

THE  
WEAKNESS  
OF GOD

2021 PASSOVER – WIDGEE  
ADRIAN EBENS



Adrian Ebens, 2025

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TRANSCRIPT FROM PRESENTATION  
BY ADRIAN EBENS  
PASSEOVER MARCH 26, 2021

# 1. CALLED TO THE FEAST

## **Opening Prayer:**

**Pr. Adrian:** All right, so let's kneel together, shall we?

Father, what a joy it is to come before You as Your children. We've come to Your feast, the feast of the Sabbath before the Passover. We come with anticipation. We come with expectation. We come believing that You are changing us and You are transforming us, even though Satan whispers to us continually that we are the same as we always were and seeks to remind us of our past sins. But Father, we thank You that You are ever merciful and that You always forgive. Whenever a child reaches out to You, You are always there forgiving and pardoning their iniquities.

And so we come to the feast full of expectation. We believe that You are infusing us with Your Spirit. Please, may Your angels be around us.

And Father, as I prayed to You, I have asked You to speak to the people. I've asked You to give the information for this message tonight and to lead my lips and to speak to us. And I trust that You will do this, in Jesus' name. Amen.

**Presentation:**

**Pr. Adrian:** Last night, I was watching some of the footage of some of the flooding in New South Wales. In the Hawkesbury, North Richmond area, just seeing the devastation, listening to people's heartfelt stories. I saw one story of a man that had just bought a house six weeks ago, but the flood insurance in that region would have cost him \$13,000 a year. And so he didn't get the flood insurance and his house has been devastated. And poor man, I just felt terribly sad for him. And I guess you could rightfully say, the insurance agent said, if you're moving into an area where you can't afford the insurance, maybe you shouldn't live there. And maybe that's true. Some places they're talking about flood insurance is \$30,000 a year. Unheard of!

But I felt tremendously sad and I saw the Australian spirit in people saying, "We're going to build back." And through tears, through sorrow, people that lost cattle, people that had lost their animals, let alone all of the wild creatures that have been devastated and lost in these floods. And I felt just this sadness and praying for the people of our country.

And although we seek a better land and we are citizens of heaven, we still have an affinity with the country that we come from, and we feel a sadness for these dear friends that have been devastated in this way. Knowing also that this comes on the back of one of the worst fires Australia's ever seen, 14 months ago; fires that burnt for six months. So many places devastated, places lost.

And I think of that young Pakistani man, 25 years old, that was drowned. Terrible, terrible. The barriers, the bollards that were covering the road had already been covered and already been gone over the top of. So when he went through in the dark, he didn't even see it and drove straight into the water and lost his life. And just felt tremendously sad as I thought about these things.

And then I thought about the message that we have been learning. The things that our Father has been showing us in the Scriptures, of what happens when we ignore our Father's statutes and judgments; when we tell Him to go away in our legislation and in our conduct and in our activity. When we enact laws that defy the law of Moses, the word of God, we invite judgment; not because God brings it upon us, but because... Well, let us read the Scriptures, Leviticus chapter 18.

For those of you familiar with this message, you should be familiar with this verse. Leviticus 18 lists out all of the perverted appetites of human beings related to sexuality; not all of them, but many of them. And we are told clearly in the law of Moses that when nations engage in these things, when nations engage and enact laws that violate the law of God, this is what will happen. Leviticus 18:24 and 25.

Defile not ye yourselves in any of these things: for in all these the nations are defiled which I cast out before you: And the land is defiled: therefore I do visit the iniquity thereof upon it, and the land itself vomiteth out her inhabitants. (Leviticus 18:24-25)

Who vomits out the inhabitants? The land itself. God is not bringing these judgments with His own hand. God is bringing these judgments through the laws that He has created for our good. The laws which He created for our good, man turns around to bring about his own destruction.

And this nation has enacted laws within the last few years that denigrate marriage between a man and a woman, that bring in a different agenda. And I might quickly hasten to add, we do not bring any condemnation against any individual regarding their sexuality, regarding their preferences, regarding whatever, because we are commanded by our Saviour to judge no man. But this does not take away, because our Saviour said,

If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead. (Luke 16:31)

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Do not think that I came to destroy the Law or the Prophets. I did not come to destroy but to fulfill. (Matthew 5:17, NKJV)

...or to fill full, to fully reveal that which God revealed through His servant Moses.

And so as I look at my country and I look at the devastation that's mounting up; what were we told this week? A one in a 100-year flood. One in 100 years flood! Have we got any records from 200 years ago? They're saying a one in 100 years, but it could be a one in a thousand years, we don't know. We just know that it's really, really big. I've never heard of a metre of water being dropped on the central coast of New South Wales. Have you ever heard of this in your lifetime? I've heard of rain like that falling in Tully in North Queensland. They build for those types of situations, but I've never heard of that on the Mid-coast, on Port Macquarie. Twelve hundred millimetres of rain falling in this region. Never heard of rain like this before, but I understand it.

The land itself vomited out her inhabitants, because when we disregard the law of God, God is not able to protect us. When we enact laws, we are saying to Him, depart from us as a nation. Will the world believe us when we tell them? How foolish and how silly it seems.

Can you imagine, we go to our community, with a leaflet in your hand: "The law of Moses will mean that you will never need to worry about floods and famines and fires. If we as a community obey the law of Moses, you won't have to worry about those things anymore." Would they believe you?

**Audience:** No.

**Pr. Adrian:** I was thinking, and I sent this to some people, and I've been wondering for some time – We've been gathering here for five years now in this place; God's people. How many memories, for those of us that have been meeting here, how many memories do we have when we gather in this place? And our hearts and "the joy we've shared as we've tarried there, here, none other has ever known." Except for those that are watching through the live stream, but it's not quite the same,

but we're glad that you're watching online – I wondered, what effect would our Sabbath keeping, our feast keeping have upon this state, upon this region?

Is it a coincidence that the rain that came down the coast, it deluged Rockhampton. How much water fell in Rockhampton? Do you know how much fell up there? It was at least half a metre. And then it came down the coast, but it missed this valley. Dropped a little bit of rain, enough rain to green everything in the valley for us, and top up the tanks. Three weeks ago, what was it like, Craig? What was it like here?

**Craig:** Ask Luca.

**Pr. Adrian:** What was it like three weeks ago, Luca?

**Luca:** Brown.

**Pr. Adrian:** Brown. Everything was brown.

**Colin:** Really brown.

**Pr. Adrian:** Really brown. And so in knowing that we were coming for the feast, our Father has greened the valley for us. He has cleared the skies for us. You've had about 80 millimetres of rain, just enough to...

**Craig:** 180.

**Pr. Adrian:** That's still pretty good. But you weren't flooded out. We could get across the river. That river can flood.

**Tony:** We've got water for the baptism this time.

**Pr. Adrian:** Yes. So, then it went south of us and it smashed all down the coast. But this region was spared. Is it a coincidence?

**Audience:** No. Nothing's a coincidence with God.

**Pr. Adrian:** So, I was looking at some statistics this week, and I won't offer any commentary, other than the COVID figures were released, COVID cases, cases per hundred thousand population. How many people, do you know how many people live in New South Wales? 8 ½ million. Do you know how many people live in Victoria? 6.6 million. Do

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you know how many people live in Queensland? 5 ½ million. We are the third largest state in Australia in terms of population. And when you look at the list of COVID cases per 100,000 people per state, Victoria is at the top, then New South Wales, and then it goes through all the other states and Queensland's at the bottom. Is that a coincidence?

**Audience:** None in Byron either.

**Pr. Adrian:** None in Byron. None in Mullumbimby either. That's very interesting, isn't it?

Let's have a look at some texts while we think about this. Exodus 15:26. I want you to think about this.

**Lester:** Just on the point, people will say, oh, that's because they closed the borders and all that. But we've had a number of breaches that could have gone...

**Pr. Adrian:** We've had some very big breaches here. I'm thinking particularly of two young ladies that came back from Victoria, that were on the loose for a week, and nothing happened. Exodus 15:26.

...If thou wilt diligently hearken to the voice of the LORD thy God, and wilt do that which is right in his sight, and wilt give ear to his [what?] commandments, and keep [how many of his statutes?] all his statutes, I will put none of these diseases upon thee, which I have brought upon the Egyptians: for I *am* the LORD that healeth thee. (Exodus 15:26)

Do you believe this verse? If you should choose to take upon you the statutes and the judgments of the books of the law, the book of Moses, then shouldn't you take its benefits that are offered to you?

We have no need for anxiety about the diseases that are ravaging this world at this particular time. You have no need to fear these things, if you will diligently hearken to the voice of the Lord your God, and you will do that which is right in His sight; and you will listen to His commandments and His statutes and His judgments.

Now, this is not a righteousness by works program. As we say, when you know your Father in heaven, when you know the blessings that He brings, you will keep His statutes and His judgments. You will love to do them. You will want to do them.

And so, I would say that when you read this, well, let's come over to Deuteronomy 28, where all the blessings and the cursings are mentioned. Deuteronomy chapter 28. Let us read. It says, verse 1,

And it shall come to pass, if thou shalt hearken diligently unto the voice of the LORD thy God, to observe *and* to do all his commandments which I command thee this day, that the LORD thy God will set thee on high above all nations of the earth: And all these blessings shall come on thee, and overtake thee, if thou shalt hearken unto the voice of the LORD thy God. Blessed *shalt* thou *be* in the city, (Deuteronomy 28:1-3)

I want to pause for a moment on this point. Many people at this particular time are telling us to flee the cities because they expect imminent doom. Now, I would say to you that if you can move comfortably from a city location to a country location and God provides a way for you to do that without anxiety, without distress, then you should take advantage of that opportunity. But to flee the city when God has not opened the way for you to do that, may be premature. In my observation, many people that flee the city do so from a position of self-preservation.

Now, we need to be wise in regard to these things and we need to, particularly if we have small children, we need to think about these things in terms of the best environment for our children to be raised. And I would certainly say that a country environment outweighs a city environment for the raising of children. But for some of us, the fact that we are still on the edges of cities is for the benefit of the people in those cities, to give them an opportunity, to provide an opportunity for them, to buy them more time.

And the reason I say this is because...(another whole sermon, two hours later)... "when this gospel of the kingdom is preached in all the world,

then the end shall come.” (Matt 24:14). Which gospel? A gospel that reveals our God as completely non-violent, that presents the cross of Christ in a completely different context. Not satisfying some wrath that the Father has in order to be satisfied by the crushing of His own Son – this is not the gospel that lightens the earth with the glory of the Lord. The world has not heard “this gospel” and we still have a work to do. This means that if you are a keeper of God’s commandments and His statutes and His judgments, and God, for whatever reason, has you stationed in a city post, you will be protected in that post. If you choose to live in the city when God has not called you to be there, why are you here? Leave, get out, be where God has called you to be.

But it says “blessed in the city;” because there are many, many voices saying, flee, flee, flee in terror, filling us with pictures of all the horrible things that Satan has planned for us and all the terrible things that he’s going to do to us and all the horrible things that will come upon us. If you’re a statute keeper, claim the promises of the statutes. You don’t have to fear these things. You don’t have to worry about these things. Be sober, be vigilant, but do not fear. Do not sit in front of the screen watching stuff that terrorizes you, bringing an atmosphere into your home.

Ask your Father to write His statutes upon your heart and claim the promise that He will not put these diseases upon you and that He will bless you. And if for whatever reason you contract this disease... and I must say, if you find yourself in a situation where somebody tells you that you have contracted this disease, it may not be true. Just putting that out there. The test itself is not necessarily true, but we are not saying to rebel against authorities and leaders. We are to pray for those in authority, pray for those in leadership and be gracious and kind and not be part of those that love to rebel against people in authority. The people who are currently in authority are there because God has allowed them to be there. And we need to remember that. Verse 3,

Blessed *shalt* thou *be* in the city, and blessed *shalt* thou *be* in the field. Blessed *shall be* the fruit of thy body, and the fruit of thy ground, and the fruit of thy cattle, the increase of thy kine, and the

flocks of thy sheep. Blessed *shall be* thy basket and thy store.  
(Deuteronomy 28:3-5)

Anybody noticed, when you came in, have you seen those Jacaranda trees out there? What are they doing?

**Audience:** Flowering.

**Pr. Adrian:** Do Jacaranda trees flower in March?

**Audience:** No, usually November, December.

**Pr. Adrian:** Why is this Jacaranda tree flowering? A second flowering of a Jacaranda tree. Does that happen often? What is this tree telling us? The seventh year is approaching. We are in the sixth year of a seven year period. The Sabbath year is approaching. And in the sixth year, there is a double portion. That's why there's more rain. That's why there's more abundance that is occurring at this particular time. And that Jacaranda tree is bearing witness to the abundance that is falling upon us in the sixth year. That's my conviction. What's happening to your garden, Ruben?

**Ruben:** Yeah, it's producing unbelievably. Since the four weeks that I've been gone up north, I've got more than...

**Pr. Adrian:** An abundance of fruit; we're in the sixth year. Friends of mine telling me, sending me pictures from Africa, a region that recently looked like a desert, this year is like a spring garden field. The sixth year bearing witness to us, giving us our bearings, little witnesses that reassure us that we are tracking, that we are coming into a seventh year. A Sabbath, from October to October, of rest; a Sabbath of rest.

And I wish to inform you that I believe that this Sabbath of rest is going to be necessary, because anybody who's watching can see that there is pressure being applied at the present time, isn't there? In the state of Israel, there's a "green pass" for those who are in and for those who are out, those who participate and those who don't. Pressure is being applied.

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And again, I'm not going to advocate in this forum what any person should do. Every person should make up their own mind. We live in a community where God gives the individual a mind to choose and decide for themselves what they shall do in their civil responsibility to their families and to the state. We don't need to tell people what to do. You know what to do. Our Father is telling you what to do. And so we can completely bypass the need for a political alliance to resist authority. We do not have to do this. Every man will be guided by the Spirit of God. Every man, every woman, God will guide them and will show them what to do. And there will be no judgment between God's people as to what each person chooses to do. That's liberty. That's freedom, isn't it?

Blessed *shalt* thou *be* when thou comest in, and blessed *shalt* thou *be* when thou goest out. The LORD shall cause thine enemies that rise up against thee to be smitten before thy face:...  
(Deuteronomy 28:6-7)

That verse takes a bit of unpacking, but we won't go there tonight. And it goes on. All the blessings that will protect you and you will be protected in all these different ways.

And then, of course, it comes down to verse 15.

But it shall come to pass, if thou wilt not hearken unto the voice of the LORD thy God, to observe to do all his commandments and his statutes which I command thee this day; ...(Deuteronomy 28:15)

And please do read Leviticus 23. All of the feasts are statutes. "A statute [for how long?] for ever throughout your generations." (Leviticus 23:14,21,31)

So if we do not do this, cursed, verse 16,

Cursed *shalt* thou *be* in the city,

If you're not keeping God's statutes and judgments, get out of the city now. You've got no chance.

and cursed *shalt* thou *be* in the field. (Deuteronomy 28:16)

It doesn't matter where you go.

Cursed *shall be* thy basket and thy store. Cursed *shall be* the fruit of thy body, and the fruit of thy land, the increase of thy kine, and the flocks of thy sheep. Cursed *shalt thou be* when thou comest in, and cursed *shalt thou be* when thou goest out. The LORD shall send upon thee cursing, vexation, and rebuke, in all that thou settest thine hand unto for to do, until thou be destroyed, and until thou perish quickly; because of the wickedness of thy doings, whereby thou hast forsaken me. (Deuteronomy 28:17-20)

And it goes on. Verse 21,

The LORD shall make the pestilence cleave unto thee, until he have consumed thee from off the land, whither thou goest to possess it. (Deuteronomy 28:21)

Why is God doing these things? Because He is not preventing these things; He is not suffering the destroyer, He's not holding off the destroyer. Because the destroyer is saying, "These people don't recognize Your statutes and judgments, these people belong to me." And finally, finally, God has to yield. Finally, God has to yield.

A good study, Shimon shared with us, a very interesting study and Ruben's picked up on this, about what the word *Pesach* actually means. It doesn't mean to pass over, it doesn't mean like, "OK, I won't kill you." It means to stand and to protect. That's what it means, to stand and to protect. Ruben will give you more details.

That makes so much more sense, doesn't it? So what is it that our Father is doing for us during this time period? He is standing and He is protecting us, because we have come into His statutes, into His judgments, and we have placed ourselves under His banner. We acknowledge the blood of our Saviour that was shed for us, to show us our transgression and our sin. And we have placed this on the mantle and we believe that He will stand. And as we continue to do this until the very day of the coming of Christ, as we read in Daniel chapter 12 and verse 1, "at that time Michael shall stand up" and He shall protect

His people. That's a Passover event; Daniel 12:1, a Passover event: "At that time Michael shall stand up." (Daniel 12:1, NKJV).

Exactly the same way at a Passover event that was approaching, when the woman poured out the anointing oil on the feet of Jesus and everyone was accusing her and condemning her. Jesus stood up and He protected her. This is what it means. So Passover, have to rethink, means stand and protect; stand and protect. Makes much more sense. More on that coming. (Hope I didn't take too much away there, Ruben.)

**Lorelle:** "As a hen gathers her chicks." (Luke 13:34). And so they are underneath, He is standing to protect from something else that passed over.

**Pr. Adrian:** Yes. "I will not suffer the destroyer to harm you." (Ex 12:23).

**Fiona:** And Ruth at the feet of Boaz.

**Pr. Adrian:** Ruth being covered. All these things.

And so day by day, as you are inundated with information and you are tempted to be frightened, you are tempted to be afraid, claim your heritage as sons and daughters of God, followers of the law of God. And quote this, "Father, You said, if I follow Your statutes and Your judgments, You will not put these diseases upon me and my family." Priests of the home, this is your job. Claim the law of Moses. Claim, "Father, You have promised us. I believe Your promise, You will take care of my children; You will take care of my family." This is the priestly work for us to do.

But if you live in fear, if you live afraid, dare I say it, if you 'mask' your faith, what will befall you? He that denies Me, I will deny. Now, I'm not saying go into a shop and don't wear a mask when it says you should wear a mask. That's not what I'm saying. Just in case anyone was wondering, I'm not saying rebel against the authorities at all. The stress and the anxiety of feeling rebellious and defiant against the authorities will kill you faster than the disease. Wanting revenge, wanting to throw out the government is not going to heal you. It's not going to deal with you.

Our Father in heaven has allowed this delusion to fall upon the world. The world is being sent a strong delusion and God has allowed it to happen. He's allowed it to happen. So we just trust in our Father. We pray and we plead and we trust that our Father will guide us. We don't need to fight. We don't need to be political in any way. We pray for our leaders. There are a lot of leaders, there are a lot of doctors who are doing the very best that they understand. We should not mock them. We should not deride them. Christians should not do this anyway. We should pray for them. Many of them are working very hard under very, very difficult situations, trying to make the best decisions that they understand that they're making. And we should pray for them in that regard.

And so I come to the point of this feast. I mentioned this earlier in our opening Sabbath presentation. One of the defining features of this message relates, and for me it came about, and I put it together in this document, *Dominion of the Earth*, the effect of man on nature. I had done some of these presentations, and particularly, I was doing a series on this subject of the effect of man on the earth, and I was doing it in Germany. And our dear sister Francisca came to me and said, "Pastor Adrian, would you please write something about this subject?" And so because she asked me to do it, I wrote that. And that's why it says "For Francisca" in the front cover, because she asked me to write this. So because Francisca appealed, you have this document before you.

And in here we have some amazing statements in the Bible and the Spirit of Prophecy showing the effect of man on nature. And why when Jesus says to the raging storm, "Peace be still," it is miraculous, but it's not as miraculous as what I used to think. It's the beautiful, loving Spirit of Jesus affecting the ocean and the waves, and it just calms everything down.

