus in that state, Jesus speaks in Aramaic. He speaks the language of death, he speaks that according to that image, because as man, He sees God as man at that moment. And to him, God is a judge divested of the enduring qualities of a father because a father would never ever give up his child. Only a judge would do this, divested of the endearing qualities of a father. And this is the great tragedy for humanity who believe God is a judge who will burn and destroy his children. In believing in such a God, they must believe in a God divested of the elements of fatherhood, which means that in the concept of this justice, the fatherhood of God is destroyed. Which means that our Father is destroyed in this concept of judgment.

[Craig: At the very moment, when Christ was feeling that, His father was there standing beside Him.]

Our Father was there in the darkness of their wrong understanding, but Christ suffered as one of us. So every sin bearer, every person who refuses to lay his sins upon the sin bearer must go through this same process. They must see

God assume the character of a judge, divested of the endearing qualities of a father. And thus we have Daniel chapter seven explaining to us what God looks like when you refuse to accept the sin bearer. Do I hear wow? You better believe it was wow. This is beautiful light. This is such a beautiful picture of our Father in heaven.

[Craig: This is Revelation 18.]

This is Revelation 18, this is history in the making right here in Jasper, Georgia. Why I'm excited about this message is, finally all the pieces are coming together. Finally, it all made sense, I can put everything together and say, "Yes, now I understand, now it makes sense." The only thing that remains for us to do now is to stop judging one another. But we can't do this ourselves, we can't manufacture this, we can't do it. We can only ask God to fill us with a spirit that does not judge and condemn.

We have to come to his appointments morning and evening Sabbath, New Moon and the Feast Days, three times in the year and beg God, "Give us the spirit that stops judging other people, help me to stop judging other people." And by beholding you will become changed. And as daily we become more and more changed, the earth will begin to reverberate. It will start to feel a vibration that it just hasn't heard for a long time, at least 2000 years. And then there will have to be a death decree. And then they're going to have to shut this down. They will say "We have to stop this vibration because it's upsetting the balance of nature."

[Gary: Arise shine for thy light is come.]

The glory of the Lord. The character of the Lord has risen upon me.

So there's more that we could say on this subject, but it's a one o'clock but I hope that this will stir up your minds to study. To show you what the books are, the books ... and let's remember the books are real because your heart is real, isn't it? It's a physical organism and it's recording. I mean you've read the stories of people that have had heart transplants and people that have woken up one individual had a heart transplant. And when he woke up, he had this intense anger inside of him because the person who gave that heart when he died, he died in intense anger and all that was written into the very physical organ itself. And it came into that person and other people that have taken on other people's hearts and their whole personality has changed. They've taken

up new endeavors and had picked up skills that they didn't have before it's written into your organs.

So it is physical. So I just want to put to rest the idea saying, "You're spiritualizing the judgment." No it's real, it will happen, there is a judgment, we are the judges. We will judge ourselves in the light of the character of God who judges no one. And the judgment of 1844 is a ministration of death. It is showing man what he is like and how he thinks and how he operates in order to bring us to repentance for thinking this way.

[Dennis: So then during the thousand years, it's my understanding that the redeemed will look at their record, let's say a friend or a loved one can see why they're being recorded. They're going to be looking at the judgment of that person, judgment of itself, but God will make that available and have everything open for the redeemed to look at.]

Yes. To look at and to judge angels and to judge those and how will we judge them? I've forgiven you for everything that you ever did to me, I forgive you.

[Dennis: Do we judge or do we just look at the record?]

Do you not know that you will judge angels?

[Dennis: I know that's what the Bible says but is that, but...]

In this new reframed understanding of judgment, we won't condemn them. We would wish them to be with us. And at the end of the thousand years, God leaves the gate of the city wide open. If it were possible, they could walk into that city and have eternal life. But that will be impossible because they have so trained their being to be an opposition to God and to be condemning, not one individual steps through that city. Not one, even though the gate is open. but God is saying, "I'm not keeping you out, we're not against you. We would love you to join us. And even now, we forgive you, we don't hold anything against you." But they won't come in.

[Audience: The father is being judged.]

Yeah. They judge him as unrighteous.

[Gary: Just like the older brother.]

Just like the older brother.

They judge ... their judgment is so much so that they rush to the city to destroy and kill him, that sits upon the throne. That is their judgment because they are

so out of harmony. And when the gate is shut ... remember the mirror principle, Jesus doesn't shut the gate to protect us. He shuts the gate to show that they have shut the door of their mind against him. That's why the gate is shut. That's why the gate was shut in the time of Noah, it's not to keep people out. It's to say, "You made this decision. I'm just reflecting your vibration in your brain."

[Audience: Even we will or whoever is going to be in heaven is going to need a lot of things straightened out.]

Yeah, absolutely. Only at the end of the thousand years, do we stop weeping? A lot of things and a lot of healing, that's going to need to take place the stuff that was done to us or that we did to others in this life.

[Chris: What you have bound on earth will be bound in heaven.]

Amen brother, what you bound on earth will be bound in heaven because every throb of our being vibrates to the heart of God, Desire of Ages 356. Bounded on earth, go straight to heaven, everything. What a God! What an amazing Father we have! All right, well, now that our brains are totally blown, do you want to be brainwashed? I want my brainwashed I want to wash clean of all filth and all nonsense. I want a clean mind.

The truth can withstand, investigation can bear investigation. Let's pray, Father in heaven, I just thank you so much for revealing these beautiful truths to us. Father we ask forgiveness for being so judgmental, deliver us from condemnation, deliver us from the inheritance of our first father. And we believe in Jesus Christ, you have delivered us. And that we can cease to condemn, we can cease to have that spirit that rises up in irritation and anger when other people don't treat us as they ought to treat us. I believe Lord, that you can make us like you so that when you shall appear we shall be like you. For we are seeing you now as you are and I thank you in Jesus name Father, amen.



# 7. God of the Old Testament

Adrian Ebens

Adapted Transcript - Live Streamed on 22 December 2019

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Father, we just thank you for the blessing of the Sabbath. Thank you Lord Jesus, that You have been our teacher, You have sent Your Spirit to teach us. We have been comforted, blessed and encouraged. And as we open the Word of God again tonight, I pray that You would lead us. It says in the scriptures that the Lord's judgments are passed finding out, but the things that are revealed are for us and our children, and we gather them up with joy. And I pray You would bless us as we read together in Jesus name. Amen.

So to tell you a little story, Gary reminded me of a little bit of history. He'd spoken to me about a book on the Loving Character of God, which apparently I didn't appreciate at the time. Other friends of mine, earlier than that tried to present to me aspects of the Loving Character of God. I had in 2007 done a presentation called God's Love in the Flames of Hell, where I presented the correct biblical view of what happens in Hell. But my absolute dedication to Miller's rules of interpretation would not allow me to read the Old Testament stories, other than what was literally being presented to me, in terms of the flood, in terms of Sodom and Gomorrah, in terms of the Levites slaying the 3000 and all those stories, Korah, Dathan and Abiram and people were presenting things to me and I'm reading the Spirit of Prophecy and the Bible. And it's telling me in plain statements, what's going on here and I'm like, "No, that's, spiritualizing the Bible." And many of my friends who were inclined in this direction was saying, and I would say, "Well what about this? And what about this?" And they said, "Well, we can't explain that exactly, but we do know that God is Love and that he wouldn't do these things." I said, " Yes, but I need to have a better answer than that. I need to know from the Scripture."

And some of the stories I could see potentially in that direction, but I was not convinced in 2007, because I had this presented to me and I think the Lord saw in 2007, that I had opened myself to the belief that it is not God that kills sinners in the end. It is the fire of God's love that is poured out on the sinner that is just too much for the sinner to deal with and the guilt kills them, in that saying, "Goodbye." But it was difficult for me to translate.

Now I want to go back to the appointments just a little bit and I talk about this in my book, Sabbath Fountain, because my calling to ministry was in 1994. In 1994, on one of the Jubilee cycles, I can't remember ... I think it's on the 34AD cycle. From 34AD, if you go 49 year cycles...

[Gary: It's the 40th Jubilee, 1994]

It's the 40th Jubilee in 1994? Thank you, Gary. So 1994, I was called to ministry in October and November of 1994, which just happens to be a Jubilee. Coincidence, right? It was in 1993 that I had first was presented to me, the Son of God, the teaching of the Son of God. But it was presented to me in a way that cast doubts upon the Spirit of Prophecy, and so I discounted it. "No, no, no. I believe the Spirit of Prophecy. I'm not going to accept a doctrine, over the back of rejecting the Spirit of Prophecy." So, I rejected that.

It took me from 1994 to 2001, seven years later a whole Shemita, seven year period before God brought me back to relook at the Father and the Son truths. Now, if you look at Leviticus chapter 25, you will notice that the seventh year is a Shabbat, where a land rests. It says in verse three, Leviticus 25:3, six years "Six years thou shalt sow thy field and six years shalt thou prune thy vineyard and gather in the fruit thereof, but in the seventh year shall be a Shabbat of rest unto the land, a Sabbath for the Lord." Now that says "Sabbath of rest" that is Shabbaton. Every seventh year, there is a "Sabbath of rest".

And this is telling us a whole lot of things. That the land itself needs to rest, because man with his vibrations, has been polluting the earth for six years, and the Lord needs to cause the earth to rest, in order to keep it sustainable and to keep it going. This is why, the Israelites had so polluted the land of Israel, He had to allow them to be taken captive, to get them off the land. To stop the vibrations of sin and iniquity, to let the land rejuvenate itself for 70 years. That's why it had to happen. He was trying to, "I'm going to have to prepare the ground for you, and that's why I'm going to let you be taken away and leave the land desolate for 70 years. So then it'll be ready for you to come back.

[Gary: That was 430 years of combined northern and southern tribes apostasy. They didn't keep any of the land Sabbaths of Jubilees during that 430 years which comes to exactly 70 years]

(430/7 = 61.4 | 430/49 = 8.7 | 61.4 + 8.7 = 70.1)

Okay, so God was catching them up. Thank you. Good, good stuff. So the land needs to keep a Sabbath and this principle of the Shemita, the seven years. In 1899, Ellen White excitedly was writing to Stephen Haskell about the Jewish economy and the seven years. She was saying, "There's light, there's gospel truth in here. We need to study it out." Interesting, interesting. And of course, Ellen White says, "When God announces the day and the hour of Jesus' coming," *Early Writings*, beginning in page 35, "then commenced the Jubilee."

"Oh, but wasn't that nailed to the cross? Apparently not. Still applicable, the Jubilee, seven year cycle, all these things are still applicable. So we see here, this seven year principle. And when I look at my life from the age of 12 years and onwards, every seven years, there's been major shifts in my life. Coincidence? No, not possible. Because we are made of the earth and the land rests, the Lord gives rest. So from 1979, 1980, it was when I was first baptized. "Thank you, Lord. I could be baptized before 1980. Ooh, yes."

I was dis-fellowshipped from the Seventh Day Adventist Church for being true to my 1979 baptismal vow. How is this possible? That's another story. But 1979, 1980 was when I was first baptized, seven years later was when I had my conversion experience. And then I was baptized in 1987 at the end of a seven year cycle. Seven years later, I was called to Ministry. Seven years later, I opened myself up to the belief of the begotten Son of God and the birth of the Identity Wars principal. Seven years later, I accepted the Father and the Son and the Life Matters principles.

This was coming in seven years cycles, where these major shifts are taking place. Seven years later and this is where we come to is 2014 and 2015. It was in the July of 2014, when I was in the Netherlands, and my good friend Jutta Deischel. Jutta has been here. She had a burden for my soul and she was really praying for me that I would see the light on the character of God. I know there were other people who were praying for me as well, but my systems analysis mind, my training in computer systems and everything like that; "well it's all got to fit together." Anyway, she was praying for me and in her library was a little book and I saw it there and I pulled it out and I was impressed to read, "Light on the Dark Side of God," by Marilyn Campbell.

And as I read that book in the seventh year, beginning of the seventh year, or no, it was just before the beginning of the seventh year, just before that seven year period. And it presented to me, the simplicity of the idea that Jesus on

earth is the full revelation of the character of God. And it was like a stream of light that came into my mind saying this has got to be true. How could I miss this? "Oh Laodicea, Laodicea. How could you not see that which Gary saw in 1980?"

[Gary: I didn't see the Father and Son till much later]

Yeah. So not until 2006, 2007. And so, I knew immediately that this was the truth, but I thought, "How am I going to prove this?" Like it's a bit risky, isn't it, you're going out there on a limb? But I thought " This has to be true. Jesus has to be the revelation of his Father. And enough evidence was presented to me to show me that this was the case. And so I prayed, I said, "Lord, you're going to have to help me with this." And I sat on it. I sat on it for 12 months, just pondering, praying, thinking, we've done the Father Son, 2013, 14 we just embraced the Feasts. And when you've got to understand that the toll this is taking, after I came back from Tabernacles, I talked about my last presentation, I came back from Talking Rock here, and next year I made the decision, living on my brussel sprouts and beans and cabbage, to travel Europe and America for seven months, to be apart from my family for seven months.

And my wife and I, we spoke about this and I thought, " I can't do this. I can't be away for seven months. It's too hard." My wife said to me, she said, "Darling, God's given you a message and you need to do this." Whoa, okay, we're going to do this. So I spent an entire calendar year, a feast calendar year in the United States and in Europe. So I did Passover here in Talking Rock. And then we went over to... we did Pentecost in North Carolina.

We did it in Hendersonville. And we did Tabernacles back here. Was it? I can't remember where it was. No, I was in Terra Bella that's right. But we did the whole seven months of experiencing the Feasts. And when I came back to Australia and I was really, really blessed by all my experiences and you know, when I began to share my convictions about the Feasts. "Oh Adrian, you're so much in love with your American friends, they have addled your brain. You're so confused. You don't know what the truth is." And that was nice. Wasn't it? And somebody rang up my mother and gave her an earful of how I'm dividing the Godhead movement for accepting the Feasts. And my mother rang me up and she said, "Son, we went through so much trauma and accepting the Father and the Son. Do we have to do this Feast thing, really?"

I said, "Mum, you got to understand that a lot of my friends have been waiting a long time for me to get to the feasts and you know, above all, Jesus has been waiting for this moment. So I can't turn Him down and I just see too much light in this." And what we experienced here in 2013, there was no way I was going to go back. And so, in my acceptance of the Father and the Son, I lost most of my connections to the Adventist church. In accepting the Feasts, I lost nearly all of my connections to the One True God movement.

I mean, when you're into this, I got dis-fellowshipped twice. Okay. But I reasoned, after losing my credentials and being dis-fellowshipped from the Seventh-day Adventist Church, I mean, seriously, what did I have to lose? What did I have to lose? Only the truth sets you free. There's no point trying to be politically aligned with another group of people to make yourself, feel better. You might as well go for the whole mile, the whole nine yards and just do it. So that's what we decided to do. So, what I'm saying is that this seven year cycle is what has brought me to these major changes in my life. And that was what convicted me, that it was not me that was seeking after God, but God was seeking after me.

And it was the Sabbath Fountain that was opening my eyes to this beautiful light. It wasn't my wisdom. It wasn't my intellect. It wasn't my ability that was opening these things to me. But it was the Sabbath Fountain of our Father through His only begotten Son. Otherwise, I never would have seen these things. So it was in 2015 that I presented at Tabernacles in Waterford, Australia, my first presentation on the Character of God. And as usual, there was a storm of protest from many parts of the world. And I had plenty of people say to me ... I remember one individual that said indirectly to me, "Adrian, I can deal with your Father Son belief. You want to keep those funny little feasts? You can do that. But if you say, God doesn't kill, well then I'm your enemy." Oh, okay. This is serious. Nice. So, and there's another former dear brother said to me, "Adrian, when you accepted the feasts, I mourn for the loss of your soul, but I still hope for you. But once you accepted the character of God, I knew there was no hope for you."

Beautiful, not willing to study with me, not willing to come down and open the Scriptures with me, but to pass judgment and condemnation. But I had to begin the work of explaining to myself the stories of the Old Testament. And so in the beginning of 2016, I began to write a number of booklets because I had to prove to myself, "How you explain this?" Well, in my ears was constantly

ringing, "God's strange act. God's strange act, God's strange act." He is God for a moment of time, has been loving and kind all through, and then all of a sudden He's out of character. Well, if God is out of character, He loses the Great Controversy because it's all about His character. He can't be out of character because that's the issue in the Great Controversy.

And so, as I began to study subject about "God's strange act" and these things, and I prayed and asked God for guidance, He began to show me, He began to teach me. He began to show me beautiful things. And then of course the stories of, "Well, what about the 185,000 Assyrian soldiers? I mean, it says the Angel of the Lord smote them, doesn't it?" So we produced the book called *Smiting Angels* and I'm not going to go into all of these stories right now because I want to reserve that for a few stories that I want to have a look at. But you know, when I sought for my Father with all my heart, the evidence started to come to me, things that I hadn't noticed before, pieces of information, line upon line, precept upon precept, line upon line, line, upon line, and as I began to put the pieces together, I began to see differently.

And I realized that before, that I had stopped short of actually investigating these stories carefully and methodically, because you get to that point where someone's being really bad and where judgment comes, you think, "Yes, God did them in. We know, they deserved it." And I hadn't bothered to actually check the story carefully and examine all the evidence. And it's interesting, by the way, Ellen White clearly tells us about the 185,000 Assyrian soldiers in Great Controversy, page 117 combined with a statement of Josephus, that says that a plague went through the camp of the Assyrians and wiped them out. They were wiped out with a plague. And so, as I studied it and... well, let's just have a quick look at that. I'll just read it out of Great Controversy, 117. You just pick up these little snippets that give you clues that the Lord has left for you. GC. It says at the top, "That's the second time a vast army sent forth by the most powerful nations of Europe, a host of brave war-like men, trained and equipped for battle fled without a blow, before the defenders of a small and hitherto feeble nation. Here was a manifestation of Divine Power. The invaders were smitten with a supernatural terror. Smitten with a supernatural terror." Now let me ask you a question, In the book of Daniel Chapter 10, when Daniel encounters the Angelic being there, what happened to Daniel?" He fell on his face. His breath went out of him. He thought he was going to die. Well, if that's

what happens to a righteous man against who no sin is recorded, what's going to happen to a pagan army, when they simply see an Angelic being?

Guard's at the tomb. They fell as dead men. Angels didn't touch them, didn't do anything to them, they just appeared. And as we said in our presentation the other night, the vibration coming from these angels was so out of harmony with those around them, that it created a sense of discomfort. When you have frequencies, high density high volume frequencies, coming into your body that you're not used to. It creates a tremendous sense of discomfort and anxiety, doesn't it?

Yeah. And so the vibrations from these angels coming out to these beings, these human beings who have trained their minds, to resist the presence of God, when they come into the presence of a Divine Spirit, they are in terror. Notice what it says, "The invaders were smitten with a supernatural terror. He who overthrew the hosts of Pharaoh in the Red Sea, Who put to flight the armies of the Midian before Gideon and his 300, **who in one night laid low the forces of the proud Assyrian.** There we have it. How did this happen?

The angel appeared and they were struck with a supernatural terror, that so terrified them, that it compromised their immune systems to the point that a plague went through and wiped them out. So we can say, "Well, the Angel knew that when it would appear, that they would die. Didn't the Angel know that? It's interesting, isn't it? There's more to the story, but I can read to you.

This might be an older version, I think, but this statement, the Spirit of Prophecy and the latest addition to this, I'm not sure if this is the latest edition. It says, "Angels are not sent from heaven to destroy, but to guard and protect. They're not sent from heaven to destroy.

[Obadiah: Yeah. Except for those situations like with Jericho and Jerusalem.]

Yes, they are willing. As the angels move the stone away from the tomb and they knocked it down, they pulled down the walls of Jericho. They took the stones, the large stones of the temple, and they helped the soldiers to pull that apart. Yes. But they don't kill people.

Could you imagine if the angel, if he had indeed killed 185,000 soldiers and you had the misfortune of being assigned that angel to be your guardian angel. A hardened killer assigned to you to look after you. Does that warm your heart? I mean, it's really foolish, isn't it?

It becomes a little bit like David when he was looking after Nabal and Abigail and all their flocks, and the herdsman was saying that David was like a wall of protection around us. But when Nabal didn't give to David that which was his due, David was about to turn to become their killer. So the protector becomes the killer, but Abigail pleads with him and in wisdom says to him, "Probably not good for your throne to have blood all over your sword like this." Thus she saved his throne.

And so these are just some of the stories, and I just recommend reading the booklet in terms of explaining some of these things. And I just began to see some of the pictures, but a couple of stories that I really want to look at. Exodus 32. Let's just say that Exodus 32 was one of those chapters on which I almost ran aground. I found this a really hard chapter. Craig's not here actually. So I don't know where you are Craig, but I was reading this chapter and this one, along with a story of Phineas and how he drove the javelin into those two dear people ending their lives and how God blessed Phineas for what he did.

And I said to Craig, "Craig, I can't answer this. Like, My conscience is telling me you just have to accept it, you know."

So he said to me, he said, "Well, we're up the creek without a paddle then." I mean like, "If we stop now, we're finished." Like, "You need to get back on your knees and pray and get the answers because." I said, "What about you?" I said, "What do you mean me?" He said, "Okay, all right."

So I'm going to pray. And I prayed, and then slowly the answers started to come and I was able to satisfy myself. And this is where we wrote the book *Ministration of Death*. The Ministration of Death Written Engraved with Stone, which deals with the story, including the Spirit of Prophecy statements. Obviously the book Agape is written for the general public, but I had to satisfy myself from the Spirit of Prophecy that I could answer this in a coherent and rational way. And so that's why we wrote *Ministration of Death*.

But let's come to Exodus 32 and verse nine, because this actually plays into Numbers 16 with the story of Korah, Dathan, and Abiram. There's a connecting point there. It says in verse nine, "And the Lord said unto Moses, 'I have seen this people and behold is a stiff-necked people. Now therefore let me alone that my wrath may wax hot against them, that I may consume them. And I will make of thee a great nation.'"



Now, when God says to you, "Let me alone, I'm going to destroy them," is that a command? Stand aside. When God issues you a command, shouldn't you obey?

[Obadiah: Unless you see something, a greater manifestation of His word that you can't shake. If you've seen something of His character and you're remembering that]

Okay. So Moses had seen the glory of the Lord. He came down from the mountain, his face aglow. He'd seen something of the agape of God and the willingness to yield up His only begotten son for us. He saw this and now he's confronted with this command. Obviously a test, but there's problems with a test like this.

So let's keep reading verse 11, "And Moses besought the Lord, his God and said, 'Lord, why doth thy wrath wax hot?'" That's an interesting statement coming from Moses. What did he do when he came down from the mountain?

You're asking God why his wrath is waxing hot? Interesting. God is slow to anger, plenteous in mercy. "Why does your wrath wax hot against thy people which thou has brought out of the land of Egypt with a great power and with a mighty hand? Wherefore, should the Egyptians speak and say for mischief, did he bring them out to slay them in the mountains and to consume them from the face of the earth. Turn from by fierce wrath and repent of this evil against thy people. Remember Abraham, Isaac and Israel thy servants to whom thou swear by thine own self and said under them. I will multiply your seed as the stars of heaven and all this land that I have spoken of will I give unto your seed and they shall inherit it forever."

So if we read this on face value, on the surface reading of this statement, the conclusion you must draw from this story is that Moses is more merciful than God. Isn't that the surface reading of the story would suggest that Moses is more merciful than God? Which is utterly nonsense.

[Obadiah: He was an intercessor.]

He was an intercessor? An intercessor for who? It's true, he's interceding. It's true. He's pleading. He's pleading.

[Audience: He's playing the role of Jesus in the scripture.]

Playing the role of Jesus? Yeah

[Alexandra: To appease a bloodthirsty God, or who loses his temper.]

Is Moses saying “Let me appeal to your better side, your better nature, God, let me appeal to you. Look, this is not really rational. I need to protect your throne. This is not really wise what you're doing here.” Really?

So this is where all the things that we've been talking about in terms of how God deals with sinners. How God deals with sinners is that he convicts us of sin. And the way that he convicts us of sin is to cause the law to enter that the offense might abound. And so what is going on here? And we know this from the way that Moses took that golden calf and he grounded to powder and in wrath he made them drink it. He was angry. And as it says in the Testimonies that the children of Israel, they were, what's the word? They were repulsed by the rashness of Moses. And they were charmed with the calmness of Aaron.

[Audience: Read 14.]

You want to read 14? "And the Lord repented of the evil, which he thought to do unto his people." What does it mean to repent? Change His mind?

I am the Lord, I change not. What happened to the statement in Psalms 100:5 which says, “His mercy is everlasting.” Did it run out here? So we have this conundrum in terms of understanding this story. Oh, it was just a test for Moses. Well, if it was just a test for Moses and God was saying that he was going to destroy them, but he didn't actually mean it. I think that qualifies as a lie.

[Alexandra. The Bible itself says that don't be the kind of person that says something and then say, “Oh, I was just joking.”]

Yeah.

So this gets really difficult now. Like Moses can't be more merciful than God. God can't be a liar because the Bible says He doesn't tell lies. He cannot lie. The God who cannot lie. So how do we understand this passage? Moses is the one with the problem with the children of Israel. And we know this because of verse 32 in chapter 32. He's the one that's having difficulty because he'd come down from the mountain, he saw what the children of Israel did, and how much ingratitude that they showed to the God of heaven. He was incensed. He was zealous for His God. He was angry because what they did was so terrible. Verse 32, “Yet now if thou will forgive their sin.” And then there's a dash.

Moses stops and he thinks about the sin of Israel. And then he thinks, "I don't think God can forgive them for this."

I have a plan. I know. God, listen. "And if not, blot me I pray thee out of thy book which thou has written. Let me be the appeasement." Now that's a big step up from Adam, isn't it? That's massive, massive improvement on Adam. He was willing to offer his wife. Moses was willing to offer himself. Love like this the world had never seen before. Lays down his life for his friends.

But still there's a problem here. There's a problem in this statement, "If thou will forgive their sin. And if not," is there any sin that God cannot forgive?

The one that we do not believe can be forgiven. Moses was struggling himself to believe that God could forgive them. He himself was the one that was struggling with whether they should be completely wiped out for what they have done. Do you think Satan was not whispering in his ear, "Moses, Moses, Moses, listen. God's going to wipe them all out and he's going to make of you a great nation. Forget about Abraham. We're going to do it with you." Do you think Satan would tempt him with that?

[Audience: Yeah.]

I mean, it wasn't like the Israelites were thanking Moses for helping them out of Egypt. They wanted to stone him.

[Alexandra: Moses was the heir apparent of Egypt. He had to let that go and that must have, as humble as he was, that must have stung a bit.]

That was hard. That was hard. He kind of blew that position...

[Alexandra: Second chance though.]

Yeah, okay. "We're going to do it now." Wouldn't that be a temptation to his flesh to be the monarch? To be the ruler? And so what God is doing in this verse is he is reflecting back to Moses what he's wrestling with in his flesh. That's what he's doing. Because the law enters to call sin to abound. God is causing the sin of Moses to abound. The temptation of Moses is now abounding, and Moses overcomes his temptation by pleading for his people. He overcomes his flesh via Christ's Spirit in him, by looking at the character of God and claiming for them mercy. Beautiful.

God is working to save both Moses and the children of Israel at the same time. It's the only way we can make sense of this passage without claiming that

Moses is more merciful than God or that God is a liar. There is no other way to explain this in my mind, that I can see other than God is reflecting as he said he would. He is causing sin to abound, he reflects it back to Moses, and Moses overcomes the temptation by pleading for the life of his people. Beautiful. That makes so much sense to me.

But then we come to the rest of Exodus, chapter 32 when Moses came down verse 25, "And when Moses saw that the people were naked for Aaron had made them naked unto their shame among their enemies. Then Moses stood in the gate of the camp and said, 'Who is on the Lord's side? Let him come unto me.' And all the sons of Levi gathered themselves together unto him. And he said, 'Unto them thus saith the Lord, God of Israel put every man his sword by his side and go in and out from gate to gate throughout the camp and slay every man his brother and every man his companion and every man his neighbor.'"