Do you believe that God will give to you and I that power?

**Audience:** He says so. He says He will.

**Pr. Adrian:** Well, if Jesus is going to be living in you, it's automatically going to happen. It's not some magical power where you wave some

wand. It's simply the act of faith, the belief that you are a son or daughter of God. And in the very near future, there's going to be something happens. One of God's people is going to do something in a crisis situation and all of a sudden the world is going to go...

**Ruben:** What was that?

**Pr. Adrian:** What was that? Who did that? And then suddenly this message will be placed on the front page. Only one event under a critical situation, where somebody does something and then gives tribute to the message that we've been given, and then it's in the spotlight. It's not far away. It's not far away.

When I read the writings of E.J. Waggoner and he talked about the crown of thorns, why Christ was wearing the crown of thorns, and how he was bearing not only the sins of men, but he was bearing the curse on the creation – a door opened in my mind and I went, "What is this? What's he talking about?" Some of us thought, at that particular time, "That sounds a bit pantheistic." I wasn't sure; I'm like, "I'm not sure about this." What's he talking about? Genesis chapter 3. Verse 17,

And unto Adam he said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it: cursed is the ground for thy sake; ... (Genesis 3:17)

King James says, "for thy sake," actual Hebrew says, "on thine account." Cursed is the ground on thine account; because of you.

Cursed is the ground because of you; (Genesis 3:17, NASB)

It's not God saying, "Okay, Adam, you've messed up. I'm getting my little box of magic. I'll sprinkle a little bit of a curse here." That's not what this is saying. Cursed is the ground on your account.

...in sorrow shalt thou eat of it all the days of thy life; Thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field; (Genesis 3:17-18)

Those thorns and thistles, a sign of the changing of nature; the sharpness of man's tongues being reflected in the creation, the spiking and spiteful nature of the creation. Maybe that was a little message for me this morning when I... We have a very, very illustrious 'throne room' toilet there behind our caravan. And after visiting there, I came out and suddenly I had this pain on the front of my knee and then it was going around the back and it was going up the back of my leg. And, oh, that hurts. So I found the culprit, a nice little black ant. And he had nibbled me all the way up the back of my leg. And I was just thinking, yeah, where did he learn to do that? To bite people; where did he inherit that from?

**Ruben:** From our dominion.

**Pr. Adrian:** From our dominion; the dominion of man. God said in the beginning that you should subdue the earth. But what do you subdue the earth with? With your peace, or with your aggression and with your biting nature and your dominance? That little ant had learned to fight back because he'd learned that from man. And he was defending himself and attacking me because in my life, that's the only way I've known how to live: to defend myself, and to bite and to fight back.

**Audience:** Did you crush him?

**Pr. Adrian:** Did I crush him? We shall neither confirm nor deny.

**Audience:** (Laughter)

**Ruben:** It's worthwhile noting too, that in Genesis 9:2, God tells Noah after the flood, that "the fear of you and the dread of you shall be upon every beast."

**Pr. Adrian:** Genesis 9.2, the fear of you and the dread of you will be upon every beast. Why?

**Colin:** Because they're going to start eating them.

**Pr. Adrian:** Because Adam's fear and dread of God passed on to the animals. That's the other reason why that happened.

And so, this principle of Christ wearing the crown of thorns, it opened up to me a whole new dimension. That when Christ – it says the whole creation groans and travails. When Cain killed his brother Abel, it says that “the sound of your brother’s blood shrieks unto me,” a vibration; a vibration of terror and horror. As Abel hits the ground, the vibration goes into the earth and like a large battery, it stores up that negative energy; and it stores it up, and it stores it up, and it stores it up.

And it stores it up until the point of the cross that Christ is shouldering. The cross; remember when He’s carrying the cross, He’s also wearing the thorns, isn’t He? He’s carrying the thorns. And because of those thorns piercing into His brow and the tremendous weight of carrying that cross, finally earth’s Creator collapses under the weight of that cross. Did He throw that cross down in disgust and say, “I’m not going to do this anymore?” He was trying to carry the cross. He was trying to do what His masters had made Him to do, and He could not do it anymore, and He collapsed under the weight of the cross. Because the charge, the buildup of man’s inhumanity, He could not carry it anymore.

And this is where we are headed. We are headed on a fast track – we are headed on a fast track to where the groaning and travailing of the earth, God won’t be able to carry it anymore. His Son will not be able to carry it anymore on His shoulders, and He will collapse under the weight of it. And what happens when He collapses under the weight of it? Every island and every mountain will be moved out of its place, the stars will fall from heaven, the moon will turn to blood, the sun will be darkened. Everything will go crazy. Because man – dare we say this – man has been beating away at the face of God, smashing Him in the face; bang, bang, bang. And our Father takes it, and He takes it, and He takes it. And then He can’t take it anymore. Have you ever thought, in the creation of man, why did Adam have to go to sleep for Eve to come out?

**Audience:** Because he had to die.

**Pr. Adrian:** Did you say, he had to die? When God moved this universe into the realm of risk. Risk – He ran the risk. And in order to bring forth His Son, He entered a realm, He had to pass through the possibility that everything could go in the wrong direction.

**Ruben:** And doesn't self-denial manifest itself fully on the cross? The willingness to give up your life.

**Pr. Adrian:** The willingness. But in order to procure love and agape for us, He entered into that space. He was willing to go to sleep in order to give this to us.

And we're going to spend a lot more time this week talking about this subject. The God that I worshipped as a child growing up was all powerful. You could not get near Him. If you would get near Him, He would absolutely smash the daylights out of you. Untouchable, immortal, invincible. Well, the Bible does speak about those things, but in a very different framework.

But here I see a very different picture of God as manifested in His Son. And I'll talk about this another time. Paul dares to mention in 1 Corinthians 1:25, the weakness of God. And that word means strengthless. But the strengthlessness of God is stronger than men. What is this strengthlessness of God?

I was talking to Ruben about this. I am detouring a little bit, but the Spirit's moving. And I know it's in a completely different context, I only saw this in a segment, and it was in a false context, but there's still a truth in it. And it was said by Sylvester Stallone, Rocky Balboa. And he said this, "It's not how hard you can hit. It's how hard you can get hit and get up and keep going." Is there truth in that statement?

**Ruben:** Not in a performance realm.

**Pr. Adrian:** God doesn't hit anyone, but does He get hit? And then He gets to the point where He can't carry it anymore. Apologies to all of the creeds when I say these things. The crown of thorns that Christ wore reveals that this whole creation is being dreadfully affected by the sinfulness of man. Man has found an ingenious way to call all of these

“acts of God,” just after Cain, like Cain did. “You have driven me off the face of the earth. You have done this to me. You have done these things.” (Genesis 4:14)

We sin, and our sin has nothing to do with the fact that when things fall apart and smash, we look up and go, “Oh, you did this to me.” Completely disassociating the activity from the things that happen. If only people could understand that the floods that are happening now, that the fires that are happening now, these are directly related to decisions that are being made here in this country. They are not God counter-punching people; He’s simply allowing men’s decisions to fall upon themselves.

And so we find ourselves in a situation, and I want to turn to... Again, look at *Dominion of the Earth*, if this is new for you; and chapter 13, ‘The Crown of Thorns’ in the book of *Agape*; we talk about this principle of man’s effect on nature. The curse causeless shall not come.

And what I find astounding is that amongst God’s people, that when we share this information to them and we talk about the subject of the flood and the flood is a natural consequence of man’s wickedness, and we can clearly show this in Genesis chapter 6, it’s like they are hearing fables. They cannot conceive; because what does this do? It makes us responsible for the destruction of the earth, not our Father in heaven. And if we’re responsible for the destruction of the earth, then there’s far more responsibility placed upon us than what we thought of before.

1 Corinthians 1:25, weakness and foolishness. Foolishness: what was the foolishness of God? Let’s go there another day; not tonight. Weakness:

Because the foolishness of God is wiser than men; and the weakness of God is stronger than men. (1 Corinthians 1:25)

Ah, but Revelation tells us the Lord Omnipotent reigneth. Yes, it means He rules over everything. Of course He does, because He made everything. We’ll go into that another night.

Why is this important? We've come to the time of the Passover. I still remember reading through these verses and just profound the thought processes that have come. Exodus 5, verse 1.

And afterward Moses and Aaron went in, and told Pharaoh, Thus saith the LORD God of Israel, Let my people go, that they may hold a feast unto me in the wilderness. (Exodus 5:1)

When God's people are in bondage and they're being held fast by an oppressive power, what is it that God asks His people to do? Hold a feast.

And Pharaoh said, Who *is* the LORD, that I should obey his voice to let Israel go? I know not the LORD, neither will I let Israel go. (Exodus 5:2)

Is that true? Did he know not the Lord? Didn't he know the Lord? Hadn't he heard of Joseph? He knew the Lord. Of course he knew the Lord. He desired not to know.

And they said, The God of the Hebrews hath met with us: let us go, we pray thee, three days' journey into the desert, and sacrifice unto the LORD our God; lest [what?] he fall upon us with pestilence, or with the sword. (Exodus 5:3)

Do you see a relationship between keeping the feasts and avoiding pestilence, in this verse? Could us keeping this feast delay or divert pestilence?

**Audience:** And war.

**Pr. Adrian:** And war. This is the thought that is impressed upon me by these verses as we come together. And we've talked about this in the books *Living Bread from Heaven* and other places, that we are about to enter into an outpouring of the Spirit 30 times greater than the Sabbath.

And Ruben and I were talking about this this morning, added to that with the bread that comes, the living bread from heaven, added to that is frankincense. Frankincense is being added. Maybe we'll do a bit of a study on that a bit later. So we've got frankincense coming in a much

greater measure. And we have this opportunity to receive of these things and for us to be filled.

Of course, Satan wants us to be distracted. He wants us to be filled up with all the reasons why we shouldn't receive these things. The greatest thing that will prevent you from receiving a great outpouring of the Holy Spirit is the fact that you feel unworthy, and that you're too sinful, and that God would never do this for you because you're too evil. That's the greatest thing.

Actually, no, that's the second greatest thing. The greatest thing is this, "I thank you, God, I'm not like other men. I thank you, God, that I do all the right things and that I fast twice a week and that I tithe of all the things." That's the greatest curse. If you think that you are rich and increased with goods and have need of nothing and do not know that you are miserable, poor, wretched, blind and naked – there's more hope for a fool.

I don't think any of us, I hope none of us are in that position, where we feel like we're... I think you've come because you want the blessing. You feel the need to be blessed. You feel the need for the Spirit of God to be poured upon you. And as you open your heart to God and as you recognize your great need, that God will fill you; fill you and bless you.

We are working against time – not on God's side, because God isn't ruled by Chronos – but on man's side. Man is marching towards the abyss. The events that are now set in place by the powers of the world are marching us towards a precipice.

And we need to be calm because, as it may happen one day, as often they would do, I think of the stories in the Second World War when the enemy would come when you're dead asleep and they knock and they bash and they kick your door in at four o'clock in the morning and you don't know where you are. What are you going to do? What spirit are you filled with? When you're disorientated, you don't know what's going on. Could this happen? Might this happen? In a spiritual setting, it may happen. Such a shock that is so great that you don't know how to respond, that you don't know how to react.

What you do this week will either help you or hinder you in terms of how to relate to that crisis moment that is just ahead of us. The difference between you choosing the right thing and the wrong thing to do because you are filled with the Spirit of God.

Blessed *are* they which do hunger and thirst after righteousness: for they shall be filled. (Matthew 5:6)

We have such a responsibility. For those of us who know this message and have been studying this message; what we are doing here has a direct effect on the state of Queensland and New South Wales and all the other states that are represented here, and other countries that are represented here. Our leaving from this place will affect the communities that we are in.

And so tonight, I'm just asking us to keep that thought in mind about the cosmic scale of this, of what we're engaged in here. You may think, "Oh, it's just a little camp; we're just have a bit of a camp, just getting away for a week." I don't think any of you are in that mindset. I hope not. But the actions that we are taking here will have a direct effect on our nation and on the nations that are represented by us. And we should choose to believe this.

You might think, well, what difference does it make? I'm just one individual, I'm just one person, you know. Me is not going to make any difference to the town that I live in. Isn't it? Think about it. What I saw in this verse, Exodus 5.3, that there's a direct relationship between keeping the feasts and the delaying of sword, war and pestilence. So this activity delays war and pestilence; it delays it. And I just want us all to think about that, to keep that in context of why we are here and what we are involved in.

The other thing that I want to mention is that God has provided for us a growing amount of resources. And we're very, very blessed to have a number of publications which we know will do a tremendous work. And many of us are struggling, struggling with: "Oh well I can't..., I'm not..., I'm really..., no!" – that kind of stuff. "I'm not eloquent." Who asked you to make those kinds of judgments? Who gives you the right

to judge these things? Why pass judgment on yourself about what you can and you cannot do? What does the Bible say? With God...?

**Audience:** “I can do all things through Christ who strengthens me.”  
(Phil 4:13)

**Pr. Adrian:** With God, all things are possible. We don’t yet believe this.

**Fiona:** God has not given us the spirit of fear, but of...

**Pr. Adrian:** Power, of love, and of a sound mind. (2 Tim 1:7)

The wretched thing about going beyond what you’re normally used to is there’s this gap between what you are familiar with and what you are doing next. And the gap between those two things, it can only be covered if you stop to judge yourself and allow God to do the judging in the positive for you about what you can and what you can’t do. That’s why the book *Identity Wars* is so foundational.

Just to be a little bit candid with you, some of you that know me well, you know some of my journey, some of my history. You know that a number of years ago, I was absolutely petrified of flying in airplanes. Now, I love to bounce around in Lester’s airplanes. That was out of my comfort zone, I can tell you! But when my father called me and he said, “This message you must take to the world.”

On my first trip when I went to the United States, and we’re flying over Hawaii and there’s this massive storm and the 747 is bouncing, and I’m going to be violently ill; and I’m really freaked out. And it’s in that moment, do you believe God’s word or not? And for some people, you could say, “Scared of flying on planes! What’s wrong with you?” Amen. What is wrong with me? I grew up believing in a God that kills people. That’s what’s wrong with me. All right. There you have it. But God has helped me to overcome. He’s overcome these challenges and to do things that I never dreamed possible.

But what drives me, and as I come back to this point again, this is the point that motivates me: when I think of every day our Father and our Saviour suffering. Man is punching away, punching them, hitting them,

Satan hitting them through us and all the trauma that is occurring to Him. It motivates me. It challenges me. When I get into that position of difficulty and I feel like, oh, I don't know if I can do this: "Father, you promised me, you promised you would help me. Help me to do this, to overcome the weaknesses and the challenges."

And I know that the Father is changing us. I've had tremendous changes. I knew, and I've said this story before because it's amazing to me. I remember I was flying out of Hamburg and as we were going up, we're going through the clouds and we're bouncing around, and [there is] this Muslim guy sitting across the aisle from me. And as I looked across, I'm sitting there and I'm just, "yeah, whatever" [calm trusting], and this guy, he's got his table down and he's like [hands together as if praying, petrified and shaking]. And I just thought, wow, that used to be me, and I just prayed for him. "Oh, Father, look what you've done in my life. That was me and you've changed me. How did you do this?"

Another experience, flying into Johannesburg. This storm is coming in and the plane is banking around and we're going like this [violently up and down]. And I was sitting, I was witnessing to this lady who was sitting next to me. And she screamed and she grabbed me by the hands and I said to her, "It's OK. My job is not finished. We're not going anywhere." And she looked at me like [amazed and puzzled!]... It's wonderful to be able to speak words of faith in situations where before you knew you would be utterly pathetic, but God makes of you a stronger person than what you thought you were. And I give all glory to God. I give all glory to God that He could do this.

I still laugh, when I travelled away from my home in 2014, I was talking to a dear friend of mine recently, because of the health issues I had, because of the difficulties that I was facing, you know, traveling the world, living on: Brussels sprouts and beans – green beans, olives, cabbage and lots of tablets. And I'm going because I believe that my Father has called me and asked me to do these things. And I'm constantly praying to Him, because if I get into situations where my nervous system is overwrought, it's not very good to be up in front of people and have a complete meltdown because your nervous system

has just collapsed. It's not going to do the message any good. It was an act of foolishness on my part to respond to this, but God called me to do it. And I said, "Well, Father, if you're calling me onto the water, I'll come, I'll go." And everywhere I went and I'm preaching and I'm teaching and I'm laughing inside because I'm going, "This is amazing. I can't even believe this is happening. Why I can keep doing this? Nobody actually knows what should be happening here. I should be rolling over and falling down and completely going crazy; but I'm not, I'm actually going forward." And if God can do this for me, He can do it for anyone.

The absolute triumph of my life was the time when I was in Bulgaria and it was a new moon. And I've told you the story. Some of you already know this story. "Message! Message!" I was overrun with hay fever, I was so tired, I'd hardly slept any that night, and a cold was coming on and they're saying, "Message!" And that day I spoke for eight hours at four meetings; a total of eight hours! And at the end of that day, I had no flu symptoms, no allergies, nothing. I'm a witness of these things. I saw these things happen to me. At the end of the day, I said, "OK, Father, I'm in your hands now." At the end of the day, I thought, "I'm done, I'm done; I'm going to be out for days now." The thought went through my mind. I thought, "No, don't think like that. Don't think like that; just trust in God. You've got this meeting to go to tomorrow and you've got to go over there. So, OK, Father, you're going to take care of it." And He did. And the next day I had no flu symptoms, nothing. I'm going, "Wow, can you believe this?"

So I've tested these things. Does it mean I've perfected these things? No, not at all. Every day these challenges come. And I'm simply saying to you that this message has the capacity to support anyone that is willing to step into it and to present this message. It will support you when you put your foot forward. The weight will be carried. God will support you. God will look after you. Every time you make an advance forward into sharing this message with people, God will make a way for you because you are His Son, you are His daughter. Do you believe that? "When this gospel of the kingdom..." (Matt 24:14). Did I hear an "Amen" up the back?

**Audience:** Amen.

**Pr. Adrian:** You will remember this night, some of you, when we get into positions where some of you have raised people from the dead. Do you believe it? Signs and wonders will follow the believers. *The Great Controversy*, page 612. It doesn't say signs and wonders are the very sum message of what the believers do. No, our message is our Father and His great love for us and His nature, His character is completely loving. That's our message, and His statutes and His judgments, and that He has an only begotten Son. This is His message. But signs and wonders will follow the believers.

And when we are placed in an impossible situation, speak the word only. This is what's coming, but it cannot come to someone that's losing the *identity war*. That's why winning the *identity war* is the first thing; because only those who are sons and daughters of God can expect to receive anything from their Father in heaven. If you are an unforgiven orphan, you cannot expect any mercy from God. You cannot expect victory. You cannot expect Him to do anything for you. Only when you accept your sonship and your daughtership, will these things begin to take place for you.

And we are starting to see transition. We've just purchased in the past week, we've taken a leap of faith, we have purchased a digital press. I want to thank all of those within Australia. We raised in Australia and some of our friends who are Australian but not living in Australia, we were able to raise \$45,000 for this printer. The rest of the money is coming from the United States. This printer is expensive, but it's going to be able to produce the books that we need on demand. We can send them anywhere in Australia on demand. All we need is people to put up their hands and say, I'm willing to go and I'm willing to offer these on a donation basis to people.

A little later on, Brandon's going to talk to us. He's doing this down in the Tamworth area. He's already beginning this work, to do this. He'll share some interesting stories with you on this particular enterprise.