Question. Did the Lord say that? Yes, he did. He did say that. That's what the Bible said. But why did he say that? That is the question. Isn't it interesting, Moses in the temptation before God says, "Stand aside, I'm going to wipe them out." So do you think it wouldn't be too hard for Moses to run along with that idea? And the thought comes to Moses, " We have to deal with this problem." What does a good Egyptian general do when you have a problem like this? Like I've extended to them mercy, I pled to their lives, and there is this small group of people who still refuse to listen. And it is allowing a breach within the camp. It is allowing the enemy access into us. We must stop this. And so, hmm?

[Obadiah: Cut out the cancer.]

Got to cut out the cancer. Moses is done. So when Moses is done, God reflects back to Moses what he's thinking. To cause sin to abound. So God did say those words because the Bible says. Now we can claim that Moses lied. Moses was the meekest man in all the earth. There's no way that Moses would have lied. No way in the world that he would have lied about this. But he was tested that the only way to deal with this problem was to cut out this cancer, and it is completely in harmony.

And you have to understand verse 32, because it's really important. "Yet now if thou will forgive their sin. And if not," Moses still has a theology that demands a sacrificial atonement. This is where his mind still is in his understanding. But God has drawn him to this point, to the greatest display of

agape that the world had ever seen to that point. Which is amazing. But still he was not able to see through this sacrificial atonement system, this abomination that makes desolate, it's still there. And so in order for the majority to be saved, it was expedient that one small group of people die that the whole nation perish not. And so it's completely consistent to think this will be the atonement.

[Obadiah: And that's the same that would happen in the end times. People will die.]

[Alexandra: Happened to Jesus, too.]

Yes. There had to be an atonement for this great wickedness. Somebody had to die for without the shedding of blood there is no remission of sin. And I want to suggest something to you that may be a little bit difficult to grasp, but in the death of those 3,000 individuals, Christ was crucified. How? Well Christ is the one that never leaves us nor forsakes us. He was with those individuals to their very last breath. He felt every terror that they felt. He felt it all, and was with them to the very end in their terror and in their agony. In all their affliction, he was afflicted, and Christ was crucified in the slaying of the 3,000 because that's how you get atonement in men's minds. That's how atonement is gotten. And Christ had to suffer the loss of 3,000 of his children in order for that atonement to be made.

And the fact is, and we need to think about this, did not all Israel know that what they did was evil? Did they not know? They knew what they did was evil. They knew they were made naked. They were prostrating themselves to the gods of Egypt. They knew they had violated. The reason why these 3,000 people had to die, it was the only way that the rest of the camp of Israel would believe that God could forgive them. Otherwise they would not have believed in forgiveness because the human soul believes by nature that without the shedding of blood, they can be no remission of sin. And so these 3,000 had to be offered up as a sacrificial appeasement to God.

[Obadiah: So that verse, without shedding of blood there is no remission, is in the Bible just to reflect back, you're saying this is man's thinking?]

It's telling us what Man is thinking. It's part of the mirror principle. It doesn't say, "God has decreed without the shedding of blood, I will not accept or allow any forgiveness." It doesn't say that. It simply says, "Without the shedding of blood, there can be no remission of sin."

[Audience: Another way out if the 3,000 repented.]

They could have repented. Yes, that is true. But Israel, if Moses was not at the point because of the dash in Ex 32:32 where he could believe that forgiveness could be given, how could the rest of them entertain this idea? And it was not possible. They were locked into this system. Jesus had to offer up 3,000 of His children and suffer with them in their death and their agony, in order for the rest of Israel to believe that they could be forgiven.

Yeah. This takes a little bit of time to process, but God is accommodating the mind of man. He knows this and this is in the mind of man. He knows this and this principle occurs over and over again, sacrificial atonements. In order for Israel to believe they could be forgiven, they had to lose small sections of their community at different times of their history in order for them to believe. Why did Agag... it's this book, *Natural Justice and Atonement*, why did Agag have to be hacked to pieces? Because Israel knew that what had happened was sinful and there had to be a sacrificial atonement. And Agag had to be the one to die because they, as it says, because of what Saul had done, and they had flown upon the spoil and they had done things, had eaten blood and done other things, and they were in a mess. And so they knew that they had done the wrong thing and that Saul had done the wrong thing. And so, okay, well we need atonement, all right.

God knew. He knew them. That the only way that they would believe in the forgiveness is for somebody to die. And so God had to offer up Agag, the king, so they could believe that they could be forgiven. Otherwise, they wouldn't have believed it. And everyone would have been lost. And the royal line would have been ended at that point. This is what God's dealing with, our concepts of atonement. This is where we need to look at and listen, Psalm 40, verse 6. "Sacrifice an offering thou didst not desire."

Now, people think that this refers only to sacrifices of animals, but it doesn't say sacrifice of animals I did not desire, sacrifice of any type I did not desire. I didn't want this. I didn't want my Son to have to die. Do you think I wanted my Son to die? No, of course not. But you demanded sacrificial atonement. You required this. This was Satan's plan from the beginning. He was a murderer from the beginning and he invented this idea because he knew that God was loving and merciful and gracious. And he knew that if he could back him into a corner, that he could kill the Son of God. He knew that. And he thought in

killing the son of God that he would win and claim the whole dominion to himself. The very thing that he thought would secure the kingdom for himself, brought about his destruction. Amazing.

"Sacrifice an offering thou didst not desire. Mine ears are still open. Burnt offering and sin offering has thou not required." Notice the difference. The first one about sacrifice and offering, you didn't desire. He didn't want to do this, but he had to do it in order to show us what we were really like. But when it came to burnt offerings and sin offerings, he never, ever required this. That's what it said. Jeremiah 7:22, this was a text that there's a great big monkey wrench in my brain, like what?

[Obadiah: The Sacrifices of God are a broken spirit and a contrite heart.]

There the sacrifices of God. Just simply say you're sorry. But the fact is our human organism is so deranged, we're not capable of simply doing that. We never would have believed in the forgiveness of God unless Jesus died. So for all of our detractors, let me make this point. Jesus had to die. He had to go to the cross. There's absolutely no other way this could have been done. But it was to meet the demands of the kidnapper, not the demands of the Father of the kidnapped. The one who has his child kidnapped doesn't determine the ransom price. It's the kidnapper. So Jeremiah 7:22, "For I spake not unto your fathers, nor commanded them in the day that I brought them out of the land of Egypt concerning burnt offerings and sacrifices."

I didn't command you concerning these things. As we looked at this morning, this is why I'm so excited about Genesis Chapter 15, is that when God promised him a great nation Abraham believed God and was counting on him for righteousness. No sacrifice was required. But when he doubted about the land, then the sacrifices and the offerings started. And God just said, "Take me the bullock and the lamb and the turtle dove and take me these things. And Abraham goes, "I know what this is, I know what this is!" And God didn't say anything. He just took them and he killed them all. But God didn't say to kill them.

God knew what man's thinking was. He knew what man required. And the sacrifice of the animals is to respond to... Well, let me put it this way. When you tell something to your child and you promise something to your child and they say, "I don't believe you," what does that do to you? Doesn't it pierce you when your child doesn't believe you? That's what the sacrifice of the animal

represents because when Abraham didn't believe God, it pierced the Son of God. So the animals have to represent what Christ is going through. They represent his suffering. You mean you don't believe me? Oh, man.

Well, the point that Abraham is dealing with is that he feels so worthless that he doesn't believe he's valuable enough to receive anything from God. And if God goes, "Hey, don't you get it?" that's just more proof that he's too dumb to get it. That's not going to help him. God can't do that.

[Audience: But didn't God institute the sacrificial system?]

Yeah. Let read Patriarchs and Prophets page 68, "God instituted the sacrificial system, but it was Adam's hand that was raised to slay that first animal." If you read in Patriarchs and Prophets 68, it says, "The sacrificial offerings were ordained by God." I would say in much the same way that King Saul was ordained by God, wasn't he? Didn't God institute the kingship of Saul? Give him instructions on how to be a king? But it wasn't what he wanted. Sacrifice an offering I have not desired. I don't want this, but because you decided to offer up your wife, I have to show you what's inside of your heart. So I'm going to institute this to show you, I'm going to reflect back to you what you're doing so that you can then repent of that.

"That's why *"the sacrificial offerings were ordained by God to be to man a perpetual reminder and a penitential acknowledgement of his sin and a confession of his faith in the promised Redeemer. They were intended to impress upon the fallen race, the solemn truth that it was sin that caused death."* Not God that caused death, not God that had determined by ordaining this to bring about the slaughter of millions of animals. No, It's sin that causes death. I would also add to this, that it says earlier in Patriarchs and Prophets that when Adam sinned, he wiped out everything in the garden because his spirit of rebellion went out into all of the creation and all of the creation would have died at that point. He killed them all by introducing that evil spirit into all of the creation. And God had to wear the crown of thorns. Christ had to wear the crown of thorns, which represents the curse.

When I look out, and you really get a good picture of this in the United States, I look out at the blasted forests out there, just a symbol of death. The only reason that next spring that's all going to go green again is because of the sacrifice of Christ and the life of Christ being given to regenerate this creation.



It shouldn't do it, but Christ and mercy will regenerate it again and again and again.

Killing, death, that's just a reflection of man. When God says I'll put into the animals a fear of you, I will fear you, but that's because you fear me. So it's just, you're doing this to the animals. You fear me and you want to kill me so you're going to put that into the animals. I will fear you and want to kill you. I didn't do anything. Wild animals. They get it from us. How wonderful, when the lion will lay down with the lamb and a little child shall lead them.

This principle of atonement, and I really deal with it as in *Natural Justice and Atonement*,<sup>1</sup> that man, in order to believe he can be forgiven needs to see blood, needs to see death. And needs to see someone take it in the neck. That's why it says in Isaiah 43:3, "I gave Egypt for your ransom." I thought Jesus was the ransom. How can you say I gave Egypt for your ransom? That's what we deal with in this book, *Calvary in Egypt*.<sup>2</sup> Can you imagine that morning after the tenth plague, all the mothers in Egypt seeing the dead forms of their children and the howling and the screaming? Do you think Jesus is going, "Well, you asked for it, you got it. I told you!" No, he's in agony. His poor children, they had to go through this, to suffer this.

[Obadiah: Wouldn't Satan want to keep the Israelites in Egypt though?]

Of course, he wanted to keep them in Egypt. That's why he sent the Egyptians out to get them at the Red Sea, to bring them back. That's another whole story. In terms of the Red Sea, Moses put the rod out and yes, God got them! You got to keep reading. You got to keep putting the pieces together in terms of who drove them into the sea. We have a book called *Christ Red Sea Burial*,<sup>3</sup> Deyan wrote that one, as we try and work through some of these stories and put some pieces together. But there are plenty of pieces. There's plenty of evidence. I can't say for every story exactly how each story played out. But I do know from the principles that we have developed over the last number of years, that it's clear that God is not the one that is doing the destroying.

You are familiar with 14 manuscript release, page three, where it says, "I was shown that the judgments of God would not come directly out from him." Are

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<sup>1</sup> <https://maranathamedia.com/book/view/natural-justice-and-atonement>

<sup>2</sup> <https://maranathamedia.com/book/view/calvary-in-egypt>

<sup>3</sup> <https://maranathamedia.com/book/view/christs-red-sea-burial>

you familiar with that one? Maybe I should read 14 MR, page three. And it says, *"I was shown that the judgments of God would not come directly out from the Lord upon them. But in this way, they placed themselves beyond his protection. He warns, corrects, reproves and points out the only path of safety. Then if those who have been the objects of his special care will follow their own cause independent of the spirit of God after repeated warnings, if they choose their own way, then he does not commission his angels to prevent Satan's decided attacks upon them."*

I was shown, in some cases that the judge... No, I was shown that the judgments of God would not come directly out from him. I've seen some very creative attempts to get out of this quote. Even the editors, before the manuscript release, put in a footnote going, "Oh, well, you need to read GC 614. And what does it say? Because they say, "See also the Great Controversy 614, where Ellen White states, *"A single angel destroyed all the firstborn of the Egyptians and filled the land with mourning. When David offended against God by numbering the people, one angel caused that terrible destruction by which his sin was punished. The same destructive power exercised by holy angels when God commands will be exercised by evil angels when he permits."* That is the most beautiful mirror statement. And God, in His wisdom, has laid that statement in there to see whether you're paying attention.

The majority of Adventists that I know who read this statement say that it was God's angel who slew the first born in Egypt. That creates all kinds of problems, because God says in Exodus, "I will not suffer the destroyer to enter your home." So here's God with one hand, He's protecting one group of people. But with his other hand, he's wiping people out. I know I've got in trouble for saying this before, but really that sounds schizophrenic, doesn't it? That's crazy. When he says I will not suffer the destroyer, let the Bible define who the destroyer is. Who is the destroyer? Satan is the destroyer. I will not let Satan touch you. That's what that means. So we deal with GC 614 in the back of this book. When you take the context of the first paragraph, it's very clear what's going on. But, God has allowed man to deceive himself. Many Adventists will deceive themselves on this statement because they refuse to apply Miller's rules, which not only apply to the Bible, but also to the Spirit of Prophecy. You have to take all the statements and make all of the statements fit together. That's what we have been trying to do.

So do you have enough room in your mind to have a look at number 16? Good. Number 16, Korah, Dathan and Abiram. We have this little book called, *The Rebellion of Korah*.<sup>4</sup> Oh, let me read you this statement. PP 405, this is nice, *“But Korah and his companions rejected light until they became so blinded that the most striking manifestations of his, God's, power were not sufficient to convince them. They attributed them all to human or satanic agency. The same thing was done by the people who the day after the destruction of Korah and his company, came to Moses and Aaron saying, 'Ye have killed the people of the Lord.' Notwithstanding, they had the most convincing evidence of God's displeasure at their course in the destruction of the men who were deceived them. They dared to attribute his judgments to Satan.”*

“You see, Adrian, you're attributing these judgments to Satan, see? Ellen White says, "You're wrong!" Just hang on a minute. Got to read this a little bit more carefully, *“Declaring that through the power of the evil one...”* Oh, this is actually what she's saying. This is what it says. *“Attributing His judgments to Satan, declaring that through the power of the evil one, Moses and Aaron had caused the death of good and holy men.”* Now, they were attributing the work of Moses to satanic agency, that the work that Moses was doing in opening the Red Sea and doing all of these things, that this was Satan's power that Moses was using. We don't want to attribute that to satanic agency. That's quite clear. But let's go to the story, number 16.

I remember I was having a discussion with someone online on that delectable social media platform called Facebook. I was having a discussion with someone and someone plunked that statement down on me. I looked at it and I read it. And I said, “That's a really good statement. I'm going to go and study that.” And they were like, “Yeah, we gotcha!”

“I'll be back. I'm going to study this.” I got on my knees and said, “Lord, I need your help. This is really hard.” So we combed everything. I put my investigators onto this case. I said, “Guys, we have to find every inspired statement ever written about this subject, both in history and in the Bible and the Spirit of Prophecy, whatever we can lay hands on. We've got to find every piece. And we've got to put this together. And we've got to make sense of this because, what do we do about this statement?” So we did.

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<sup>4</sup> <https://maranathamedia.com/book/view/rebellion-of-korah>

So when we talk about the rebellion of Korah and who was responsible for this particular story, that's anyone who's worth his salt, who knows anything about the Spirit of Prophecy and wants to shoot down the idea that God is purely loving and merciful, they're going to pull that statement out on you. That's what this book's about. We're going to respond to it. Okay, let's have a look at this.

Let's come to the story, and we could pick it up from verse 15. "And Moses was very wroth and said, unto the Lord, 'Respect not their offering. I have not taken one ass from him. Neither have I hurt one of them.'" Do you think after all that Moses has done for these people, he interceded for them, he prayed for them, he pleaded for them, they owe their life to him. He saved them by pleading to God because God would have allowed His angels to step back. Satan would have just wiped them out. But he pleaded for them. And now Korah, Dathan or Abiram have convinced nearly the whole congregation of Israel that Moses was using Satan's power to lead them out of Egypt. Can you imagine how much that would have hurt Moses? And accusing him falsely? I can understand why he got upset. After all that he did for them, that would really, really be working on him.

"And Moses said unto Korah, 'Be thou and all thy company before the Lord, thou and they and Aaron, tomorrow and take every man his censer and put incense in them and bring ye before the Lord every man his censer, 250 censers, thou also and Aaron and each of you his censer.' And they took every man his censer and put fire in them and light incense thereon and stood in the door of the tabernacle of the congregation with Moses and Aaron. And Korah gathered all the congregation."

The congregation with Moses and Aaron, and Korah gathered all the congregation against them under the door of the tabernacle of the congregation, and the glory of the Lord appeared unto the congregation, and the Lord spoke unto Moses and Aaron saying, "Separate yourselves from among this congregation, that I may consume them in a moment." Haven't we heard that statement before? Here we go again, take two. So what does this tell you? Do you think Moses was tempted, that they should be consumed as in the moment? Notice how Moses and Aaron respond though, because the test is for them. And they fell on their faces and said, "Oh God, the God of the spirits of all flesh, shall one man sin and will that be wrath with the whole congregation?" This is a repeat of Exodus 32, in a different context now. Shall

one man sin and the whole congregation perish? What is Moses saying? We only need to kill one. We only need to kill one.

And the Lord spoke unto Moses saying, "Speak unto the congregation, saying, get you up from about the tabernacle of Korah, Dathan, and Abiram." What's going to happen now? And Moses rose up and went unto Dathan and Abiram and the elders of Israel followed him. And he spoke unto the congregation saying, "Depart, I pray you, from the tents of these wicked men, and touch nothing of theirs, lest ye be consumed in all their sins." So they get out from the tabernacle of Korah, Dathan, and Abiram on every side and Dathan and Abiram came out and stood in the door of their tents, and their wives and their sons and their little children. This is important, please. Their little children were there. And this is where Satan inserts himself eloquently into this story. And Moses says, "Hereby you shall know that the Lord has sent me." Pardon?

Did God say anything about, I'm going to vindicate you by wiping these people out? He simply had said, "Tell everyone to depart from these men." So Moses makes an assumption, doesn't he? God's going to wipe them out. And this is one of the greatest tests. Moses had prayed for Korah, Dathan, and Abiram. They were his family. They were cousins. They were relatives, very close relatives of his. And they had tried to usurp his authority and to take over the leadership of Israel. The temptation to want justice in this situation was very great. And Moses was aggrieved when he realized that nearly the whole congregation was against him. I've worked all my life to bring out God's people, and now I have lost the confidence of nearly the whole congregation. My whole life's work is at an end, and for what? And I know that these miserable individuals are going to destroy these people and everything that I have been working for is now at an end.

Can you blame him? Would anyone here do any better? I don't even think we'd get that far. And Moses said, "Hereby shall you know that the Lord has sent me to do all these works; for I have not done them of mine own mind." If these men die the common death of all men, or if they'd be visited after the visitation of all men, then no Lord has not sent me. But if the Lord make a new thing and the earth open her mouth and swallow them up with all that appertain unto them, and they go down quickly into the pit, then shall ye understand that ye..." He phrases it one way. "Then ye shall understand that the Lord... that these men have provoked the Lord. But the other thing that has meaning is then you'll understand that God sent me.

So there's the formula. If God works a miracle, this will validate my ministry. And that was exactly the formula that Satan pulled on Jesus. If you turn these stones into bread, this will validate your ministry as the Son of God. It has the signature. It has the stench of the evil one written all over it. If I am a man of God, let fire come down and consume you and your 50, same signature. Christ never worked miracles to protect or validate his own ministry. Never. Never did he do this. Why did the moment where God says, stand back and said to himself and suggest to Moses the method by which these men should die?

Did Moses have a momentary loss in understanding which voice was speaking to him? After Samuel had killed Agag, and he went down to anoint David to be King, he had a momentary lapse of understanding who it was, he was to anoint, didn't he? There was a glitch in the communication system.

Moses had a glitch in the voice that he was hearing. And the voice that he heard was not the voice of his Saviour, but the voice of the destroyer, and the destroyer suggested to him the method by which he was about to destroy them, because Satan saw that God and His angels had withdrawn from Korah, Dathan, and Abiram. He knew they were in his hands. He knew that judgment was to come. The only thing Satan had to work out, how can I do this and pin it on God?

And he did it. Didn't he? Because everybody, did I, thinks God did it. Mission accomplished. So we read in Three Testimonies, it's on the back of this booklet called, The Rebellion of Korah. And after all the research, and all of the hours and hours and hours of research, hundreds of hours, we came across this statement. There is a text in the Bible that says, "There is a time to dance." When I read this, I danced in my office. I was like, yes! 3T 353. *"In the case of Korah, Dathan, and Abiram, we have a lesson of warning, lest we follow their example."*

Now she quotes the Bible text, *"Neither let us tempt Christ, as some of them also tempted and were destroyed of serpents. Neither murmur ye, as some of them also murmured and were destroyed of the destroyer."* So she's saying, in the case of Korah, Dathan, and Abiram, we have a lesson of warning. And then she quotes this passage, *"Neither murmur ye, as some of them also murmured and were destroyed of the destroyer."* And in the Greek, the word destroyer is venomous serpent. So she tells you here that it was the venomous serpent that destroyed Korah, Dathan, and Abiram and his little ones, because somebody

needs to convince me that, what did the little ones of Korah, Dathan, and Abiram have to do with what took place and why did they have to go down into the pit and suffer because of the iniquities of their parents? If you worship a God like that, I pity you.

That makes so much more sense to me in that story. "I was showing that judgments of God did not come directly out from Him. God warns, He instructs, He pleads, and then finally, when he can do no more, he no longer commands his angels to protect. Satan goes, okay, we've got these people. Now we've got to convince the people that God did it. Why not go to the top? And because we can see that Moses is wrestling with his desire for justice, because he's been so wrongly accused. I think we can convince him to spell out for the people. What are they going to do to them. He did it.

And of course the 250 princes, when God stepped back with these angels, he said, "well, this is an easy one. I mean, we did this in the days of Job." Job 1:16, and fire came down from heaven and consumed them and put them up.

[Gary: From God.]

From God out of heaven. Yes. Oh. But God allowed them to believe that it was He, that did it to them so that the rest of Israel through their sacrificial atonement understanding could believe that they then could be forgiven, because a sacrifice had been offered in Korah, Dathan, and Abiram.

Continuing with verse 37. Speak unto to Eleazar the son of Aaron the priest, that he take up the censers out of the burning, and scatter thou the fire yonder; for they hallowed intercession. Pleading for the rest of Israel, he needs to convince the rest of Israel because they had all agreed with Korah, Dathan, and Abiram. They saw their end. They saw, well, what are we going to do? And so Moses and the priest, they intercede for Israel to convince them that God is not going to harm them. And they've seen, okay. It's okay, the sacrifice has been offered. The really bad ones have been cut out. The cancer has been done. And that's because the way you think. I allowed this to happen, so you could believe you could be forgiven.

It makes complete sense to me. There was no other way that God could deal with this situation. He had to satisfy their atonement justice system. And He also had to reveal to Moses, one of the toughest sins that any man would have to deal with. You are the leader of nearly two million people, and then you realize that all those people are no longer with you, and it's this individual who

did this. **The natural justice system within man is going to rise up, and that's what confused Moses's communication channels**, so the devil could speak to him. And he would have done a lot of thinking after that.

Because he would have known, because other people may never know. But when the anger is wrangling inside of your heart, you know what's inside. It's coming to Elijah. Elijah was a man subject to like passions as we are. And this is why I always wondered when it says, "And God came near to Elijah on the mountain, and there was a great wind that struck the mountain. But God was not in the wind." How can this wind come about? How can this wind come about and God not be in it? Because as God approached Elijah causing sin to abound, the wind in the fury of Elijah was manifested in the earth. The vibrations that were in Elijah struck the side of the mountain. That make sense?

And there was a great earthquake. Because Elijah's rage at the prophets of Baal offering their polluted sacrifices in the temple of the Lord. And as God came close to Elijah, the earthquake inside of Elijah shook the earth. It's interesting when you read the story of the disciples, when they were caught on the lake. Before they went into the lake, Ellen White makes this curious little statement that says, before they go into the boat, that their thoughts were stormy.

Do you think their stormy thoughts created a storm? I mean, if the sinfulness of man has influence on the creation, then it's obvious that this could happen. And this is the one I want you to remember. Because it says, and then there was a fire that came and then it says, but God was not in the fire. God was not in the fire. Anybody listening, God was not in the fire. So when that fire came down on the 250 princes, God was not in the fire. He made that really clear. He's not in the fire. So why does Elijah in Second Kings Chapter One, if I be a man of God, let fire come down and consume thee and thy 50, when God had told him He was not in the fire, whose voice is he listening to? It's not God's. it's Satan. God said, I'm not in the fire. So God's not going to suggest to him, call down fire on them and burn them up.

Shall we call fire down from heaven and burn them up, even as Elijah did? You don't know what manner of spirit you are of? I didn't come to destroy men's lives, but to save it. So hopefully that gives you a little bit. We have several booklets dealing with this; *Christ's Antediluvian Cross*, *Gods of Egypt As Lightning in Heaven*, *Why Did God Command Stoning In The Bible*, *Slaughter*



*Weapons Of Ezekiel Nine, Apologies To Shepherd's Rod, Serpent Revealed in Canaan Conquest, Why Did God Command The Destruction Of All the Canaanites?* Well, there's a lovely little statement in PP 392. It was never God's intention for the children of Israel to take the land of Canaan by warfare. But when they said all that the Lord has said, WE will do. They guarantee that's how it was going to be done. That's the Old Covenant, the Old Covenant way of doing things.

God was going to drive them out with Hornets, the Hornets of the pricks of conscience, to either drive them to their knees, to bring them to repentance, or to cause them to run out of the temple. Jesus showed us how it was done when He cleansed the temple, that's how it was going to happen. So that's a bit of a summary and some of the stories. I know this is revision for some of you, but it's good to go over it. Isn't it? I think we added a little bit more detail in Exodus 32, just fine tuning some of these things a little bit, but it just gives me great joy to know that my Father is not a destroyer. It says in *Desire Of Ages*, page 25, that Christ came to this earth to manifest a character opposite to that of Satan. If Satan is the destroyer, then Christ must be the restorer, which Ellen White says very, very clearly.

Opposite is opposite. You cannot have, oh, God is sometimes a destroyer and Satan is a destroyer. No, that's not opposite, that's same. Praise the Lord that Jesus revealed the character opposite to that of Satan. All right. I think we're done. So let's have a prayer.

Our Father in heaven, I just thank you for revealing to us the truth of your character. We never would have been able to do it without the Spirit of Prophecy. This is a reflection of the sinfulness of our minds, that we needed the Spirit of Prophecy to understand these things. But if we are diligent and we have faith and we come to you and our knees, and we ask, as I would ask of every person, could you truly believe that God would send infants, little children down into a pit, and swallow them up and kill them? Could you worship a God like that?

Do you really believe that our Father would do that? Thank you Father, for showing us that it was the destroyer who destroyed Korah, Dathan, and Abiram, through the Pen of Ellen White in *Three Testimonies*, 353. I praise you, that relieve my mind tremendously when I read this, and I knew that it wasn't you, that did this. I pray that for any who will listen, that they will go and study,

Berean Test Scriptures, and see that God is just like his son when he came here to earth. And I thank you in Jesus name. Amen.

# 8. Divine Pattern Applications

Adrian Ebens

Adapted Transcript - Live Streamed on 23 December 2019

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Father in heaven, I just thank You that we can come in the name of Jesus and You open wide Your arms. Your love is so great, so good, and it's just such a good feeling to know that we are welcome, that You don't condemn us, You don't scowl at us, You're not irritated with us, but that we are Your beloved children. I accept that identity. I accept that forever I will be Your son and that You have purchased me at such a great price. I pray my brothers and sisters will walk in the same light as this and that we will have You as the God of all comfort, knowing that You are this way, that we can be comforted by You through the God of all comfort so that we'll stop seeking comfort in all the other foolishness around us and that we will no longer carry that guilt of walking in comforts outside of the channel of blessing. And I thank you in Jesus' wonderful name. Amen.