Going door to door; “Oh, Lord, I couldn’t do it; I couldn’t do it.” Who are you to judge? That’s all I would say. There’s plenty of other things that need to be done in this cause as well. And I know that our Father is going to open up. I think, “Father, how are we going to get from here?” And in my mind, I see 20, 30, 40 people fanning out and delivering books. And what we’re going to do in Tamworth, as soon as Brandon has made contact with 60 to 100 people, we’re going to run an evangelistic program down there.

You want an evangelistic program running your town? Deliver books to 100 people and get contacts, and make contact with those people and then we’ll put out leaflets and we’ll run an evangelistic program. That’s the way we’re going to do it. I haven’t even worked out what’s going to be in the evangelistic [program], but it’s going to happen, we’re going to do this.

So in closing for our meeting tonight, as we enter into the Sabbath, let us realize the magnitude of this opportunity to take hold of the Spirit of our Father and to be filled with that Spirit, to overcome our false assessments of ourselves, our condemning and judging nature of ourselves that holds us back and prevents us from doing the things that God now wishes us to do. And to go back into the towns and the villages and the cities that we have come from and to take a message to them of our Father’s peace, of our Father’s love and to teach.

And as I have said, we could easily drum up specific scripts and tell you this is how you must do it. I do not believe in this method. I believe that the Spirit of God should teach every person what they must do and how they must do it and must fight in their own armour. So we will not be providing specific scripts. If people want to get together and brainstorm and work those things out, that’s what we want to do. We want creative energy coming from our Father – brainstorming: How do you do it, or what do you do, let’s try this, let’s try that – where there’s a community effort to take this message, to feel a responsibility.

I remember reading a number of years ago, *The Great Controversy*, page 612, and it says, God's people will go from place to place with faces lighted up, taking this message.

Servants of God, with their faces lighted up and shining with holy consecration, will hasten from place to place to proclaim the message from heaven. By thousands of voices, all over the earth, the warning will be given. Miracles will be wrought, the sick will be healed, and signs and wonders will follow the believers. Satan also works, with lying wonders, even bringing down fire from heaven in the sight of men. Revelation 13:13. Thus the inhabitants of the earth will be brought to take their stand. (*The Great Controversy*, p. 612.1)

And I remember distinctly the Spirit of Jesus speaking to me, "Do you see yourself in that group of people, Adrian? Are you one of those people with your faces lighted up, going from place to place to take the message of present truth?" I said, "Yes Father. Yes Lord. I believe I'm going to be one of those people, even if I don't feel like it." I believe I'm going to be one of those people. I believe it by faith and I pray that we all believe this and that we can take.

We've brought plenty of materials for you to take. Our Father puts us in a position freely to give. And you've been wonderfully blessing the ministry and we're able to provide all of these resources. The generosity just keeps going around and around. And we just know this is going to snowball and grow much, much bigger.

So tonight, I just wanted to lay a bit of that groundwork. And I believe our Father is going to, from this Passover, He's going to take us, lay the seeds for us to get to the next level. We're going to see bigger impacts in our communities because of the Spirit that falls upon us. We're going to see transformation in our lives.

And this is what I pray for more than anything, to stop judging other people, to stop judging and to be free of these things, because it can be so subtle what the human mind does. We're going to become free of this and then the vibration is going to completely change. The magnetic

appeal of this message will grow tremendously. That's one of the biggest things that's stopping us at the moment: our condemnation of ourselves and our condemnation of others. When that disappears, it's going to just take off. We know that, don't we? We know that.

On Sunday night, we're preparing for communion together. At the time when the Passover is eaten, the unleavened bread. So we're looking forward to that time. We look forward to that time. And of course, for the meetings tomorrow, we just ask you to continue to pray. Keep praying for the atmosphere. We all need to work together on this. The more we pray together, the more we embrace one another, the more we pray for the atmosphere around the speaking, the more we'll come out of it as we work together as a corporate community. Shall we kneel together?

### **Closing Prayer:**

**Pr. Adrian:** Father in heaven, I thank You so much that You have called us. I pray that everyone that has come here tonight and everyone that is listening, they will know that You have called them. They will know that they are Your beloved children. They will know that none of the sins that they feel need to be hung on to, that You freely forgive them for their transgression and their sin. And You have set them free and You have called them to take to the world, to study this material, to go through it and to go to their families, their friends, their work associates and to their neighbourhoods and to the world, to call them to the wedding feast, to call them in. And in that process, be fully sanctified, fully transformed so that we will be like Jesus.

And we pray that as we leave this place, that people will take note; "These people have spent time with Jesus." And we thank You for hearing this prayer, Father, in Jesus' name. Amen.

TRANSCRIPT FROM PRESENTATION  
BY ADRIAN EBENS  
PASSOVER MARCH 27, 2021

## 2. WHO WILL GO FOR US?

### **Opening Prayer:**

**Pr. Adrian:** Father in heaven, we thank You for the gift of life. We thank You for the children. We thank You that once we were children and we acknowledge that unless we become as little children, we will not enter the kingdom of God; because You are a Father, a Father of children and You love Your children and You sent Your only begotten Son to show us how much You love us. And I just thank You, in Jesus' name. Amen.

### **Presentation:**

**Pr. Adrian:** It's a wonderful blessing to be here. As Colin was doing his presentation, a presentation I'm familiar with, I was claiming the promise that in that very hour, you should be given the words to speak. So I said to my Father, "I'm not going to pre-empt what needs to be said. I'm going to wait for you to tell me." Because I've written many, many things and presented many, many things; so many things, that I don't know what to present. So I say, "Father, you tell me what needs to be

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presented and I will present that.” And I would like to take you to a verse, Revelation 19:12. Speaking of the Son of God, it says,

His eyes *were* as a flame of fire, and on his head *were* many crowns;  
and he had a name written, ...

What’s name mean? Character. He had a character written...

...that no man knew, but he himself. (Revelation 19:12)

Isn’t that amazing? Nobody knew the character of the Son of God, save He Himself. Isn’t that profound? And what does that mean? If nobody knew the character of the Son of God and if the Son of God is the only way to the Father, how many people know the Father?

**Lester:** One.

**Pr. Adrian:** One. Thank you, Lester. One. There was one who knew the Father. Come to Luke chapter 12.

**Lester:** That’s why He was the only being in the universe that could come to earth to reveal Him.

**Pr. Adrian:** Does that suggest something about the angels? It does, doesn’t it? We’ll go into that a bit further.

Luke chapter 12; that’s not the verse. Here it is, Luke 10:22.

All things are delivered to me of my Father: and no man knoweth who the Son is, but the Father; and who the Father is, but the Son, and *he* to whom the Son will reveal *him*. (Luke 10:22)

No man knoweth who the Son is, but the Father, and who the Father is, but the Son, and He to whom the Son will reveal Him. Only the Father and the Son know each other; what they are really, really like. And that should be a warning to us, shouldn’t it? In terms of, do we really know the Father? Do we really know what the Father is like?

We are living in the 21st century. We are people that live, not in a vacuum, but in history; history that has gone before us. We’ve all been

raised in an environment that defines who God is. And I'd like to read to you a few statements from Christianity that describe who God is.

This is from Wikipedia – The Doctrine of Impassibility – Have you heard of impassibility?

**Audience:** No.

**Pr. Adrian:** Yeah, because it's not in the Bible, is it? Impassibility. This is one of the key teachings of the Christian faith; at least from the Catholic perspective and as we'll see in the Westminster Confession. It says,

“Not able to suffer, experience emotion.”

Whoa! What?

“Describes the theological doctrine that God does not experience pain or pleasure from the actions of another being.”

This is classical Christian teaching. Have you heard this before?

**Lester:** No. How can He be angry then?

**Pr. Adrian:** Classical Christian teaching; this is fundamental Christian teaching. It says,

“It has often been seen as a consequence of divine aseity.”

What's that word? “Aseity.” Is that from the word ascetic?

“The idea that God is absolutely independent of any other being, i.e. in no way causally dependent. Being affected by the state or actions of another would seem to imply causal dependence.”

This is Christianity. This is in the Creed. So this stems from Roman Catholic teaching that God does not experience pain in response to the actions of another being. And the other thing, He does not experience pleasure or delight in response to another being.

**Audience:** That's not true.

**Pr. Adrian:** Oh, I'm glad somebody said it.

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Let's go to the Presbyterian Westminster Confession of Faith. All these things were worked out hundreds of years ago, a thousand years ago. And this is the cultural environment in which Western culture has developed itself with these ideas and with these thoughts. This is from the Westminster Confession that is embraced by many of the Protestant churches, particularly of the Calvinist persuasion.

"There is but one only living and true God, who is infinite in being and perfection, a most pure spirit, invisible, without body, parts or passions,..."

So some Christians do argue this point. How then is God love? Well, we have the Stoic kind of love. In the Greek concept, you have this concept of platonic eros: that it can appreciate things, but it's not moved. It gets very deep. So

"...immutable, immense, eternal, incomprehensible, almighty, most wise, most holy, most free, most absolute, working all things according to the counsel of His own immutable and most righteous will, for His own glory, most loving, gracious, merciful, long-suffering,..."

So we've got some of Exodus coming in there.

"...abundant in goodness and truth, forgiving iniquity, transgression and sin; the rewarder of them that diligently seek him; and withal most just and terrible in his judgments; hating all sin; and who will by no means clear the guilty."

**Audience:** It says hating all sin. So that's a passion of isn't it?

**Pr. Adrian:** Oh, it's a godly hate, brother. It's a godly hate, apparently

**Audience:** Thank you for clarifying.

**Pr. Adrian:** Do we see some of the problem coming through here?

**Audience:** Babylonian. Confusion.

**Pr. Adrian:** A God that does not feel in response to you.

**Audience:** How can He sing with joy over us then?

**Pr. Adrian:** Everything has to be redefined. Everything has to be placed. Once we put God in this prism, in this picture, then all of the texts of Scripture are twisted around and they actually mean something else. You want to share something, Ruben?

**Ruben:** I mean, it's definitely identifying components there that have emotion in them. But what passion seems to be focusing on is the fact that He's emotionally untouchable.

**Pr. Adrian:** Yes, He's emotionally untouchable, that you don't have the capacity to affect Him in His emotion. And that's why we get statements like I read in the book called *The Trinity*. An Adventist author wrote this, saying that God cannot satisfy His powers of love on any being less than Himself. Three co-equal, co-eternal beings that can love one another because only they can appreciate one another in the full capacity of understanding. And therefore, God cannot express the full powers of His love on lower orders of being such as ourselves.

**Audience:** So if Christ became a lower being like He has done, then the Trinity doesn't exist anyway.

**Pr. Adrian:** Well, that brings you to the Chalcedon statement and the two natures and they have an explanation for all this. This doctrine is the most sophisticated, the most diabolical teaching, to lock up God and make Him unapproachable. And you go into each of these things, impassibility is one of them. God doesn't have feeling. He doesn't have a body. He doesn't have parts. All of these things. He's completely beyond the realm. He is a mystery. You can't understand Him.

This is what we've grown up in. This is the culture that we have grown up in, in Western society. And therefore, what's the point except to appease Him and try and keep on His good side and do the right thing by God? What I'm reading to you is classic Christian thought.

Now, there is a stream of Christianity that, of course, rebels against this idea and goes in a different direction in the belief that God is love. Now,

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because of the environment that I grew up in, there's a statement by one of the Adventist pioneers that says this,

What is God? He is material, organized intelligence, possessing both body and parts. (James White, *Personality of God*, p. 7.4)

It was said by James White. It was a direct [slap] in the face of this creed; saying we reject this; the Bible does not say this. Our God is a person. He does have a body, because it says in Daniel chapter seven that He has eyes, He has hair, He sits, has feet, hands, all of these things; "the arm of the Lord." We take these things to be literal and to be true. And our God is all of these things because this is what the Bible says to us. And we were made in His image. He hears; He has ears that He can hear. He speaks. Yes. All of these things are plainly written in the Scriptures.

So in my journey, in 2001, four years after my first son was born and having an awareness of what at least the Adventist pioneers had taught and having read material that points to the love of God in such an amazing way; I, as I penned in this book, *Identity Wars*, and meditating on the text in Matthew 3:17, where God says, (and this is the text that explodes everything that we've just read), where God says, "You are my beloved Son in whom I delight, in whom I am well pleased" – all of that evaporates, all of that creed, like that [clicks fingers].

"You are my beloved Son in whom I delight." And because of what it says in Ephesians 6:1, we are accepted in the beloved, which means that God was speaking to us through His Son, a Son that took upon Himself our nature, who was made of the seed of Abraham. And therefore, God speaks to His Son as the Son of man, as a human being.

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

and lo, a voice out of the heavens, saying, 'This is My Son—the Beloved, in whom I did delight.' (Matthew 3:17, YLT)

To the praise of the glory of his grace, wherein he hath made us accepted in the beloved. (Ephesians 1:6)

And He says to him, "You are my Son in whom I delight." That one statement, the very first statement that the world had ever heard, well, Jesus heard it, but not many others heard it. They heard it thunder. The very first recorded statement of the Father, because all of the words of God up until that point had been through the Son, because there's one mediator between God and man, the man Christ Jesus. And God spoke through His Son. This time the Father speaks. It's the first time He actually speaks directly because He's speaking to His Son. And through His Son, it reaches us. "You are my beloved Child in whom I am well pleased."

That one statement completely realigned my whole thought process as to who God was, and who God is. And that began a journey for me in understanding. And as I was meditating on this thought, "This is my beloved Son in whom I am well pleased," and thinking upon these things; I'm thinking about my son, and I'm walking and I'm thinking about my Father. And I tell the story often because it's the pivotal moment of this message for me. As my Father in heaven spoke to me and said: "Do you remember the prayer that you prayed when your son was born?" I said, "Yes, 'I don't want anything to come between me and my son, and I just want him to know me.'" And I heard the words very, very clearly, "That's how I feel about you. That's how I feel about you."

What amazed me is my response to that. After that moment, there was this struggle inside of me based on all of my own judgments of myself and all of the judgments of other people. Having been schooled in the schooling system of continually having to compare myself with other people, and to be compared and to be told you're stupid at times, and to be told to sit in the corner and be quiet, and to be told you're a nuisance, and all of these things as a kid; having grown up with all of those things. And then the God of the universe is telling me, "I don't want anything to come between you and me, and I just want you to know me."

It required of me a belief of my own value far superior to what I had believed before this, and I was struggling to believe it. I was struggling to accept it. The God of the universe is speaking to me. "You've got

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much more important people to talk to than me.” That was the first hurdle. Secondly, “Why would you take time out to talk directly to me? You’ve got billions of people to deal with on this planet. I’m not really that important.” All of this is coming out of my flesh.

Could it really be that God doesn’t want anything to come between Himself and me, and He just wants me to know Him? Is this the God? Is this my Father? Is this really who my Father is? And I went through this tremendous wrestle in my mind, as the seed that my Father had just planted through his Son into my mind was struggling to take root in my mind. “Will I believe this? Will I take hold of this? Can I really believe that this is true?”

And I wrestled for 15 minutes and I felt like Peter, “Depart from me, Lord, for I am an evil man.” Because I had been told that merit or value is only given to those who demonstrate their capacity to perform. And all of my training and all of my culture were telling me, “This is impossible what God is saying. You’ve done nothing to merit this. You’ve done nothing to merit an audience with Him, to even talk to Him. And yet you’re going to claim that He is actually speaking to you and He wants an intimate relationship with you that is so close that is beyond capacity to grasp. Can you believe this, Adrian?” It was a tremendous struggle. It was the birth process of a whole new way of thinking.

And after 15 minutes, my Father again spoke to me. “Are you going to reject my offer?” It startled me. “No, Lord! No, I accept. I accept.” And that’s where, as it says of Abraham in Genesis 15:6,

And he believed in the LORD; and he counted it to him for righteousness. (Genesis 15:6)

In that moment, in the beginning of 2001, *Adrian believed the Lord, his Father, and it was counted unto him for righteousness.* I accepted my sonship fully and completely, and a complete transformation took place in my life. A seed had been planted that set me on a course that would cause me to come into conflict with all of my spiritual fathers that had raised me and taught me.

Who wants to go through that experience? But Father... was it worth to pursue hearing that voice and to continue to follow on, to know Him and to unravel all of the mess? "Why," many people say, "Adrian, why is it so complex?" And I say, because we are so blind. That's why it's so complex. It's not really that hard to understand, "You are my beloved child in whom I am well pleased." How hard is that to understand? But when you've got all of this teaching, this impassibility and all of this stuff layered on top, layer after layer after layer; we are all under this mass of satanic doctrine that is seeking to keep us orphans from our Father in heaven. That's why it's so complex. That's why we're trying to unravel things and work things out and try and come to an understanding of who our Father is. It's so difficult for us to understand.

And so that's what led me on this journey, this journey in this book, *Identity Wars*. Am I a son of God? And what do I have to do to prove that I am a son of God? Believe.

... What shall we do, that we might work the works of God? Jesus answered and said unto them, This is the work of God, that ye believe on him whom he hath sent. (John 6:28-29)

That's all. Who is 'Him'? 'Him' is the Son.

He that hath the Son hath life; *and* he that hath not the Son of God hath not life. (1 John 5:12)

It's quite simple, really. But it all started with the belief in a Father that loved so intimately and cared so wonderfully.

In 2005, I wrote out the manuscript for this book [*Identity Wars*]. The book that has taken me the longest to write. It took me 12 months to write this book. Because intermittent periods as I'm writing, I'm getting fogged over my identity. And then when I'd get clarity on my identity, it would just flow out, flow out; chapter, chapter. And then I'd get fogged on my identity and then I couldn't write anymore. I got lost. I'm groping around in the darkness, trying to find: Well, how am I supposed to write this book, in 2005.

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And then in 2006, Eddie and I went to Sydney from Brisbane and we did the first *Identity Wars* presentations in Penrith. Jonathan was there. And we're presenting this idea of being the beloved children of God. And the atmosphere there, the response was astounding. And we looked at a text in Proverbs 17:6. And it says,

Children's children *are* the crown of old men; and the glory of children *are* their fathers. (Proverbs 17:6)

And the idea that the glory, (meaning value), that value is imparted to children through the words spoken by their fathers; as a mirror image of the words spoken by The Father upon His Son and upon all of His children. This was a revolution in thinking for me, at least, that value is conveyed through the words spoken by the father. And I distinctly remember as we looked at what we call the *relational value system*.

The *relational value system* means that the Father has the capacity to impart value to those that are under His authority, first of all, being His Son. And of course, one day as I was meditating upon this (and I'll come back to this event in Penrith), but one day as I was meditating upon this and I was thinking about the Son of God and I was asking the question, How do I understand the Son of God in a *relational framework*? What do we mean by that?

Let's have a look at the two kingdoms: God's kingdom, Satan's kingdom. [From the chart in chapter 8 of *Identity Wars*]. Satan had said,

... "You will not surely die. For God knows that in the day you eat of it your eyes will be opened, and you will be like God, knowing good and evil." (Genesis 3:4-5, NKJV)

In Satan's kingdom, Satan is saying, "You have life in yourself. You don't need to be dependent on any relationship for you to exist. You don't need to be dependent on anyone." Funnily enough, this is the picture that we see presented of God who has no dependency on any other being outside of Himself. He could sing very happily, as Paul Simons wrote, "I am a rock, I am an island." But Paul, the apostle Paul wrote,

For none of us lives to himself, and no one dies to himself.  
(Romans 14:7, NKJV)

We are all interconnected. And our Father placed the universe in a situation where He Himself would be affected by the beings that He brought into existence. To the human mind, that is utter foolishness. And we will look at this tonight, more of the foolishness of God and the weakness of God in making Himself open to the beings that He would create and that He would bring forth.

But in God's kingdom, the government of God is a family kingdom – a family kingdom – government is based on parents, family.

Satan's kingdom is based on the strongest. Authority is given to the one who is the most powerful, the one that can demonstrate his ability to be stronger than anybody else; either in the strength of his ability to persuade others, as in a democracy; or in the one who controls the army, the guns, the military, to force you to do something.

The currency of heaven is love.

The currency of Satan's kingdom is assets or money. How much assets do you possess? How much money do you have? It determines how valuable you are.

And citizenship in heaven is simply being a child of God.

And in Satan's kingdom, your citizenship is based on performance. I distinctly remember John Howard [previous Prime Minister of Australia] saying one day, in Australia everything is based upon merit, your ability to perform.

Two clearly different systems being revealed. We talk more about that in the book, *Identity Wars*.

And I asked myself a question: If this is truly God's system and Jesus Himself is a child of God, is the glory that the Son possesses, does it actually come from His Father? Is it the Father that instilled value into His Son by saying, "You are my beloved Son in whom I am well pleased?" And that started to clash up against everything that I'd been

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taught, and what we call the three omnis: omnipotent, omniscient, omnipresent. This is what I was taught that defined the equality of the Son with the Father; that He Himself possessed, He had assets, that helped prove that He was equal to the Father and therefore He was the strongest along with His Father. And this is what granted Him the ability to rule with His Father, because He was equally the strongest in terms of assets. As opposed to a family-based kingdom based on love, where the Father granted His Son to sit on the throne with Him, because that's what He wanted. A completely different way of operating.

Little did we realize how significant these two differences would be, in terms of how this message would develop. And we would continue to apply this principle of the *relational value system*: of value coming through relationship, "the glory of children is their Father," as opposed to who is the strongest, who possesses the most omnis, who is worthy of your worship.

I remember after doing that presentation [in Penrith] and the great blessing that was poured out, when we were able to glimpse this idea that the Father loves me simply because I am His child; not because of anything I do; not because I go to church, not because I pay tithe, not because I do all these things; not because I keep the Sabbath, not because I believe in the investigative judgment, not because I believe this and I have all this list of things that I believe. That's not what makes me valuable. What makes me valuable is that I'm a child of God and that I'm loved of my Father and He pours His blessing upon me.

It's so difficult to shift out of that previous mindset of being raised in a community. And there are many communities like this: that you are the remnant because you believe a certain amount of doctrines, and the rest of the world one day is going to come and destroy you, because you believe the remnant teaching, the remnant doctrine, and you are the righteous ones. You're righteous by gnosis, by knowledge, your ability to know what's going on. And then to be brought into this new understanding of simply being a child of God because He loves me.

The next morning [after that meeting in Penrith] I was meditating on these things and I could hear the voice of singing as I awoke. Interestingly enough, it just happened to be a new moon. The morning after I did this presentation it just happened to be a new moon, as I went back and checked the information. And as I thought about the love of God, and I thought about the reality that it didn't matter what I did and what I didn't do, nothing could change my identity as a son of God. Once I chose to hang on to Jesus, the Son of God, and believe "You are my beloved child in whom I am well pleased," nothing could take that away from me. And I entered more fully into the belief that my Father in heaven loved me. And at that moment, I felt the love of God so strong. I felt as if I was being held in my Father's arms so tightly that I couldn't breathe. All the carnality that was still in me was suffocating under that love that my Father was pouring upon me, to the point where, to my shame, I said, "I can't breathe." But I felt the love of God so strong, so strong.

And then at that moment, I heard the words very clearly in my mind, "This message you must take to the world." For 14 years, I only thought about the message component: "You are my beloved child in whom I am well pleased" and "the glory of children is their father." But in the last 12 months, I've realized that what He did, when He embraced me and He hugged me – this is the message I want you to take to the world, the hug that I have all of my children in and to show them what my character is truly like. A beautiful message that has opened for us such... I could never have imagined what has opened for us, which has led us to the *divine pattern*, the *channel of blessing* and all the things that have opened up for us.

And now we come to the point of challenging some of the most cherished ideas of Christianity that make God truly a monster. We are writing at this particular time, because the Christian doctrine teaches that God knows absolutely everything. That's what it teaches. And if God knows absolutely everything, then God knew before He created Adam and Eve, He knew that they would sin. (We talked about this a few weeks ago, I'm not going to go into all of that now.) And if God

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knew that man was going to sin before He created them, common logic and reason tells you that He's responsible for all the death and destruction that exists in this world. And no wonder the atheists are pointing their fingers at Christianity and say, "You worship a God that knows everything? Well, then He's responsible for everything." And they have a point, don't they? if that was absolutely true, to know absolutely everything?

But to challenge these ideas because of the culture that we've been raised up in is anathema. You can't challenge these ideas, because they're in all the creeds, and this is what Christianity believes; and to believe different from that is to be a cult, is to be anathema.

But we must go by the Scriptures. And we must come to realize that people have a capacity to read the Scriptures through the set of glasses that have been given to them as a child. Every child is given a pair of glasses and they have put them on and they see the world through those lenses. They are taught to interpret texts in a certain way and with a certain understanding. And when they look at Bible texts, they see things in a certain way. But then to have those glasses changed and to see things in a different way...

It reminds me of when I was taking some meetings with some young people deep in the heart of South Africa. Well, I was actually on the East Coast. These beautiful young people there, and I was sharing with them some of the principles of the *divine pattern*. And this young person, as I shared with him some of these principles, you could see the cogs turning in his mind. All of a sudden, he went, "Too much light! Too much light!" [holding his face in his hands]. And he ran out. I had gently taken the glasses [off], and the light that came into his eyes, it was too great. He couldn't deal with it. But what I find amazing is, someone deep in the heart of South Africa, (and you look at the way that they were operating – this is a black community and the way they are subsistence living) – how is it that this child had such a capacity to grasp the truth like that [click of the fingers]? There is no respect of persons with God. His Spirit is freely given to all of His children.

And having preached some of this message in some of the informal settlements in South Africa, where are these little tin sheds and everything, and seeing these people, the way that they were responding, not having the education, not having the capacity that many other people have had, and they're picking the truth up faster than anything. Why is this so? Because Jesus said that "the first will be last and the last will be first." (Matt 20:16). This is the way it's going to happen. Those people that are trained and are schooled in the creeds of Christendom are going to have the hardest time in understanding the message that God has given to us to preach. This means that we're going to see tremendous outbreaks of this message in third world countries. We're going to see it in Africa, we're going to see it in Asia, in aspects of South America. It's going to break forth there in much greater ways than it will in the West. And we will see that many of those amongst us will be the last, because of the doctrines and the creeds of devils that have been taught.

Having stood in the United States of America and presenting some of these ideas of the non-violence of God, seeing these beautiful young people; this young man, I remember when I was in Montana, this young man listening to what I was saying about the non-violence of God. And you could see the creed rattling around in his head. And he came up to me and he said, "I just want to hug you. That's the most beautiful thing I've ever heard." And then he said, "But there's things in my mind..." Like a chain on the back of his neck; it wouldn't let him go. He said, "But if there's no threat of death, what would make a person come to God, if there's no threat of punishment?" He couldn't break free at that point. I pray that he's broken free. I haven't seen him again since that time. But you could see the struggle, the glasses that have been given to be worn made it so difficult for him to be able to comprehend.

The beautiful thing is that in these third world countries, the simplicity of their understanding puts them in a far greater capacity to understand the message we have been given. I received a message from a gentleman in Lusaka in Zambia just in this past week. In 2015, he lost his father and he'd been an Adventist for 15 years. And he sort of wandered a bit

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with the loss of his father; he sort of lost his way a little bit. But a few years later, he was searching on the Internet and he came across our website and he started reading some of the material about *identity wars* and *the divine pattern* and all these types of things. And he started to get excited. So he went back to church and he said, "I'm learning some wonderful material." And they said to him, "No, no, no, that's an offshoot, have nothing to do with it; get rid of it, leave it alone." And so he said, "Oh, OK, all right." And he left it alone for a number of months, but it just kept biting in his mind: "I need to go back and read this website." And so he just contacted me this week and he said, "I was just disfellowshipped from the church. There's a group of 17 of us. There's 17 of us here and we just love this message," and just rattled off many of the key points of this message. He knew it, he understood it, he taught himself. Well, the Spirit taught him these things. He didn't need any man to teach him; the Spirit taught him these things. And so he says, "I've had a dream for a long time to be a Bible teacher." And I said, "Brother, we will do everything within our power to fulfill that dream by the Spirit that God gives us and the means we will help you there in Zambia to present this message." Beautiful. Praise the Lord.

We're seeing this coming up in so many different countries, in so many different places. And that's why we are so eager to present this message in as many languages as possible. Currently, we're translating into 30 languages, at the present time. Why do we do this? Because we want to give everybody the opportunity. We're seeing tremendous things happening in Portuguese at the present time. We're starting to see material coming forth in Arabic and in some of the Asian languages (Brother Danny Brown is working). We're getting Nepalese. We're seeing some of the most complicated teaching in our message being picked up by pastors in Nepal and saying, "Oh, this is great stuff; we love it."

And it's going to prove that those who are supposedly last are going to be first, because they are willing to pick it up. They don't have the same preconceived ideas. They're not raised in those cultural environments that actually limit their capacity to understand. And we will see come

to fulfillment, exactly the same thing that happened in the time of Jesus: those who were supposed to be supreme in knowledge and understanding found themselves to be last and to be the killers of the One that was sent to save them.

This is what Christianity will do to this message. They will rise up in resistance against it. They will claim themselves to be the arbiters of the truth of God, and they will go to attack those who are bringing to them the very life-saving message of eternal life. History repeats itself; there is nothing new under the sun.

But lest we forget that we are raised in this culture, one of the most dangerous things that we can do, and this is what I would want to stipulate, is that we once thought like that. And anyone who would raise themselves up and say, "I thank you, God, I'm not like them," you haven't learned anything. We should only feel the deepest sense of gratitude.

I once believed in a God that was distant, that was three-in-one, that was confusing, was hard to understand. Fumbling around, "Do I pray to Jesus or the Father or the Holy Spirit?" I didn't know as a smaller child. "How do I approach this God?" A God that subtly said, "I have given you my Son, and if you don't accept Him, I'm going to burn the hell out of you." That's going to give you nightmares. And it did give me nightmares. And that's why so many people distract themselves with drugs and alcohol and all those types of things, to try and forget about the reality of an eternal existence outside of the presence of God burning in a fire.

I could content myself, at least in the Adventist hell, it would only last a few days. Only burning alive for three or four days, it can't be that bad, can it? But what does it say of your Father in heaven? And this is the great thing about the *identity war*. The *identity war* is a belief that God can come to a point where He says, "You know what? You're of this much [small amount] value to me. I'm going to throw you in Gehenna and I'm going to burn you to death. That's how much value you are to me." This is not going to lighten the earth with its glory, that kind of a

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message – that God is going to throw onto the trash heap of history those who happen to have a different point of view, and burn them to death. It's only going to encourage more people like Hitler and Pol Pot and all these men in North Korea and, dare I say, in Western countries, we dare not name them in a live audience. It can only produce that type of a character, can't it? If you worship a God that can wipe out billions of people that disagree with Him and tell them, "Look, you're of no value to me. In fact, the majority of humanity is of absolute no value to me." That's the consequence, regardless of how much you would say that Jesus loves us, Jesus loves the little children. Well, He does love the little children, but if they don't accept Him, He's going to burn them. That's the reality.

And coming out of this understanding, it has been torturous to break free of these things, piece by piece. I still remember the moment in my life when I was reading Psalm 147:5, "the understanding of God is infinite."

Great *is* our Lord, and mighty in power; His understanding *is* infinite. (Psalm 147:5)

And I read the Hebrew and it said it is a large number; a very, very large number. And then I realized, oh, it doesn't actually say what I thought it said. I thought infinite means absolutely everything. But the Bible actually says our Father knows a lot. He knows a lot; but we don't know what He knows, and we don't know what He doesn't know. And within that 'doesn't know' element, there's risk, the capacity to take risk; the capacity to actually interact with His creation and to be affected by the decisions to the point where He could say to Abraham, "

... for now I know that you fear God ... (Genesis 22:12, NKJV)

What? Didn't You already know that? Why even bother saying it if You already know it? Why are You even going through this facade of saying, now You know something when You already knew it anyway? "Now I know that you fear God." This is part of the journey that we're on at the present time.

But the focus of our presentation this morning is: for those of us that have been on this journey, for those of us that are excited about the picture of God, for those of us that go to bed at night with a smile on our face, knowing that our Father loves us with such an incredible love and that He wasn't the one that drowned everybody in the flood with His own personal hand, that it was, as we've been studying, the sinfulness of man causing these things to break out. What a freedom to be break free of those things. And to see the sadness of so many of our brethren that want to believe in a God that damns people to hell. They want to believe in a God like this. As Christopher Hitchens said, "Such people desire to be slaves." They desire to be slaves; slaves to fear, slaves to appeasement, slaves to all these types of things. They don't want to be free.

But for those of us who want to be free, a free people to worship our Father and to truly know Him in spirit and in truth, we are being called. The reason we are here today is we are being called. So that it can be known that the knowledge of the Lord will fill the earth. And so that that name that only the Father and the Son know, can be known amongst all men, so that everybody can make their choice. The only way the end is going to come about... and I just want to reiterate this point, Bill Gates is not going to bring about the end of the world. I just want you to know that. Bill Gates is not going to be able to do that. Neither is the Pope; the Pope is not going to bring about the end of the world.

**Audience:** Tidings from the East.

**Pr. Adrian:** You know who's going to bring about the end of the world? The woman with the alabaster box with spikenard in it. She's going to bring about the end of the world. Because when that perfume is released – the perfume that says, I know that I'm forgiven of my sins and it doesn't matter what I've done, it doesn't matter what I've committed, no sin shall stand against me, for my Father loves me; I know He loves me – when that escapes from the alabaster box, then the son of perdition, represented in Judas, will go forward for the death decree, to

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bring an end to those who are filled with the Spirit of Christ. That's what's going to bring about the end.

And all of the world is just going around on a merry go round. It's just waiting for the sons of God to manifest so that that alabaster box with spikenard can be released. And then when they smell that aroma, they will go into frenzy, into overdrive. Because in that aroma is the freedom of the soul that is no longer held to the principles of appeasement, to a God it cannot comprehend nor understand; and that is freely forgiven and knows that it is a child of God, simply because God has spoken the word, "You are my beloved child in who I am well pleased."

And so today, if you will hear His voice, He is saying to you, who will go for us? Who will go? Who will spread this message? Who will speak this? Who will speak in behalf of us? The name which only God and His Son know. This name is not known. It is not known. There are people who are approaching this from different angles in their understanding. But as we have studied together, unless you can break the five points of the Pentagon of Lies, you're not going to be able to escape that doctrinal system that will damn so many human beings. It's a great tragedy. Unless you can break free of that system, you will not know the name of the Father nor the Son. But we have been called; we have been asked to go and to share this message. And I pray that you can get to the point where nothing else matters. Nothing else matters than the sharing of this message.

And of course, as we come up against and we see this picture of our Father, the darkness that exists inside of us is magnified. And because of the way we were raised and the way that we have been taught, there is that sense of condemnation and we condemn ourselves. I distinctly remember my Father teaching me a very important lesson when I walked down a path in a certain way, and He knew, He could tell that I would trip and that I would fall over in that situation. And the sense of condemnation that came upon myself, "Why did you allow that to happen? Why did you do this?" And I was beating myself up over this. And then the voice said, "Adrian, neither Me nor My Son are condemning you; it's only you and the devil. When are you going to

stop?" What a revelation! All those years of, "Oh no, I've upset the Father and now He's really cranky with me now. Oh, sorry, Lord. I'm sorry, I'm sorry." "I'm not angry with you, son. I'm not angry with you. I love you. You're my son. I care about you. Stop beating yourself up. Yes, I acknowledge what you did was wrong, but I give you mercy."

Of course, for the son that says, "Well, I haven't done anything wrong," you're not in a relationship. This is for those who want to be in a relationship with God, because in the *relational kingdom*, when you do the wrong thing, it hurts the relationship. You can't avoid the pain. And if you're sensitive to the pain, you're not going, "Well, what did I do? I didn't do anything. I haven't done anything wrong." That individual is not wanting a relationship with God when they're excusing themselves and excusing their sinfulness.

But for those who are wanting that relationship with God, you do not need to condemn yourself anymore. This is what I find the hardest thing to do. And the way that you know that you have stopped condemning yourself is when you stop condemning your neighbour. It's the *divine pattern*. When you feel that tendency to condemn, "Do you believe that this person would do? Can you believe that they would do this?" What do you mean, would you believe? Don't you look at yourself? Of course you would do the same thing. All these people down in Canberra shocked about all the sexual impropriety. Are you crazy? Look at yourself. Don't you ever get tempted? "Can't believe all this would happen." Pharisees everywhere. We're all tempted by these things. We're all tested by these things. Maybe one type or a different type, but we're all made of the same dough. We all get tested. We all get tempted. And we all condemn others to make ourselves feel better about ourselves, don't we?

I pray that we will continue to study this. This book here, *As You Judge*, this book has done more to free my mind from the shackles of my cultural background than any other book in my understanding of who my Father is and the words of our Saviour, "The Father judges no one." (John 5:22). Is it true? It's done more for me than anything else. My Father doesn't condemn me. My Father doesn't condemn me, and

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therefore I can stop condemning other people. Because if I feel that God is condemning me, I will condemn others because I'm wanting to be like the God that I serve.

When we stop condemning others, we will know that we are no longer condemning ourselves. We must race to this point of no longer condemning ourselves so that we'll stop condemning others. Because when the Spirit is poured out with great measure, (What if it would happen this week? Can it happen this week?), when the Spirit is poured out with great measure, you're going to experience a wall of darkness wash over you, and you're going to be tempted to say, "Oh, woe is me, I am undone." Who are you to judge? Who are you to judge? Stop judging yourself. "Woe is me."

At that moment when you feel that wall of, "Oh, Lord, I'm completely lost." It's at that moment you can say in the Spirit of Jesus, "Into thy hands I commit my spirit." (Luke 23:46). That's the victory. That's the victory that the Son of God won for us. At that moment of feeling absolutely cut off from His Father. He said, "Into thy hands... I know You, Father. I know who You are. And even though I feel completely cut off from You, You are not going to cut me off because I know I'm Your Son and You are My Father. Nothing is going to separate us." And He went down into the grave knowing that He was loved of His Father. And that was the only thing that brought Him back out of the grave, that He knew that He was loved by His Father.

That's the only thing that's going to save us, that the Father loves you and you will hang on to that and stop repeating all the nonsense about all the stupid things that you've done. There's no point torturing yourself with these things. Yes, confess your sins. Yes, but for the purpose of knowing your Father will forgive you, not for the purpose of wringing your hands like, "Oh, I'm in big trouble now. I don't know if I can make it. I'm all done. I'm toast." As far as that's concerned, let's leave all those things behind.

And I pray, brothers and sisters, that you would take the effort to read. I know it's hard to read some of these things. Some people say, "Oh,

why is there so much to read?" As I said, because we are wretched, miserable, poor, blind and naked. That's why there's so much to read. This material that's coming forth is an insult to the intellectual elite that thought that they had Christianity cornered. It's a root out of a dry ground. What? Where did this come from? But we've already got this sewn up. It's a smooth stone in the forehead of intellectual Christian pride. And it's going to bring this giant down, the stone that smashes the image and brings it to the ground. God will choose the weak things of this world to confound the mighty.

This is what is happening. It is happening in your very eyes at this particular time. And so I call you as my brothers and sisters, as children of the Most High God, to enter in, to take hold of this message and say, "Father, please, someone that I can share this with." We need people that can go to the doors. We need people that can put ads in papers, to contact friends, to put things on the radio.