When we first came to the realization of the Divine Pattern of Source and Channel, First Corinthians 8:6, I first wrote about this principle in the book Return of Elijah in 2007, which was not released into public consumption until 2010 because of my ongoing dialogue with the Seventh-day Adventist Church. I didn't want to release this information until my appeal process with the Church had been completed and that was completed in 2010.

And even after that, I did not want the book to be publicly released but only given to those that had interest because I was still a member of the Seventh-day Adventist Church. And I said to the brethren, "If you do choose to dis-fellowship me, then your admonition to me, not to spread this far and wide, you're relinquishing that authority that you have over me."

And I said, "I really want to be a member of the Seventh-day Adventist Church. This is my church and I don't want to leave." But, I was put out, and that's another story.

But, I don't have any bitterness towards the Church. There may be things still inside that I am not aware of, and I know my Father will bring those things out

and we'll clear them. But, definitely in my mind and my heart I have no animosity to the Church. I love the Church. It's blessed me so much in so many ways, and I will always be grateful for this.

But, in the book *Return of Elijah*,<sup>5</sup> the seed was laid for this divine pattern principle, which came out later in 2011 in the blue book called *Divine Pattern*<sup>6</sup> of Source and Channel. Bit of revision for some of us, but it's good to go over. To some of us, it's fairly new. It's based on the text First Corinthians 8:6. And why this is so neat is because this is the formula that you find in the 1872 Fundamental Principle Statements.

[Gary: The Nicene Creed is based on 1 Cor 8:6]

It is Based on First Corinthians 8:6, "But, to us, there is one God all Whom are all things." One God, the Father. Anybody who understands anything about English, to read that text, you just can't get a Trinity. There's just no way you can get that. You have to butcher and smash your English understanding or your Greek understanding to be able to twist that around.

When I read that for the first time in its clarity, I was like, "Oh, my. Where have I been?" I'm like, "Oh." And, even worse, John 17:3, my favorite Bible text growing up and I never understood what I was reading.

[Gary: Those first two texts, First Corinthians 8:6 and John 17:3, are the first two texts of Samuel Spear's landmark Subordination of Christ.]

John 17:3, "This is life eternal that they might know Thee, the only true God." What? So, the only true God? There is one?

First Corinthians 8:6 introduces to us one God, *of whom* are all things, and in the Greek that means *origin*, and, of course, *source* And one Lord Jesus Christ by, in the Greek, *Dia*, which is "channel of an act." Channel. *Source* and *channel*. And just looking at this relationship, I went to another favorite text, which was at the heart of the 1888 message. Hebrews chapter one, verse three, which Daniel mentioned before, in terms of Christ is the brightness of the Father's glory. And, so, we have *glory* and in the channel, we have *brightness* And I just put these together, that if the Father is the *source* and Christ is the *channel*, then the Father's the one that has glory and the Son is the brightness, the *channel* is the brightness of the Father's glory. The

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<sup>5</sup> <https://maranathamedia.com/book/view/the-return-of-elijah>

<sup>6</sup> <https://maranathamedia.com/book/view/the-divine-pattern-in-the-church>

magnification. The channel is a magnifier. And this is a really important principle because, in the performance-based system, if something is brighter and bigger, it's because it's better and, therefore, you should worship that supremely.

But, in the Father's system, the invisible God... And this is what we come to. That's Hebrews 1:3. And Colossians 1:15 is that Christ is the image, the icon, the image of the invisible. And, so, He is God's thought made audible. He is God's glory made manifest. He is the visible. And those three principles:

1. Source and Channel
2. Invisible and visible
3. Glory and Brightness

form the core.

[Chris: Makes me think of the word *lens*.]

Lens. Yeah. The magnifying lens. "No man comes to the Father, except through Me." Because he's magnifying the Father and making Him visible to us.

The next really big one is Matthew 3:17. Matthew 3:17. "This is my beloved Son." So, the Source is the blesser. Is that an English word? It works. You know what I mean, and the blessed.

So, the Source blesses the Channel. This is the principle. First Corinthians 11:3, "I want to have you know that the head of every man is Christ, the head of the woman is the man, and the head of Christ is God." So, the Source is the head, and the Channel is in submission. And this is where it gets interesting because in First Corinthians 11:3, this headship principle exists, not only between Christ and the Father but, between the man and Christ and between the woman and the man. It's the same headship that's existing.

So, if Christ is under the headship of the Father and He is completely content to that headship, then that is the basis upon which man was made in the image of God. "In the image of God created in Him male and female, created He them" so that the headship of God and His Son is reflected in headship and submission of the husband and his wife. And it is upon this point, above all other points, was the reason why I rejected the Trinity.

Because as being a minister and having to work with many, many broken homes and busted marriages and divorcees, it was this issue that was taking up most of my time as a minister. Trying to counsel with people and, "He

said..." "She said..." "They said" Co-equal, co-eternal, combative, all of that kind of stuff. That was the issue that really...

And you look at section six of... *The Return of Elijah* had seven sections, and the section six was on Man and his Wife because man was created on day six just as a little layering thing that I enjoy. So, headship and submission... It's like there's no way that the Trinity can be true on that principle because the woman came out of the man. She came from the living rib of Adam and was formed into a woman and she inherited all things through the man because he was made head of the Garden. He had owned all things. He had dominion over everything and, then, all of that was inherited by her just as Christ inherited all things from His Father. And, that, completely destroys the Trinitarian model.

So, Trinitarianism is at war with marriage as God intended it. And people react, "That's so offensive." I'm sorry, but it breaks the model. It breaks the headship. And in my experience in ministry and in dealing with eldership and leadership over the years, having served on many Boards and committees, and watching and observing how these things play out in human life, I know, from my experience, that the headship thing doesn't work when you are in a co-equal mindset. It doesn't work.

The thing is, the greatest loss that we have to this co-equal thing is that Man has forgot to be a blesser. He doesn't know how to bless his wife. He doesn't know how to care for her. That's the greatest tragedy.

You know, there's all this emphasis on submission. But, where's the blessing? Where is the blessing? "Bone of my bone, flesh of my flesh." She is woman because she was taken out of man. The desire to care for a man's wife as he would care for himself and nurture himself. Remember, blessing came before submission. Blessing came first.

[Obadiah: Wasn't there greater submission, though, after sin? Right? Weren't they more equal before sin to a point, right? In some way she was more submissive and she had to be more submissive.]

More submissive?

[Obadiah: after the Fall.]

In nature, I would say she was less submissive.

[Obadiah: Less submissive, yeah. She was less, but God said that *the woman would be in submission to the man*

But, that was because Man was less of a blessing. How submissive are you going to be to a husband that just offered you up as a sacrifice? Really? That's bad for marital relationships. But, of course, God had to spell out the process.

[Obadiah: Yeah.]

You were going to say something? I can see a hand.

[Sharyn: I was just going to add that as I'm learning about the loving character of God, I learned that He's not aggressive. He's not forceful, right? And he woos us. And that, to me, is so attractive. I want to submit to that.]

Yes. Amen. If men would do that with their wives and bless. The husband and the wife are in harmony with each other and their oneness with each other and there was no issue. But, after they became co-equal and worshipers of Satan, they had to be... well, someone had to submit their independent, rebellious will to another. Whereas it wasn't independent and rebellious before that. Ben was going to say something.

[Ben: Yeah, I was just going to add to that that prior to sin, they were living according to the Spirit of the law. But, then, after that, it needed to be spelled out.]

There had to be an administration of death. You must submit, which is administration of death.

[Lumy: Well, that's the thing. Before they were living by the Spirit. I don't think they had that... It is my understanding, they are not aware, "Oh, I have to be submissive to you. I"]

No. They did it by nature. Because the Spirit of Jesus is submissive to His Father and that Spirit lived in Adam and It lived in Eve.

[Lumy: So, it was a natural process.]

Natural fountain. So, Adam has a submissive spirit to Christ and that Spirit flows onto his wife. So, when Adam rebels against Christ, Eve rebels against Adam.

It's just the same. So, I saw a few more hands.

So... Daniel.

[Daniel: I'm really tracking with what Sharyn was saying that after Jesus in His position as the head of the Church, it's a magnification of the blessing. And releasing the life and the character of God makes a completely different life.]

Absolutely.

Headship to us means domination, tyranny, control. That's what headship means to us. But, as it says in Genesis 2:10 that "the head of the river is broken to four heads." And a river is a point from which blessing flows out. It's coming out.

[Craig: A gentleman from Andrews University came to Townsville camp one year and he was talking about where God spoke to Eve and said, "Your desire shall be towards your husband," and he showed from the Hebrew, which I can't do, but he showed from the Hebrew that what God was saying to the woman was that "you are going to desire to control your husband and you are going to want to put yourself in the position of the head." And we can see that in many, many places. We have an expression in Australia, "She wears the pants in the family."

[Gary: Oh, we has that, too.]

[Craig: That means that she rules her husband and that's not good in a marital situation.]

No. Definitely not. And my take on that particular verse was a bit different, although I could see that that, certainly, could be the case. I saw that God had implanted in the heart of Eve a measure of grace to be able to have her desire towards her husband. Because if that wasn't implanted, we were dead. We were absolutely finished. So, that's kind of the way I saw it.

[Craig: And the other side of that same coin is that even though that's planted there, if the carnal heart takes over, then the opposite occurs.]

Of course. Yep.

Because He said, "I will put enmity between you and the woman and between her seed and thy seed." That enmity is that measure of grace to maintain that submissiveness.

And what's interesting is that, by and large, at least in the beginning, the message that we have been sharing has been picked up by women a lot faster than men. It's just been interesting to observe over the years. Because of the relational component in the message and because of the expressiveness and the emotional component of this, many men are like, "Whoa." You read the book *My Beloved*. I had one person say, "You know, I read that book, Adrian... Ugh. Too much information. Too emotional." You got my point. You never read



Song of Solomon? The Emotional component. It's a protest against black suits and ties. The righteous marching to Zion. It's... Under those black coats, they hide all manner of filth and evil.

[Craig: From my perspective, there's always been a fear in me of not being the blessing and having the responsibility to be the blessing and not living up to that.]

[Obadiah: Yes. I've experience that, too.]

Only a blessed man can bless.

[Chris: So, hypothetically, a male is trying to be a blessing with all he has or whatever, but there might be some rebellion or whatever. Is it always the man's fault in a marriage?]

Is it always the man's fault in a marriage? Ladies are saying no. Got a winner there. The issue of trying to find out who's at fault is not necessarily useful, because it's kind of like judgment and condemnation. As fallen individuals, we want to do the finding out, "Who did this?"

[Chris: Well, I just felt like we were kind of aimed at the guys before that, so I was just wondering if it's ever both or if it's always just the guys?]

My responsibility, as a man, is to "stick the boot into the men harder than I do into the women." 😊 So, just wait...

Ladies can get up here and they can stick the boot into the ladies. But, it's... Yes. Submission. Yes. It's easy for us in the invisible to say we submit to Christ. But, man, it is a mission and a half to follow First Peter Chapter 3 that "Wives, be submissive to your husbands." That's a big mission. That needs a lot of grace. And a woman that's been raised by a father who has blessed her has the capacity to fulfill that mission. For someone that hasn't been blessed by a father and, invariably, she marries a man like her father... That's really gets hard to be submissive and all these things.

But, the good news is, "When my mother and my father forsake me, the Lord will take me up." This is a whole message that we've been given is that You are my beloved son in Whom I am well pleased. And only a blessed man can bless. When you know that you are blessed and you're receiving that blessing and you walk in that blessing and you rest in the bosom of the Father, the Sabbath, New Moon, and the feasts three times in the year, you start to change and you start to be able to bless. That's what this message is all about. "To turn the

hearts of the fathers to the children and children to the fathers, lest I smite the earth with a curse." Because if there is no blessing, then there's a curse.

Oh, hands everywhere. Go ahead.

[Beth: Sometimes it's always best to be the first one to say you're sorry, and, then, you're communicating with each other.]

Yeah, you're reminding me, Beth, of a time when I was having a very interesting time with my father. And the Lord was speaking to me and saying, "Now, Adrian, you should say sorry for this." I'm like, "Oh, Lord, why am I always the one that has to say sorry first?" "Well, because you're listening." Yeah. "Oh, should I stop listening then?"

There was a hand?

[Ben: And to Craig's point about a man being in that position of being afraid, "Am I really a blesser?" Like you said, it only comes through resting, truly resting, that God's appointed times in our identity as sons. But, the message you gave here in September that was the Corruption and the divine Pattern that addressed that like I've never seen before, and I was very...]

Remind me of that presentation.

[Ben: Yeah. You were talking. I listened to that one a lot, and you were talking about... You shared your own experience. You were very vulnerable in that, and you said, early on, you found it hard to accept being worthy to hold a position of authority.]

Oh, yes. Oh, yes.

[Ben: and how you were afraid to come take that mantle of authority. And, then, you even cite example for the woman, of Jonathan as he submitted to his father and how delicate that was. If his willingness to completely give up his will, give up his very life, and you were really trying to show the role of the channel was a very delicate and very incredible role when we really understand it's through the relationship of father and son and Jesus giving authority.]

Yes. To be able to step up as a man and to offer a blessing in a culture that says, "I don't need your blessing. I'm educated. I can earn my own money. I don't need your blessing." That's what a lot of men are afraid of. Some men are insulted by this. In my last book, I talk about, this is the symbol of a man.

[Gary: Mommy!]

Emotionally, that's where many men are at.

[Craig: They're not men. They're boys.]

They'll hide in a woman's skirt and just be protected by Mommy.

[Obadiah: And they find a wife that is like their Mom and they're submissive to them.]

Yeah. That's the whole inversion of the divine pattern. It's come around, and that's what the book *Comforter*<sup>7</sup> is trying to address and that issue of where you get your comfort and all those types of things. And I'm constantly being challenged by that. I don't know why it is.

That presentation, I mentioned the verse about where Isaac said to Jacob, "Let the people serve you." And "the people" is your family. Let your family serve you. And I was terrified by that statement. Serve me? Like some kind of royalty? Haven't you read verse 8, "A royal priesthood"? I'm not worthy to be served. I'm here to prove myself. This tremendous conflict like... "Let the people serve you"? And the resistance to that that I had in myself. "I'm not worthy to be served by anybody."

But, the position of headship is for people when they seek to bless, they are opening themselves up to receive your blessing. And this is the whole point of Genesis 1-3, "I will bless you and you will be a blessing, and I will curse him who curses you and I will bless him that blesses you." This is a completely different system to the co-equal, co-eternity of the "Three Musketeers." No offense intended, but that's the "all for one and one for all." That's a completely different system, completely different model to this blessing system that I'm seeing in Scripture.

[Daniel: I was reminded that we love Him because we loved Him first. So, Jesus being the fountain, the head... He loved us first without condemnation, without judgment. Without stopping. Continually.]

This was one of the hardest things that I've found. It was really good last night. My son and I spoke to each other and we both said that we loved each other. But, he said to me, "Dad, I love you very much."

[Ben: Praise God.]

That is beautiful. Thank you, son.

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<sup>7</sup> <https://maranathamedia.com/book/view/comforter>

When my son was 13, 14 years of age, everything I said to him, he countered. Everything. He had to counter it. He had to resist it. And for the first time in my life, I'm beholding my character magnified. That was humiliating. The Father says, "Be careful. Be careful how you discipline this boy. You're looking at yourself. This is you magnified." Suck in your breath. It's like... "You're going to make him an atonement for your sin? But, you taught him to be this way. Your vibration, your life... He's like this because of you and you're going to belt him and make him an atonement? Just be careful." But, what I've found in my son's resistance of me, I found a limit of my worth to my God. Do you understand what I'm saying?

[Daniel: Explain this.]

Because when someone resists you, the temptation, when someone lacks value and they're in a position of headship, one of the reasons they do bless is to receive value, to gain worth, to feel good about themselves. So, there is a condition. It's not an agape blessing. It's an eros blessing. If I give you flowers and I buy you carob, then you're going to treat me nice and you're going to tell me that you love me and you're going to... You're going to look after me. That's not blessing. That's something else.

And, so, when my son is treating me like this, my thoughts are like, "You know, you're living in my house. I'm paying the bills, the electricity, the internet, I'm feeding you, and you treat me like this." "You will have respect for your father!" You know? "Or there will be consequences." And, my son being made in my image, he said, "What consequences?"

"Let me analyze this situation logically. "Can I bear your consequences? Is it worth it?" Because that's how I operated. It's all about damage control. Risk management. This is what it's all about.

So, to be confronted, to have my son confront me, tested my value and my temptation to withdraw from him, to withdraw my blessing, to begin to express words of sarcasm to protect my heart... The temptation for that was incredible. I could feel this pressure, and I succumb to it sometimes. But, immediately, my Savior was there. "Adrian? No, no, no. Don't do that. Please. This is not good." I remember the time when I taught my son... If you ever study the Dutch National Anthem, the sense of liberty and freedom within the Dutch is something very real... This concept of fighting tyranny to have freedom, to be free, is something that I'm very thankful for that inheritance as

long as it's disciplined. And, so, one of the things I taught my son is, "Son, I don't want you to be a reflector of men's thoughts. I want you to think." And, then, one day he came to me and he says, "You know when you said to me I shouldn't be a reflector of men's thoughts? Does that include you?"

Ah. Nooo.

I had to give my son his freedom. I said, "I'll be back in a minute." Ah. "Yes. Absolutely. Of course, son. You have to be completely free. I want you to be completely free. That's what I want for you. I don't want you to ever feel that I, in any way, control or influence you in a way that would impinge upon your freedom of conscious. That's what I want for you more than anything." To be able to give my son that freedom...

And isn't it wonderful when you say that and you have that moment and you get to that point and then you're tempted to say, "And they lived happily ever after"? No. I had to revisit that every day. You made this commitment, this decision, to give him his freedom and...

[Chris: Isn't that what they call unconditional love?]

Yeah.

And the times, because of the God that I had taught my son, the killer God... I didn't mean to teach him that God. I didn't focus on that aspect of his character, but my son did. He focused on all the things. So, of course he rejected that God because my son has the sensitivities of his mother and, of course, he rejected that God.

And when he's rejecting that God and he's reading men like Richard Dawkins and Steven Frye and Carl Sagan and he's putting this in my face and I'm like, "I'm really upset. It's really not good. This is not cool, son. These men are opposed to what I believe and..."

[Gary: Instead of being a reflector of men, stop.]

I refrain from saying that. I chose to refrain from saying that. It's his choice. If he wants to reflect other men's thoughts, he's completely free to do that.

[Gary: You just advise him not to.]

And this is the thing is that it actually happened in 2014 when we were at Talking Rock. I said to him after we were having a discussion probably about Carl Sagan... I said to him, "You know, you read all these men. You must think

I'm a complete idiot," and he looked at me in shock and he said, "Dad, you are a great man." Well, all the tears are on the inside like, I didn't expect him to say that at all. I didn't expect that.

And, then, I realized the complete disconnect between what he was studying and the impact and the systematic implications of it. He didn't have all those things. It was just the two were set very comfortable together, and that really changed things for our relationship.

Because you think, "Well, if you think that, well, then you think this." No. That's not true. So, that really encouraged me tremendously and...

[Gary: It's like the story of the child growing, 13, 14, and has the opinion his father knows nothing. And by the time he gets to 22, he has the opinion his father's very wise, and then he says, "It's amazing how much my father learnt in those years."]

[Daniel: Usually it takes longer.]

Yeah, well, for him to be 16 and to be able to say those things at 16, he cut that process short. For me, it was 10 years of my dad.

[Chris: Cut it short on righteousness.]

To continue to love... And I'd have to go to my Father to be able to gain those resources to know my value doesn't come from my son. My value comes from my Father so that when my son opposes and resists that which I believe in, I don't have the insecurity of needing to make him believe what I believe to feel secure.

That process is so challenging. It's so difficult to have to have people agree with you, or people that you love agree with you, in order for you to feel secure. That's why we have so much narcissism. That's why we have so much tyranny and control within relationships where one of the partners comes home, and depending on who the dominant party is, "What did you buy? Let me have a look in that bag. Why did you buy that? What's that?" That's tyranny. That's absolute tyranny. "No, we can't afford to buy this." And so many relationships where I've seen that process, sometimes women to husbands, sometimes husbands to wives. It depends on who's the one who's managing the money. Money is a big area where tyranny and control is taking place.

I need to come back to the divine pattern. We've, kind of, made a very beautiful detour. I'm very glad we made that detour. But, since I've come into

the divine pattern of tithing, I give my wife complete freedom. Whereas, before, I'm looking at the bank balance and, "Honey? What's this?" The temptation to ask those questions, it's like... Money is a really sensitive area for people and that's why, in many relationships, well, the best way to deal with that is to have co-equal, co-eternal bank accounts. You have your account, I have my account, you stay out of my business because I don't need to be told all the time, "What are you spending that money on?" And, look, sometimes you have to do that.

Just give me a bit of room, will you? Do I have to account for every cent? And this is the thing, if you have to account for every cent and you're saying, "Why are you spending money on that?" You are sending the message, "You know what? I don't trust you and you're lousy at spending money." And what does your partner become? Lousy at spending money. Because you keep saying it. "Why do you keep spending money on this? Why do you keep... What is this?" So, the more you say it, the more they become like that either out of pure rebellion or just out of sheer fear and terror. "Well, I'm completely hopeless at spending money," so, subconsciously, "Well, let's go ahead and be hopeless at spending money. That works."

When you see the Father, the blesser he is... I think about my Father and the question comes to me, "How did you get to be so good? How did you become like this? You are so good," and you possessed all this capacity and this ability and everything and this great mind that you have and the loving character and you just handed it all over to your Son. Like, wow, that is incredible. You just handed it all over. That is amazing that he would do that. And, of course, by beholding this, you become changed. He just handed everything over. He just gave it all away, completely and freely, gave it all away. And it's... I lost my train of thought. Anyway. We'll come back to... It's beautiful.

Oh, that's what I was going to say... And, then, you change that when you talk to people in the Church. "No, Jesus didn't inherit anything from His Father. Nothing. They're co-equal, co-eternal. No inheritance," which means no blessing which means when Father and Son, they stand head-to-head and toe-to-toe, "Oh, You're omnipotent like Me." "Yeah, pretty good, pretty good." "We're equal." "Yeah." "I'm impressed. You're strong like Me."

[Obadiah: Well, they say that there had to be somebody to love else love is selfish, you know?]

There is the confession of eros, isn't it?

[Gary: It wasn't enough. He had to have three because, otherwise, it's selfish love.]

To follow Augustine's formula, because it was Augustine who originated this idea... In order for there to be love, there needs to be someone to love, and Augustine would know, wouldn't he? With all the women he slept with. Wouldn't he know? He knows. There has to be someone to love. But, the idea that in order for God to be loving there has to be someone to love means that He's inherently selfish, unless He has someone else to divert His attention from Himself.

[Craig: So, there's no Scripture that says that.]

No, there is none.

[Craig: So, therefore, "Your thoughts are not My thoughts. Therefore, this can't be true.]

First John 4:8. God, the Father, is love because the God in verse eight is define in verse nine. This love was manifested by God giving His Son. I've tried to share this with a lot of my brethren who use Augustinian formula and say, "Well, it's just millers rules It's very clear that God was love and that love manifested itself.

[Gary: God's mercy was manifested. It was latent, there.]

God's mercy didn't need to be manifested until it was required. But, it was there. Same with love.

All right. So, we're looking at the principles of the divine pattern and the source and the channel and with these things in mind, I want to apply them to our understanding. And it was my dear friend, Frank Klin who said to me, It's probably the three of us [points at Gary] were having that discussion. "You know, there's probably a divine pattern between the Seven and the Feasts because if the divine pattern is everything, then... If Jesus is the brightness of the Father's glory, what if the Feasts are the brightness of the Sabbath glory? Could it be possible?" And I went, "Hmm. That's interesting."

So, I began to think about, in terms of the Scripture, Old Testament, New Testament... Now, in my former understanding of co-equal, co-eternal, then, well, the Old Testament is co-equal and co-eternal with the New Testament.



That's the pattern because the God you worship is the pattern by which the lens which you see everything through.

So, what happens when you get Old Testament and New Testament being co-equal and co-eternal? Well, because the mind is always seeking for harmony, it's always seeking to create oneness, a singularity... Well, how do we resolve this tension between these two sources now? We have an Old Testament, we have a New Testament, and they're co-equal and we have to read them both equally because representing Father and Son... And, so, that created all manner of problems. And, of course, the Protestant Church has fixed this problem by saying. Gid rid of it. "Old Covenant. Onto the cross. Oh, okay. Now we've got a singularity. We're good. We're good."

[Gary: New Covenant Christians.]

So, Messianics go a different route. They tend to go the other way and cross this out, [move away from New Testament] or just put it all together in one big batch. Just meld it all together.

But, the principle of the divine pattern is that, as Ellen White puts it in 8T 268 that the Father and the Son are distinct personalities. There is not a blending. The Father and Son are not blended. They are distinct. They are distinct, for many reasons, and one of the chief reasons for that is what our beloved brother, Ruben, calls gradient. Gradient.

Because if They're not distinct and They're all one, how do you create flow? But, if They are distinct and One is in submission to the Other, then you get flow. Gradient. One is in a higher position in order to create flow. That's how you create blessings. So, without gradient, without distinction between Father and Son where One is in a higher position than the Other to pour something down, They're all just One, there is no flow. You get stagnant pools.

[Gary: Dead Sea.]

And, so, there is no blessing. There's no blessing unless there is gradient, unless there is a position of authority.

And we are familiar with where we've talked about in the past, in terms of Father and Son, how much authority does the Father have over the Son?

How much does the Father have authority over His Son?

[Audience: Most would say All.]

Really? So, if the Son chooses not to obey the Father, what is the Father going to do? Force Him? So, if a Father doesn't use force, then how much authority does the Father have over the Son? As much as the Son will give him. The reason why the Father's throne is so secure and will never be moved is because the Son gives His Father absolute authority. The government is on His shoulders because of His conscious, independent, free-will decision to worship, submit to, and obey His Father in everything. And, to that fact, in the Son of God, we owe everything.

[Obadiah: Because He trusts and loves Him so much.]

He trusts His Father. He worshiped His Father. He dotes on His Father. He adores His Father. He loves and He delights to obey His Father.

[Audience: He's everything to us, as a people.]

Everything. That's why all things hold together in the Son. It is that Spirit that is exported to the universe. It is in Him all things consist. It is in that Spirit of submission, obedience, and trust... But, of course, the trust and obedience was not the beginning. The beginning was the Father's agape and the pouring out of the blessing and He poured everything out upon Him and created that spirit of gratitude and love and respect and honor. So, it was the blessing that created that reciprocal love and honor for His Father. And all of that, all of that, was poured into Lucifer. Into Lucifer.

[Audience Wow.]

But, he chose to obscure the begottenness of the Son of God so that he did not have to acknowledge his own inheritance. If he could make it that the Son wasn't inheriting from His Father, then he didn't have to acknowledge his inheritance from the Son. So, he obscured the begottenness of the Son. And, of course, he's very happy to make the Son co-equal with the Father because, really, the co-equal position of, what we would call, God the Son really is Lucifer. That's what he wants. He wants to be like the Most High.

He wants to be like the Most High. So, the worship of God the Son is the phrase, "We want Barabbas." That's what that is, and that's what will happen in the end because of that.

So, we come back to the Bible.

In a divine pattern relationship, source, channel. Christ revealed in the New Testament is, essentially, invisible in the Old Testament, isn't He? There's just

these glimpses are coming through of Christ in the Old Testament. The rock that followed them was Christ. And, of course, He's representing His Father. He's speaking on behalf of His Father, so it's the Father that's being presented in the Old Testament.

Exodus 6:3, "I appeared unto Abraham, Isaac, and Jacob in the name of God Almighty, but by My name, Jehovah, was I not known." He was submitting, there, to His Father. Yeah. Ambassador. He just spoke on behalf of His Father. All communication was through the Son.

So, this pattern between Old Testament and New Testament, of source and channel... The implications of this, applying the principles of the divine pattern, explode at least 1500 years of Christian theology in a flash. Bang. It's just gone. Apologies to Augustine.... who set up a different system, the Old Covenant and the New Covenant...

[Gary: Dispensational]

Dispensational model of how we view the Old Testament and the New Testament as a co-equal relationship, where this is just a shadow of the reality. The shadow... Plato and Aristotle and that's where that all came from, all of that kind of stuff.

So, once we put this, then we see that the New Testament in the divine pattern is a magnification of the Old Testament. It is an express image of the Old Testament. Now, hang on a minute. What about all that stuff that was nailed to the cross? What happens then?

[Gary: Go back to verse 13. In Colossians 2:13... There's where you need to start. "He blotted out our transgressions... But, it was our transgressions that were... "He bore our sins in His body on the tree."]

Yep. Okay. So, He nailed our sins to the tree.

Our misconceptions of the Father.

Yep. All the misconceptions.

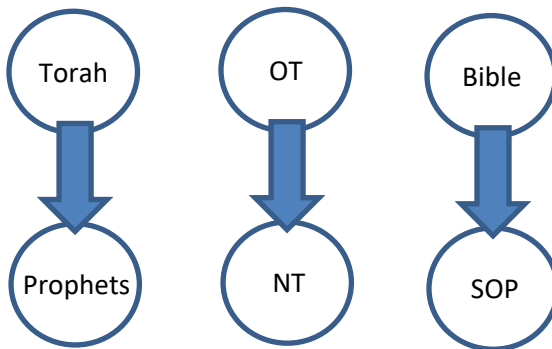
So, just this relationship between Old Testament and New Testament completely realigns our whole perspective of how we read the Bible.

[Lumy: But, what about the people from the Old Testament who didn't have the New Testament? ]

That's a good question, isn't it? Speaking for us, where we are, that this obviously works. But, my response to that is, probably, if you know that there were prophets in the time of the Old Testament... That's one thing is that they had prophets. They had a lot more prophets back then than we have today. So, the prophets are acting as a channel to the source of the Torah. And there were books that were written for people in the Old Testament that we don't have today.

So, it says in Hebrews 1:1, "God, in times past, Who spake unto the fathers by the prophets. So, that's the divine pattern operating in the Old Testament. And it is the words of those prophets that, for a now us, form a source from which we now have a channel through through the New Testament/

So, I would say, in the Old Testament, you would have Torah, and the way you approach the Torah was through the prophets. I'm just thinking out loud that...But, now, that comes together and, now, we have this. And because of our dullness of mind, for us, this had to come together and, then, we have "SOP," the spirit of prophecy as a channel. We needed to add this dimension to reach this.



Which is the testimony of Jesus. So, it's a pattern that just keeps growing and developing because it's coming from the same source.

[Craig: And that, is saying to me, that it proves that God can't force because it's taken 4,000 years to get to the New Testament. We're 2,000 years past that, and now we're finally able, as Paul says, to "look back at all that was written, which is for our admonition that's in the last day," and now we can

start to understand the true character of the loving Father. It could never, ever be fully understood before without that time period.

Just God knows how the human mind will work. So, with the Old Testament and the New Testament in this kind of a relationship, it completely changes our understanding. And this is where, like I said, if we apply the principles of source, channel, magnification in the channel, invisible, visible, blessing. Jesus said, "That it might be fulfilled." That was written in the prophets. He always appealed to the Old Testament as an authority source for what He was doing. He didn't say, "Look, I'm the Son of God. You just listen to what I say." He said, "It is written." He always appealed to the source.

[Nelson: Even in Matthew 24:36, He was speaking of... I don't even know if they knew He was going to return. Only the Father.]

Now, that's an interesting passage, where "No man know day or the hour, neither the Son nor the angels, but my Father only." One rendition of that is, "No man makes known the day or the hour." That's one response to that. That comes into the whole subject of omniscience. But, again, we're arm wrestling Augustine on that issue. I could unpack that one. But, I might just leave that one, for now.

So, I want to take you through something. It just allows me to do a little bit more bending to get down there. So, as I began to think about divine patterns. So, let's look at the Sanctuary.



Do you see a divine pattern? How do you get into the Most Holy Place? Through the holy. Channel. Source. And this is just applying the pattern. Source, that's in here. Of course, this is the very heart and in the heart of the Sanctuary is the Ten Commandments, which is invisible because it's covered by a mercy seat, pure gold. And, in order to get in there, we need the light. Christ is the Light or the Way, He is the Bread of Life, with the two sets of six representing two individuals.

[Gary: Two crowns.]

Two crowns around the edge. And, of course, the altar of incense, the prayers. So, it's through the intercession of Christ with the light that He shares with us and the bread that He feeds us that brings us into the presence of the Father. So, this is a divine pattern that's operating in this situation. The interesting thing is, following the divine pattern principle, what's on the side of the Ark?

[Craig: The Book of the Law.]

We've got the Book of the Law on the side of the Ark.

[Obadiah with a smile: So, that means it's less important.]

[Gary: No, it means it's accessible.]

So, the Book of the Law, with everything that Moses wrote is in the Most Holy Place and, so we've got two documents in the Most Holy Place. Now, in the divine pattern, the question you ask is what's the relationship between the Ten Commandments and the Book of the Law and the answer is very simple. The Ten Commandments is source and the Book of the Law is channel.

[Gary: It's expansion.]

[Audience: Magnification.]

Magnification. And, definitely, it's magnification because it's bigger than the Ten Commandments. And it makes complete sense to me that the Ten Commandments and the Book of the Law represent the Father and the Son because the Son sits at the right hand of the Father. And doesn't it say in Psalms 40, "In the Book of the Law it is written of Me"? The Book of the Law is Christ. So, when people say that the Book of the Law is now the cross, I say, "Absolutely. But, like Jesus, it rose from the dead and was glorified.

So, Christianity taught me that the Book of the Law was actually out here [in the courtyard] at the altar sacrifice. Because that's where the cross is, isn't it? So, they say, "Well, that was now the cross." So, sorry. The Book of the Law is in the Holiest Place of all, which means that the Book of the Law is most holy. Not one jot or one tittle. And this is where people go, "But, but, but what about the sacrifices? What about the stoning? What about..." Is that eternal?

Daniel 9:27, he causes sacrifice and oblation to cease. Because, as we've been saying through this week that, many of the things that are written in the Book of the Law are part of the mirror to show us our sinfulness. And when Christ

came and revealed the character of God, those elements that were a mirror to show us our sinfulness are placed in their proper framework as to why they are placed in there. They are in there to show you what you are like, not to show us what God is like. Does that make sense? So, all those elements. This is why anything in the Book of the Law that is not like Jesus on earth in the New Testament is part of the mirror to show us what we are like.

So, it's very interesting and when you look at the typology of the Sanctuary that there's five poles here at the entrance of the Holy place and there's four here at the entrance to the Most Holy Place. People like to say, "The five books of the Torah" and "The four Gospels." You can play with that one. It works.

But, on the three curtains, you have an embroidery of angels. There's an angel on each of these curtains, which means in order to get into the Most Holy Place you've got to go through three angels.

So, in order to enter the Most Holy Place, you need the three angels' message. Because doesn't this division line, historically, represent A.D. 1844? What came in A.D. 1844? Three angels. This is the prediction of the three angels' message.

[Obadiah: There still had to be a fourth angel, though, to complete it.]

Yeah. But, the only reason there had to be a fourth angel is because the second angel didn't go out with a loud voice, didn't go out with a mega loud voice like it should have.

[Obadiah: Oh, okay.]

Because the ingredients in the cake. They don't have a knowledge of His character. They didn't buy them from Whole Foods. They bought them from somewhere else. Walmart. 😊

So, see the relationship between the Ten Commandments and the Book of the Law and the reference you want for that is Patriarchs and Prophets 364 where it says that the instructions given to Moses were only the Ten Commandments amplified... There's that word... Amplified and given in a detailed manner. So, we see the divine pattern relationship between the Ten Commandments and the Book of the Law.

So, once I understood that and the fact that we go through three angels, that automatically told me that once the three angels' message began that there would be a call to God's people to remember the Law of Moses with the

statutes and the judgments. And, lo and behold, what do we find in Malachi 4:4? "Remember, ye, the Law of Moses with the statutes and the judgments." And, Ellen White says in *Southern Watchman*

"Every divine institution..."

She says, in 1905, she says the prophecy given to Malachi is a prophecy of both the First and the Second Coming of Christ. If it's a prophecy of the second coming, which means... And she quotes, "Remember, ye who are of Moses, with the statues and the judgements," she says is a prophecy of the Second Coming, which means there's going to be a restitution of every-

[Gary: Divine institution.]

Now, it's very, very interesting that the very last article published by Ellen White in the *Review and Herald* in 1915 is the story of the finding of the Book of the Law by Joash in the temple. Is the last thing that someone writes important?

[Craig: One might say it was her last will and testament.]

She pointed us in the direction that we needed to go. We needed to find the Book of the Law. We had found the Ten Commandments in the Most Holy Place. We needed to find the Book of the Law. We had lost it, and it needed to be found.

[Chris: You said it was 1915?

1915. July.

[Nelson: As you describe this channel and source, after pointing all these out, it seems so obvious. See with new eyes? It's so obvious.]

The divine pattern of Father and Son, and this is why all the treasures of wisdom and knowledge are hidden in the Father and the Son. And when you realize their relationship and you apply the lens of that relationship to all the Bible, everything opens up. Everything becomes new. When you apply the Trinitarian lens, all of this, it all goes to mystery. It all goes to confusion. It all goes to mist.

[Nelson: Lost in translation... interpretation.]

Doesn't have any sense anymore.

[Lumy: I was thinking, all this... divine and the source and channel. The source, it's the Ten Commandments and then channel, it's the the Book of the Law.



What will be the next step to make a connection between the Book of the Law and us? Can we say that the Book of the Law is the source and we are the channels from God's body to share, to manifest, it to all the world?

It's the step in the headship principle. The Ten Commandments is the head of the Book of the Law and the Book of the Law is the head of us, and it's just that headship principle of blessing flowing down.

[Nelson: Like water, yeah?]

So, if you read in the beginning of Gary's book *What About the Feasts?*, you will see Ellen White's statements, "The instructions given to Moses, with their sharp, rigid outlines, are to be studied and obeyed by the people of God today." So, that's one of several the way she says things like that.

[Obadiah: Would this indicate a true sense of balance? And not the Yin Yang balance, you know?]

Oh, but there's no need for balance anymore. There's no tension. It's just a flowing. The tension disappears. So, the reason why I was prepared for this is because one of my dear mentors was Leroy Moore. And Leroy Moore taught me that truth is two poles. You have two poles of truth that are held in tension. Now, this, what he taught, was entirely consistent with the Trinity.

So, it was brilliant what he laid out a whole system. I wrote a Bible study training system with charts that I had developed, and I built the whole thing around this two poles of truth. You have the idea that Christ is God and Christ is man. And, in the person of Jesus, the tension in Christ magically dissolves the tension. We are justified by faith... So, you have faith and works, and, so, you have this tension between... And in Christ, faith and works, the tension is resolved. So, everything has tension in it, in this system. Everything.

And I had built my entire framework around this. Because as a systems analyst and designer, you're looking for patterns on which you build everything. You're looking for the  $e=mc^2$  of everything, and, so, I built everything on this platform. Two poles of truth. The problem is I was never provided one text to support it. I just believed it. I inherited it, because it was a system and it made sense to me. There was also "labor to enter into rest." Laboring and resting are in tension with each other and in Christ, you accept Christ, you resolve the tension. It makes sense. It made sense. In the framework I was operating in, it was powerful and I used this system a lot previously.

But, then when I came to the Father and the Son, a very, very interesting thing happened to me. Two weeks before I started writing the book *Divine Pattern*, I was contacted by my mentor. We hadn't talked for a number of years. And he said to me, "Adrian? I want you to stop writing. I want you to take down your websites. I just need you to stop what you're doing, and I want you to read this book, *Humility*." Something along those lines. I think it went something like that. Who doesn't need humility? Well, I did.

And there's good principles in the book. There is really good principles in that book. And Leroy Moore modelled for me how to deal with an opponent. He modelled it. He was Christian through and through, gracious, patient, long-suffering, kind... Wonderful mentor to me, and I'm so grateful that I learned all those things from him. But, his whole structure was built on these two poles of truth, And it was two weeks after that, that I started writing the book *The Divine Pattern*. And he didn't know that. I didn't know that. And as I was writing this book, as I was going through this book and I'm writing all these principles, I had this realization, "The entire framework that you had built everything in in this book is completely destroyed." Completely destroyed. Annihilated.

And I had this thought. This thought was suggested to me, "Adrian, this is just your rebellious little mind seeking to undo and destroy. You are in rebellion. You need to repent. You need to submit." I'm like, "Oh, but this is so good. I'm getting questions answered that I couldn't answer before. This is a much better system. A much better system."

The other thing, all Christianity, actually, function in this basis. All Christianity. The whole world, really. And in order to have two poles of truth, how do you resolve them? This is how you resolve them. [Draws Yin and Yang Diagram]

[Sharyn: But, all of nature has the Father and Son, the Source and Channel, and God set it up that way so we could learn the Book of Nature.]

Yes. But, you can still view nature through this system.

It's clever. It is genius, this system, because you can view life through this Yin Yang system. Democrats. Republicans. The whole system is built on this.

But, there's a little bit of the same in each... They're the same. It's all the same. That's Eastern philosophy. In the West, we're built on the philosophy of Hegel. Anyone who studies Political Science studies Hegel, dialectics and Hegelian dialectic, all that fun stuff.

So, it's all built on a system and I knew, I knew, and this is why, **for me, the book Divine Pattern was the stone that smashed the image.**

[Obadiah: Amen. That's a lot.]

Which is Father and Son. And Father and Son in Hebrew is Eben, which means "stone." Ab – Ben = Aben = eben. Ebenezer means "stone" in Hebrew, which is a concatenation of Father and Son. "Ab" is the Father, and "Ben," the son. It had lots of layers in that, isn't there?

**The Father and Son divine pattern is the stone which destroys the image.** And Ellen White says at the final temple... The final temple will be built according to the divine pattern. Have you read that statement? Oh, it doesn't get any better than that, does it?

[Daniel: A spiritual temple.]

The spiritual temple. It doesn't get any better than that.

the temple structure, with its brodered hangings and rich furnishings, was a fit emblem of the living church of God on earth, which through the ages **has been building in accordance with the divine pattern, with materials that have been likened to "gold, silver, precious stones,"** "polished after the similitude of a palace." 1 Corinthians 3:12; Psalm 144:12. Of this spiritual temple Christ is "the chief Cornerstone; **in whom all the building fitly framed together groweth unto an holy temple in the Lord.**" Ephesians 2:20, 21. PK 36

But, the Lord allowed me, He allowed me to go through a process of magnification. He caused sin to abound so that He got me thinking in this concept of models and patterns and systems. He trained me. He took me to worldly universities and taught me these systems of patterns. Systems analysis, that's what I was trained in. And, then, He taught me this system to apply it to a complete theology with an Adventism and, then, He gave me grace more abounding in the divine pattern.

That is beautiful. It just took all the tension out of the system. All this conflict within myself and this tension between the two sides. It just was gone. At least in here, [points at head] but my body was still full of the vibration of the old system. So, it's detoxing that vibration. It's taking time. I still react to this co-equal system. I've been hard-wired to that. But, slowly, by beholding, those wires are rusting and disappearing and a new pattern is starting to emerge and made in the image of God and His Son.

[Obadiah: Yeah. And that's why I could never fully accept the New Age even though I was surrounded in it is because it was always this, "Oh, you just have to trust it. Everything is going to be fine. You just got to learn a way to cope with everything. You got to find that balance. Everything that will allow you to be able to just deal with everything in a way where..." But, it provided no actual solution.]

No.

And, so, the divine pattern, for me. Einstein was looking for the theory of everything. Well, God's trumped that. "Well, let's skip the theory. Let's go straight to the facts. Here's the fact of everything. Everything in this universe was made in the image of Myself and My Son.

"This is life eternal, that by know Thee, the only true God and Jesus Christ whom Thou has sent." Then, we start at the beginning. That's why this is so powerful. And when your minds start to think in this pattern, the Scripture just opens up. Opens up so tremendously. And, of course, I need touch on the Feasts before we close. No one getting bored? You talk about the secret, I mean, this is it, isn't it? How much money did you have to pay to receive this? Without money and without price.

[Ben: Freely I receive and freely I give.]

Once you get this system, it's like, "Yeah!"

So, look at the relationship between the Father and the Son. Exodus Chapter 23, God says... What does He say about the angel of His presence? It says "I have sent my angel before them and

Ex 22:23. "For mine angel shall go before thee and bring thee in unto the Amorites, and the Hittites, and the Perizzites," etc. Now 21, "Beware of Him and obey His voice, provoke Him not, for He will not pardon your transgressions." What? Mirror. That's what you think. "For my name is in Him." Okay, now, this is a really important principle. So, the name of the Father is in the Son.

So, let's apply this to the Festivals. Leviticus 23, "These are my feasts." So, if you keep the Sabbath, you're a feast-keeper. Had to tell you that.

And "my name" is "Abba," is there. So, does this word "Sabbath" appear anywhere in the festivals?

There is "Shabbat" only in Day of Atonement, but "Shabbaton" is in Trumpets and in the first and the last day, which is the experience of the time. So, there is "Shabbaton" in the first... Because all the Feasts of the seventh month have the word "Sabbath" in them. Because it's the seventh month.

So, Trumpets, Atonement... Atonement... And Tabernacle all have this name. So, we have a source and we have a channel in which the name of the Sabbath is in. Now, it's the Day of Atonement in which it's "Shabbat Shabbaton," because Sabbath is Shabbat Shabbaton, "Sabbath of rest." Atonement is Shabbat Shabbaton, "Sabbath of rest."

[Gary: And it's actually the seventh annual Holy Convocation. And Atonement is the end because on the evening, at sunset, on the Day of Atonement is when the new religious year begins. And that's when the Trumpet of Jubilee in the seventh sabbatical year was on the eve at sundown, the trumpet would be blown and that's when the Year of Jubilee begins. It's always begins at the Day of Atonement. So, you think of Tabernacles as being the last, but it's really the beginning. That's why Jesus was born on Tabernacles, He was baptized on Tabernacles.]

Nice Gary. Plenty to ponder there.

So, the only way that you know the beginning time of the Sabbath is through the Day of Atonement because it says "from eve unto eve and you shall celebrate your Sabbaths" So, that Sabbath doesn't tell you when to begin and end.

So, the only way we can find the Sabbath is through the Feasts. You won't know when it begins and you won't know when it ends, except you come to the Feasts. So, the Feast is the channel to lead you to the source. God developed this. He developed this.

[Obadiah: Do we know the beginning of the day before Atonement, then? Beginning and end of the day? "From evening," we already knew that from Creation.]

Do you know specifically when?

[Obadiah: It says, "The evening of the ninth day."

Yeah, "the evening of the ninth day." Yeah. It's not precise. It's approximate. But, that's why Joseph Bates having sailed the whole world and having been

up way up North when they have no sunset, that's why he said 6 P.M. to 6 P.M. Because you wanted to make it equal for everybody. It made sense.

But, when you approach the Sabbath through the Feasts, it's from "eve unto eve" and sunset to sunset. And Adventism embraced that principle. So, they followed that principle. So, the only way to truly understand the Sabbath is through the Holy Convocations. It gives you more detail. It's a magnification. It's hidden in here. It's blurred in here, but it's sharpened up through the Festivals, which show us.

And this is just one of many principles that we see out of the Feasts. The name, the inheritance of the name, and it just made perfect sense to me that these Feasts are the brightness of the Sabbath glory. And in our next presentation, I'll go a little bit more in detail and why this is so important. Because we've talked about, as I said, the Sabbath is the double portion of the Holy Spirit. So, the Feasts are a magnifier, aren't they? And that's why you see, in these Feasts in particular, a hundred fold magnification.

[Audience: And the New Moon fits in somewhere.]

And the New Moon is... Obviously, Psalm 104:19, "The moon is the guidance for the moedim and that leads to the whole relationship between the sun and the moon. There's a divine pattern relationship between these two because the Sabbath is governed by the sun, as Ellen White says, "To keep the Sabbath according to the sun." She says that. And the feasts are governed by the moon in conjunction with the sun because it's the tenth day of the seventh month.

So, that's how that works. Source and channel. All right. We probably should leave it there. Like, "Ah."

[Obadiah: Hallelujah.]

Now, you have a hundred thousand more reasons to keep the Feasts. All right, Let's pray.

Father, we just thank you so much for the divine pattern. We thank you that this is the key that will unlock all the mysteries, all the treasures of wisdom and knowledge, and You made it so that only in the worship of You and Your Son could we understand all these things. It's such a beautiful system. It's so wonderful, and I pray that, for my brothers and sisters, that they will continue to see that the power of this, the beauty, the simplicity of the divine pattern and how that it is such a beautiful key to understand the Sabbath and the

Feasts, which are going to play a critical role in the closing scenes of its history.  
And I thank you in Jesus' name. Amen.

# 9. Understanding the Covenants

Adrian Ebens

Adapted Transcript - Live Streamed on 23 December 2019

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Father in heaven, we just thank you that we can gather together again. And I just thank you for my brothers and sisters that desires to listen. I thank you for those online as well. I thank you for the comments that are coming back, and the joy, and the blessing that is coming as the seeds of truth are coming out. They're being comprehended in. We know soon, very soon that the fullness of the character of Christ is going to be manifested in us. What a privilege to be called? Many are called, sadly few are chosen. Not because you are not willing, but because man in his self-righteousness is unwilling to enter that straight guide and to humble himself to receive the truth as it is in Jesus. And we just thank you in Jesus' wonderful name. Amen.

I just have to share with you something that I think is really cool. I was just having a conversation with Lumy and we were just talking about the invisible and the visible. And I know that in the battle of the sexes, you go back to the story of Adam and Eve and it's, well, who's to blame for this situation. It's all but people are still doing this, but within the divine pattern, it's quite simple because the woman is the glory of the man, as it says in I Corinthians 11 and Eve's wandering away. Could it be that her physical, visible, wandering away was a manifestation of something that Adam was wrestling with invisibly in his head? Is that possible that she's manifesting something? And the reason why I think this is potentially possible is that Ellen White makes this curious statement about when Eve came back to Adam with the fruit and she says, "Adam reason that Eve must die."

And the word *must* carries a different connotation in English to *would*, would die. What do I mean die you will die? Just consequentialist this can happen, but must die.

[Audience: You're going to be killed. Its Imposed.]

It's an imposing, it's not natural. It's an imposition. How did Adam come to the conclusion that he must die? Because it was on that basis that she goes on to say that because he reasoned that Eve must die. He determined to take the fruit. He determined to rebel based on a misunderstanding of the justice of



God. How did he come to this conclusion? That's an answer I don't have, I've pondered this. I've wondered this. We know that the angels in heaven were all influenced by Satan's justice system that had been infected by his thinking on this. And they, all the angels now saw God through the lens which Satan had made them to see it. That's a Spirit of Prophecy quote. I don't know if it's in Natural Justice and Atonement, I've got the quote in there. I cannot tell whether some of the angelic beings that came to minister to Adam and Eve unwittingly conveyed some of this new justice system.

I don't know. I know that God is completely free in his administration. So we cannot tell for sure, but I thought it was interesting that is it possible? Because there is a reason why the Bible says in Romans 5:12, " as it is by one man sin entered the world," doesn't say, by one woman.

[Audience: And that's not mankind. That's literally the male.]

Maybe we should check the Greek on that. But I think it means, man, as in the man. But there's whole range of things. And I've done other presentations in terms of the breach. Why was there a breach? The other reason why I think there could have been a breach is that Satan was able to take dominion of the serpent and all what it actually says that the serpent submitted itself to Lucifer. How can this serpent submit itself to Lucifer unless there's a breach in the dominion and where did the breach come from?

[Audience: How did they get the tree? Where did the tree come from?]

The tree, well I believe God allowed the tree to be there for the purpose of the power of choice. But the fact that the serpent was able to have Satan come and have access to it. If the dominion was completely protected and completely under God, and there was no questions and the serpent wouldn't have been at a breached position. These are just questions that I've had, we just assume, Oh, Lucifer just walks up to the serpent and assumes the position in the tree using the serpent. But there are protocols, there are things that have been smashed through and broken through in order for that to take place. And so, anyway, I just thought it was interesting. Just things that, as Paul says, "I don't say this by commandment." Just something to think about, something to ponder as we think about these stories.

I know that whatever happened that God did everything possible to ensure that the joy, freedom and openness of all of his children. That I know.

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[Audience : Verse 14, It seems to point back to that when it says Adam's transgression]

Adam transgression, Adam was in the transgression. Says the woman was deceived in another passage, but Adam was the transgressor so it's just...

[Audience : One man, anthropos is the Greek word for human.]

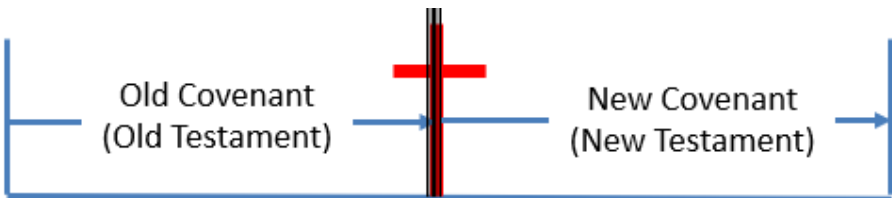
Human or one human. So, but I don't know if it helped you ladies out, but...

[Audience: So it looks there's misunderstanding about misunderstanding about misunderstanding. And then it's, he, Adam, he was judging just by looks. He didn't go and ask his heavenly father. They didn't seek any Divine Council.]  
He didn't ask his heavenly father. He didn't seek Divine council.

[Audience: So they were just assumptions.]

I mean, why couldn't Adam do what Moses did. Lord, if someone has to die, please let my wife live, take my life. I mean, that's what he should've done. If that was the deal.

So we know about the penal substitution. All right. So coming back to, we want to spend a little bit of time. This reference here is an acknowledgement of my former mentor, Pastor Bruce Price. This is what he always used to do, put out the line and the cross in the middle. So I've inherited.

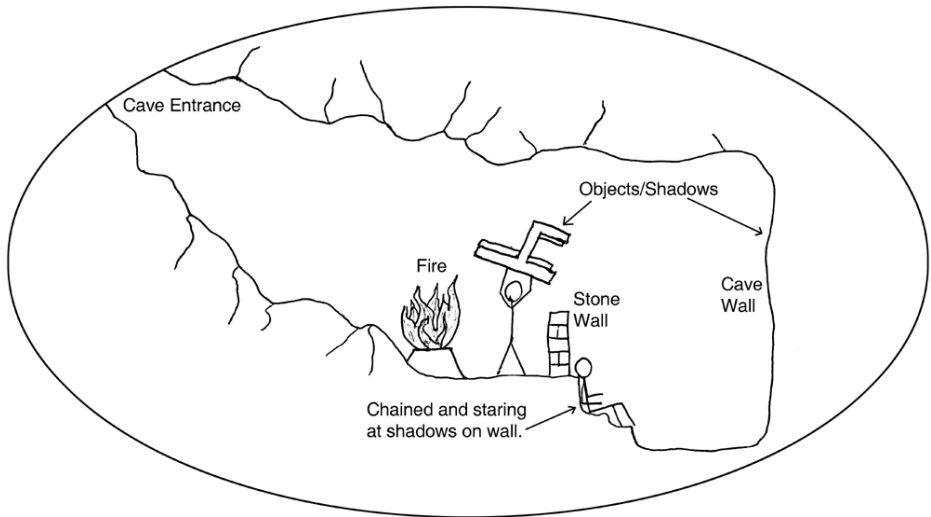


But I also inherited along with that, this subconscious understanding that this is the old covenant and this is the new covenant and here's the line in the middle. And we're not under the old covenant we're under the new covenant. And-

Somehow this system developed by Augustine, maybe someone before him but he's the first one I know that sort of systematically developed a system like this to put the old covenant and that if you take this system, you can very easily draw this up into Plato's allegory of the cave. Does everyone know Plato's

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allegory of the cave? So if we were to draw... What's the best way to to draw this? I suppose, now we can still make that work, is that we can put to you that there's a wall here. People come in the cave and there are people that are seated, they are seated here. And there's these figures walking, figures walking up along the top and the sun/fire light is shining, shining over here.