The third world is going to completely surpass us in these things. As I'm watching, as I'm looking at these things, there's going to be a massive explosion. And if it's going to be in South Africa and Africa, if it's going to be in Asia and if it's going to be in South America, why not this country as well? Why not this country as well, in Australia? It's time to awake. I pray, and I've said this to my Father, I want many people, I want as many people as possible to be on the sea of glass, but I hope that there will be a healthy representation of those that "love a sunburnt country, a land of rolling plains." This is our country and we want the people of this country to know the truth as it is in Jesus. And as the prophet says, Australia is a divinely appointed centre from which the light of present truth will go to many lands.

Australasia is a divinely appointed center, from which the light of present truth is to radiate to many lands. (*Atlantic Union Gleaner*, June 17, 1903, par. 8)

This truth has been fulfilled in your eyes to the very letter. This is what is taking place at this present time.

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Before we close, is there anyone that wishes to testify; anything that the Lord has laid on their hearts?

**Audience:** Too big to express for words. Overwhelming message.

**Pr. Adrian:** Overwhelming, isn't it? Amen. All right. Shall we kneel together?

### **Closing Prayer:**

**Pr. Adrian:** What a delight it is to call You Father. We thank You, Lord Jesus, that through You we can access the Father. Your Sonship becomes our sonship and daughtership. We see in the Son of God the truth of how to approach the Father. We are so sorry, Father, that it is such a state of things that only You and Your Son truly know Your character. But in these very last days, a light is beginning to rise that will lighten the earth with the glory of the Lord; to know the truth of who You really are.

Thank You that You have forgiven us of all of our transgressions and our sins, that we do not have to live in the past and we can have this seed planted. Though buffeting may come and though darkness may seek to overwhelm that seed, we hold fast and believe that You will manifest the character of Your Son in our lives.

Father, help us to study. Help us to believe. Help us to go forth and to share this message. You ask, "Who will go for us?" Lord, I say, "Here am I. Send me." And I pray this for my brothers and sisters as well. We know that there is still plenty of repenting to do. There is plenty of things that we still say and do that are abominable.

Forgive us, Father, for we have not known Thee as we ought. And I pray that everyone here will have the assurance that they are Your beloved child in whom You are well pleased. And we give You thanks, Father, in Jesus' name. Amen.

TRANSCRIPT FROM PRESENTATION  
BY ADRIAN EBENS  
PASSOVER MARCH 27, 2021

# 3. THE WEAKNESS OF GOD

## **Opening Prayer:**

**Pr. Adrian:** Father, we give You thanks that we can come at the beginning of the feast. We accept Your invitation to come to Your feast. And we think of the memorial of what this day represents in the Council of Peace and the decisions that You made that would not be fully manifested until the time that Christ came to this earth.

We want to reflect, Father, on Your wonderful love: “For God so loved the world that He yielded up; He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life.” We choose to meditate on these things, in these hours. Teach us, guide us, help us, we pray. In Jesus’ name. Amen.

## **Presentation:**

**Pr. Adrian:** There is nothing more precious than reading a Scripture and then having the Spirit of God illuminate your mind as to the truth of that Scripture, as to, in a moment, reframe your tradition that you were

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raised with. One of the most beautiful texts, and again, it went into the book *Identity Wars*, as such a fundamentally beautiful truth. It is a fundamental principle of this message, and it bears that we remind ourselves of these things; that one of the most precious texts in this message is found in Romans chapter 3. And when you read it on the surface, Romans 3:10,11, when you read it on the surface, it sounds like bad news. But when you realize the full implications of it, it's something very beautiful.

And before I read this, I want to ask you, how many of you have had a time in your life or times in your life where you feel that God is very, very far away? You had that feeling? You feel that God is far away. The very fact that you feel that God is far away is proof that He's not far away because of this text. And I want to read it to you.

As it is written, There is none righteous, no, not one: (Romans 3:10)

Is that good news or bad news?

**Audience:** Bad news. It cuts your heart.

**Pr. Adrian:** It's great news? The only way to find healing is to have diagnosis, isn't it? Diagnosis; that's the only way to heal.

...there is none righteous, no, not one; there is none who understands; there is none who seeks after God. (Romans 3:10-11, NKJV)

And notice as Paul writes this, he doesn't say there are some who don't seek after God; there are some early in their career that do not seek after God. It simply says there is none who seek after God. So the question I have for all of you tonight is why are you here?

Christ is the source of every right impulse. (*Steps to Christ*, p. 26.3)

What we mean in this text is every time you have felt in your life far away from God, it is because God is seeking after you. The human heart has no desire to seek after God. There is no inclination within the human soul to seek for God. And therefore, when you feel far away from God, it is the clearest evidence that God is seeking after you.

And I remember this realization in my mind when I'd have these moments in my late teens and my early twenties. "Oh, God feels so far away." And then I remember reading this text, "There is none that seeketh after God." And the Spirit of Jesus speaking to me and saying, "Adrian, do you understand what this means? It means that every time you open your Bible, I'm seeking after you. Every time you have a desire to pray, I'm seeking after you. Every time you feel a conviction of sin, I am seeking after you." And the tears were rolling down my face at the realization, there is none who seek after God. And this became the most blessed, blessed truth to me. That every time that I desired to follow God, every time I felt love in my heart for God, it was because God was seeking after me. And that He is never, never far away from me, at any time.

And because there is none who seek after God, but it also says,

There is none that understandeth, there is none that seeketh after God. They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one.  
(Romans 3:11-12)

Has anybody here ever done anything good? According to this text, you have never, ever done anything good. (Apologies to *The Sound of Music*: "I must have done something good.") No, sorry, the Bible doesn't say that. There is no one who doeth good.

And I was pondering on this verse, the implications of this verse. My eldest son, when he was three years old, as I was thinking about these things, jumped up on the bed, threw his arms around me and he said, "Daddy, I love you." And Jesus spoke to me, "Adrian, there is no one who doeth good. What inspired your son to do this? It was I. I wanted to speak to you. I wanted to tell you that I loved you. So I put a thought in the heart of your son and he responded to My spirit and he acted on it. And he spoke My words to you." Reframe; Reframe! And that started the whole process of a key component of the *identity message*.

And after that, I went for a walk (and many of you know this, but we're revisiting this), and I looked and I saw this mother swinging her child

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on the swing. And the mother is laughing, the child is laughing and they're having a wonderful time together. And then I thought of this verse, "there is none that doeth good." How is it that this mother and this child are enjoying this loving relationship between them?

Christ is the source of every right impulse. (*Steps to Christ*, p. 26.3)

... without me ye can do nothing. (John 15:5)

The love, (and this is where, as I write in the book [*Identity Wars*]), there is no such thing as a mother's love.

**Audience:** Amen.

**Pr. Adrian:** That was confident.

**Audience:** Yes. It's our Father's love.

**Pr. Adrian:** Freedom! Freedom from having to perform. This is what this offers to us. The freedom... to have to live up to some expectation for you to manufacture that which your heart cannot procure; it cannot achieve. Think of all the songs that have been sung, and many women that are going down this path: "I am woman; I am invincible; I can do everything." I said, ladies, that's not what Romans chapter 3 says. Romans chapter 3 says there is none that doeth good.

There is no such thing as a mother's love. There is no such thing as a father's love. There is only God's love manifested in humanity. And when you take hold of that reality, your whole world changes in terms of the interactions between human beings. It would save us from being so shocked. "I'm so shocked that this person would do this." You do not know your own humanity, if you continue to be shocked by other people's indiscretions and failures: "I can't believe they would do that." You're not living in a real world. It's pure Pharisaism to be shocked at other people's sinfulness: "I cannot believe that they would do this." Do you not read your Bible?

It goes on. Paul goes on,

Their throat *is* an open sepulchre [or tomb]; with their tongues they have used deceit; the poison of asps *is* under their lips: (Romans 3:13)

Oh, don't we know it? The poison of asps: the whisper, the murmur that, "Did you hear?" and "I can't believe they would do this," and complaining; and the rumour mill is going. This is human nature. This is what the Bible tells us that we are; and it makes no exceptions, we are all in this situation.

Whose mouth *is* full of cursing and bitterness: (Romans 3:14)

This is a diagnosis of the human condition.

Their feet *are* swift to shed blood: (Romans 3:15)

People say, "Well, I've never killed anyone."

Whosoever hateth his brother is a murderer: and ye know that no murderer hath eternal life abiding in him. (1 John 3:15)

To speak evil of your brother is to murder your brother.

Destruction and misery *are* in their ways: And the way of peace have they not known: There is no fear of God before their eyes. (Romans 3:16-18)

This is such a revelation. Every time a thought comes into your mind that is warm towards God and His love, it is because Christ has inspired you. He has drawn you with His cords of love. There is no boasting. You are here because Christ has continually sought after you. Every moment of every day He has drawn you. He has been pleading with you and drawing you to this point. There is no boasting. And if there is no boasting, there can be no comparison with other people. But do we compare with other people?

**Audience:** Yes.

**Pr. Adrian:** Yes, we do compare. Every time we're shocked at the actions of other individuals, we are comparing. Because shock means, "I would never do such a thing." You would never do such a thing? When Peter

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uttered those curse words from his mouth, “I know not the man,” did he ever imagine that he would do such a thing? He never imagined that he would do this, that such things would come out of his mouth.

Then began he to curse and to swear, *saying*, I know not the man.  
And immediately the cock crew. (Matthew 26:74)

“I know not the man.” Did he speak the truth? Yes, he did. Because if he knew the man, he never would have said those words. He knew the man in the flesh. He knew Christ after the way of the world as a Messiah figure, as someone that was worthy of following, someone that was going to get him a ticket off this ‘two-bit Galilean pond’ that he was on. He thought he was getting out, but no, he had to come to terms with his own weakness, with his own inability.

And so this principle that any good that exists within humanity is only because Christ is inspiring it, is one of the cornerstone elements of this message. To teach us righteousness by faith alone, to acknowledge the human condition that we are depraved; as we can read in Romans 3. You can go back to Romans 2:1.

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. (Romans 2:1)

And we’ve talked a lot about this, that the condemnation of the actions of others is only the revelation of your condemnation of yourself; you have continued to condemn yourself and you are passing that condemnation onto others.

And we see within our society today that the world we live in is filled with condemnation, filled with accusation, a constant tearing down. It’s tremendously sad to see men and women aspiring to be Prime Minister and cabinet ministers of this country; only to get there, to be torn down, and for the people of this nation, using sacrificial atonement, they put all the sins of the nation upon these leaders and they want to crucify them. Isn’t that what happens? To blame the leaders for everything that is going on.

I still remember when the fires were on and the Prime Minister went on a holiday, so he was crucified for taking a holiday. Is he not entitled to a holiday? Apparently not. And the man refused to shake his hand, because he wanted to come (after he'd come back), He didn't want to shake his hand. So the reason that the fires came was because of the Prime Minister? He was the one that caused all the fires? Apparently! This is human nature. This is the way humanity operates, to blame somebody, to put the blame on somebody else and to vent and make them the scapegoat for why... This is human nature, this is the way that we operate.

We look at Jeremiah 17:9,

The heart *is* deceitful above all *things*, and desperately wicked: who can know it? (Jeremiah 17:9)

How do we, as sinful human beings, confront a text like this? It's like reading Revelation chapter 3.

Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked: (Revelation 3:17)

How do you read a text like that? "Well, that doesn't apply to me because I read my Bible; I do all these things."

**Audience:** Verse 10 [of Jeremiah 17] answers it. And then it tells you how. He searches both the mind and the heart.

**Pr. Adrian:** He's searching.

I the LORD search the heart, *I* try the reins, even to give every man according to his ways, *and* according to the fruit of his doings. (Jeremiah 17:10)

The fact that our Father in heaven has led us to a deeper understanding of Himself, means that we have changed our understanding of who God is.

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And I have said this before and I will say this again: If you do not accept truth in a spirit of repentance, you will automatically begin to condemn others who do not accept that truth. Does that make sense? Unless you acknowledge that you yourself has been a transgressor of the truth and be in complete gratitude, "Oh, thank You, Father, for revealing this truth to me." That will make you sympathetic and empathetic to others around you who do not know this truth. But if you do not enter in through this straight and narrow gate to gain your understanding of truth, you are going to be condemning those who do not know what you know – because you found the truth, you discovered it! But the Scriptures tell us that when you sin a sin of ignorance and you become aware of that sin, you should present your offering. When you become aware of it, you should present your offering.

I remember doing a series of presentations in the United States and talking to a group of individuals. There I said to them, (and they had been keeping the statutes for some time), and I said to them, "I want to say in front of everybody here that I have not kept God's statutes and judgments. I've not kept my Father's... I thought I was keeping them, but I realized I wasn't. And that His feasts and new moons and all these other things, I was ignoring them. I was trampling all over these things. And so I want to ask forgiveness for my failure to walk in my Father's statutes. I know He doesn't condemn me, but it's important for me to acknowledge that I've done the wrong thing, that I have not walked in my Father's statutes. And I want to repent of this sin against Him, by not fulfilling His statutes and His judgments." And I felt that was critical for me to enter into God's statutes and judgments through a process of repentance, to repent towards God for my failure. And again, my Father's not condemning me, but it's still important to repent for these things, for your own protection against the Pharisee that exists within, that rises up and says, "I'm keeping them!"

And as I spoke to this group of individuals, I said to them, "Maybe some of you out there have felt like myself and you, like me, you didn't know, you weren't aware, and maybe someone else here would like to confess." The first gentleman that stood up, he said, "I have been a

keeper of God's statutes and judgments all my life." And in my mind, I thought, well, we're off to a good start here. And he began to rail on those who do not keep God's statutes and judgments. And I thought, this isn't what I asked for. But I just prayed, oh Lord, maybe there's someone else that feels similar to me that is just so delighted to be able to know the truth about the law of Moses and that Jesus didn't come to take one jot or tittle from the law of Moses, the Torah, and just be so thankful: "Thank You, Father, for allowing me and forgiving me for breaking your statutes and your judgments."

And then another gentleman stood up and says, "We need to teach these people out there the truth." I said, "Oh Lord, help." It was such a disappointing experience. But then I was reminded of what it says in the Scriptures, there is none who seek after God. And that people by nature, they fast for strife and for wickedness. They 'extract their pound of flesh' for doing things for God. This is what we do.

And so during our time here, one of the things that I really pray that we can continue to do, in order to inoculate ourselves against self-righteousness, is to maintain that spirit of gratitude to God that He has taught us the things that we know: about He and His Son, about His appointments, His statutes and His judgments, and His character; that we remain humble and teachable in these things and think about how much our not following the truth has damaged the world and everything around us.

But is it possible for human beings to manufacture and originate repentance?

**Audience:** No.

**Pr. Adrian:** Acts 5:31,

Him hath God exalted with his right hand *to be* a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins.  
(Acts 5:31)

He gives His Spirit to them that obey Him.

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But it does say in Zechariah 12:10,

And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications: and they shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for *his* only *son*, and shall be in bitterness for him, as one that is in bitterness for *his* firstborn. (Zechariah 12:10)

What is it like to be in that condition? I don't know if anyone here has been through that, to lose a child. I can imagine the trauma of going through that experience. But a firstborn or an only son! It says, there is going to come upon God's people a spirit that will cause them to mourn. As they think about the cost of salvation and the cost of what God and His Son have gone through to save us. It's not something that you can work up and manufacture. You can't cut off locks of your hair or beat yourself. It's not going to create the situation. It's simply the realization of the cost of our salvation. And our Father is preparing us; He's bringing us to the point where we will be enabled to receive this Spirit of grace and supplication and begin to understand how much our Father and His beautiful Son have passed through.

The subjects that I have been writing upon in the last number of weeks leading up to Passover, I have put together in this manuscript called *Divine Risk*, where I have been studying and thinking about the principles of the risks that God has taken in order to save us. There are statements that alerted me to this in the book *The Desire of Ages*, page 49, Christ came to this world "at the risk of failure and eternal loss."

Satan in heaven had hated Christ for His position in the courts of God. He hated Him the more when he himself was dethroned. He hated Him who pledged Himself to redeem a race of sinners. Yet into the world where Satan claimed dominion God permitted His Son to come, a helpless babe, subject to the weakness of humanity. He permitted Him to meet life's peril in common with every human soul, to fight the battle as every child of humanity must fight it, **at the risk of failure and eternal loss.** (*The Desire of Ages*, p. 49.1)

Risk. Christ taking risks. This was at war with my former understanding of God's omniscience. Taking risks. And we currently have this [Divine Risk] with the elders and a few others, going through this manuscript, presenting some different thoughts in terms of the knowledge of God and the risks that He has taken.

As I was saying this morning in my presentation about God saying, "This is my beloved Son in whom I am well pleased," we have opened up to us a picture of God that is very relational, that is emotional, that has intimacy and connection. This is what came through this book, *Identity Wars*. It opened up for me, at least, a realization that God was a relational being.

And when He spoke to me and said, "I don't want anything to come between you and me, and I just want you to know me," I was being invited into a completely different type of Christianity from what I had experienced previously. I was aware and I had been taught about God's love for us and all these types of things, but it was framed in a picture of God that made it inaccessible. I couldn't reach it. God was too far away. God was presented as loving, but the building blocks that made up that God made Him impossible to reach. I couldn't reach Him.

And of course, who is inspiring me to reach Him? My Father is calling me. He's reaching out to me, "Adrian, come, come." And I'm trying to reach Him, and I'm shackled with the traditions that I have received from my forefathers and it's shackling me. And I'm trying to respond, as Samuel sought to respond to God; "Samuel, Samuel;" wanting to respond.

I think of Zechariah 6:13. Zechariah, we'll read from verse 12.

And speak unto him, saying, Thus speaketh the LORD of hosts, saying, Behold the man whose name is The BRANCH; and he shall grow up out of his place, and he shall build the temple of the LORD: Even he shall build the temple of the LORD; and he shall bear the glory, and shall sit and rule upon his throne; and he shall be a priest upon his throne: and the counsel of peace shall be between them both. (Zechariah 6:12-13)

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Do we know when this council took place? The council of peace? There was a meeting before the creation. And then when Adam fell, there was another meeting to decide whether they are going to enact the plan that they had made provision for in the beginning. Would they carry it out? Would they fulfill the plan?

And this introduces to us an interesting question in regard to the council of peace. What we have been taught within Christianity is that God knows absolutely everything. And I want to read to you a little bit, I read some of this before and I've entitled chapter one of this book [*Divine Risk*], "The Dilemma of Omniscience." And some of the challenges that we face.

One question that many people wonder is, "Did God know that Adam and Eve would sin?"

Before He created them? This is a great challenge.

Christianity is very quick to answer yes to this question.

And I'll read to you from [www.gotquestions.org](http://www.gotquestions.org). Have you heard of [gotquestions.org](http://gotquestions.org)? A Christian website. And this is what it says.

God is omniscient (Psalm 139:1-6), and He knows the future. (Isaiah 46:10). So He definitely knew that Adam and Eve would sin. (*Divine Risk*, p. 6)

Continuing, from [www.christianity.com](http://www.christianity.com).

*If God knew that Adam and Eve would sin, then why did He create them?*  
The Lord was not surprised by Adam and Eve's sin, for it served the purpose of the Lord's plan in bringing forth Jesus to die in the place of sinners and rise again to offer eternal life. (*Divine Risk*, p. 6)

**Audience:** Circular reasoning.

**Pr. Adrian:** (You read my mind.) That is the most ridiculous circular argument imaginable. In order to save sinners; He creates sinners, in order to save sinners. It's insane.

**Audience:** He just wanted to kill His own Son; He bore a Son just to kill Him.

**Pr. Adrian:** How many people, who look at Christianity and go, “What kind of a God is this?” God knew that Adam and Eve would sin? He knew that they would do this? And before He created them, He knew that they would fall? Doesn’t that mean that He designed the system to fail?