And it's projecting shadows onto this back of the cave. This is your cave here and going in there. And so the people here believe that this is reality because I see these shadows move and everything like that. And these images on the wall and they're chained here and they're looking and assuming their existences, wow, they're looking at all these things and these characters are up here moving along the wall. Who are the characters on the wall? That's a good question. But some of them become enlightened. And what the important thing to learn from Plato's allegory of the cave is that shadow people begin to awake and some enlightened ones will escape and make him look into the reality. **The concept of Plato is that reality and shadow are opposites.** This is the principle. That shadows are opposite to reality. This is the bedrock of platonic thought. At least in the allegory of the cave, that in order to come into reality, you must turn away from shadows. You must go in the opposite direction.

Now with that mindset, let's read Colossians 2:16. Because Colossians 2:16 has been translated by men schooled in Greek philosophy, reading the Greek...

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Colossians 2:16. What does it say? Verse, "let no man, therefore judge you in meat or in drink or in respect of a Holy day or of a new moon or of a Sabbath or the Sabbath days, *supplied word*, which are a shadow of things to come. But the body is of Christ.

[Audience: Is is a supplied word and days is a supplied word.]

So if you lay Colossians 2:16 over Plato's allegory of the cave, you've got Sabbath and Holy days over here on the shadow wall and you have Christ over here at the entrance of the cave.

So the observance of days, in Galatians 4 Paul speaks of those who observe times and days and years. This is what Roman Catholicism and the daughters of Rome Protestantism, they have based their understanding on this patterning of shadows being opposite to reality. This is really important to understand.

Another good example of this is John 1:17, "for the law was given by Moses, but grace and truth came by Jesus Christ." You see that in the King James, the word *but* is supplied. It's supplied by a system of shadows|reality. So the system of Moses, the book of the law is a shadowy system. That was part of an old covenant before the cross. That was all types and symbols. This Old Testament is shadow and this New Testament is reality. And people who still play with shadows, well, they are kind of stupid chained up looking at shadows moving on the wall. They're not the enlightened ones. To be the enlightened one you need to come into reality and leave all that stuff behind. And you have to understand that many people believe that. And there were obviously people who kept the Sunday as a Sabbath, but if you study someone like John Calvin, John Calvin didn't believe in Sunday. If you read it carefully, John Calvin kept Sunday because it was convenient.

Because when Jesus died on the cross and Pentecost came, the spirit is available every day. Every day is whole, every day is sanctified to God. No one day is better than another day. But because Sunday is a day when people resting well, we can take that time to focus more in spiritual things. That's a consistent argument because if the Sabbath, the concept of Sabbath and Holy days and then the observance of a day being something that you need to do to obtain salvation, then you can't have any day. All days must be holy. This is the mindset. So John Calvin kept Sunday because, well, it's a day when

everybody stops and we can remember the resurrection and that's really good, but he was true to his philosophy.

And so allegory of the cave is what drives a lot of what's people see in Scripture. Now have a look at Hebrews. I want to show you Hebrews-

So you see how this is. This is part of the two poles of truth system. They're an opposition to one another. It's this two pole system, shadows and realities. They're in opposition to each other. That's how it's operating. So if we look at verse 19 of Hebrews 7, notice, notice this, "For the law made nothing perfect." What does it say next?

But the bringing in of a better of a hope, Why did the translator add the word *did*? Because of the oppositional system. Because he has to contrast the law, shadow, with reality. For the law made nothing perfect, but oppositionally to that the bringing in of a better hope *did*. So the emphasis is on the word that doesn't actually exist.

But when we come into the divine pattern, and it should be obvious to us, say if you have a tree that throws a shadow on the ground and you come to the shadow, you standing at the shadow. The shadow is always leading you to the reality. Isn't it?

[Audience: Because it can't exist without the reality.]

Because it can't exist without the reality. The shadow only exists because of the reality and its source and channel, image or in this case shadow of the original. So this shadow is pointing to a reality. So within the divine pattern, the shadows lead you to the realities, which is completely contrary to Plato's allegory of the cave. Which is very clever, but a lot of it's based on this idea. And again, it's part of this oppositional framework that you're operating in and we are inheritors of our forefathers thinking and we wear glasses that we don't know we wear. We're not aware of the glasses that we are wearing when we do these things. And so this oppositional system has completely changed. So if we look at this where it says, "for the law made nothing perfect, *but, or except* the bringing in of a better hope."

Because Psalm 19 says "The word of the Lord is perfect converting the soul," and in Galatians 3 it says "the law is our school master to bring us to Christ." So it brings you to Christ. They are working constantly together. One of the things I'd like to ask people is, the tree of life, is that shadow or reality?

The tree does not have life in itself. The tree can't give you life. It is a representation of Christ who gives us life. In that sense, it is a shadow, but it is real substance. It is made of real substance, it's taste, it's material so it's real in that sense, but it is a shadow pointing you to Christ.

[Audience: So in heaven then, the tree of life that we will eat, that's also a shadow?]

And this is the thing, to get clear in our minds is that shadows are good things. Shadows are not bad things. Shadows are not necessarily temporary things. Shadows are a good things to come.

[Gary: An important thought is the tense of that, which *are* a shadow.]

Which are a shadow of good things to come, thank you *not were*. That's a good point. So this is important in terms of people talking about shadows being temporary and all of these things, but in God's kingdom, there are symbols that are reality. I mean, to be quite honest, you can class food as a shadow, can't you?

[Obadiah: She says every meal is to be a sacrament.]

Do we actually get life from food? God chose to put his life through the channel of food. God placed sustaining life. But God, as we see with Moses, he can keep you alive without food, but he chooses to use these shadows to remind you of your dependence. It's an awesome shadow. So these are all indicators and symbols and teaching mechanisms for us to, or keep us connected to our Father. And when you start thinking in that way, it becomes very interesting. So I just thought it'd be good to set up that system because Plato's allegory of the cave is really affecting a lot of people in the way they read Colossians 2:16, or they read Hebrew 7:19. Satan's put contacts into our eyes we don't even know that they're there.

[Gary: It's not the body *is* Christ. It's the body... Let no man judge you, but the body *of* Christ, it's really this essence of the sentence structure. When you've got all this other stuff in between and what not to be judged on.

Yeah. I do have a booklet on this, Colossians 2:16. And a lot of it has to do with the word *respect*. Let's go back, lets have a look at it. Colossians 2:16, "Let no man therefore judge you in meat or in drink or..." The word *respect* is actually

more often translated, *the portion of*. "Or the portion of a holy day or a new moon or a Sabbath day, which are a shadow of things to come, even the body of Christ."

[Obadiah: You're saying that respect, it means portion of?]

So yes, you look up that word, just do your Miller's rules and just look out for the word *respect* and you'll see that it is translated piece of, portion of, the coastline, a part of.

So why is Paul speaking to parts of new moons, feasts and Sabbaths and Holy days? Well it's because of verse eight, "Beware, lest any man spoil you through philosophy and vain deceit after the traditions of men, after the rudiments of the world and not after Christ." Now, for some reason, people say this, "Beware lest any man spoil you through the philosophy of Moses and his silly little laws." But that's not what it says. This is the philosophy of the world.

This is coming from Plato. This is coming from Aristotle. This is coming from the pagan philosophers. And they had developed a system, and in the time of Paul, they had the principle of proto-Gnosticism. And part of proto-Gnosticism is that real spiritual life is in the invisible spiritual, and anything of matter was evil. So the only way to have a true spiritual celebration was not to partake of anything of matter, which means any consumption of food was a violation of true spirituality.

So there were two types of people. They went two different ways. There was those that said, "Well, we must fast." From which we got all of the monasteries and all that system was developed out of that. And then there was the other class who said, "Well, the body is evil and it doesn't matter anyway. So eat, sleep, drink, sleep with anyone, do whatever. Because it doesn't matter. It has no bearing on things. Because it's only the spirit that goes to heaven. So don't worry about the rest. Just let it do its thing." It's a complete separation of mind and body. And they were the two sides that were taken here.

So the proto-Gnostics were telling the Christians, "You can't have communion on our Holy days. You can't eat bread and drink grape juice during our celebrations. Away with it. That's evil. Stop that." So Paul says, "Don't let anyone judge you about that portion of your gathering on a Sabbath and new moon and a feast day. Don't let them judge you about these things. These things, that eating and drinking, which is a shadow of what we're going to do in heaven together when we're all assembled together

[Gary: As the body of Christ.]

... as the body of Christ." That's what he was talking about.

[Gary: It's all over Paul's writings, he's always talking about the Church. He's the head, Christ is the head. And we are the members of that body.]

Yeah. Now, some people interpret this, "Let no man judge you, but the body of Christ," But God doesn't judge anyone. So I don't think it makes sense. I know that's one attempt to deal with that issue, but I think it falls a little bit short. But Colossians two is one of the key texts that is used to convince people not to keep the Holy days, which is another word for feast, for feast or the new moons or the Sabbath. Now the problem with the word *Sabbath* there, and Adventists try to make that to be feast days, which means that Paul will be saying, "Don't let anyone judge you in regard to feast days, new moons and feast days." It doesn't work.

So that word for Sabbath there is *sabbaton* which is rendered 68 times in the new Testament. 61 times it means the Sabbath. Six times it means Sabbath in relation to a seven day week. And one time... Oh it's here. So if 61 times it means Sabbath, then this means Sabbath. So if you're going to knock out the holidays and the new moons you got to knock out the Sabbath. Which means for all Seventh-day Adventists, to try and say that that word Sabbath days mean feast days, you're lying to yourself. Because, it's not what it means. And the Sunday keepers know this. They know this.

[Gary: It follows the same structure sequence throughout the Old Testament.]

Adrian: Yes. Through the Old Testament, Paul is using the same sequence as recorded in several places in the old Testament.

And this Sabbath *days* doesn't exist, just the Sabbath. So it puts Adventists in a very awkward position to try and knock out the feast without knocking out the Sabbath. Right? It's a very, very difficult thing to do when you do that. And of course, Ellen White says, "There's nothing shadowy about the Sabbath." Okay? So that's why the word *respect* is really important because it's the portion of the feast days, new moon or Sabbath, that is a shadow of things to come. It's not the day itself, it's the activity where material objects are being used. Eating and drinking is taking place, which is a shadow of what we're going



to do when we're all assembled together. That's the shadow of things to come. Not the day itself.

[Gary: And this is why Jesus says, "I will not drink of this cup"]

Yeah. "Until I drink it new with you in my father's kingdom." That's the shadow of things to come. The eating and the drinking that we're going to do. And that's why it starts out, "Let no man judge you in meat or in drink." That's where he starts with those things. So the change of the word, I think *respect*, I think this is the only time it's translated respect. Which is a bit dodgy, really. Because it really should say portion of. That's what the most common translation from my research that this word is. And as soon as you put that in correct, Oh, the whole text comes alive. It's like, now we understand what Paul is saying.

So Christianity has completely reversed what Paul was trying to say. And I'm sure when he gets to heaven, he's going to be so disappointed, "Look what they did to my writing's, terrible."

[Obadiah: So, when I would go talking with people at the door and they'd say, "Oh yeah, but the Bible has been edited." And I'd be like, "It's been preserved." But then how's it been preserved, but these little things that do not throw your confidence off the whole scripture. It's just, you got to be aware of them.

Adrian: Yep. Line upon line. You just pull it all together.

[Craig: Not destroyed, but reconstructed.]

Yeah. So once we change the understanding of the covenants, and this is why the 1888 message was so important. And I like the way that... I think it's really cool how Craig came into the faith was through Galatians chapter three. That's a really cool way to come into this. Because, Galatians chapter three was the battleground of Adventism in 1888. Which it took me many, many years to actually understand what the deal was. I just didn't understand like, "What's the big deal about Galatians three," and I'm not really understanding what's going on

So we start with verse 19, "Wherefore, then serveth the law?" Now notice the word *serveth*, is that it is supplied. "Wherefore then the law? It was spoken..." The word there *added* can be translated in Hebrew as spoken. "It was spoken

because of transgression til the seed should come to whom the promise was made." Now this is one of the battleground areas of understanding what Adventists term moral and ceremonial law. Now the pioneers said that this law described here is the ceremonial law. "Wherefore then the ceremonial law, it was added because of transgression til the seed should come." So that's, that's where Adventists would stop. The law was added at Mount Sinai. That's when Moses wrote the book of the law and it was added because of the transgression of Israel til the seed should come. And that's when the ceremonial law was done away with, which included those pesky little feasts. So we can get rid of all of that. Oh Tithing, we can eat pig now? And Octopus, and prawns and, no hygiene needed. no quarantine.

Yeah. You can't commit adultery, but fornication is fine. Just no problem at all. Because take a moment, it doesn't mention fornication. So as long as you don't get married, you can sleep with whoever you want. Because, it's only in the statutes to tell you that fornication is... Well actually, it's true that Paul does say flee fornication.

[Gary: Its interesting that the five things that they mentioned in the Acts 15 are all from the statutes.]

So In order to preserve this idea that the ceremonial law existed from this period, of which we would call the Old Covenant. And then from this time on, we only have the New Covenant. For Adventists in order to preserve the Sabbath they needed this moral and ceremonial law distinction.

Now for Evangelicals, the moral law and the ceremonial, that does matter to them. Because, they don't keep the Sabbath. So because where it says, "Wherefore, then the law? It was added but because of transgression until the seed should come." So if we include the moral law in this sequence, along with the ceremonial law, that means both the moral law and the ceremonial law are nailed to the cross.

And that's the way Evangelicals understand this particular situation. And so they don't have any problem with it being moral and ceremonial because of the pattern that they are following. Because, that's all part of the shadow system. This is Plato's allegory, and then the enlightened ones, those who come to light. They come into Christ, the body is of Christ. And then they are freed from the law. "We're no longer under the law, we're under grace." And all of those types of things. So for Adventists to hang onto the Sabbath, they

had to get that out of that passage and separate the moral and the ceremonial law. And that's why as a young Adventist, I would teach people about the two laws. The two Laws, the moral and ceremonial law.

Adrian:

Even the Bible never uses these words. Ellen White happily uses these words. Because she's happy to use the mirror to reflect back to us what we're thinking and teach us things through those preconceived opinions. There's no problem using moral and ceremonial in that sense, because that's language that we understood. So as Jesus told the parable of the rich man Lazarus, which everybody understood, he spoke truth through those preconceived opinions. It's the same with the moral and ceremonial. But the Bible never mentions moral and ceremonial.

When you read the Sermon on the Mount, He's not making distinctions. It's all Torah to Jesus. So then we come down to verse 22, for instance, "But the Scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe. But before faith came, we were kept under the law, shut up unto the faith, which should afterwards be revealed." Now G.I. Butler and Uriah Smith..., actually, when it says the word, "But before faith came," you have to substitute that word with *Christ*. "But before *Christ* came, we being the Jews were kept under the law, shut up unto the faith, which should afterwards be revealed when Christ came." That's how Butler and Smith interpreted this passage.

[Gary: The first *faith* is Christ, but the second *faith* is *faith*.

Adrian: "Before *faith* came, we were kept under the law, shut up unto the *faith*." So they had faith until faith would come. Is everyone with me? We're all good with that one?

[Obadiah: Wait, who believed this?]

Adrian: GI Butler, Uriah Smith, and most of the leaders

[Obadiah: They say Jesus was faith?]

Well in order to maintain this system, that until Christ came there was the law, and then faith, the faith of Jesus comes after the time of Christ or at the time of Christ, the new wineskins, the new wine bottles come in. And this is the old this is the new, okay? But if you read and you should read Gospel in Galatians by E.J Waggoner... Everyone needs to read this very important. Now you might have to read it a number of times. I did, and it was like, "What is he saying?" Unless you're Danny Brown. He loves Waggoner. Its like, I like A.T. Jones, Waggoner's hard.

Jones does get a bit boring, but at least, you know what he means. You never misunderstand what he's saying. Waggoner is like, "Does he mean this, or this, or this?" But the thing that he did say, he did say to Butler, you come back to verse 19 Waggoner's saying, "Wherefore, then the law?" And he said, "This is the moral law." Because if in this system, you will decide that the law as being mentioned in verse 19, if you put Waggoner's argument about the moral law into Butler's and Smith's framework, then you've just wiped out the Sabbath.

[Gary: And that was their complaint.]

And that's what they argued. Because they just kept on saying, "But it says til the seed should come." But Waggoner would say, "But you need to keep reading." "til the seed should come *to whom the promise was made.*" And Waggoner's saying here, that this coming is the Second Coming, which shows that the promise is then fulfilled to the seed. And the promise is not fulfilled to the seed yet, then what is the promise? What is the promise that was made to Abraham and to his seed?

[Audience: Inheriting the whole world.]

Inheriting the whole Earth. And so technically this doesn't happen until the end of the thousand years. Yes. That's when the Covenant's delivered.

So that simple change in, "til the seed should come, to whom the promise was made." And Waggoner goes to great lengths to explain, that this verse is actually referring until at least the Second Coming. Which means the word *til* comes up to the Second Coming, which means, "Wherefore then the law? It was spoken because of transgression til the seed to come." Which would allow the moral 10 commandments to continue through to the Second Coming and preserves the Sabbath. You following me?

So Waggoner had a new setting, a new framework that he was operating in. But the brethren judged Waggoner's teaching on the framework that they were operating in.

So getting the difference between these two frameworks, it takes quite some time to get your head around. And most people are like, "You know, what's for lunch." Like, "Really do I have to work through all this?" This is really important to understand **because the shift in a framework that Waggoner is offering here, is what started the beginning and the latter rain. That's why it's so important to try and get your head around this.**

[Craig: Can I make a comment? The way I understood, that what Uriah Smith and Butler are saying, was that, Paul is here at Mt Sinai talking about the future. In reality, Paul is currently six years past the cross talking about the future. And that was a huge mistake that I thought Butler made.]

Adrian: That's a good point. Location. They are saying, "we were shut up," He's talking about anywhere in here, before Jesus came.

[Craig: But Paul is talking about that 26 years after the Cross until the seed should come.]

Adrian: So he is talking about, "til the seed should come," for Paul, it is here after the cross, not here before the cross. That's an important point.

[Craig: And Well, the two points I got out of it, was the issue after the cross, and secondly the timing. The timing couldn't have been at the cross because of that. So you got to get the timing right, and you've got to get the law right. To be able to understand what Paul is saying.]

Adrian: Interestingly enough, Ellen White said, that the law in Galatians used both the moral and ceremonial law.

Craig: What she said was the moral code of 10 commandments. Something about that, it was a different phrase. [1SM 233]

Adrian: So for Ellen White to say that, she is agreeing with Waggoner 95%., Because to add the moral law to Galatians chapter three is to agree with

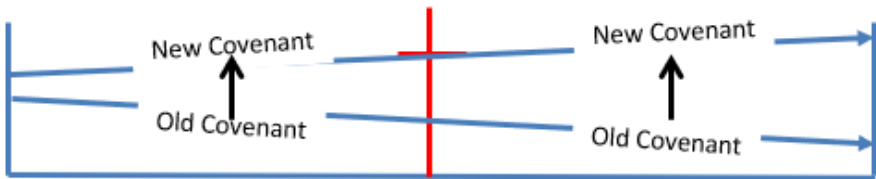
## 9. Understanding the Covenants

Waggoner's framework. The only way you can put the moral law in Galatians chapter three and reserve the Sabbath is to agree with his framework. And what was Waggoner's framework? Well, this is where we have to understand that.

Craig: The everlasting covenant. Galatians 4.

Adrian: The everlasting covenant. Wagner had the concept of the everlasting covenant, and his presentation on the covenants was that of two heart experiences. The old covenant is the old man. The new covenant is the new man. The old covenant is I promise God. The new covenant is God promises me. Better promises, all those types of things.

So, this is the big, critical difference between Butler and Smith and Waggoner. Butler and Smith are saying that the old covenant is a time period that existed up until the time of the cross, and that the new covenant is a time period, or dispensation, in which it exists after the cross. So they're separated, completely separated, one from the other. Waggoner is saying, on the other hand, that the old covenant is an experience in which God causes sin to abound. It is the ministration of death. And this is explained, as Craig was just saying, in Galatians chapter four. So, his framework was the old covenant and the new covenant like this.



It began right back with Adam. Ellen White says that when Adam and Eve sinned, that they promised to God implicit obedience. [ST Jan 23, 1879] They were promising God. So when we promise God, the old covenant. It's a covenant that I'm making with God. Abraham actually promised God implicit or perpetual obedience. That's an interesting story, but despite that it's referred to as, that time period is referred to as, because of the first part, Abraham believed God was counting on him for righteousness. That was the everlasting covenant component. Abraham believed God's promises. God

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promised it to Abraham and Abraham believed God. And that component is the everlasting covenant, even though he messed up after that.

So, Waggoner was saying that in order to have righteousness by faith, we are under the old covenant. Wherever we are in human history, whether here [before the Sinai] or here [before the cross] or here [after the cross] wherever we are, the old covenant is the ministration of death. And this is Romans chapter five verse 20, "Moreover, the law entered to cause the offense to abound" in order for God to save us by faith alone, he must show us the impossibility of us to work righteousness in ourselves. And in order to do that, he must show us what filthy disgusting, sinners we are. And that is a glorious work because to convince human beings that they are wretched miserable, poor, blind, and naked is no mean feat. No mean feat at all.

[Alexandra: Hence, that's why the text, "Whereby have been given unto us wonderful promises whereby these may be partakers of the divine nature." It's not me keeping those. It's me saying, "God, you promised that."

Adrian: I trust that you're going to give it to me. Yeah. You promised me.

[Alexandra: Instead of just, I'm going to keep it. I'm going to keep it.]

Adrian: Yep. I believe your promise, and Abraham believed God. If we are children of Abraham, "You promised father and I believe you. I believe you."

Old Covenant. I will. I will. All the Lord has said we will. That's the old covenant you see? So this is the critical. I just got to go through Galatians chapter four, "For it is written that Abraham had two sons, the one by a bondmaid the other by a free woman. But he who was made of the bondwoman was born after the flesh. But he of the free woman was by promise."

Working through the two covenants. One of the toughest things for people to get their head around. It says which things are an allegory for these are the two covenants. The one from Mount Sinai, which gender is to bondage, which is Hagar. So Paul is saying, look, this is how the two covenants work. One man, Abraham, in his lifetime he was married to two women

[Craig: At the same time.]

He was married to Sarah first, but she didn't produce an heir. So God had promised them an heir, but Abraham and Sarah weren't able to believe that

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they themselves could be given a child. So Hagar comes onto the scene. Okay, and she produces a seed, and that is why the old covenant comes first. Because the seed, the fruit of Hagar who represents the old covenant comes first.

We were betrothed to the new covenant first. Sarah represents the new covenant, but we weren't able to produce. And then finally, we can say old seed and new seed. When the new seed comes, then the new covenant is starting to manifest. And that's why it's the new covenant or the second covenant. Even though it came first, it produced last.

And all of this was happening in the life of one man. One man. So he is going through both covenants at the same time. Betrothed first to Sarah, and eventually ... Well I supposed it can come out a bit further. When the new seed comes to, I don't know how old he was, but when Ishmael was about 13 years of age, the bondwoman is cast out. The old covenant ends. It vanishes away. It is ready to vanish away and only the new covenant is left and that's at the time of the sealing for us. Okay. So the life of Abraham explains to you the two covenants very clearly, very simply.

[Craig: Can I just add to that? That the old seed, that character represents the old covenant. The new seed character represents the new covenant. So by the two sons, the characters of the two sons described the two covenants are the two conditions of the heart.

Adrian: Yes, and both sons were in the house at the same time.

[Craig: As Ishmael was against every man and every man was against him. He was rebellious. That's our old covenant. And as Isaac was submissive and submitted to his father, even on to being offered up as a sacrifice. That's a new condition of the heart to be able to submit the old man to be sacrificed. And I got that. That was the best part about what Waggoner was saying. The two children of the two women were the two conditions of the heart.]

Adrian: Yes. I mean, obviously this has manifested in Hagar and Sarah because Hagar is giving Sarah lip. She's giving her a hard time. But it's manifested more in Ishmael because of the magnification principle that we see occurring. So when we understand this process, if we are children of Abraham, we will walk in following the footsteps of our father, Abraham. And this is the path that we will all follow.



And once we understand that this is the process that is what helped me to understand. Okay, the old covenant comes first to show me my sinfulness. That then grace may much more abound. That's what opened up to me, all the stories of the Old Testament concerning the character of God. Now, how do you make that connection? Was that a Waggoner jump?

Because as we were saying last night, that Moses in Exodus chapter 32, when God says, "Moses, stand aside, I'm going to consume them as in a moment." Moses was being tempted with the thought that these people probably should be wiped out for what they have done. We went through the scenario of, well, if Moses is pleading with God, firstly, he's disobeying God by not standing aside. Secondly, he is interceding, but the way he's interceding either he's more merciful than God, which we know isn't true. And if God is just testing, if He's just testing Moses, then He's lying. Because if He's not actually intending to wipe them out and He's telling him He's going to wipe them out, then that's not telling the truth.

So, how do we resolve this? Very simply, the old covenant. Moses is wrestling with his own nature that these people have seen and that every sin must be punished, and therefore God comes to Moses and reflects back to him what he's thinking that these people need to be wiped out. And that's how you can begin to understand the stories of the Old Testament when you understand the two covenants correctly.

I talk all about this in chapter 21 of Agape. It takes a little bit of time, but **this is why the 1888 message of the two covenants is critical to get us to the seal of God**, where we have the Father's name. Because it's the two covenants that allow us to explain all these stories in the Old Testament where God seems to be commanding killing and death and destruction. But this is the old covenant process, because when the law enters, when God enters, he causes the offense to abound. He makes it bigger. He makes it greater in order that grace may much more abound. If you can grasp that concept.

We need to die daily, but the only way you die daily is to see how repugnant and evil you are in your character. And when your character comes out, you're like, "Oh my. Oh, Lord help. Please forgive me." Because while it's a little itty bitty seed in your heart, you don't recognize it. You don't see it, and so God let it grow, and then you see it and then grace does much more abound.

[Chris: Like that little illustration in Pilgrim's Progress where the dust is all over the room and then the gospel of water comes]

Yeah. The gospel. Yeah. Nearly choke on the dust, old covenant. And then when she sprinkled the water, the gospel. So in Pilgrim's Progress, that principle is being revealed in the life of one man. He nearly chokes to death, but then the water of the gospel comes and everything is in new supply.

So that's what was so helpful to me. And you read the book *Studies in Galatians* by A.T. Jones, and we have the book up there at Talking Rock, *The Two Covenants in Galatians*. Which is a section out of Studies in Galatians. And he said these beautiful words. *It is the covenant at Sinai is what leads us to the new covenant.* It's the old covenant that leads us to the new covenant. And as soon as I understood that principle, I'm going, "There is the divine pattern. We have two covenants and the two covenants are a divine pattern."