**Audience:** And the blame goes back onto God again.

**Pr. Adrian:** So isn’t God ultimately responsible for all sin, death and destruction? If God knows absolutely everything, He can be the only one responsible for death and destruction.

This question gets even more interesting when we introduce the concept of punishment. Not only God is going to introduce humanity knowing that they will fall, but He is also going to punish them when they do fall. That adds insult to injury. You knew that they were going to fall and you were preparing yourself to punish them once they did fall. Let me read to you again from *www.christianity.com*.

Is it blasphemous to think that God knew that Adam and Eve would sin... because He is God and yet punished them?

This is a good question. The short answer is no, it is not blasphemous to think God knew Adam and Eve would sin. Yes, He knew they would sin and that He would punish them. Indeed, Scripture makes clear that God knew that they would sin.

[And they quote] Ephesians 1:3,4 – “Blessed be the God and Father of our Lord Jesus Christ, who has blessed us with every spiritual blessing in the heavenly places in Christ, just as He chose us in Him before the foundation of the world, that we should be holy and blameless before Him.”

As this passage makes clear, God chose those who would believe in His Son and be saved (v. 4). Since He chose us before the foundation of the world, that means God knew that we would be sinners and

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that God would need to send His Son to provide salvation. This means that He knew that Adam and Eve would sin, since we are sinners because of Adam's transgression. (*Divine Risk*, p. 7)

That's adding original sin. The more and more I read these statements and I study the texts of Christianity, the more and more I realize, no wonder the world is insane. This is the most insane teaching. And yet, remember, many of us grew up in this environment, we were infected by this type of thinking, this type of view. If we can see that this is a problem, it's not because we were seeking after God. It's because God was seeking after us.

And so I remember doing a presentation in 2013 called 'Laodicean Liniment,' and it dealt with the issue of Isaiah 46:9,10. Let's have a look at this.

Remember the former things of old: for I *am* God, and *there is* none else; I *am* God, and *there is* none like me, Declaring the end from the beginning,

Now, when I used to quote this to people, I would say, here is proof that God is all-knowing, "Declaring the end from the beginning." And then it says in classic Hebrew style, stating the same thing in another way:

and from ancient times *the things* that are not *yet* done, ...  
(Isaiah 46:9-10)

So what this text is actually saying is that once something has started, God knows where it's going to end. But before that thing has been planted, before the seed has been planted, it doesn't say what happens before that. Before an event takes place, it just simply says here, that God knows that once something has begun, He knows where it will end.

**Audience:** Does that match with us not delving into the beginning of time, into eternity before time begins? That's not our domain? Just a thought.

**Pr. Adrian:** Well; well, possibly.

But what I'm simply saying here is that because God can read the minds, we know that God can read minds. Jesus said to the Pharisees,

... Why do you reason about these things in your hearts?  
(Mark 2:8, NKJV)

"Why do you imagine in your mind?" He can read minds. And if He can read minds, He therefore can predict, based on His reading of the minds of His creation, where things are going to go; because He can read what's in their mind and what they're thinking.

I want to read this Genesis 3:15, very important.

And I will put enmity between thee and the woman,  
Who's the 'thee?' Satan.

and between thy seed and her seed; ... (Genesis 3:15)

And we've talked about this before, but when it makes reference to a seed, how much of a tree is contained in the seed?

**Audience:** All of it.

**Pr. Adrian:** Including the fruit?

**Audience:** Yes.

**Pr. Adrian:** It's all in the seed, isn't it? So the fact that in Genesis 3:15, that it makes mention of a seed here, it means that this seed which Lucifer had planted and became Satan, God having read the seed, knowing what was in the seed and it having been planted by Satan; He knew exactly where it was going to go, once the seed had been planted.

And that is why, (and we've talked about this, and I'm jumping ahead, and I've got this listed in this in this new book, *Divine Risk*), that's why the creation week lists out exactly what Satan's seed would do in response to Christ's seed. God did not design that this earth should be the place where this would play out, but that seed existing within the heart of Satan, God knew that it would manifest itself somewhere, somehow. And this is how it would play out. When Adam and Eve

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chose to embrace the seed of the serpent, then it was decided by us and Satan that this is the place where the seed of the serpent would manifest itself and would play out the steps of the days of creation over that sequence.

So what we're seeing in Genesis 3:15, it says,

And I will put enmity between thee and the woman, and between thy seed and her seed;... (Genesis 3:15)

Who is her seed? Christ. Galatians 3:16 and Galatians 3:29 says that Christ is the seed.

Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ. ... And if ye *be* Christ's, then are ye Abraham's seed, and heirs according to the promise. (Galatians 3:16, 29)

So we see that the seed of Christ that exists, what is in that seed?

**Audience:** The whole truth.

**Pr. Adrian:** The whole truth. Nothing but the truth. Christ made the decision to stand faithful to His Father. He set Himself fully to walk with His Father. He might have walked with Lucifer, mightn't He? He might have allowed Himself to be beguiled by Lucifer and join Him in His rebellion. He was a free agent to be able to do this. He might have chosen to do this, but He chose not to do it. He chose to walk with His Father.

I want to just take a step further, the reason why we know this is because of, (and again, we've looked at this and I'm just revising a little bit), but Proverbs chapter 8:30. And I'm just summarizing very quickly here. Proverbs 8 is talking about wisdom. And we know that wisdom is Christ because, using the Bible, one text to explain another text, Paul says, "Christ has made unto us wisdom."

But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption: (1 Corinthians 1:30)

First Corinthians 1:24 speaks of “Christ, the wisdom of God and the power of God.”

But unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God. (1 Corinthians 1:24)

So this [Proverbs 8] is speaking of Christ. People say, why does the first three quarters of this chapter refer to wisdom in the feminine? That’s a very interesting question. Why does Jesus say, I want to gather you as a hen gathers her chickens (Luke 13:34)?

**Audience:** Feminine attributes. Nurturing.

**Pr. Adrian:** Jesus, in Revelation 1:13, it says that He is wrapped around the breast with a golden girdle.

... girt round at the breast with a golden girdle, (Revelation 1:13, YLT)

That breast is the Greek word [G3149] *mastos*, which is female breast. It’s making reference to the feminine attributes that exist in Christ. So there is this element within wisdom. People start to get a bit freaked out: “Whoa, hang on, what are you saying?” Keep studying.

But then we come down to the masculine aspect in Proverbs 8:30. And then wisdom says this:

Then I was by him [the Father], *as* one brought up *with him*: ... (Proverbs 8:30)

And then it has some supplied words “with Him.” How does that change the text “as one brought up with Him?” As in, they both were brought up, but that’s not what the text says.

“Then I was by Him, as one brought up.”

**Audience:** And the word “as” is not in the original text. So there’s no simile there, it’s a fact.

**Pr. Adrian:** Thank you.

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Then I was by him, one brought up: ... (Proverbs 8:30, supplied words removed)

And “one brought up” in the Hebrew, what does it mean?

**Audience:** To foster, as a parent or nurse.

**Pr. Adrian:** To foster, to nurture, to raise. All of those words. This is telling you that the Son of God was raised by His Father. We have corroboration of this in John 5:20.

**Audience:** I just want to say too, there in the root word, the “brought up” component, it suggests the conveyance of knowledge and intelligence from one generation to the next.

**Pr. Adrian:** It’s a teaching, it’s a mentoring. So what we see in Proverbs chapter 8, the Father mentoring His Son and training His Son.

**Audience:** It’s almost blasphemy in today’s Christian circles to say something like that; you have demeaned Christ.

**Pr. Adrian:** It’s not almost, it is! And this is what I discuss in this book [*Divine Risk*]. And we just want to make this particular point, that in the Christian doctrine, the equality of the Father and the Son is based in omnipotence, which means that their equality is based in power and omniscience, in knowledge. And the genius of Satan is, in doing this, in showing that the equality of the Father and Son is measured by their knowledge and their power, means that humanity subconsciously and foolishly and utterly stupidly worships knowledge and power instead of the Father and the Son. Because if you have a three-in-one and you put the Holy Spirit together, they become a nonsense. And the only thing that is distilled out of that is power and knowledge. And what is it that men worship in this world? Power and knowledge.

**Audience:** Thomas Jefferson said that “knowledge is power.”

**Pr. Adrian:** Knowledge is power! But in Proverbs 8:30, the fact that the Father has taught His Son. How much? Let’s have a look at John 5:20.

For the Father loveth the Son, and sheweth him all things that himself doeth: ... (John 5:20)

That word 'sheweth,' what does it mean? "Sheweth: to give evidence or a proof of a thing, to show by words or teach."

**Audience:** And who taught Eve to be a wife and a mother? The Father and the Son.

**Pr. Adrian:** The Father and Son taught them. So that word 'sheweth,' you can put there 'teach' in there.

For the Father loveth the Son, and *teacheth* him [How many things?] all things that himself doeth: ... (John 5:20)

That being the case, then this concept of Father being equal to the Son by a knowledge that they both possess within themselves is obliterated by this statement. The Father taught His Son everything. Everything that He knows, He was taught. That's a concept that makes perfect sense for us who have to raise children, isn't it? Makes perfect sense in that context.

And this is why, for this reason – the fact that the Father taught His Son everything – means that when Lucifer rebelled against the Father and the Son, there was the risk that everything that the Father taught His Son might give way to the principles of Lucifer. But Christ is the Amen. (Rev 3:14). And why is He the Amen? Let's read John 5:19.

Then answered Jesus and said unto them, Verily, verily, I say unto you, The Son can do nothing of himself, but what he seeth the Father do: for what things soever he doeth, these also doeth the Son likewise. (John 5:19)

When He sees His Father do something, He does the same. And when the Father speaks to Him and says something, He says, "Amen." That is the seed.

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

Psalms 40 tells you the seed of Christ.

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Then said I, Lo, I come: in the volume of the book *it is* written of me,  
I delight to do thy will, O my God: yea, thy law *is* within my heart.  
(Psalm 40:7-8)

This is the seed of Christ. “I delight to do your will, Father. Your law, Your character, is within my heart.” This is the seed of Christ.

What is the seed of Lucifer?

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

“I will be like the Most High. I will be as God. Not your will; I delight to do my will.” This is the seed of Satan.

**Audience:** Rebellion.

**Pr. Adrian:** Christ’s seed is “I delight to do thy will, Father. Not my will, but thy will be done.” This is the difference between the two seeds. And so the Son of God chose to remain loyal to His Father, whereas Lucifer rebelled against Christ and the Father.

This places us into a completely different framework of understanding in terms of knowledge, in terms of understanding. And another element of this that, again, it’s part of the *divine pattern principle*, the *divine pattern* of the visible revealing the invisible. What do we see of the Son of God, Luke 2:52.

And Jesus increased in wisdom and stature, and in favour with God and man. (Luke 2:52)

“In favour...with man” in the context of this earth. But when He was, in the beginning, this text is a revelation of what happened in the beginning. That in the beginning the Son of God increased in wisdom and in stature and in favour with God. Do you see what we’re saying here? This is simply a revelation of what happened in the beginning. And we see that in Romans 16:25.

Now to him that is of power to stablish you according to my gospel, and the preaching of Jesus Christ, according to the revelation of the mystery, which was kept secret since the world began, (Romans 16:25)

In Jesus coming to this earth, we see revealed the principles that existed from the very beginning. And as we see Christ being taught by His Father when He was here on earth, He is simply repeating and expanding that which took place in the beginning. Does that make sense? It's a beautiful principle. We're not seeing any different thing.

What Christianity actually understands is that Christ on earth demonstrated a principle completely contrary to who He is as a person. The Son of God within the Trinitarian formula is a 'know it all.' And how useful is a son that is a 'know it all?' What do you do with a son that is a 'know it all?' You can't do anything with a son that's a 'know it all.' There's nothing you can do, because they know it all!

But the Bible is presenting us a picture of the Son of God who was taught all things of His Father. And so into this context of Christ being taught all things... And what this allows us to do, of course, is that if the Father and the Son are equal through knowledge, then in order for them to be divine, you must push knowledge to the absolute maximum for them to be powerful. And this is a very cunning, deceitful trick that Satan has pulled to say, Oh well, if they're equal through their knowledge, let's push knowledge to absolutely everything. When the Bible never says this. Psalm 147:5 says that God's knowledge is, in English, it says "infinite."

Great *is* our Lord, and of great power: his understanding *is* infinite.  
(Psalm 147:5)

The Hebrew word is "number unnumbered." Without number, we don't know what He knows. We just know that it's big. We know that it's really, really big. And into that number of "number unnumbered," we have the capacity for risk. We have the capacity for God to take risks. And this is where... there's so many layers that are layered into this story. God taking risks.

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And let's just ask ourselves an obvious question: Does love exist where there is no risk? What is love? Love is making yourself vulnerable, opening yourself up to another person and bestowing upon them all that you have or all that you can give. That's what love is, isn't it? There's a vulnerability involved in this. And as we talked about in the previous presentation, God's impassibility, as taught by this same monstrous doctrine, says that God is completely incapable of showing emotion. There is no vulnerability in God. He's completely incapable of being vulnerable. But in the God of the Bible, the God that I see here, we see One that has made Himself vulnerable.

And this is where we come to 1 Corinthians 1, we'll read verse 24.

But unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God. (1 Corinthians 1:24)

When the Father brought forth His Son, do we see in Eve coming forth from Adam, do we see a parallel? If Adam and Eve were made in the image of God and His Son, what happened to Adam for Eve to come forth? What did he have to do? He had to go to sleep. What does sleep represent? In bringing forth His Son, the Father is entering into the realm of risk, isn't He? That if He brings forth a Son, that Son, after He has taught Him everything that He knows, the Son having been given free choice, the Son could choose not to walk with His Father, couldn't He? If He has free choice.

If the Son therefore shall make you free, ye shall be free indeed.  
(John 8:36)

That word in the Greek means completely unrestrained. The Son has a Spirit in Him that is completely unrestrained. There is no restraint being placed upon Him by His Father. The Father simply has given Him all things. He took the risk. He took the risk, but He knew in taking this risk, He knew that He was opening Himself up to vulnerability and the risk of loss.

But that's what love does. It doesn't safeguard and protect itself and try and make sure that nothing bad happens. Love gives freely without

seeking to protect itself. And the Father, in that sense, entered into a realm of risk when His Son was brought forth. And then as the angels then came forth and the kingdom started to develop and the angels were growing and the kingdom was growing and expanding, this risk always existed.

**Audience:** The prodigal took his inheritance and went away.

**Pr. Adrian:** The prodigal took his inheritance and went away. He had no risk, he thought.

And so God and His Son, when the rebellion had begun in heaven and Lucifer and his angels, (as it says in Revelation chapter 12), had rebelled against God, there was a need to demonstrate a deeper understanding of the relationship with the Father and the Son, because Satan was challenging who the Son is and what is the relationship that exists between them.

And this is where I marvel and this is where we come to what this day [Passover], leading to tomorrow, is all about. It is the fact that the Father placed Himself in a position of risk, knowing where Satan was by this time, knowing that Satan wanted to kill His Son. We know this. Lucifer, Satan was a murderer from the beginning. He desired to murder.

Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, ... (John 8:44)

He [the Father] knew that if mankind would fall, that His Son would be placed at risk. And then when Adam and Eve did fall, the Father and the Son in council together, the council of peace, the Father entered into a place where He might have lost His Son forever. And the Bible, I believe, records this in Psalms 18.

Jesus speaking in Luke 24:27 and 44, says that He spake unto His disciples in the Psalms concerning Himself.

And beginning at Moses and all the prophets, he expounded unto them in all the scriptures the things concerning himself.  
(Luke 24:27)

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And he said unto them, These *are* the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and *in* the prophets, and *in* the psalms, concerning me. (Luke 24:44)

This is one of those Psalms; Psalms 18, and we can read from verse 4. Being able to read the mind of Satan, knowing what was in his mind and his desire to destroy the Son of God, both Father and Son are able to look into the future and see what would happen when Christ came to this earth. And it says,

The sorrows of death compassed me, and the floods of ungodly men made me afraid. The sorrows of hell compassed me about: the snares of death prevented [or held] me. In my distress I called upon the LORD, and cried unto my God: he heard my voice out of his temple, and my cry came before him, *even* into his ears. (Psalm 18:4-6)

Then we see the Father's response.

Then the earth shook and trembled; the foundations also of the hills moved and were shaken, because he was wroth. (Psalm 18:7)

And as we know something about God's wrath, referring to God's grief at what was happening to His Son.

There went up a smoke out of his nostrils, and fire out of his mouth devoured: coals were kindled by it. (Psalm 18:8)

Here we see described the process that the Father was going through when He was holding this human planet in His hand and His Son in this [other] hand and saying, "In order to save these people, I have to risk the loss of My Son forever. I have to take the risk. This beautiful Son of mine that I have raised, that I have taught, that I have nurtured, that is completely obedient to me in everything that I ask Him to do. I'm being placed in a position where I have to risk losing Him forever in order to save these people." And this is the true meaning of the word "so" in "God so loved the world." (John 3:16). He placed Himself in a

position where He did not know whether His Son would come through this trial.

But the thing I find most beautiful is that the Father backed everything that He taught His Son. He had faith in what He had taught His Son, and He had faith that the Son would follow and be able to come through the other side. Who is the author of faith? God is the author of faith; manifest through His Son. And as I thought about this, as I thought about our Father in heaven, [He] was willing to give up that which was most precious to Him in order to save us; (and I write about this in the end of this book), I tremble as I thought about: "You are willing to give up Your Son, that which was most precious to You in order to save me." Can you fathom it? Can you grasp it? Can you understand this?

For God **SO** loved the world, that he gave [**RISKED**] his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. (John 3:16)

How many people have heard this gospel? Locked up in this Trinitarian formula, hidden away.

**Audience:** Hidden away, too, is the faith and the trust between them. The faith and trust is the centre of the entire universe. What an incredible love, that there's that faith and trust, that God could give His Son all things, to have life in Himself, at that risk. That trusting, that bond is so strong, faith and trust. And in that, we all "live, and move, and have our being." (Acts 17:28).

**Pr. Adrian:** And what else could the Father do? If the Father begins to doubt that the Son will carry through, then what is the Father pre-empting His Son to do?

**Audience:** Doubt. He sows a seed.

**Pr. Adrian:** He sows a seed. Just a thought, if you become afraid and you fear that your children are going to go astray, what are you doing?

**Audience:** Sowing a seed.

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**Pr. Adrian:** You're sowing a seed. If you have expressed doubt and unbelief that your children are going to come back, what are you doing? Sowing a seed.

He expressed faith and confidence that His Son would come through this. In the creation story, after all of the war, and the day and the night, the darkness and the light in combat with each other, we come to the seventh day. And on the seventh day, the Father and in harmony with His Son, the Father embraces His Son. We add a dimension to the Sabbath now that we had not seen before, because this Father was willing to lose His Son forever. And when the controversy is over, with what love and tenderness does He embrace His Son? The Sabbath is a Father's embrace of His Son that He might have lost forever. It's a tightness. It's the tightness that I felt on the day when my Father in heaven said, "This message I want you to take to this world." He held me tight. It's that tightness. "I don't want to lose you."

And this realization... can you imagine? Can you imagine when Christ on the cross uttered those words, "It is finished!" Can you imagine the joy of the Father? "My Son did it! I gave Him the strength. We have conquered this foe that has sought to destroy us!" Can you imagine? Can you imagine when Christ is coming forth from the grave and the angels, "Who is the King of glory, the King mighty in battle," coming in to His Father? Can you imagine? Can you imagine the joy and the embrace that the Father gave to His Son? Beautiful. All of this done for us. All of this planned on this day [Passover], back in the council of peace.

That's what we are memorializing. That is what we are focusing upon, on this day. That is the Spirit that is descending upon us now and will flow into the seven days of unleavened bread. It is a Spirit of self-sacrifice that we cannot comprehend, nor will eternity unfold to us the depths of which our Father went to save us.

**Audience:** Too much light.

**Pr. Adrian:** Too much light. Unfathomable! What can we do except say, "Father, we worship You. Father, we give You glory. We give You

honour. We cannot comprehend Your love for us." But surely if we behold this picture and let us remind ourselves, we have had to be unpicked from such a horrendous view of God that locks Him up in such a box that makes the love that we are describing impossible. And proves, as Christianity does repeatedly, that God is self-serving, tyrannical and damnable. Creating a creation in which He intended to punish and destroy. And He was the one that created this problem. I reject such a notion of God. It is not in the Scriptures. It is not the God of the Bible. It is not the God of Jesus Christ.

And, of course, for taking such a position, for taking such a stand, how is the Christian world going to respond, when tidings from the East shall come? How shall they respond to this? Not very happily.

**Audience:** So the alabaster box had to be broken to let the fragrance out.

**Pr. Adrian:** To let the fragrance out. Oh, it had to be broken. But if our Father was willing to give everything for us, what cost is it? And would we seek to manufacture these things from ourselves? We who know not how to do good nor know how to seek after God, are we now going to plan and scheme how we are going to manufacture this spikenard in the alabaster box? Foolishness. We can only say, like Jesus, "I delight to do thy will, oh, my God. Your law is within my heart."

Shall we pray together? Yes, I'll pray for Val. Thank you.

### **Closing Prayer:**

**Pr. Adrian:** Father, we pause to reflect upon Your great love. By faith's eye, we look upon You with such admiration. There are no words that we can express to give thanks to You. Help us to believe that You love us that much, that You risked Your only begotten Son, the One that You had trained, You had nurtured in Your bosom, You had raised into the fullness of the Son of God that He has come to be. And You were willing to yield Him up to us.

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And we thank You, Lord Jesus, that in the Spirit of Your Father, You asked Your Father for the permission to come and to reveal our Father's character. Such beauty, such wonder, such amazing love. We stand in adoration. We kneel in adoration. We worship You.

And Father, we petition for our dear sister Val. She's in pain. Her health is not good. Father, You said in Your Scriptures, "You wish above all things that we may prosper and be in health." Please send Your angels through this Passover time to bring her healing, comfort and rest.

And I thank You, in Jesus' name. Amen.

TRANSCRIPT FROM PRESENTATION  
BY ADRIAN EBENS  
PASSOVER MARCH 31, 2021

## 4. ESCAPING THE PENTAGON OF LIES

### **Opening Prayer:**

**Pr. Adrian:** Father in heaven, we just thank You so much that we can be gathered together tonight. We thank You, Lord Jesus. Truly, You are fairer than all the heavenly hosts. You reveal the Father's character and we worship You and we know that You are the way to the Father. Guide us tonight. May Your Spirit be near and all Your angels be present, and to all our friends around the world that are joining with us. May we truly know tonight that God is love. And we thank You. In Jesus' name. Amen.

### **Presentation:**

**Pr. Adrian:** I was just thinking about a time in my life where I realized that a trap had been sprung on me as a young person. [I was] wanting to focus on God and to follow Him and wanting to read the Bible. And then, as I'm sitting down and reading the Bible, many tunes that I had listened to on the radio as a young person started to play inside my

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head. And I just felt myself, it was like the Pied Piper; it was like I just started to stand up and move over towards the radio or the cassette that was there, and some of my old cassettes. And I just started instinctively wanting to play some music.

And as a young person, at least for myself, being a teenager in the early 80s – instant gratification – it took a long time to break that need for instant gratification of whatever it is, in terms of listening, seeing, eating, whatever. And I remember sitting down to read the Bible and reading the Bible compared to listening to some music that really moves me or shakes me or whatever. It just seems so boring in comparison to just listening to some music or do something like that.

And I remember coming to a point where I went to turn the cassette tape on, (yeah, cassettes in the 80s). And it was like, “But you were going to read the Bible.” And I went, “Oh yeah, that’s right.” So I went back and I sat down and I, you know, trying to read, trying to read and just like I’m reading through it and I’m hardly getting anything out of it. It’s really boring and I’m watching the time go by and I’m just like, so bored, you know, like I’m not used to reading the Bible. I’m not used to actually investing time. And it’s very new to me in terms of my own personal study.

Go back over [to turn on the cassette tape]. “You were going to read the Bible.” I went back and forth a number of times and after a little while, I’m going, “What is this? Is this even real?” I could feel this conflict inside my head and a sense of two powers seeking to gain dominion of my soul.

I decided to, again, reach out and to turn the music on, and then I thought, well, I’ll listen to some of my Christian rock that I had started to listen to. But again, you know, it’s like, “Don’t you want to read the Bible?” And I’m just like, “Why is this even an issue? You know, I could just put the music on, I can read my Bible while I listen to the music.”

So then then as I sat down and as I was thinking, I was impressed in my mind that if I don’t master this feeling that I’m having at the moment, then I’m never going to relish studying the Scriptures. If I don’t master

this desire to just instantly satisfy gratification that I feel, to feel in a certain way, if I don't master this, it's going to master me. And I suddenly began to realize that this was a life and death struggle in my own bedroom between the Bible and the cassette player. It just was impressed upon me, this is a life and death struggle: as to years into the future, whether you are going to be mastered by your passions or whether you're going to master your passions, and do the things which your mind had set to do. Will you do what you will to do or will you be influenced by something else and be led by your feelings and your emotions?

And after about half an hour of this, I suddenly got down on my knees and I began to pray and I said, "Lord, please take this away." And then there was a moment of calm and I thought, "OK, good." And then two minutes later, just this thing grabbed me. It was like, "TURN THIS ON, NOW!" Really strong! And it was like, "Oh, Lord... is this really happening?" And I was on my knees and I'm praying, "Lord, please deliver me from this." And then the song is playing in my head. You ever had a worm in your head? It's going over and over. It's drawing me over to the cassette player. And I said, "Lord, please help me." And after a little while and I'm really starting to shake, "Am I going to give into this and why?" And then I'm like, "Why do I even care? It's not a big deal. No one else is watching. Who cares what anyone else thinks? You can just turn it on. It's not a big deal." But the Spirit of God was saying to me, "Adrian, if we don't master this, you're not going anywhere." And then I just said, "Well, Lord, I pray, help me, help me to overcome this desire. And I believe that you will come into my life and you will help me."

And at that moment, I felt this tremendous sense of resolution. And I instantly stood up and I grabbed my entire tape collection and I binned it and smashed it to pieces. And it was like this, you know, chink, chink, chink. All the chains are coming off and freedom. I'm so glad that God helped me to make that decision. "Christ in you, the hope of glory" to break you free of those things. It's only a little thing, isn't it? "He that is faithful in that which is least." This is the test.

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And so not long after this, within that same room, or was probably a little bit before this, I read the book *Steps to Christ* by Ellen White. And I've told this story many times because it's such a pivotal point in my life, where I encountered Jesus Christ, for the first time where I really encountered him and I invited him into my life and everything began to change.

And I've talked about that many times; after the book *Steps to Christ* – because my mother, (thank you, Mum) she gave me that book to read, and I was transformed by reading of that book; and I'm very, very grateful for the timing and everything like that – not long after that, another book that I read that really had a tremendous impact me was the book *The Great Controversy*.

This is one of the most significant books ever written in human history: *The Great Controversy*. It lays out, from the time of Christ, the sequence of events. It pulls back the curtain on a whole range of issues and it gives you a perception, a layer of understanding that you could not get anywhere else. And that book really has laid a framework in my mind for how things play out and how the future will be laid out before us in our understanding of the books of Revelation and the three spirits like frogs that come out and all of those types of things. And so *The Great Controversy* forms a key component of how I operate.

I had the tremendous privilege in 2006 to visit the very spot where Ellen White wrote the book *The Great Controversy*. And as I stood in the place where she wrote that book, I just was overcome with emotion and deep thanks to God that I could have the privilege to know this information. It's information that I hold with a deep sense of gratitude and thanks to God. It was just nice to be in the place; this is the place where she wrote this book, in Battle Creek, Michigan.

And the beginning of when she when she wrote that was in 1858, when she first started to write out on this theme. And not long after she began to write this, she suffered a tremendous health challenge. She nearly died as a result of that. Satan was trying to kill her so she could not get that information out. Some days she could only write a quarter of a page

and then she could write no more, but she continued to write. And so that book *The Great Controversy* has come to us at great cost. Outside of the Bible, I believe, it's one of the most annoying books to Satan and that's a good thing.

So I'd like to read to you a statement as an introduction to what we're looking at, *Escaping the Pentagon of Lies*. And this is from the book *The Great Controversy*; it's page 561. And sometimes when you read statements, they imprint you. The Spirit of God imprints them upon you. And this is one of those statements that really began to influence my thinking as I thought about it. And this is what it says, paragraph two.

Satan has long been preparing for his final effort to deceive the world.

Did you know that he was making a final effort to deceive the world?

The foundation of his work was laid by the assurance given to Eve in Eden: "Ye shall not surely die." "In the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil." Genesis 3:4-5.

Now, for most people, connecting Satan's final master plan to the statement, "You shall be as gods, you shall not surely die," that takes a lot of processing of information. You can read that and go, "Huh, that's interesting." But to actually know why this statement, "You shall not surely die, but you shall be as gods knowing good and evil," is the foundational stone of Satan's master plan to deceive the world in the final days of earth's history – now, that takes some understanding, to be able to do that. And when I read that, I'm like, "Whoa, what does that mean?"

Little by little he has prepared the way for his masterpiece of deception...

If we are living in the last days, then we are under the influence of a masterpiece of deception, which means, as Jesus said, if it were possible, the very elect would be deceived.

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... his masterpiece of deception in the development of spiritualism.  
He has not yet reached the full accomplishment of his designs; ...

This was written over 100 years ago. Has he reached the final accomplishment of his designs?

**Audience:** Almost.

**Pr. Adrian:** We're not far away, are we? We're almost there. "

...but it will be reached in the last remnant of time. Says the prophet: "I saw three unclean spirits like frogs; ... they are the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty." Revelation 16:13, 14.

And then she says this,

Except those who are kept by the power of God, through faith in His word, the whole world will be swept into the ranks of this delusion. The people are fast being lulled to a fatal security, to be awakened only by the outpouring of the wrath of God. (*The Great Controversy*, page 561.2)

Which we understand to be allowing people to receive the consequences of their own choices. Masterpiece of deception. This is the underpinning of the book *Escaping the Pentagon of Lies*.

A masterpiece of deception built upon the lie that was told to Eve, "You shall not surely die," which, of course, builds the principle of spiritualism. And what do we mean by spiritualism? God says, "In the day you eat thereof, you will surely die." Satan says, "You will not surely die, but you shall be as gods knowing good and evil." It's a spiritualizing of God's word, you don't take God's word literally. And in fact, in most cases, you take the opposite of what God says.

"Remember the Sabbath day to keep it holy." "Well, I rest in Jesus; I rest every day in Jesus. Therefore, I don't need to keep the Sabbath." That is spiritualism. "In the day you eat thereof, you shall surely die." "You will not die, but you will go straight to heaven." That is spiritualism.

And it's through these teachings that Satan will bring about this final deception.

Now, there's another statement that I would like to read to you. It's a little bit further in the book *The Great Controversy*, page 588. And I have pondered a lot upon this statement where.

Through the two great errors, the immortality of the soul and Sunday sacredness, Satan will bring the people under his deceptions.

We're looking at this: principle of deceptions.

While the former lays the foundation of spiritualism [that is the doctrine of the immortality of the soul], the latter creates a bond of sympathy with Rome. The Protestants of the United States will be foremost in stretching their hands across the gulf to grasp the hand of spiritualism; they will reach over the abyss to clasp hands with the Roman power; and under the influence of this threefold union, this country will follow in the steps of Rome in trampling on the rights of conscience. (*The Great Controversy*, page 588.1)

The rights of conscience. So two great errors; through the two great errors. We have Sunday sacredness. And immortality of the soul. These are the two great pillars upon which Satan will build his masterpiece of deception. The lie: "You shall not surely die." And of course, that's where we begin.

That's why the book *Identity Wars* begins with that lie. "You shall not surely die." And there's many implications related to what this does to the human soul. But the chief thing that it does is it breaks your sense of absolute dependence upon God; because if your soul is immortal, you will live whether you are in a relationship with God or not. And in fact, if your soul is immortal, the only reason you would want or need to be in a relationship with God, is that if you don't, he will punish you. Does that make sense? That He is a big life source instructing a little life source, "You need to pay attention to me and do what I tell you if you

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want to live.” And we cover that in the book, *Life Matters* and in the book *Escaping the Pentagon of Lies*.

So the doctrine of the immortality of the soul separates the soul from its sense of dependence upon God. That’s what Satan said to Eve, and then through Eve to Adam: “You’re not going to die. It doesn’t matter whether you are dependent in a relationship with God or not, you’re going to live on regardless.”

And once the soul becomes immortal, once it has this perception of immortality and independence from God, then it can begin to do other things like: what’s the issue with Sunday sacredness? If you’re in a home environment and it is a large family, and the father in the house says, “We’re going to be meeting next Sabbath.” And one of the children says, “Well, I’m going to be here on Sunday.” Why would the child make that kind of decision? Except that it feels a sense of independence or it doesn’t respect the authority of the head of the house?

And so Sunday sacredness is a mark of human authority usurping God’s leadership of the universe. This is why it is the mark of authority. It is overturning the word of God. It is the sense of independence that we feel through this doctrine of the immortality of the soul that leads to the audacity of telling God when we’re going to meet together. We’re not going to meet together when you say we meet together. We’re going to meet together when we decide to meet together.

And what’s interesting about Isaiah chapter 14, if you just want to turn to Isaiah chapter 14. Satan said in verse 13,

For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, in the sides of the north: (Isaiah 14:13)

The word congregation there is *moed*. “I will decide when God’s people meet together,” Satan said.

And as it says in Daniel 7:25,

And **he shall** speak *great* words against the most High, and shall wear out the saints of the most High, and **think to change times and laws:** ... (Daniel 7:25)

It was through the sense of independence. It was through the rejection of the belief that life comes from God. And the greatest reminder that we have that all life comes from the Father is the only begotten Son. He is the greatest reminder of this truth.

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

The worship of the begotten Son is a belief that all life proceeds forth from the Father and is given to everybody else. And so the doctrine of the immortality of the soul is the first step in breaking you free from the need to come and meet at the times that God has ordained.

Now, when we study the Scriptures carefully, once Satan had broken free from God, Jesus gives us a number of clues in Scripture as to what took place in the beginning. And we can read that in John chapter 5. John chapter 5 gives us one of those clues. John 5, verse 23.

That all *men*

‘Men’ is supplied:

That all should honour the Son, even as they honour the Father.  
(John 5:23)

Why does Jesus have to make this statement? Because there were those who did not honour the Son even as they honoured the Father. And because Satan, in his acknowledgement of the Father as the One who had life coming from Himself, and him wanting to be like the Father, he wanted to obscure the fact that Jesus was begotten of the Father. And by looking directly at the Father and seeking to imitate and to be like the Father, he came to believe that, like the Father, he had life in himself from himself.

Does that make sense? That’s why no one can look directly upon the Father and live. I used to read that statement, “No one can look upon

the Father and live” as if you look upon him and...Boom! [You are killed!] That’s not what it’s meaning at all. If you look directly upon the Father without the mediation of Christ, by beholding, you become changed. You behold a Being that has life from Himself and from nobody else; and by beholding, you will become changed. And if you change to believe that you have life in yourself and you don’t, what will happen to you? You will die. That’s why. That’s why in Christ Jesus, all things hold together.

He is before all things, and in Him all things hold together.  
(Colossians 1:17, NIV and NASB)

Because the begotten Son, in acknowledging that all things come from the Father, He produces a Spirit that exists in no other being, as a source other than Himself; that He is looking to the Father as the source of all things. And He shares that Spirit with all of us that we might, like the Son, look to the Father as the source of all things. And that is why in Christ Jesus all things hold together. (Colossians 1:17, NIV and NASB). That’s why the government shall be upon His shoulder. And that’s why to look directly upon the Father without Christ, as a created being, will cause you to become like Satan. Does that make sense?

**Audience:** I didn’t quite get it.

**Pr. Adrian:** So some of the charges... You didn’t quite get it? Okay. All right. To look directly upon the Father without the Son, means you’re looking at a Being that has life from Himself; by beholding, you become changed. You will begin to imagine that you have life in yourself, from yourself. And therefore, you will believe in the immortality of your own soul. And you’ll begin to act like the Father. “And I will ascend into heaven. I will be like the Most High.”

That’s why the worship of the begotten Son is the highest position that any human being can place the Son of God. For in Him, the whole universe holds together, not only as a nice little piece of poetry, but in reality, you can logically follow and understand why in Christ Jesus all things hold together. Because you are worshiping a Being who looks to the Father as the source of all things. And yet, (and I make this point in

the book, *My Beloved*), the proof of the divinity of Christ is in the fact that He can behold the Father without desiring to be the Father. No created being can do this, because we mimic that which gave us life. And because it's the Son of God that gave us life, we can mimic Him and not die; because He does not look to Himself for life, He looks to His Father for life.

And this is the wisdom of God. In bringing forth a Son in His own image, to which He then looks to His Father; the Father then could create the entire universe through His Son. And that's why I call him *My Beloved*. That's why He's so precious, that He gives me a Spirit that is dependent upon the Father.

And I believe, I didn't hear all of it, but I believe Ruben shared some thoughts last night that corroborate the idea that Christ is dependent upon the Father.

I had emphasized to me, and I believe this, we talk all about Christ: the self-existent Son of God, having life proceeding directly from Himself – in this model, there is no dependence, actual dependence of the Son upon the Father, except that which He would model for us. And when you model something for someone and that person knows that's not actually who you are, it doesn't work. The model breaks.

You worship the highest form of God that you understand. And if Jesus has "life un-borrowed, un-derived" from Himself, then you have made Him exactly the same as the Father; and therefore you will worship the dragon and the beast. Does that make sense? Only the begotten Son will allow you to receive the Father's name written in the forehead. This is really, really important.

And so Satan, in order to confuse the minds of created beings, he began to dispute the supremacy of the Son of God. And he does this in two ways, either to make Christ a created being and therefore completely unworthy of worship, or he makes Him God Himself. Either way, he is happy. And of course, the way he's framed this for the Christian mind, for those who believe in Jesus, it had worked with Eve. When Eve was challenged by Lucifer or Satan, she thought to push the envelope to a

higher level: “You shall not eat, nor shall you touch it.” She thought she would elevate the word of God. She thought she would even show her loyalty and her devotion to God by elevating what God said. And in elevating what God said, she created a loophole for which Satan could then destroy her. And as soon as she said, “You shall not touch it,” and Satan drops the fruit into her hand and he says, “Well you’re not dead, are you? So who’s lying?” That was her undoing.

So in elevating Jesus to be God the Son, Satan has tricked Christianity in a very similar way. It seems natural for us to want to elevate Christ to be exactly the same as the Father, in the context that we worship: of power, intellect and age. And so in the Christian context, the Trinity is a key component and it’s a natural extension of the immortality of the soul. “You shall be as gods.”