The source channel, okay. And this takes little bit of time. We're going to run the arrow this way, [vertical] and we've got old covenant, which is the ministrations of death, 2 Corinthians 3:7. In order to enter into life, you must be buried in baptism with Christ. There is only one way into the new covenant, and that is through death. It is the old covenant that produces death that leads you into life. So although that life is opposite to death, it is a sequence of death to life.

So when Paul says that we are not ministers of the old, let's read that in second Corinthians chapter three. Second Corinthians chapter three? 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." And then it says, "But the spirit giveth life," which emphasizes the oppositional framework. But I think if you look at that word, but, is it even or and? What's the Greek word for but there?

[Chris: I got *de*. The last but in 2 Corinthians 3:6.]

Adrian: The last but. Okay. Give me the definition for *de*.

[Chris: Strong's page g1161 it says, "A primary particle adversative or continuative but and et cetera also, *and*, but, moreover and now."

Adrian: Thank you. I thought so. It can be translated *and*. "The letter killeth AND the Spirit giveth life." It can be translated *and* not just *but*.

Thank you. That's what I thought. So that's really important to understand, because remember God says in Deuteronomy 32:39, "I kill and I make alive." That's what Paul is referring to here. "The letter killeth, and the spirit giveth life." It's the same covenant. It's the same system because the two covenants are working all the way through. So when God kills, He's killing the old man.

[Lumy: For our benefit.

For our benefit. To set us free from our old selves. That's when he says I kill and I make alive. And just in case we miss it, he says, let me say this again so you don't misunderstand me. I'll put a little colon here for you with the translators I wound and I heal. That's what he means by I kill and I make alive. I wound and I heal. I allow the ministration of death to take place in your life in order that I may cause grace to much more abound. And because of the everlasting covenant, the everlasting covenant of how God saves people is exactly the same in the Old Testament as it is in the New Testament. He's always seeking to reveal sinfulness to people gently in order to give them much more abounding grace.

[Audience: Amen.]

Adrian: This is why God is trying to reach Saul in first Samuel 15.

[Obadiah : I always wondered if sometimes if God allows sin to abound, like you said, more than Satan would want it to in some people's lives in some instance. Does that makes sense?]

Adrian: Yeah, that makes perfect sense because if the smell gets too bad, you're going to do something about it. If he can just insidiously kill you over a 40 year period, without you knowing what's going on, he'd much rather do that.

Just get people to drink tea and coffee for 40 years, you don't even know you're being killed off slowly. Your brain's being fried. You don't even know it. Because you can't feel any different. You feel fine. Well, unless you drink 10 cups a day or five cups a day then you might feel, different, so.

Verse two, first Samuel 15, this is a challenge. 15 verse two, "Thus saith the Lord God of hosts. 'I remember that which Amalek ...'" That word *remember* is

exactly the same Hebrew word as *visiting the iniquities of the fathers upon the children*. That remember is important. He's invoking the second commandment of the punishment that is about to be unleashed in this case. "I remember that which Amalek did to Israel, how he laid in wait for him in the way, when he came up from Egypt. Now go smite Amalek and utterly destroy all they have and spare them not, but slay both man and woman and infant and suckling, ox and sheep, camel and ass." Most people, most Christians, would tell me that God here commanded His prophet to tell his servant? Was Saul his servant?

[Craig: Not at that stage.]

Adrian: Does Saul have a demon problem? So he's going to tell his demon possessed servant to go and hack to death little babies?

[Craig: He just finished almost killing his own son in the previous chapter.]

Adrian: So in the previous chapter, when Jonathan wins a great victory for Israel, what's Saul doing? Like, "Hey, I'm not part of the action. I'm not getting the glory for this. If anyone eats anything until I'm avenged of my enemies, let him be put to death." That's how you put yourself into the action, isn't it?

And so Jonathan didn't hear that because he was busy, and he takes a bit of honey on the end of his staff and he takes some of the honey. And then because Saul didn't allow anyone to eat, by the time that they had finished and taken hold of the situation, they were so starving that they grabbed and they slaughtered of the animals and they ate meat that was still had blood in it. And they did bad things, because Saul starved them to verge of death.

...come up to. And it's interesting how to Lot Saul says, "Well, we need to find out where the sin is in this camp." And he says, "Let lots be drawn." And the lot falls on Jonathan. And Saul says to Jonathan, verse 43, 14:43, "Then Saul said to Jonathan, 'Tell me what thou hast done.' And Jonathan told him and said, 'I did but taste a little honey with the end of my rod that was in mine hand and lo, I must die.'" What a dumb situation. Are you crazy? Come on dad, what are you doing. And Saul answered, "God do so and more also for thou shalt surely die, Jonathan." Does that sound like a man that's really having a good relationship with his Lord?

That's really bad, okay. He wants to preserve his own honor. He wants to look good and the way to create a sense of awe and holiness is to start killing people. It's like, "You're going to mess with my majesty, I'm going to kill you." And so the people step in, a little bit of democracy starts happening here. Verse 45, "And the people said to Saul, 'Shall Jonathan die, who hath wrought this great salvation to Israel? God forbid. As the Lord liveth, there shall not one hair of his head fall to the ground, for he has wrought with God this day.' So the people rescued Jonathan that he died not."

[Alexandra: Everyone's talking about God here. God helped us kill all these people and now God's directing me to have my son killed because he...Poor God.

Adrian: Yes. Poor God. All in the name of God.

So what is the response? Now that Saul has attempted to insert himself into a victory that his son had won. Which his son freely would have let his father have all the glory for, I'm sure freely, he loved his father. But no, if he didn't do it, then he had to insert himself into it, he completely messes it up. And now the thing he sought to achieve, which was to gain more glory for himself, he's now put the whole kingdom offside. And they're pretty peeved with him and what is Saul thinking at this stage? Well, obviously, he's thinking that the devil saying to him, "Saul, the people will think your son would make a good king and you have just embarrassed yourself. So you need to redeem yourself." How do you redeem yourself? How does a king redeem himself? You go and kill people.

That's how you do it. So verse 46, the Philistines, Saul goes home, the Philistines go home. Verse 47, "So Saul took the kingdom over Israel and fought against all his enemies on every side against Moab, against the children of Ammon, and against Edom, and against the kings of Zobah, and against the Philistines. And wherever so he turned himself, he backs them."

Saul's going into hyper drive mode. He's killing everybody and he's on a rampage to destroy. Do you think that Saul didn't know the history of what the Amalekites did to his people? And if you read, if you read the Spirit of Prophecy carefully, Ellen White says that added to Saul's authority was the command of God added to his authority. [PP 629] Saul had determined to do this to the Amalekites. He had already determined to slaughter them and we see this at

the end of this chapter. So God here, once you understand the two covenants that God is going to cause sin to abound. When he's trying to rescue someone, he's going to cause their sin to abound and he's going to speak to them what is in their mind.

And so God issues this command, which was already in the heart of Saul to do. But what is God seeking to do here? Well Saul has determined to do this himself. God says, One, I will reflect back to him what he's thinking and let us see once I add my word to this, let's see if he can follow through on this and do it. Because he set himself to do this. If I add my word to it, let's see if he can actually follow through and do what he thinks I'm asking him to do." And he couldn't even do that. Once the Lord had said, he had to rebel, because he is perverse and he didn't kill the king. He couldn't even follow through on what he intended to do because God had added His word to it.

Have you ever had that situation where an authority figure in your life, you were intending to do something and then someone comes along and barks at you and says, "You should do this." And you're intending to do it anyway but once they say, "No, I'm not going to do it, you don't speak to me like that," but you're going to do it anyway. But you refuse to do it purely on the basis that you don't want to be told what to do.

All this is going on you see, because that's how the two covenants work. That's how I'm understanding this is taking place. Because how can it be possible that Saul in his possessed state, his completely ridiculous mindset, he was going to kill his own son. And now God sends him on a mission after wanting to kill his son. And he's on an absolute rampage going to destroy all these nations. The first thing that the covenants tell us is that God is going to cause your sin to abound. He's going to increase it.

[Craig: Your knowledge of it.]

Your knowledge of it. He's going to increase it, He's got to show you. And this is the thing that I find really scary because we see in the story of Moses when God says, "Stand aside, I'm going to consume them." That was an invitation to Moses to appeal for mercy. This was an invitation for Saul to appeal for mercy. "Oh, Father, I was going to kill my own son and you want me to kill these little children? I'm the one that should repent. You are issuing me this command and could we just do the men? Can we leave the women and the children? I

really don't want to kill women and children, that really gives me nightmares. I really don't want to do that. Can we do this some other way please?"

Rather than repent, Saul would rather hack to death little children than repent of his sin. That tells you how sinful the human heart can be. Well, he commanded his men to do it, he didn't have to do it. He commanded his men to do it. And this is the amazing thing that people who say that God wanted Israel to take the land of Canaan by warfare, which Ellen White says He didn't. [PP 392] That you think of all these Israelites soldiers when they've slaughtered all the Canaanites and there they are in the promised land, all of them lying in their beds at three o'clock in the morning, absolutely shaking and they're sweating because they remember the images of those poor little children and women that they hacked to death. Is that the promised land?

[Craig: And sometime soon, somebody's going to come back to extract revenge and they're going to get it.]

Adrian: Unless we genocide everyone and they'll never know. We want to kill them all. Then you better do the whole world, is the only way you will make sure.

[Craig: What a decision.

Adrian: That's absurd, absolutely absurd. And so in my reading of this story, this is God reaching out to Saul, trying to rescue him, his last ditch effort to reach out to him. And it's in exactly the same framework as John 2 verse 19. "Jesus answered and said unto them, 'Destroy this temple and in three days I will raise it up.'" All of my life until last year? I read that verse differently from the way I read it to you. I inserted a little word in it and it's this word, or two words, if you destroy this temple, I will raise it up in three days.

[Craig: Because He's actually telling them there to put him on the cross.]

Adrian: Jesus is commanding them. This is imperative in the Greek. He's commanding them to do something, "Destroy this temple and in three days I'll raise it up." Do these people want to kill Him? Was He commanding them to do what they wanted to do?

[Craig: He was showing them what's in their heart.]

Adrian: He was showing them what's in their heart. This is how the two covenants work. The law enters to cause the offense to abound. Now He words it in a way to get them to think about what He's saying. And it's actually this text that is used to crucify Jesus. They twist the words He spoke here to kill Him.

[Chris: Reminds me of what Jesus said to the woman who asked healing for her daughter.]

Adrian: You mean like, it's not right to take the children's food and give it to dogs? Yeah. Well she thought she was a dog didn't she? But even the dogs eat the food or crumbs which fall from the master's table. So He's just reflecting back to her what she's thinking, but He didn't actually call her a dog. And this is the wisdom of Christ, that it can be read two ways, destroy this... If he had said, "Kill me," you can't read it two ways. If you say, "Destroy this temple," it can be read different ways. But of course it says, "Then said the Jews, '40 and 6 years with this temple and building and you'll bear it up in three days?' But he spoke of the temple of His body." He is speaking in a way to give them an opportunity to say, "You guys are trying to kill me. I know you're trying to kill me."

In the mirror, you speaking in the mirror, He's showing them what's in their hearts. And this is what God did to Saul. He spoke a command, what was in his own heart, you see that he already had planned to do this, he already wanted to do this. And this is why I'm saying, once you understand the way that God seeks to save us through the old and the new covenant, the Old Testament is unlocked and our Father is released from the charge of genocide.

Don't you want to release our Father from that job? The only other answer I receive is like, "Well, who are we to judge? God can do whatever He wants." Well so did Hitler. I mean, all tyrannical leaders operate like that. You don't question, you just do it and suck it up.

[Alexandra: And then we as parents do that as well.]

Adrian: "Don't question me."



[Gary: Because I said so.]

Adrian: I said so, do it because I said so. Maybe I'm missing something here, especially in the life of Jesus Christ. Now that we've seen the life of Jesus Christ, the revelation of the Father, I know I'm missing something here. I'm really not understanding.

[Craig: Remember the disciples tried to stop the children from coming to Christ and what did He say to them?]

Adrian: Don't stop the little children coming to me. One of only two places in the New Testament where it says Jesus was much displeased. He was not happy. I like to be with the little children.

[Craig: That He's not happy, that that they're stopping the children from getting to Him. How could he be happy in commanding someone to kill children?]

Adrian: It's one of the most difficult stories I've ever had to try and understand and get my head around.

[Craig: You're so blessed you managed it because I couldn't work it out.]

Adrian: I cried for joy. I said, "My Father is exonerated. In my Bible I stamp not guilty. Because the hour of His judgment is come isn't it? And we are judging His character. Does God kill little children? That's what we're trying to work out. The whole world thinks that He does, that's why they hate Him. Well, I hate that representation of God that they think exists, that they've rejected, that they've become atheists because of it.

[Gary: And we reject it too.]

Adrian: Which we reject it. And do you think if we had accepted the 1888 message of the two covenants, we then could have unlocked the stories, the Old Testament. We could have presented the God that truly existed that is actually like Jesus Christ. It could have been possible there would not have been two world wars. That's what Robert Wieland suggests.

That's a pretty heavy vibration delay on the end of this church, the dead of two world wars. "Oh, not I Lord."

But we are repeating the sins of our forefathers because Robert Wieland and Donald Short presented this message to the brethren. And in the year 2000, they shut the door on this message a second time. For how many times did Robert try in 1952? He tried again later, he tried a number of times and the church said, "No, no, no. We will not have this man reign over us."

[Beth: He spoke at Andrews University in 1988.]

Adrian: It's a warning to all of us. But obviously the implications of this is if the new covenant, the old covenant working together means that everything in the law as we pointed out in the divine pattern, is completely unlocks the feasts and the statutes and the judgments has all being gifts from God. That God intends to bless us with. That's the beauty of all of this.

Until time and until the promise is fulfilled till the seed should come. So we'll see that come at the second coming all of that. But the truth came to God's people in 1888, all truth in new settings. The message that we are receiving today is all truth in new settings. And like before, the church refused and rejected to receive it. So God is going to the lame and the blind and the deaf and reaching out to the weak and the foolish of this world to confound the wise and the mighty.

And I hope that this has been a blessing to you. It's been a tremendous blessing for me to finally connect because I always wondered how could the drops of the latter end begin to fall simply by getting two covenants in the correct context. Until I realized, well, Adrian, that unlocks all the stories, the Old Testament to explain to you what your father's character is all about. And that brings the seal of God. And that is the pay load of the two covenants.

And if you can keep that in your mind, then praise God. So that the drops of the latter rain that began to fall in 1892, as Ellen White says in November of 1892, God and His great mercy, I believe has brought us to the point where those drops of latter rain are beginning to fall again. Because as it says of the former rain, that He shall be a teacher of righteousness according to righteousness. That's what the rain is. It's a teaching of righteousness, according to righteousness. And so I believe God has given this message. And I said to you last night, it's operating on the Shmeta on the sevens. And this is

how the Lord is doing this. And it is marvellous in our eyes that He should do this.

And so I would recommend to every person that we should try and tell the world, our Father did command the slaying of little children, but here's the reason why. Because He was trying to reveal what was in Saul's heart to save him from his murderous design. What a different message that would bring to the world if we could explain that to them. And so it's quarter to five. Time. You know, there's a song that I used to listen to where it says, the song says when, when becomes whenever, when, when becomes whenever and you lose track of time, you have entered eternity for a brief moment in time. Shall we pray.

Father in heaven we thank you. We thank you for bearing with us as your people. Lord, we acknowledge that as an advent people, we have sinned against you, we have rebelled. And Lord, help us not to look at our brethren at church and say, "You are the ones that did this." Oh Lord, we are all of the same nature. We all rejected, we're all part of this rejection. Forgive us for our rejection of the idea 1888 message, which would have opened to us the character of God. But I thank you Father that you are coming again a second time. The second time to Jonah, arise, go and preach. Let us go into Nineveh and that the Gentiles may repent and show us how to corporately repent. Something that Israel really struggled to do, but the Gentiles will show us how to repent. And we thank you in Jesus name, amen.

# 10. Meeting Serpent Justice

Adrian Ebens

Adapted Transcript - Live Streamed on 23 December 2019  
and entitled "Brass and the Sanctuary"

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Father, we just thank you so much. It's a joy as children to become for you, in the name of Jesus. Without fear, without condemnation, you're perfect agape casts out all of our fear. We thank you that we're being transformed from glory to glory even as by the Spirit of the Lord into your perfect image. We long for the seal of God to be sealed into us. We know that patience must have a perfect work through trials and difficulties. But we know that soon we will stand together on the sea of glass and worship you face-to-face. What glory that will be. Please guide me as I speak and we're coming down off the wave of yesterday. I pray that we will, with that momentum, continue to surf into the shore as we're in this series, and we thank you in Jesus name, amen.

So, when we think about the penalty of sin, the wages of sin is death. We're very familiar with that verse. The question that has been of confusion is, who pays the wages of sin?

Who pays out? Who causes the death? It is Christianity's view, depending on duration and intensity, that it is God Himself that causes the death of the sinner. Of course, we read passages like Revelation Chapter 14, where it says in Verse 9, the third angel's message. If you look at this verse, it says in nine testimonies, the first, second, and third angel's message, we are to allow nothing else to absorb our attention. So, this is what we're going to tell people in the third angel's message, "Saying with a loud voice, if any man worship the beast or his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation.

He shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the lamb. The smoke of their torment ascendeth up for ever and ever, and they have no rest day nor night, who worship the beast and his image, whosoever receives the mark of his name." It sounds like God is doing them in.

This is the thing, and we've talked about this. In Revelation Chapter 13, Verse 15, it says, "He had power to give life unto the image of the beast, that the image of the beast should both speak and cause that as many as would not worship the image of the beast should be be what?"

[Audience: Killed.]

Killed. So, what is the mark of the beast? Enforced Sunday worship on the threat of death. So, what are Adventists preaching?

[Audience: Enforced Sabbath worship.]

Enforced Sabbath worship on the threat of death. Do we have a problem, Houston? There's a problem here, enforced worship. Enforced worship of any kind cannot remove that element called fear. In order to worship God without fear, there must be the removal of the threat of extermination. While ever there's a threat of your life being taken from you, you cannot remove the element of fear. That's obvious, obvious statement. We think of the story of Sun Tzu in China. Walter Veith tells his story from the book *Out of War*.

You heard the story? There was a Chinese emperor who was having trouble with his dominion and he was worried. There was this General who had very unorthodox methods and he really didn't want to use this General but he was having trouble and he thought, "I need help." Sun Tzu comes in before him and he says, "I need your help." He said, "Well, I can help you." He said, "Well, I can't even sort out my harem. If you can sort them out, then I'll let you have the job to sort out my kingdom." So, he comes in before all the ladies. He says, "Ladies, I have a task for you to do. Now, when I beat the drum once, I want you to come to attention.

When I beat it twice, I want you to turn this way, and when I beat it three times, I want you to turn that way. Do you understand my instructions?" "Yes. Yes, we understand." So, he beats the drum once and they shuffled into line and bit ragged. Then, he beats the drum twice, and some turn this way and some turn that way, and they all start giggling and they all start laughing and they think it's a great joke. So, he said, "Ladies, maybe you didn't understand. Let me explain it to you again." Very calmly and very gently, he explains to these ladies what he was wishing them to do.

So, he explains, after he has explained he says, "Okay, ladies, we're ready? Ready to go?" Alright. So, this time he beats the drum three times. Then, some

twirl around and some ... they're all laughing, everything like that. He says, "Okay, ladies. The authority has been invested in me to take care of you." He takes the two favorite ladies. The two favorite women, brings them to the front, pulls out his sword, chopped off their heads. Then he says, "Now, ladies, let me repeat to you again what I said to you before." Then, when he beat the drum, there was instant obedience.

That's how you get obedience. Is that how God gets obedience with us? He got results, didn't he? The king was very upset but it saved his kingdom because his army was brought into line and there was order restored, and there was discipline, and there was instant response and obedience. That's how you keep an army in line. Anyone who is insubordinate during the time of serving your country is to be shot and killed. That's how you keep an army in line. If you do not obey orders, you will be killed. That's how armies get their job done. That's how things happen. So, is this how God operates? Is this is how God functions?

We turn to Romans Chapter 2 and Verse 14 because it makes us think, because many people think that when God established the foundations of His universe, that His justice, in order to keep people in line, that His justice would demand the death of the transgressor. This is what most people believe, that God's justice demands the death of the transgressor, which is no different to Sun Tzu. Not at all, same principle. But God's grace demands the forgiveness of the transgressor. This introduces a whole series of new thoughts. If God's justice demands the death of the transgressor and God's mercy demands the forgiveness of the transgressor, how do both of those ideas coalesce in one mind?

It doesn't work, does it? That doesn't work. Either the answer is, we sacrifice my Son. As if that is going to resolve the problem. It only makes it worse. You make a rule of justice that demands the death of the transgressor. Then, your children fall into sin and then to deliver yourself from your own justice system, you have to kill your own Son to hold onto your system. That sounds a little bit like Saul and what he did to Jonathan. So, Hebrews 2:14, "For as much then as the children are partakers of flesh and blood, he also himself likewise took part of the same, that through death he might destroy him that had the power of death, that is the devil. Who is it that has the power of death?"

[Audience: The devil]

The devil. But if God has a justice system that demands the death of the transgressor and in the end, He's the one that kills those who disobey Him, doesn't He have the power of death?

[Audience: You would think.]

You would think, wouldn't you? But the Bible tells us that Satan is the one that has the power or the dominion of death. Jesus Christ didn't say, "I am the death and the life." He said, "I'm the resurrection and the life." For the life was manifested and we have seen it, and we declare unto you that eternal life which was with the Father and was manifested unto us. Nothing about death, it's only about life. Let's have a look at 2nd Timothy Chapter 1, Verse 9, "Who hath saved us." It doesn't say, He's going to save us.

What does it say? "Hath saved us, and called us with an holy calling, not according to our works, but according to His own purpose and grace, which was given in us in Christ Jesus." Before when? We didn't have to wait until 2000 years ago, the grace was there before the world began. "But now made manifest by the appearing of our savior Jesus Christ, who hath ... " What?

[Audience: Abolished death.]

Christ has abolished death. If Christ has abolished death and brought life and immortality to light through the gospel, how can God use something that he has abolished to end the Great controversy? It just doesn't make any sense. He's abolished it and brought life and immortality to light through the gospel. I remember this morning as clear, as clear, as clear. On the principle of by beholding you become changed, and I woke up with this thought in my mind, and I was enraptured with this thought.

The reason that men die is because they worship a god of death. By beholding, you become changed. If you worship a God that is life only, you cannot die. Does that make sense? By beholding, you become changed because if God is life only then there is no fear. If there's no fear, there's no danger of separation. This is what caused the separation of the human race from our Father in heaven, because Adam, reasoned as Ellen White states, that when Eve ate the fruit of the tree, that Eve must die. He thought that God was a god of death. That's how death came into the world, because he believed God to be a god of death. But our God is only a God of life, and by beholding this god of life, we shall be immortal, life eternal. You cannot die.

What did He say to Martha? "I'm the resurrection of life, he that believes in me shall never die." Because He's the resurrection of life. He's not death, but by beholding a god of death, and we need to think about the statistics, if we add up all of the statistics in terms of the people in the flood, the people all through the Old Testament. How many people have lived on this planet? 200 billion? 200 billion. Let's pluck a figure out there, 200 billion. How many of those are going to be saved? I don't know. A smaller percentage of that.

[Audience: As it was in the days of Noah.]

As it was in the days of Noah? Percentage-wise, yeah, it's not a lot, is it? But let's just say there's 150 billion people at the end of time that are outside the heavenly city, and God with His own power destroys 150 billion people. Is there any human dictator that comes anywhere near that figure? Then, God wins the title for being the god of death, doesn't He?

[Alexandra: Those who are inside watching these, that image will be seared in our mind forever.]

Yeah. Then, you'd be wishing that you are out there because then at least you'd be dead not have to live with this guy who just killed 150 billion people, Sun Tzu all over again. Don't do any wrong, you're going to get killed.

[Alexandra: Or, it's like Hitler having all people, the Jews, put in a gas chamber.]

Yeah. Well, that was more merciful than letting them burn for three or four days. They died pretty quick in the gas chamber. These are the problems. These are the difficulties and some people get a bit frustrated when I tease out some of the detail of the reality of these things that it presents a picture of God that's really unsavoury. That the person who kills the most people has to be the king of the god of death element which is death. So, for God to be the God of life and resurrection in life, He cannot have anything to do with death.

Satan has the power of death. Faith and Works, page 73 says that Satan is the author of death. If Satan is the author of death, that means he is the one that can see the idea of a person ceasing to exist through a process of force. He was a murderer from the beginning. He was a liar and he was a murderer. God was not the author of death, but if we believe that God has a justice system by which He demanded the death of the transgressor, then He, by definition, must be the author of death. But the bible and the Spirit of Prophecy say



otherwise. They say that Satan is the author of death, and it says in Desire of Ages in page 24, 22, 23 that Satan is the one who put upon God that he was the one that brought disease and death.

[Ben: I got it. He represents God's the law of love as the law of selfishness. He declares it's impossible for us to obey it. The fall of our first parents, with all the woe that has resulted, he charges upon the Creator, leading men to look upon God as the author of sin, and suffering, and death.]

Sin, and suffering, and death, causing men to look upon our father as the author of sin, suffering, and death. So, he's clearly not when we put all these pieces together. One of the elements that we considered when we looked at this is that in the Great Controversy, in the beginning, there's a fascinating little statement by Ellen White in Spirit of Prophecy, Volume 1 page 22, in which 1 SP 22, just an interesting little piece, where it says, "Then, Satan exultingly pointed to his sympathizers, comprising nearly one-half of all the angels and exclaimed these are with me." How many of the angels?

[Audience: Almost half.]

About 49%, almost half. So, how many angels actually fell?

[Audience: 33%.]

33, one-third of the angels followed Satan. What was it that Satan said? It's on page 21 of the same book, where is it? Where's the 20? Yup. "Many of Satan's sympathizers were inclined to heed the counsel of the loyal angels and repent of their dissatisfaction, and be again received to the confidence of the Father and His dear son." Only those two. "The mighty revolter then declared that he was acquainted with God's law, and if he should submit to servile obedience, his honor would be taken from him. No more would he be entrusted with his exalted mission. He told them that himself and they also now had gone too far to go back, and that he would brave the consequences, for to bow in servile worship to the Son of God he never would, that God would not forgive." This is what he said to the angels. So, to the 49% of the angels that were with him, he said to them, "I know God and He will not forgive us." So, that was the statement upon which those 49% of the angels had to make a decision. When he said God will not forgive and God is saying, "I will forgive you." Satan is saying, "No, He won't forgive you." Who are you going to believe? 33% of the angels believed Lucifer and the other 16% believed God.

So, the 16% of the angels that came back to God, what was their punishment? There was none, because the law is spiritual. The punishment was intrinsic, the pain of knowing they had caused suffering to their Father was punishment enough. It was intrinsic within the process. He didn't have to show any punishment. All He showed them was mercy, and love, and forgiveness, and he forgave them freely without any punishment, without any death needing to take place. The third of these angels that chose to believe Lucifer could not believe that God would forgive them.

In choosing not to believe that God would forgive them, they believed something about His character that was false. To believe something about God's character that is false is a transgression of the law, because the law is a transcript of God's character. So, Ellen White says, "Many of Satan's sympathizers were inclined to heed the council of the loyal angels and repent of their dissatisfaction." She didn't use the word sin. Notice it? It doesn't say sin. They were dissatisfied, they were moving towards a precipice, but once they believed absolutely something about God's character that was false, then they sinned.

For if God spared not the angels that sinned, what was the sin they refuse to believe that God would forgive them? That was their sin. Refusing to believe that God would forgive them, they guaranteed their death. This is what gives to Satan the power of death. It is the belief that God will not forgive you. Once you take this belief upon yourself, you will die. There is no escaping from death, and this is how Satan was able to do what he did. Thus, through the death of Jesus Christ on the cross, Jesus through death, secured for the human race the belief that we could be forgiven.

Thus, he destroyed him that had the power of death, by restoring to us the belief that we could be forgiven. Now, Ellen White tells us that Satan told Adam and Eve that God would not forgive them. Adam and Eve believed Satan and joined the third of the angels, and thus death passed upon all men. Because we believe that God would not forgive us without death, either their death or somebody else's death. Of course, in Satan's mind along it was always going to be, the substitute was always going to be Jesus Christ, because he wanted to kill Him from the very beginning. That was his plan.

Speaker 1:

That was his desire, to destroy Him. So, when we realize that the penalty of sin has its own consequence, sin is the transgression of the law. Sin is to believe that God will not forgive you when in fact, He will, because God is ever merciful. If God is ever merciful, He's always going to forgive you. The only way that you can commit the unpardonable sin is for you to pass judgment upon yourself that God will not forgive you. This is clearly what is taking place. So, that really opened up our eyes to realize that Satan is the author of death, and that it wasn't God's death decree upon the human race.

But that it was humanity itself that had embraced the idea that sin could only be forgiven through deaths, because of a justice system. Now, we'll have a look at that statement in *Desire of Ages* page 761, in which it says, "In the opening of the great controversy, Satan had declared that the law of God could not be obeyed, that justice was inconsistent with mercy, and that, should the law be broken, it would be impossible for the sinner to be pardoned. Can't be forgiven. Every sin must meet its punishment, urged Satan, and if God should remit the punishment of sin, He would not be a God of truth and justice."

Men embraced this idea. They fully embrace Satan's concepts that there had to be a punishment for sin. There had to be death that took place when God would have freely forgiven. This is the point. If Adam had come to God and said, "Lord, I'm sorry for what I did. Please forgive me for what I have done." He truly comprehended what he had done and ask God to forgive him, God would have forgiven him. No one would have needed to die. But once Satan took possession of his mind and he believed that God would not forgive him, there was no way back. There was no way back, except through the cross.

The cross was the only way. Without the shedding of blood, there could be no remission of sin. But it wasn't God that demanded the death of the transgressor, it was men and Satan who demanded this. So, when we come to the sanctuary, this is how we need to see what the Bible is trying to tell us within the sanctuary service. That if God is not the author of death and God did not desire sacrifice and offering, if He didn't desire these things, then this instrument here, which represents the cross, is not something that God required. How do we know that this is not something that God required? Well, it's because it's made of brass.

What's interesting is about the objects in the courtyard are made of brass, but everything within the sanctuary itself is made of gold and silver. Everything in here is gold and silver. All of the instruments are gold and silver. Silver sockets,

apples of gold and pitches of silver. The only brass that exists anywhere in here is the outer laying of the curtains that had brass thread put through them, but the inner layers of the curtains had golden thread. So, when you're looking from outside, you see brass, but when you're from inside, you see gold in the threading. It's interesting.

So, to the natural men, he's only seeing brass. So, what is the big deal about brass? Well, the first thing we notice about brass is that it is an alloy of copper and zinc, and therefore, brass is not something that God made. God made gold. He made silver. You can dig them out of the earth. He made copper, He made zinc, but He didn't make brass. Brass is manmade, and who made it? Who is the man that made it?

[Audience: Tubalcain]

Tubalcain was one of the descendants of Cain. Why would God bring a metal into His sanctuary made from a man? Genesis Chapter 4, Verse 22, "Zillah, she also bare Tubalcain, an instructor of every artificer in brass and iron." So, God places a man-made metal in His sanctuary from one of the descendants of Cain who was a rejecter of the truth. So, the Bible has interesting things to say about brass. We look at Deuteronomy 28, in the chapter on the blessings and the curses. Deuteronomy 28, we see that those who reject God's statutes and judgments, they have an experience with brass. From verse 15 onwards, all the curses begin to fall on those who reject God's statutes and judgments.

In Verse 23, the person who rejects God's law, it says, "Thy heaven that is over thy head shall be brass, and the earth that is under thee shall be iron." So, brass here is categorized as a negative thing, not as a positive thing. We see also in Ezekiel 22, there's some really good ... Well, I suppose, it's really cool just to type the word brass into your bible app, it's just the Bible study itself is really neat. I'm looking down at ... Let's go down to Ezekiel 22:18.

"Son of man, the house of Israel is to me become dross, all they are brass, and tin, and iron, and lead, in the midst of the furnace. They are even the dross of silver."

When God is speaking about His children as being brass, is it a good thing or a bad thing? It's a bad thing. So, 1st Corinthians 13 speaks of knowledge without love is like sounding brass.

If I don't have agape, I am tinkling brass. So, brass works without love. Much power and light but no sweet love, joy, and peace. That's brass. That's a good

call. 1st Corinthians 13. So, brass is being symbolized by something that needs to be purged out of your experience. The courtyard is the area in which God meets man. Of course, the laver, Exodus 38:8, it tells you about the laver, "He made the laver of brass, and the foot of it of brass, of the looking glasses of the women assembling." They've inserted the word women, maybe men back then also use looking glasses, probably.

Why does it put women in there? I guess they were more likely to look into looking glasses. But the point is that the brass mirrors, in which men and women look at themselves, these are used to form the laver, the laver, which is an interesting process. So, what I find interesting about this is that the cross which to us is one of the greatest symbols of the love of God, it has been placed in a symbol of a man-made element or elements, and is characterized in the Bible as something that's quite negative. Then, we add some more intrigue to that, in the story of, is it Numbers 21?

When the people were bitten by the serpents? they put up a serpent of brass and they look upon the brass, the brass serpent on the pole, then they would live. Jesus says, "As Moses lifted up the serpent in the wilderness, so must the Son of Man be lifted up." I always wondered about that. Why is Jesus being compared to a snake? Looking at a snake on a pole, to have atonement?

So, this is the thing, the people are being bitten by serpents. So, the people think that this is the power of God, because in their penal substitution mindset, they think God wanted to condemn and destroy them, that because God is angry with them God sends serpents in to destroy them. In humbly looking to an idolatrous image of this God, which is in the form of a serpent, they will be healed. That is completely ridiculous. You remember when the Philistines took the Ark of the Covenant and they had a plague of mice and they had haemorrhoids? So, they made golden images of mice and haemorrhoids, and they worshiped them because they're felt they were being punished by this God.

So, they acknowledge this god, and they worship this god, because they're being punished. In worshiping, they're going to be appeasing this god, and they're going to be let off. So, what is God teaching the Israelites through this preconceived opinion of this? This is what we need to learn.

Sacrifice and offering, I have not desired. This is not my system. I didn't do this. You wanted this. I didn't want this but I'm willing to meet you. I'm willing to meet you where you are in order for you to believe that I would forgive you. I

would have forgiven you anyway but you don't believe that I will forgive you. So, I'm willing to allow my son to fulfill serpent justice, because it's serpent justice that demands the death of the transgressor. That's why through death Christ destroyed him that had the power of the death, that is the devil. In Christ being lifted up and being crucified, the serpent was revealed.

Isn't that amazing? He was revealed. His serpent justice was revealed. He had been hidden in plain sight and in the death of the cross, Satan is exposed. He's revealed as the murderer that he was, the murderer of the Son of God.

The Father sent Jesus in our flesh. What was his feet in Revelation 1?

[Audience: Burnished.]

Burnished brass, feet of brass, to meet us where we at, to walk where we are. **So, in my understanding simply of the metals, the cross of Christ is meeting serpent justice. It is meeting us where we are to convince us that he would forgive us.** How many of us say, "Look, I told you, I was willing to forgive you and you're not willing to believe me, so I'm sorry. You have to weigh the consequences." No, God didn't do that. He was willing to risk His own Son to satisfy a belief that wasn't even true. I cannot comprehend the love of our Father. I cannot understand. I just have to worship Him. Thank you, Father. Thank you. Thank you.

We were deceived by Satan and we believed in his wrong justice system. We believe that God demanded the death of the transgressor and God meets us in the courtyard.

[Craig: The question is, if Christ had not have gone to the cross and died, would you believe that your sins could be forgiven.]

Adrian: Never, never.

[Craig: So, why did He go to the cross? To convince you that your sins could be forgiven.]

Yeah. To convince you, to convince us, that God would forgive us, so that through death He might destroy him who had the power of the death. How did Satan get the power of death? By telling us that God wouldn't forgive us?.

[Alexandra: So, then, Jesus was living out to go the extra mile?]

Yes indeed.

[Sharyn: That makes a lot of sense.]

An extra 100 million miles.

So, then, that's why we then understand that Revelation Chapter 11, and Verse 1, "Thus given me a reed like a rod." What is the context of Revelation 11:1? In Revelation Chapter 10, we have the great disappointment in 1844, the eating of the book that was sweet in the mouth and bitter in the belly. Then it says, "You must prophesy again before many nation's kindred tongues people." That's 1844. So, in that context, in 1844, it says, "And there was given me a reed like unto a rod, and the angel stood, saying, rise and measure the temple of God, and the altar, and them that worship therein.

But the court which is without the temple leave out, and measure it not, for it is given unto the Gentiles." So, we see this has completely taken out, all the brass is purged out. We're only dealing with gold and silver. I don't have the quotes with me now but if you do a search for gold and silver in the Spirit of Prophecy, the Tree of Life is made of transparent gold. When you look at the fruit, it's like gold mixed with silver. There's no brass in heaven. When we look at the word iron, it's interesting iron, Egypt is referred to as the iron furnace. That's what God calls Egypt.

So, when you are going this way, you're going from iron, to brass, to silver, to gold. But when you are heading in the Daniel 2 image, you're going from gold, silver, brass, iron, going the other way.

Which is heading towards the sun. It's heading away from the sun, the sun god, you're purging out the metals until you've only got golden silver left. It's so beautiful. It's so beautifully simple.

It's very simple. Very, very simple. If the Tree of Life has gold and silver, then that's the metals that we need to be having in our characters. What is gold? Faith, tried in the fire. What is silver? Spirit of Prophecy says that it's good works. Faith that works. Divine pattern. Invisible, visible, transparent gold, silver. It just gets deeper and deeper. It's really cool how that all works together. Gold and silver as a divine pattern. It's really, really nice. So, the fact that the brass is operating here, it tells me that the cross is something that man required.

It's a man-made thing that God had to satisfy. It's an alloy. It's an alloy of Satan's justice and God's mercy. God was able to teach us of His mercy through something that we believed in. Through our preconceived opinion He was able to teach us of His mercy to cause us to believe in mercy, and that is amazing to me. Amazing to me. So, that is what we refer to as the brass mirror. Now, what's interesting when you look at, I think it's Genesis, is it-

[Craig: When you polish brass, it looks like gold. So, that's why it is a counterfeit salvation]

It looks like righteousness. So, I'm looking at Exodus 38:8, the word *Mara*. Then, in Numbers 12:6? Maybe that's what it is. Numbers 12:6, and he said, "Hear now my words; if there be a prophet among you, I the Lord will make Myself known unto him in a vision." The word vision there is feminine, of H478, a vision, also a mirror or a looking glass. So, what's the implication of that? A looking glass. When someone has a vision, they're looking into a mirror. If they're looking into a mirror of brass, what do they see?

[Audience: Themselves.]

They see themselves. If they look into a mirror of gold, transparent gold, the only way you're going to get transparent gold is through Jesus, you're going to see the glory of the Father, through the Son. So, what I believe, the use of this word *vision* here is giving us an indication that God in His visions to His prophets, is meeting them where they are at. The visions are written to meet man where his brass thinking is. Through these visions God is speaking to us through our preconceived opinions to teach us the truth. Does that connect? Does that work? Because if God is having to meet man here with this false justice system, how many of the prophets were influenced by this false justice system?

[Alexandra: All of them. They all grew up with that system.]

All of them. So, all of their visions have elements of brass in them. This is where Christ's Object Lessons, this does take some thought, and it's good, I can hear the cogs turning. Wow, Christ's Object Lessons page 263. This is the principle that we're talking about, how God speaks to us. It also tells us how lost we are as human beings, how hard it is. So many people say, "Why can't God just



simply sit down and explain to us what the deal is? Just stop all this nonsense. Get to the point."

[Craig: But we wouldn't believe it.]

Because we wouldn't believe it, because His thoughts are not our thoughts and our ways are not His ways. So, He has to speak to us in visions, in dreams, and in things that we can comprehend and understand. In the Parable of the Rich Man and Lazarus, COL 263, "In this parable Christ was meeting the people on their own ground. The doctrine of a conscious state of existence between death and the resurrection was held by many of those who were listening to Christ's words. The Saviour knew of their ideas" That's a very, very gentle term for error, isn't it?

Heresy, he knew of their heresies. "He framed His parable so as to inculcate important truths." Again, just being very gentle through these preconceived opinions, through these heresies. How do you inculcate important truths through heresy? Well, the cross is a classic example. How to inculcate the principle of mercy through a satanic concept of justice? God was able to get his mercy through to us, through this preconceived, this wrong idea. This is the next point. So, when He puts his truth in and through a preconceived or a heretical idea, which obviously the Parable of Rich Man and Lazarus is complete nonsense.

The idea that the righteous and the wicked can talk to each other and see each other and dip ... Silly. Great gulf fixed. In this process, she says these words and I love this. "He held up before His hearers a mirror, a mirror wherein they might see themselves in their true relation to God." This is the principle. This is what the brass laver is all about. In our reading of the Old Testament, God reaches us where we are. He speaks to us where we are. When God says, I'm with my sword. Look, this one boggles my mind. Ezekiel 21, is it? This is God speaking through His prophet in brass.

Actually, before we read this, just hold Ezekiel 21. Come over to Ezekiel 40, Verse 1, when Ezekiel looks upon this heavenly being. You get a clue what does Ezekiel see. Verse 3, Ezekiel 40, Verse 3, Verse 2, "In the visions of God brought He me into the land of Israel and set me on a very high mountain by which was as the frame of the city of the south." Verse 3, "He brought me thither, and behold, there was a man whose appearance was like the appearance of brass."

Wow, that's right. "With a line of flax in his hand and a measuring reed and he stood in the gate."

Oh, that connects to Revelation 11, doesn't it? So, what does Ezekiel see? A man and he's all brass. Now, come back to Ezekiel 21, "The word of the Lord came unto me, saying, Son of man, set thy face toward Jerusalem, and drop thy word toward the holy places, and prophesy against the land of Israel, and say to the land of Israel, thus saith the Lord, behold, I am against thee, and will draw forth my sword out of his sheath, and will cut off from thee the righteous and the wicked." What? He's going to cut off the righteous and the wicked? Why is God talking like this? It reminds me the story of the Catholic general in the Southern France, when they had the Cathar heresy.

One of his foreman came and he says, "Look, there's Catholics and there's Cathars and how are we going to know which are which." The general says, "Kill them all, God knows who He is. I haven't got time for this nonsense. Just get rid of a lot of them." See, God is like that. I'm tired of this nonsense, just get rid of a lot of them. This is brass thinking, this is God meeting men where they are in their thinking. But in looking into that image of the brass, man is looking at himself. By allowing himself to be characterized in this way, what this is telling us is what we are like. What we are like.

It's interesting when Daniel looks upon the heavenly being, Daniel Chapter 10, what does Daniel see? Verse 5, Daniel 10, Verse 5, "Then I lifted up mine eyes and I looked and behold, a certain man clothed in linen," there's that linen again, "whose lines were girded with what?"

[Audience: Gold.]

Gold, Daniel seeing gold, "His body also was like beryl, and his face has the appearance of lightning, his eyes is lamps of fire, and his arms and his feet like the color of polished brass." So, what's going on there? Daniel is starting to see gold. He's starting to see the character of God but his actions with his hands and his feet are still seen in the false justice system, is still understood in that way. So, even in the visions themselves and what the prophets are seeing, we're getting an insight into what the prophet is understanding, simply through the metals. Does that make sense?

I think that's pretty amazing. It's interesting that Nebuchadnezzar made an image of pure gold. I think you got the point. By the image of pure gold, but simply by looking at the metals, we find amazing things in the scripture. That

is why, like we said yesterday in regard to Daniel Chapter 7, he had a vision. In that vision, Daniel sees a judgment scene. This is dealing with the brass, a vision to deal with the brass. I'm just laying some thoughts out here in terms of how we address these things. Now, in terms of whether we think the prophets had understanding or not, I always like to go to the statements in the Devotional Reflecting Christ Page 58.5,

“Before Christ's first advent, the sin of refusing to conform to God's law 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.” Because as Ellen White said, that we're looking at God through the lens or the frame that Satan had made them see things. “Would He come forth from His place to punish the inhabitants of the world for their iniquity? Would we send fire or flood to destroy them?” Why are they thinking like this? Where did they get these ideas from?

By a suggestion. Oh, that I were made judge in the land then there would be justice. All of heaven, how much of heaven?

[Audience: All]

"All of 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."

So, when Satan said, "I will ascend in the heaven, I'll be like the most high, and I will sit on the throne." Through his justice system, Satan achieved what he wanted to do. He ruled the entire universe through his false justice system. That's why it's taking so long to deal with all heaven. Notice what it says, “The unfallen worlds would have said, amen. Get rid of them. Thou art righteous, O God, because thou hast exterminated rebellion.”

Whoa, everybody bought into this lie and thought he had it all, but then we have that word *but*. “But God so loved the world that He gave His only begotten son.” That's the thing, as we've said this before, all the angels were ready for God to do it. All the unfallen worlds, they would have said, Amen. He could have exterminated us but He would have lost the great controversy. That's why this took so long. That's why all the stories in the Old Testament are clouded with brass, because that false justice system is all through it, all through it.

He would have lost the title of God is love going any other way. Satan would have won the great controversy. Even if Satan had have been destroyed, Satan would have lived on in God, it's one way to be immortalized from the grave he yet would have ruled the universe, but God is too wise. "God so loved the world that He gave His only begotten son that whosoever believe 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. With wonder and admiration, they could only exclaim, here in His love." When I think about this, how much God has gone through, the entire world was affected.

Colossians 1:20, "To reconcile things I say whether they be things in heaven or in earth." The death of Christ on the cross reconciled the angels. We see this in Desire of Ages 761 when it says, "Satan saw that his disguise was torn away. His administration was laid bare," because now the serpent on the pole was revealed. "Laid bare 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. Henceforth, his work was restricted.

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 of being clothed with the garments of blackness and the defilement of sin. The last link of sympathy between Satan and the heavenly world was broken" Through death, He destroyed him, who had the power of death. "Yet Satan was not then destroyed. The angels did not even then understand all that was involved in the Great Controversy." It had to continue not only for us, but it had to continue for them, too. There are still things that they didn't understand. "The principles at stake were to be more fully revealed.

For the sake of man, Satan's existence must ... For the sake of man, Satan's existence must be continued. Are you serious? Wouldn't it be for our sake that he'd be destroyed? "Man as well as angels must see the contrast between the Prince of light and the prince of darkness. He must choose whom he will serve."

Sin shall not rise a second time. We're going to make sure that it's done right. Christ is suffering the agony every day, and I'm reminded once again, today, another 125,000 children were aborted. Another 3000 people killed themselves. Another three-and-a-half thousand people were killed in car

accidents, it's the same thing every day. Christ is suffering all that agony, but He's doing it for us to understand what His character is really like.

Yeah. So, heaven is purged of Satan's lies and deceptions. His justice system is finally purged from heaven when Christ came and died and was raised again. Yes. Absolutely. That was your point? Yeah, we see it clearly revealed here, that he was cast down. Satan physically left heaven in the beginning, but spiritually he was still there. His ideas were still ruling and were still there. So, they're just some thoughts to leave with you. Just some simple things in regard to metals within the sanctuary that reveal to us such powerful truths in regard to the cross and the framework in which we understand the cross.

The cross was not something that God required. It was something that we needed to believe that we could be forgiven. God speaks to us through our preconceived or heretical ideas that teach us His mercy, that we might believe that he would forgive us. I thank God for all His effort that He went to, to do that, so that we might be saved. With that, I think we can close.

Father, I thank you for the opportunity to share these wonderful truths. Truths that have so blessed and encouraged me to see you as you really are. Thank you, Father, that you didn't exterminate this world, but that you sent your only begotten Son. We thank you that you met us in the brass, the alloy of Satan's justice and God's mercy to teach us that you would forgive us. Because you are merciful, Lord, I just want to pray for Ben tonight. I pray for your healing hand to be upon him. I pray that he'll be feeling better in the morning. We just thank you for hearing and answering this prayer in Jesus name, amen.

# 11. Gospel of the Cross

Adrian Ebens

Adapted Transcript - Live Streamed on 28 December 2019

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Father, we thank you for the beginning of the Sabbath. We thank you for the sweet rest that comes from our savior, the Lord Jesus Christ, the Lord of the Sabbath. And I pray that as we spend this time together, that you would bless us. You would open our minds to understand more deeply the truth, because the truth sets us free. Free from sin, sadness, free from bondage, freedom in Christ. And I pray that you'd give me the words to speak as we share together now in Jesus name. Amen.

I don't know how many of you have heard of the poet Robbie Burns. You heard of Robbie burns? You have heard of Robbie Burns. The best laid plans of mice and men. That was Robbie Burns.

There was another saying that he said, and that was, "Oh, that I had eyes to see me as other people see me." You heard that one? "Oh, that I had eyes to see myself as other people see me. Now, why would he say something like that? It's so easy to see the problems that other people have, but this mote that is a log in your own eye to be able to see yourself, and why do we have this problem? Why do we have this problem? The ability to live and express ourselves in a way without thought of the impact that it has on other people. Because we need our needs to be met, we have things that we need to do that we need to achieve in any given day. And if someone is getting in the way they need to get out of the way so that we can do what we need to do.

For many people, there's no thought about the impact of our actions on other people and the things that we say and do. I just want to hold that thought in mind and come across to a statement that Paul made in 1st Corinthians. 1st Corinthians, it's a fascinating statement, chapter two. Verse one. "And I brethren, when I came to you came not with excellence of speech or of wisdom declaring unto you the testimony of God, for I determined not to know anything among you, save Jesus Christ and Him crucified." This is a familiar text to most of us, Jesus Christ, to know nothing among you, save Jesus Christ and Him crucified. Now either Paul has very much narrowed his content of what he intends to preach and share or the cross of Christ encompasses all of Scripture. All of the revelation of God is found in the cross of Christ. And the story, the

basic storyline of the cross of Christ is of course understood by many, many people. But do we understand the cross?

Because as Jesus said, "And if I be lifted up," referring to His crucifixion, "If I be lifted up, I will draw all men unto myself." And I think it would be fairly safe to say that all men are not being drawn to Christ at the present time that maybe there is a problem. We come to Matthew 24, last week we spoke a bit about this. This verse intrigues me verse 14, 24:14. And this gospel of the kingdom shall be preached in all the world for a witness unto all nations. And then the end shall come. So as soon as this gospel of the kingdom, this gospel that Jesus is talking about is preached in all the world for a witness unto all nations, then the end shall come.

And so I want to spend a little bit of time thinking about the cross. And one of the best places I like to go is Matthew 16:24, to give you a definition of what the cross is. Then said Jesus unto his disciples, "If any man will come after me and let him deny himself and take up his cross and follow me." So what is the cross in this verse?

[Congregation: Denying one self.]

Self denial. To deny yourself. When somebody mistreats you and treats you in a way that is unfair, they say something about you that is incorrect, how does self denial manifest itself? How does self denial deal when someone accuses you of something you didn't do? What does self denial do? It doesn't retaliate.

Self denial looks for something in what has been said to overcome evil with good, to find something positive. The cross is a principle to life. When someone comes into the room and they are in a foul mood and they're blustering around and when they walk in, you can feel it, can't you? You can feel the atmosphere and your kind of anticipating and your like, I could just throw a few words in there. The whole thing will blow up.

And I think we've all been in those situations. But when somebody comes in like that and they are manifesting an atmosphere that is irritated, frustrated, annoyed, how do you maintain your peace? How do you maintain your peace in the face of a situation like that? And if someone begins to confront you and to challenge you and the atmosphere around them is accusative and negative, how do you hold your peace? Our natural inclination is when our self is being challenged is to rise up with self-defense and to resist them and put them in their place. But in that spirit of rising up in self-defense, we have been taken

over by their spirit. Their spirit takes us over and we become like them. Is that true? When we become angry, when someone else is angry, when we were completely calm and then somebody does something inappropriate and then we get frustrated and annoyed, their spirit jumps over to us and we become taken over by this spirit. Jesus said in Matthew 5, "Resist not evil." Resist not evil? Shouldn't we resist evil?

Let's have a look at Matthew 5:39. Is it? "But I say unto you that you resist not evil, but whosoever shall smite thee on the right cheek, turn to him the other also." You ever had someone smite you on the cheek? Yeah, it doesn't feel good, does it? Turn to them the other also, turn and run.

Matthew 5:39. "I say unto you that you resist not evil, but whosoever shall smite thee on the right cheek, turned to him the other also." And that is in fact how you resist an evil person. Be not overcome of evil, but overcome evil with good. To rise up in self-defense and to seek to bring the perpetrators to justice and make them see the error of their ways with the use of force, is to be overcome of evil. If we look at this. This is a challenging... I find this very challenging when people say things that are unfair or unkind, it's hard. It's hard not to want to say something back, but Jesus says, "Take up your cross, deny yourself, take up." How can we deny ourselves? This is the challenge. We need an example of self denial. And I suppose I want to shift sideways a little bit in terms of... And I'm tying these things together, coming back to Robbie Burns, "Oh, that I could see myself as others see me."

And it goes back to my conversion experience when I was 17 years of age. And I told a bit of this story last week, it's something I come back to again and again, because, well, that's when my whole life changed. I became completely different person, but being a young 17 year old and listening to all the music of the 1980s, 70s and 80s, pretty hard rock in those days. And being filled with the spirit, the vibration, the frequency of that music, which is rebellion, defiance, resistance of authority and being filled up with that music, I began to act out that kind of a spirit. And my mother came into my room. My room mind you, I'm not paying any rent, but it's my room. In my final year of high school so I'm being looked after, I'm being fed I'm being clothed, electricity is being paid for, I get to shower every day. Do all of those things. I'm not paying anything for it. It's pretty good, ain't it?

But I did have to wash dishes. That was tough. It was really hard. So my mum comes into my room while I'm listening to my music. And she has the audacity



to ask me to clean up my room. Can you believe it? This is my space. Like are you serious? It's my space. Don't tell me what to do in my space. And a spirit came over me that was defiant and rebellious because of all the music I had listened to. I spoke to my mother very sharply and told her to leave my room. Would have be nice to say it that nicely. I didn't say it that nicely. And only that I might be able to see myself as others see me. And in a brief moment of time, as what I said struck my mother, she didn't retaliate. She didn't resist what I said. She simply put her head down and quietly closed the door.

Then I saw myself, my mother had created for me a mirror in which I could see myself because I saw what I did to her, she didn't resist. If she had have fired up and shot back at me, I wouldn't have seen myself because she would have been just like me. Calmly put her head down and closed the door. And that was all it took. That's all it took because it pierced me. It went through me because I saw myself for a brief second of time. And then I desperately wanted to change. I desperately wanted to change. I didn't want to be like this. I've been raised on the commandments, thou shalt honor thy father and my mother that thy days may be long upon the land, which the Lord thy God giveth thee. And when I saw the look in my mother's face, it pierced me.

And that's the beauty of the mirror, because I had pierced her with what I said, but her refusal to resist evil, reflected it straight back at me. And it pierced me back. This is a powerful, powerful principle. The Lord used my mother in such an amazing way to just in that brief moment of time, reframe my whole sense of reality and to see yourself as I saw myself at that moment. And I hated what I saw, I wanted to change. I didn't want to be like this. And the spirit of God now was pleading with me, would you like to change? I don't want to be like this anymore. I don't want to do this anymore. And the spirit of God spoke to me and says, "Why don't you ask your mother for help?"

So I went up to my mother, and I was living downstairs and I climbed up the stairs and I went in and I said to my mother, "I'm sorry for what I did. I shouldn't have done that." And then I asked her the question, "Is there anything that I could read, that could help me to be a Christian? I want to be a Christian." Know the song, Lord, I want to be a Christian. Like I said, Gary is having an effect on me. So I took the book Steps to Christ and I began to read and I read about the cross. And again, in the beginning of that book, we see a picture of someone engaged in the work of self denial, self denial. And as I read that story of self denial, the mirror became much greater on what I was as opposed to what he was.

That's a beautiful sound, by the way. Reading the story of the cross and the self denial of Jesus, it showed me what I was like and the judgment that I began to place on myself because of the contrast that I could see between him and how loving he was. I don't know why, but one of the things that challenges me the most is when that soldier struck Jesus in the face and He didn't react. Other than to say, "If I've done evil, then bear witness of the evil. But if I speak well, why do you smite me?"

And just reading these things, it's like, I'm not like that. If someone's struck me, I would lay them out. Well, the feeling and the desire to retaliate, "How dare you touch me." I'm not like this person. And so the cross is self denial. The actual event of Jesus dying on the cross is the full stop punctuation mark of the entire cross experience of Jesus's life of denying Himself in the face of those that sought to destroy Him. He did not resist them. He did not stop them from killing Him. Resist not evil. And in resisting not evil, Jesus has created the purest mirror to show us what we are like. It's the non-resistance of evil that creates a mirror to the evildoer. Any other form of response typically ends in conflict, separation, death.

The thing that I find interesting of course is once we... I have this understanding of the self denial of Jesus, that the whole principle of the cross becomes much deeper than this 24 hour period where Jesus was walking towards the cross 2000 years ago. The sufferings of Christ, and this is the thought that stays with me all the time in terms of the cross and what is the cross? And I come back to this again and again, but it wasn't until the birth of my two sons that I really began to understand the depth of the cross.

The opportunity to see you, because the affection you feel for your child, you would do anything for your child. To protect them, to look after them. There's something really eternal about holding your child in your arms. Something so right, beautiful to hold your child in your arms. And having that appreciation and that attachment, that sense of attachment that you have with your child, of course, a child can have this with their parent. We can still have the same understanding that a deep sense of attachment that exists between you and another human being allows you to begin to understand the depth of the cross of Christ.

I was speaking to a friend of mine in Australia, a young mother, and I said to her, as she was playing with her child, "How would you feel if your child, when she's trying to balance, suddenly tripped and she hit her head bang on the

ground?" What would you feel?" Pain, anguish. And she began to cry. I remember that happened with my son when we were playing on the bed and he was just strengthening his stomach muscles and starting to sit up like this. And he over balanced, and then he went off the back of the bed and he hits something there, sharp hit him in the back of the head there. So he was bleeding a little bit from the head. Oh, the pain, the pain that I felt. Oh, why didn't I? Should've...

But he had just got enough strength in his stomach muscles for the first time to whoa. He hadn't done that before. So I got caught off guard. But in that sense of pain, we begin to understand the self denial of Christ. We read the Scriptures. I have loved thee, with an everlasting love, therefore, with loving kindness, I have drawn thee. Text after text of God's love. Oh, how I wanted to gather you as a hen gathers her chicks, but you would not. Come unto me all ye that labor and are heavy laden and I will give you rest. In these statements, we begin to understand the sense of closeness that God feels for us, as His children.

And therefore we can then by implication understand that. Well, the Bible tells us we can look at Isaiah 63:9. It tells us Isaiah 63:8, for He said, "Surely they are my people, children that will not lie." So he was this Saviour. "In all their affliction...

n all their affliction, He was afflicted and the angel of his presence, saved him in his love and in his pity, He redeemed them and He bare them and He carried them all the days of old, in all their affliction, He was afflicted. Then we begin to understand the cross. This is something that I'm drawn back to again and again, I'm determined to know nothing among you, save Christ and Him crucified. Knowing the love that I feel for my wife and my children, and to think how I would feel when they are hurt. We only then have to translate that to what happened on the earth today. All of God's children, every one of us is a child of God, for the 3000 people that committed suicide today. Yeah. 3000 people committed suicide today. What does Jesus feel? In all their affliction, He was afflicted. What about the surviving family members?

I had a colleague of mine in ministry, received a phone call, he jumped off a cliff, ended his life. Pierced me. I was going through so much other things at that time I couldn't even deal with it. I was just numb. And that feeling like, why didn't you call me? Or why didn't I call him? And all the what ifs and I should've. And now he's not here. The pain of separation. That separation, and

then your mind plays over the laughter and the joy and the times that you'd spent together with that person. And now it's never going to happen again in this life. The pain of those things multiply that by 3000 today. You have to put stories to these things. Part of my direction in ministry came about because of a young blended family that I worked with, there was difficulties, I was counselling the family.

One night, I had to go over there, husband and wife are screaming at each other. Things are flying around the room. I took the wife and the child to my home for safety, where they stayed with us for the night, tried to work with the older boy, brought him to my home, trying to encourage him and speak to him. And then two months after I left the area, because I had to go somewhere else, I received the phone call. "We found him on the end of a rope," dead, 16. Go through all that sorrow again, all that trauma in all their affliction, He was afflicted. Multiply that out, multiply that out. How much suffering does Jesus go through? The self denial. The self denial that Jesus experiences is connected to the fact that He is committed to freedom of choice.

The freedom of the human agent to follow the convictions of his own heart. Jesus pleads, He sends His spirits to plead with us, to come into a safer place than where we are. But if we refuse to listen, He cannot overturn His principles and force the individual to walk in a certain way. He is not a God of force. And so His strange act, He turns aside in sorrow while His child takes their own life. And the pain that pierces Him at that moment, wishing He could do something for that child.

If we think about all the details of the things that happened today, how many young people today overdosed on drugs, how many parents have found their children dead from meth, amphetamine, cocaine, heroin. I think our societies in Australia and America are pretty much the same. The country, rural towns of Australia, are decimated. Meth is everywhere. Suicide is through the roof. I'm pretty sure it's the same here. How does Jesus deal with that? How do you cope with that level of pain? Because if we keep talking about it, the level of uncomfortability starts to get to a point... I've got to switch it off, stop the pain, turn it off. I can't think about this.

[Congregation: Can't even watch the news.]

Can't watch the news. I cannot think about it. And that introduces a whole range of things, but these are just statistics, but I speak to them in the form of

a story. My wife was the head of the hydrotherapy department in the Adventist Hospital in Sydney. And she had a number of staff under her, and one morning, one of the young girls walked in and the look on her face was the look of death. And she took her aside and said, "What's wrong? Are you okay?" She said, "My boyfriend made me have an abortion." Just this vacant stare.

What does Jesus feel? This thought of this young woman, I killed my own child. Now, apparently for some women, they don't seem to have a problem with this apparently, but for most women, how do you deal with the thought of having taken the life of your own child? And then multiply that out. Today, 125,000 abortions today, just can't get my head around it. And Christ sees all of this. He knows the suffering that's going to come because I've talked to some women in their 60s, in their 70s, the sense of sorrow at the abortion that they did in their 20s. It follows them all through their life. And Jesus carries the weight of those things in self-denial. For us, we would say, "Well, we should stop this, stop it." But how does He stop it? With more killing? How does He stop it? How do you stop this?

All the men on the internet now are crawling around looking at all the child pornography sites, predators, and then going out looking for children. Really, wouldn't it be good just to just get rid of them? Just annihilate them, kill them. Maybe we could start there, couldn't we? A lot of people would say, "Yeah." We could have done that in the beginning, couldn't you? When Satan popped up his head, God could have just finished him and all the angels. Would you do that to your son? Yeah. Okay. Just up the morphine and just into bliss.

Would we do that to our children? Mercy killing and who decides? And what if two days after we did that, they decided to repent and turn around? How would you know? Difficult, isn't it? So, what would the angels think? Okay. So if we want to survive in this place, we better keep our heads down. Because if we get out of place, we're going to die. Welcome North Korea. God has not given us the spirit of fear. Couldn't do it. Not possible to go in that direction. Once we walked down this path and we start to think of the love that God has for us, we begin to comprehend the value of the human soul that today. And we might think of the 13 million women, children, and some men that are used for personal pleasure for other individuals.

Young children, women, girls, that are just used for pleasure against their will, by force. Jesus feels it all. Every one of them, 13 million that we know about. Having last year, walked through the streets of Bangkok and seeing some of

the sites and looking at some of these poor young ladies and the tray that they're involved in thinking, how are they surviving? Many women transported from different countries and used. You listen to a few testimonies of some of these women that have escaped from the situations they've been in, you can't keep listening to this stuff, it just... and this is the tragedy, is that to survive, you have to do one of two things.

You have to harden yourself and not care, or you have to get more strength from somewhere to continue to love unconditionally and to maintain a connection with those around you and to continue to support them. There's only two options. How do you get the strength to continue to care about other people? And we'll talk more about that tomorrow, but I want to follow this line of thought because if our Father in heaven and His son, today has been a pretty tough day for them in terms of the deaths of individuals and the sorrows, and let alone the screaming between people. You look at the statistics and people are shocked when I say that in Australia, one woman dies every week at the hands of their partners or former partners. One woman a week dies, killed by their partner or former partner.

A domestic violence episode in Australia is reported to the police every two minutes. Every two minutes. And then you step over to Africa. In Australia is 50 women a year in Africa it's 50 women a day. And your mind is, it just blows out. You want to start telling the stories of those 50 women today that were killed and the pain and the anguish that was involved. And then we move over to Asia. Same, 50 women a day in Asia are killed. As one of my friends was telling me that in Thailand saying, you're telling me this, someone dies in the West and it's all in the news. Life to you seems to be valuable. In Asia it's not so much that way.

The BBC reported in 2018, that 137 women everyday around the world are killed by their partner or former partner. 137 a day. That probably makes the home the most unsafe place for a person to be. And at 125,000 abortions a day that makes the female womb, the most deadliest place to live on the planet. A quarter of the population of the world is wiped out every year, 40 to 50 million people a year, children. And you start thinking about these statistics and I think about them and then I try and comprehend how that God, He had a relationship with every one of those individuals. He cared for them deeply.

What do you do? You either harden yourself to survive, to protect yourself or you gain strength to continue to love and to hold on. It's a hard thing to hang

on, to love someone that hurts you, that does bad things to you. To continue to keep your heart open when they're lying about you and saying all manner of evil against you, it's just easier to just cut them off, just cut them loose. And I'm not saying that in our love for people, particularly in a situation of domestic violence, that a woman should turn up every day to be beaten by a man that's in an abusive situation. She should step out of that situation. Absolutely. She should step out of that situation, but the heart situation of feeling towards that individual, do you cut that person off in your mind in order to survive?

This is what the cross speaks to us about this self denial. The world is heading into a really, really dark period again. I know that in Australia, very similar to America, people are getting really angry, that all kinds of things, people are getting offended about everything. "I'm offended, offended," and this constant mirror, as people get offended and they don't deny themselves, people don't have any opportunity to see myself as other people see me. The only way that you will see yourself as other people see you is self denial, to provide that mirror, to plant that seed, maybe in that individual that may grow five to 10 years later. That for a moment in time, they saw themselves in an act of self denial by someone who was under the spirit of Christ.

And I was able to overcome evil with good, by not retaliating. The lesson less this world has of those individuals, the guaranteed spiral that we all go down. We're only 70 odd years out from the Second World War, and we're forgetting already. The nations are getting angry. The big nations, America, China, Russia, are preparing for war again. And the loss of millions of lives because people are hardening themselves to the pain that they are dealing with. And the more you harden yourselves, the more movies you watch with death and destruction and annihilation, the greater the chance of the loss of human life. The more you harden yourself, the greater the chance of the loss of human life and all those things.

I've asked myself, I've asked the Lord many times, how do you keep doing these? When I think about all the statistics I think about, and I invite you to think about these things, because this is reality, the reality of the sorrow that our Saviour feels. And I just want to transport that picture of my mother when I looked at her face and she put her head down in sadness, I saw the face of Jesus at that moment. And I saw His suffering in my mother. And in seeing, I didn't know that at the time, but I'm looking back now, that was Jesus who was suffering in my mother. Because in all her affliction, He was afflicted, but He

felt that suffering with her. And I saw Jesus in my mother. And that is what turned me around completely.

This is what the world needs to see. The world needs to see a group of people that love not their lives unto the death, that are able to be self denying. The problem is I'm not capable of doing those things. I can't do it. In myself, I'm completely incapable, but to behold Jesus in this capacity to behold Him and think about this more and more that I think about this. I see His self denial and I am drawn into that self denial. By beholding, you become changed and I'm beholding the cross of Christ every day. And Paul talks about this in 2nd Corinthians 4:10. 2nd Corinthians 4:9,10, some of the modern translations, because the eclipse the meaning, the true meaning of the cross, they change the text, but in the King James, it gives it the correct tense. Paul says, verse nine, persecuted but not forsaken, cast down but not destroyed.

2nd Corinthians 4:9, persecuted but not forsaken, cast down but not destroyed. Always bearing about in the body, the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body. That moment of self denial when someone accuses you, someone attacks you, someone yells at you and that meek loving response, allows Jesus suddenly to flash into the life of the individual and the mirror is created. And the sinner sees himself in that mirror and conviction takes hold of the soul. And then there's an opportunity for repentance. But as long as we are seeking to bring the perpetrators to justice, there is no mirror established. There is no self denial. And we continue. Paul says, "Always bearing about in the body, the dying of the Lord Jesus." And this is the true meaning of the cross. As it says in Hebrews 6:6, let's go over there. Hebrews 6:6.

I know some of us have heard these passages, but as long as I continue to speak, you will hear these words often. "If they shall fall away to renew them again, unto repentance, seeing they crucify to themselves, the Son of God afresh and put Him to an open shame." That moment, just think about it. That moment, where someone yells at you, for whatever reason, as that person is yelling at you, Christ is being pierced in that person because there's those angry, tortured feelings are so far into Christ. And as He's giving them life and they are expressing in this angry tone, it pierces Christ.

And because of the atmosphere that they are creating as He is being pierced, the only way for you to give a cup of cold water to your Saviour in that moment is to be crucified with Him as those, that atmosphere hits you and your flesh



wants to respond and you stay there and just let it pierce you. Bearing about in the body, the dying of the Lord Jesus, overcome evil with good. This presents the cross in a completely new light, but I've said this before, this view of the cross is something that's very inconvenient. It's an inconvenient truth. Apologies to Al Gore.

It messes up your day to have to think about the suffering of Jesus all day. I've got things I need to do, things I need to get done. Thinking about Jesus and He's in excruciating agony because in reality, if Jesus walked in through that door now, He'd still be carrying that cross. His back would be lacerated. He'd have the crown of thorns. Blood would be coming down his face, because that's what He's experiencing right now. In the spirit, not in the flesh, in the Spirit, just as a father or a mother is pierced by the agony of seeing what is happening to their child, as it says in Hebrews 6:6, they crucify to themselves afresh the Son of God in the spirit.

And so the cross continues and that's why it says in Revelation 13:8, Christ who was slain from the foundation of the world. From the very beginning of earth's history, when Adam sinned against his maker, Christ was pierced in His soul. The anguish that He felt when Adam and Eve turned against Him, every parent knows that when children make decisions and they turn against them and they cease to worship the God that they worship, that it pierces parents with an unspeakable grief.

Of course the child knows nothing of the pain. And if they are aware of it, they choose to ignore it because if they become aware of it and they start to think about it, then now you have to change and they don't want to change. So they cut it out. And this is the whole principle of sleep. In order for us to enjoy our life, to live the good life or whatever life we want to call it, to do the things that we want to do, we have to sleep to the sufferings of Jesus. We have to stop thinking about the sufferings of Christ. Because if you think about how much He's suffering at the moment, you have to change. You have to become a different person. When your Saviour, if you love Him, you can't be passive to that. You have to change. You must respond. How can I make your life easier? Knowing of course that every time you get irritated, every time you get angry, every time you express yourself, selfishly you pierce Him. Don't you want to stop that?

That's what the new moon's about, receiving the spirit in greater measure. Receiving the spirit, pray for the spirit. The Father is more willing to give His

Spirit to His children than we are to give good gifts to our children. He's more willing to do this, but we need to ask. Ask and you shall receive, seek and you will find, knock and the door will be opened unto you. Do we wonder why we pray so little, the only reason we can pray so little is because we sleep so much. Because when you sleep, you don't feel the pain of our Saviour. You don't feel the pain. And so you don't need to pray. But when you begin to feel the pain, you begin to pray.

And this is what happened to the disciples. We see in the disciples in Matthew 26. And it is little wonder that we read in the parable of the 10 virgins in Matthew 25. How many of the virgins slept?

[Congregation: All.]

All the virgins slept. What is the meaning of this parable of the sleep? I believe that it is explained to us in Matthew 26, when the disciples are sleeping to the sufferings of Jesus in the garden of Gethsemane. Because as they are seeing their Saviour in agony, that they love Him so much, rather than enter into His sufferings with Him, into the fellowship of His sufferings, they go to sleep. The natural human response to that kind of intensity, and to see Jesus staggering and groaning, sweating drops of blood. They can't deal with it, their natural response is, but He was going to become our King and throw off the Romans and now... Let's go to sleep and we'll be good in the morning because Jesus fixes everything. He knows how to deal with it. He knows how to fix it, but they woke up too early. It's like the time when my first son was born, my wife had an 11 hour labour and she was having a lot of difficulty. And there's this wonderful word called epidural.

And my wife had an epidural and three o'clock in the morning we both went to sleep. And then I heard a baby crying and I wake up and I'm like, "Yes." And then, oh, it's the suite next door. How are we still in labour? No. The disciples sleeping to the suffering of Jesus. We have to understand when we look at particularly Peter and I think many of us identify with the Apostle Peter, how could it be? Verse 38, Matthew 26:38 then said He unto them, "My soul is exceeding sorrowful, even unto death, tarry ye here and watch with me." What would you do?

Like He's reaching out to you and saying, please help me, I'm really, really having a hard time. And He went a little further and fell on His face saying, "Oh my Father, if it'd be possible, let this cup pass from me. Nevertheless, not as I

will, but as thou wilt." And He cometh unto the disciples and he findeth, them asleep. I thank you God, I'm not like Peter. Jesus says to him gently "Peter, couldn't you watch with me for one hour? Watch and pray." Jesus is not saying watch and pray because He's upset that He's not doing and looking after Him, He's concerned for Peter that if you don't pray, you're not going to be ready for what's about to come upon you.

I'm worried about you, Peter, you need to pray Peter. I'm worried about you. Jesus is worried about him when He's got the whole weight of the world? Can you imagine the whole weight of the sins of the world upon Him at that moment, He's sweating drops of blood and He's worried about Peter being able to get through this next moment in time. He went away again and prayed a second time and prayed saying, "Father, Oh my Father, if this cup may not pass from me, except I drink it, thy will be done." And He came and He found them asleep again.

I find that really hard to read. Because I'm looking at my own nature, sleeping to the sufferings of Christ because it requires of them a self-denial that is greater than what they want to give. A yielding up of themselves. Satan of course is busy with his angels trying to make them heavy and... But if they had have prayed, if they had have held on, they would have been able to be alert and awake. And of course, in that slumbered state, there's nothing worse than to be aroused out of a slumbered state when you haven't had any prayer and evil is upon you. That's not a good place to be. We've all been there, haven't we? I've certainly been there.

And we get this in large doses, particularly those that like to visit very contentious Facebook websites, and people are sending you messages with, Barbs and you get up in the morning? And if those that are hooked, they jumped straight onto Facebook and people are Barbing you and you haven't prayed, and they say these really nasty things. How dare you? Better to pray first than to do that. Sleeping to the sufferings of Jesus. Think about Him. Can you go whole weeks, months without thinking about the sufferings of Christ? For all the time you are not contemplating that, you are asleep, you're asleep.

And I said to my Saviour, "What do you want me to do? I don't know how to respond." He says, "Could you watch with me for one hour?" Just knowing that you're thinking about me, just knowing that there's someone on the earth thinking about how I'm feeling, that helps me. It helps me. Just know you're thinking about me. That's why we have a morning and an evening sacrifice,

twice a day. Think about the sufferings of Jesus because He's going through all of this. And why is He going through all of this suffering? Why is He going through this process? Why is He willing to put up with all of these things as simply put, it gives you and me more time to become Christ-like. And we ask the common question. If Christ would come tonight, would you be ready?

So it gives us more time. But to give you more time, every time He takes a breath, it's intense agony for Him. Of course, the beauty for Jesus is that He is a Sabbath keeper. And as He lies down in the bosom of His Father on the Sabbath, the Father gives Him strength. He strengthens His Son, He gives him... He breathes upon His Son. He holds Him tight. He dwells in the bosom of the Father, John 1:18 to strengthen Him to face another week of being beaten and being pierced and whipped and yelled at and screamed at and abused the whole week.

He's still dealing with it. His Father's holding Him on the Sabbath to strengthen Him. This perception of the cross changes their whole reading of the Bible, because it takes someone who has become hardened to the reality of relationships that can read stories in the Old Testament, like the plagues in Egypt and the slaying of the firstborn and say, well, they were the enemies of God anyway, so good readings. Putting my people into slavery? They should die, but you can't think like that when you understand what the cross really is, you can't, because the reality is that when those... And I see this picture, I see a picture of an Egyptian mother holding the dead form of her son and daughter and screaming and howling. Do you think Jesus doesn't feel that? It's agony for Him.

When you have this perspective of the cross and the infinite love of God for His children, you can't marry these things together. That God is destroying in the Old Testament. You have to become hardened in your spirit to believe this. You have to look away from the cross. But when you look at the self denial of Christ and the fact that He's intimately connected with every human being and in all our affliction, He is afflicted, that view of the cross radically alters your reading of the Bible. It has to, it demands it of you.

And we read in Isaiah 43, exactly what happened in Egypt and other nations around about. "For I am the Lord, thy God, the Holy one of Israel thy Saviour. I gave Egypt for thy ransom." So if God gave Egypt for the ransom of Israel, then did it cost our Father something to give that ransom? He paid a ransom price. 43:3, but not only Egypt, Ethiopia and Seba. He had to give them up in order

for Israel to be able to escape from Egypt. He didn't want to destroy Egypt, but the only way for Israel to be set free was He had to yield up His protection of the Egyptians and to allow them to suffer from the hands of the destroyer. And so what I'm seeing in Scripture, which to me is an absolute revolution in terms of understanding how we read the Bible is that every time somebody is destroyed in the Bible and killed, Christ is crucified.

Every time someone dies through violence, through whatever action, all of the stories, the Old Testament is a picture of the cross of Christ. And then you start to see a picture of the cross that to the best of my understanding, and I would love to be wrong that the world has never heard. Never heard it. It's a complete revolution in understanding.

You begin to comprehend. And I think in my mind, the time of the flood, the last gasps of life had of millions of people in the flood, but Christ who is our life, is there with them. He's experiencing to the very last, their last anguished breath, their terror, and their fear, He feels it all just like He did on the cross. What He manifested 2000 years ago is a revelation to our dull senses of the sufferings of Christ throughout all human history.

It is this view of the cross that I believe will draw all men unto Him. But in that drawing power, because to me, this view of the cross has an overwhelming drawing power on my heart. I can't resist it. I cannot, it's so compelling. It is so beautiful. It is so precious that I must submit myself to it. This view of the cross demands of humanity a response, you cannot be passive. You cannot sit in church on Sabbath or Sunday, and go [yawn]. You can't have that response to this view of the cross. You must either fall on that rock and be broken, or that rock will crush you in the hardening of your heart. In the total resistance of, I will not submit to this self denial. That level of self denial is not needed, not required. And I will not submit myself to it.

There's no other way that I can... As I read the scriptures to bring into harmony the fact that for me to live the 50 odd years that I have lived in the sufferings that Christ has gone through to protect me and to give me this life makes my soul of infinite value. Doesn't it? To Him. Psalms 40:5, the thoughts of God towards us cannot be numbered. You are of more value than many sparrows. And if I have that value to Him, how then do you take something that is of infinite value to yourself and go, "I'll drop that in the fire."

It doesn't make any sense to take something of infinite value and He's, "Oh, I'm done with you, in the fire. Bye. I don't need you anymore." You do that to

something that has no value to you anymore that... And this is the terrible tragedy of the view of mainstream Christianity is ultimately the end of the wicked tells us that God comes to a point in His experience where He decides, you have no more to Him. No wonder people are having trouble. No wonder people are taking drugs, no wonder people are going off the deep end, no wonder people are atheists.

Because of this understanding. And so I invite you to think upon these things. It is this view of the cross that has completely transformed me. As I look upon this cross, the sufferings of Christ, the self denial, the passage of Scripture that I looked over before, what does it mean bearing about in the body, the dying of the Lord Jesus, crucifying, afresh.

We all know the text. I am crucified with Christ. Well, if I'm crucified with Christ, then Christ is still crucified. Isn't He? It doesn't say I'm crucified like Christ. I am crucified with Him, which is proof that His agony is still living on day after day after day in the terrible things that are taking place. We will never throughout the eons of eternity, exhaust the depth of God's love and the anguish and the suffering that He's gone through over the last 6,000 years, we will never exhaust the boundless ocean of that love. I cannot comprehend it. Eternity will never unmask it, never fully reveal what He went through. We will never know the full extent of what the Father and His Son experienced to guarantee for us a life of absolute freedom, and liberty, and love and joy and peace.

Never. It's just too great. It's too great for me to comprehend. And so at this time of the Sabbath and the new moon, where the Spirit of God is moving, it offers us that opportunity to think about this and to begin to awaken from our slumber. Why have we not heard this? For those of us who have walked in the Advent Movement, this message was preached 120 years ago. How can we not be talking about these things? It's in our writings, it's been given to us, but why don't we see it? Because it's the offense of the cross. The cross is offensive to human flesh. We need to sleep to the sufferings of Christ so that I can live my life. I can do the things that I want to do, but it says in the Book of Peter, that we can hasten the coming of Christ.

And by holding the sufferings of Christ, determining to know nothing among us save Christ and Him crucified and dwelling on that self denial to be changed into that image so that when we are in public with others or with our families, and we begin to emit that mirror of self-denial so that those around us can begin to see themselves as we see them. Then a great reformation will begin

to take place amongst God's people. And they are the thoughts that I would like to leave you with tonight. Tomorrow, we want to go more as we advertised into the judgment. The judgment. And the thought obviously came to me that if God is not the one that is actually destroying people, then God is not the one who is deciding to destroy people. He's not condemning people, as Jesus says in John 5, "My Father judges or condemns no one." And I didn't get that memo when I was younger. Somehow I missed that one.

I got the, God's going to get you. I got that memo. And I was afraid. But I want to end with the thought of the amazing love of God, amazing love of God to go through this suffering for us. And as I said in the beginning, it was when I glimpsed the suffering of my mother, for that brief moment, my whole life was changed. I thought of her instead of me, and that changed my whole life. And I believe the same thing will happen by glimpsing Christ and thinking of Him rather than me. Shall we pray?

Father in heaven, I thank you for the gift of your Son. For you so loved the world that you gave your only begotten Son that whosoever believeth in Him should not perish, but have everlasting life. Thank you for showing us Lord Jesus, your great self denial. You demonstrated it. It is breathtaking, it is incomprehensible to me, but it is beautiful. It is attractive. Give us this spirit, help us, that we might be that mirror to those around us, to not retaliate, to not strike back, to resist not evil, but to overcome evil with good by denying ourselves, that Christ may be glorified in all. And I thank you in Jesus name. Amen.

# 2020

## PRESENT TRUTH

The present truth is represented as a young woman about to give birth to the seed of the Messiah. The dragon assails her but her husband watches over her with such tender care as she prepares for the delivery of the seed that she so longingly desires to be manifested. The followers of present truth will soon head into the dark night of the world's present crisis but in that trial of her faith and in learning to not resist evil in the flesh, she will be prepared for the mighty rushing wind that will lighten the earth with the glory or character of the Lord. Listen to what the Spirit of Jesus now says to His church. Make your calling and election sure. Study to show yourself approved. Walk with your Saviour in truth and Love.