This is the first place... And I know that the word Elohim can mean plural of majesty and all those things, but Elohim can also mean gods. And this is what I believe that Satan meant, “You shall be as gods.” This is the first place in the Bible where plurality of the Godhead is expressed. It’s not expressed by God, it’s expressed by Satan. “You shall be as gods.” And the doctrine of the immortality of the soul, life proceeding from yourself, is the clearest definition that you would believe that you are gods. So, again, it’s the immortality of the soul doctrine that naturally leads to the doctrine of the Trinity.

And so there is a Trinity, a real Trinity of doctrines between Sunday, Trinity and the immortality of the soul. Which means if you believe any one of these doctrines, your logical doctrinal progression is to the other two. Which means that anyone who believes in this doctrine [the Trinity] will ultimately, if they are logically consistent, come to these two doctrines [Sunday and immortality of the soul]. Because if these [Sunday and Immortality of the Soul] are the foundations of Babylon, then this [Trinity] definitely is the wine of Babylon. Does that make sense?

Just putting pieces together. And of course, when Satan begins to turn the word of God around, he begins to twist what God is saying, it wasn’t

long before Satan began to challenge the law of God. And we see in 2 Thessalonians 2:7,

For the mystery of iniquity doth already work: only he who now letteth *will let*, until he be taken out of the way. [Colin was referring to that earlier.] And then shall that wicked (2 Thessalonians 2:7-8)

A modern translation for that:

and then shall be revealed the Lawless One...(2 Thessalonians 2:8, YLT)

The lawless one. Because the law is a transcript of God's character, His agape love. So it's inevitable that if Satan is overturning the word of God in the doctrine of the immortality of the soul, and then he overthrows God's appointments and he creates the doctrine of the worship of God to overthrow these things; then obviously, he's working against the character of God. So inevitably, Satan must also attack the law of God.

The law of God. And if you read the first chapter of *Patriarchs and Prophets*, that's exactly what he did. He attacked the law of God. But he didn't just attack the law and say that the law is stupid. No, he said, we need to make sure that the law is enforced, that the law is upheld. We need to honour the law and respect the law. And anybody who would break that law needs to die. That's how he attacked the law.

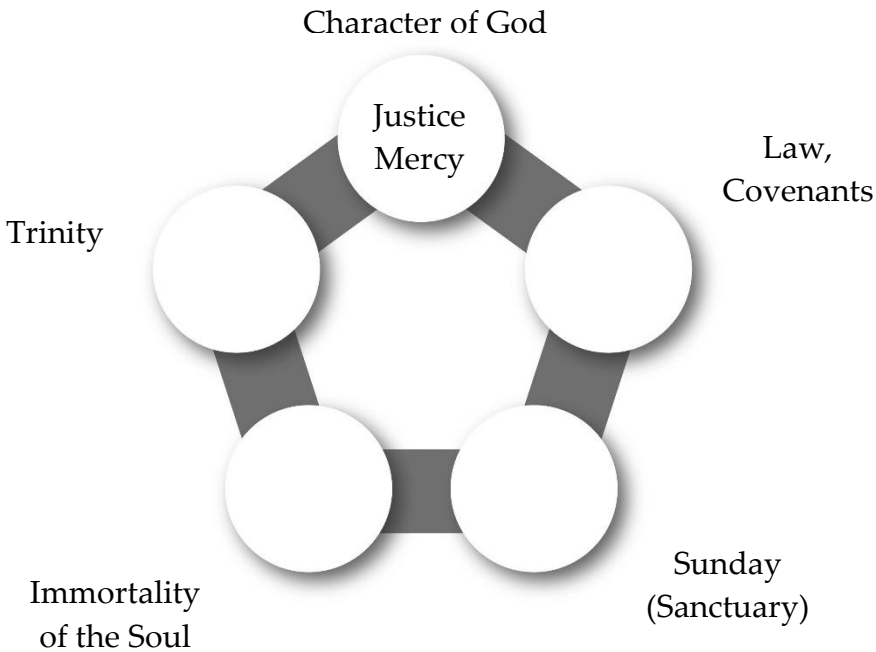
**Audience:** The law of the Medes and the Persians.

**Pr. Adrian:** And of course, when you attack the law of God, that ultimately leads you to an attack on the character of God. The character of God. And we see this in Romans chapter 3. Romans chapter 3:24-26.

Being justified freely by his grace through the redemption that is in Christ Jesus: Whom God hath set forth *to be* a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God; To declare, *I say*, at this time his righteousness: that he might be just, and the justifier of him which believeth in Jesus. (Romans 3:24-26)

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The death of Christ had to resolve this tension to be just and to be the justifier or giving of mercy to the one who believes in Jesus. There was an issue over justice and mercy within the character of God. Satan introduced the idea that justice demanded death and that mercy needs to be used sparingly, only when it serves a certain purpose. Mercy. But this was the central issue that Satan attacked in relation... he used the law of God to wedge the character of God on God's justice and mercy.



And within this framework, these five points here, Satan, I believe, has created a masterpiece of deception. Now, there's other elements that we could introduce into this system. But as I've studied through the Bible and the writings of the Spirit of Prophecy, this covers many of the key points and many of the other points can join into those.

And as I have said to people in the past, in my work as a computer programmer or systems analyst, learning to diagram information and

to see the flow of information in a chart form was what I had to learn to do. And this is a very helpful teaching tool for me to explain a lot of the key issues that Satan has worked upon on his masterpiece of deception. And so we see in these three elements here [trinity, character of God, law], we see Satan's three key charges against the government of God.

One was to attack the Son of God. And of course, the Trinity is a key component of that. The second one was to attack the law of God. If we have an immortal soul, why do we need a law to govern us? That suggests that God is arbitrary and controlling and dominant. We don't need laws to govern us.

But of course, he doesn't come straight out and do things like and attack things in a certain way. It's very interesting that... well, have you ever heard of the person Machiavelli? Have you heard of Machiavelli? So Machiavelli wrote a very interesting book on how to advance an agenda that you have. Very interesting what he has to say. Very clandestine and always going in the opposite direction of where you want to achieve and decoy people and take things in a different way. Very, very cunning.

Same with Hegelian. Hegel was a philosopher who introduced Hegelian dialectic of opposites to create a synthesis. And Satan is always engaging in that, presenting himself as a healer of the people, a benefactor of the race while he's destroying them at the same time. A classic example of this is the Green Movement, claiming to uphold the environment while absolutely trashing the law of God. There's no better way to destroy the environment than to trash the law of God. So it's a classic Machiavellian, classic Hegelian dialectic. We uphold, we love nature, we love everything to do with nature and destroying it at the same time.

Now, what is interesting is that in regard to this five pointed system... and I've tried to cover this in great detail in this book [*Escaping the Pentagon of Lies*] without getting too tedious, where I've really tried to explain these points piece by piece and diagram these things out within this book. For me, it helps me to frame so many pieces of the masterpiece of deception that Satan is pulling on the human race.

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And now I'd like to go from a historical point of view in dealing with these five key points that leads to the issue of the character of God. Now, the Adventist pioneers, when they began to study the writings of William Miller, one of the first things that they rejected, of course, was the doctrine of the immortality of the soul. And there was a man by the name of George Storrs, who really began to present this. Ellen White's mother took a great interest in his writing, and she moved from a belief in the immortality of the soul to the doctrine of the mortal soul. And Ellen White, as a child, was absolutely horrified that her mother would give up the doctrine of the immortality of the soul. But then she studied it and she came to understand that. So that was in 1842.

It was probably around 1844, 1845, that Joseph Bates took an interest in the Sabbath. And 1846, James and Ellen White read Bates's pamphlet on the Sabbath and they accepted the Sabbath in 1846. And by 1848, there was a unified group of believers, where they had rejected Sunday sacredness and they had rejected the immortality of the soul.

Now, many people in the Millerite movement (those of the Christian Connection), many in the Christian Connection and many others, they had already rejected the doctrine of the Trinity. So that was in the 1830s, 1835. Many people in the Christian Connection had rejected the doctrine of the Trinity.

And so three of the five pillars of the Pentagon had been broken by the Millerites and the early Adventists. What we needed to get through to the seal of God was to get a correct understanding (and I add to this next to the law), of the covenants. Why are the covenants important? We need to read in Hebrews chapter eight, why the covenants are important. Hebrews 8:8.

For finding fault with them, he saith, Behold, the days come, saith the Lord, when I will make a new covenant with the house of Israel and with the house of Judah: Not according to the covenant that I made with their fathers in the day when I took them by the hand to lead them out of the land of Egypt; because they continued not in my covenant, and I regarded them not, saith the Lord. For this is

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

So an understanding of the covenants is key to understanding the law of God, how we understand the law. So the law and the covenants are always going to be together. And that's why it's part of this point here, the fourth point.

Now, the Adventist church hummed along, having knocked out these three pillars and they began to grow. It's very interesting in terms of the law itself. There were men like Stephen Haskell who gave up eating meat, and Stephen Haskell began to challenge the eating of unclean meat based on what was written in the book of Leviticus. And in 1854, James White actually wrote that he defended the eating of pork, saying, we don't want to be involved in Judaizing or any of these things. And if God wants us to do this, to take this step, well, then He will make it known to us. So they were holding off on this point.

But of course, what I find very interesting is that the church, they didn't want to ask people to tithe because tithing was part of the old covenant. So they didn't use tithe. They came up with a "Clayton's tithe" called *Sister Betsy, Systematic Benevolence*, which was based on the principle of tithing. But they wouldn't call it tithing because that's 'Old Covenant.'

And this was all coming about because the pioneers, like many others, had inherited Augustine's concept of the covenants. And that is that before the cross, God approached man in one way through the Old Covenant law system. And then after the cross, He gave grace to man freely.

Thank God we were born after the cross and not before it. And this was causing a problem. So God sent a message in 1888, called *The 1888 Message*, funnily enough, in which it introduced to people the correct view of the covenants, a non-dispensationalist view of the covenants in that, funnily enough, God's interactions with man are consistent all the

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way through human history. The gospel that was given unto... well, let's read Galatians 3.8.

And the scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, *saying*, In thee shall all nations be blessed. (Galatians 3.8)

And I always like to ask a question on this and I say, "Did God preach to Abraham the gospel or did he preach to him the promise of the gospel? And do you understand the difference?"

The promise of the gospel is in the sacrificed lamb, there is the promise of a redeemer to come 2000 years in the future that will bring redemption and salvation to everybody. And by sacrificing this lamb, you have the promise that in the future that the gospel will be brought to man. That's how Christianity understands this. So that it's not the gospel that was preached to Abraham. It was the promise of the gospel that was preached to Abraham. And so we have the same thing in Hebrews chapter three, sorry, four. Hebrews 4:2.

For unto us [that's the Christians] was the gospel preached, as well as unto them: ... (Hebrews 4:2)

The "them." The context for "them" is chapter three, which is talking about the Israelite nation.

**Audience:** Moses.

**Pr. Adrian:** So, the gospel was preached to Moses. And again, we ask the question, was it the gospel that was preached to Moses? Was Moses justified by faith alone? Or was he promised that the coming Messiah would bring the gospel 1500 years after he existed?

These are the questions that E.J. Waggoner began to surface in 1888, saying that the Old Covenant is the unconverted man's way of approaching God. And the New Covenant is the man who is born again and is in Christ Jesus. And this has been the same all through human history. The Old Covenant is "I promise God," the New Covenant is

God promises us. The Old Covenant is “I will,” the New Covenant is the “Thy will.” This is just some of the simplification of this.

The reason why the covenant issue was so important, (there were many reasons why it was so important), is because the law, the entire Torah, is what reveals to us the character of God.

Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil. (Matthew 5:17)

And it's in the Torah that, not only is the Sabbath given to us, but also all the other festivals, which we are keeping here today, in which the outpouring of the Holy Spirit takes place. All of these things were important for the sealing of the character of man through the outpouring of the Holy Spirit.

And so 1888, that was the opportunity for the Adventist movement to begin their attack on the summit, to understand the character of God in the correct way. Because of the rejection of *The 1888 Message* by the majority of the church, and they stayed in the old system, ultimately, not long after this, (well, over a number of decades, of course,) the church retrograded on the issue of the doctrine of the Godhead and they went back to the Trinity. It took nearly 100 years for that process to be completed – 1980: April 25, 1980, a very infamous day.

So when you don't go forward in truth, you retrograde back into error, don't you? So for the majority of the Church that rejected the truth about the covenants given by E.J. Waggoner and A.T. Jones, because of the effect of that over a 20, 30 year period, the church ultimately, over another 50 year period, perfected coming back to the doctrine of the Trinity. And it will not be very long before there is a complete retreat to the pillars of Babylon.

And it may be for many Adventists that they will receive the mark in the hand. Many Adventists will not accept logically and intellectually the doctrine of the Sunday sacredness and the immortality of the soul; but they'll receive it in the hand, they'll bow, because they don't want

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to lose their position. So they'll take it in the hand, even though they don't take it in the mind.

Some of the writings of Waggoner and Jones, particularly through the 1890s (if you read and you study their material), I've written some of the quotes of this in this book [*Escaping the Pentagon of Lies*]. This is an allegory, of course, I'm telling a story. I have personified Jones and Waggoner in their great-grandsons, and they present some of the views of Jones and Waggoner that show the complete false justice system, the pagan concepts of Christianity. They were starting to unmask all of these things in the 1890s, and they had prepared the way to go to the character of God.

But Satan had developed a pincer movement, and Colin spoke on this in his capturing of Jones and Waggoner on the subject of "the daily." It was a brilliant tactic on his part, to take the key leaders, those who are moving on the character of God message from here and to nab them on the issue of "the daily" and to get spiritualism into their teaching through another platform, another angle. And that circumvented the completion of that process that should have happened over 100 years ago.

And therefore, because as a people, we had been moved all the way back to this point here [trinity] and totally in a fog as a people, it can only be the mercy of God that allows a movement to arise in the earth that completely unmasks all of these [points on the pentagon] and has given us a clear view to the summit of the character of God and a completely nonviolent view of God. This is where Jones and Waggoner were headed, but they got snagged.

And the thing that I'm constantly reminded of, these men that were shown great light, they were still taken out. And I have wondered for many years how it could be that they could fail in this way. And this is why I wrote the booklet called *Lessons from History on Church Organization*. That's where Satan got Jones and Waggoner, church organization, because when the church rejected the message that they brought, he snagged them on the issue of church organization and they

fell into the idea of the individual, the view of the church as an individual. I cover it in that document because I really wanted to understand what unhooked them. What was it that unhinged them, so that I don't fall into that trap? And I believe the Lord has given us an answer on those particular things.

So the way has now been opened for us. And again, I am astounded that we can be in this position now to unlock all of these key points. Of course, for those of you that are new in the movement, understanding all of the stuff behind the difference between Sunday sacredness opposed to the Sabbath, the Adventist Church has excellent material on this issue. And you can get great stuff from Walter Veith and other people. They'll show you all the good material on this about why Sunday is a problem; and also on the doctrine of the immortality of the soul, as to why this is a false doctrine and a false teaching. And I'm very, very thankful for that.

But of course, as I point out in the book here, in the doctrine of the Trinity, you have a surrogate teaching of the immortality of the soul. What do I mean by that? That in your worship of God the Son, you have in beholding this being, you're looking at someone that has life completely from within himself, that he doesn't in any way owe his life to his Father. And by worshiping God the Son, you are subconsciously believing in the doctrine of the immortality of the soul. Does that make sense? It's a backdoor way of coming to this doctrine, because by saying that Jesus has life completely independent from His Father, you're worshiping a being that has life within himself without owing that life to anyone. And by beholding that, you must be led to the doctrine of the immortality of the soul.

**Audience:** And/or that means we can, too. We were created, but we have that life within ourselves.

**Pr. Adrian:** We have that life within ourselves.

**Audience:** That's Satan's lie to Eve.

**Pr. Adrian:** It's a masterpiece of deception to create the doctrine of God the Son as a backdoor entry into the immortality of the soul. It is satanic genius to do this to people and it corrals the human mind and it leads it in a certain direction.

**Audience:** Also there is that belief of how God creates things and just lets them go.

**Pr. Adrian:** Deism.

**Audience:** Yeah. So that's kind of similar thing. So it's like Jesus came from Him. And then just let Him go.

**Pr. Adrian:** Or just abandoned Him. Yes. It's another view of that sense of immortality of the soul.

**Audience:** It is similar to how our belief in the Holy Spirit can also lead us to believe that we have a separate being, our spirit is a separate thing to who we are, that lives on after we die.

**Pr. Adrian:** Well, yes, the separation of body and spirit; the spirit is separate. It creates sympathies with all of these ideas, that lead you back to the doctrine of Rome. The doctrine of Rome is a very, very sophisticated, carefully articulated view. The Roman view of the Godhead is far more refined than the Adventist view. The Adventist view is very, very amateur in comparison to the Roman doctrine of the Godhead. The Adventist doctrine of the Trinity is pure polytheism. It is pure paganism in its view. The Roman doctrine is far more sophisticated in maintaining a strict adherence to oneness, one God, three persons in one being. It's a very, very clever doctrine. And the fact that Adventism so easily falls for, (I was one of them), falls for pure paganism. That's the mystery of iniquity at work amongst God's people, that even the very elect could be deceived.

**Audience:** That kind of feedback, from acceptance of the Trinity back into, I believe, the immortality of the soul was a question I had. So you've answered it, thank you. But in the average Adventist mind, as we have all been, believing that doctrine, how could that, it seems impossible to us or to me, that the typical Adventist person would then

openly accept a view of immortality. Would it only be just a self-deception?

**Pr. Adrian:** That's why I said receiving the mark in the hand, not in the mind.

**Audience:** But they can't do that. It's just not possible.

**Pr. Adrian:** Well, many won't. Some will. Some will go back to the immortality of the soul directly because it makes logical sense to them. But many will not, but they'll take it in the hands.

**Audience:** So there won't really be an intellectual ascent to that.

**Pr. Adrian:** By many, no, but they have one mind with the beast because they all worship God the Son. So they have one mind and the false justice system and a false view of the covenants. These top three here [trinity, character of God, law/covenants], that causes them to have one mind with the beast and they'll worship the dragon and the beast, as it said in Revelation chapter 13.

So this is a very clever, a very sophisticated doctrinal system that Satan has set up to snag the human mind and to corral it in a certain direction to prepare it for the mark of the beast. Satan's been working on this for over 2000 years, to prepare us for this final masterpiece of deception where he will corral the whole world. But only those who have fortified their minds with the truths of the Scripture will go through the last great conflict. That's what, it says in *The Great Controversy*.

Those who endeavor to obey all the commandments of God will be opposed and derided. They can stand only in God. In order to endure the trial before them, they must understand the will of God as revealed in His word; they can honor Him only as they have a right conception of His character, government, and purposes, and act in accordance with them. **None but those who have fortified the mind with the truths of the Bible will stand through the last great conflict.** To every soul will come the searching test: Shall I obey God rather than men? The decisive hour is even now at hand. Are our feet planted on the rock of God's immutable word? Are we

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prepared to stand firm in defense of the commandments of God and the faith of Jesus? (*The Great Controversy*, p. 593.2)

People say, "Why does it have to be so complex?" It has to be so complex because we're so deceived. That's why it has to be so complex. If we weren't so deceived, it wouldn't be this complex. It wouldn't be this hard. But because we have to come out of error and come out of false understanding, we have to study the Bible and go back and check things and check them carefully. And many people say, "Look, I just want it to be simple." Well, this is life and death. You don't have to ask that question. "I just want it to be simple. I just want to slide into heaven on a banana peel." People are willing to bench press and do all kinds of things in this world and to really fight for things, and go after things. Then when it comes to salvation: "Oh, why does it have to be so hard?" And it doesn't necessarily have to be hard.

It's like the subject of the character of God. And we'll talk more about this in my next presentation, I think. But, people say, "Why do you make it so complex? You're twisting all these stories in the Old Testament." It's very, very simple: Jesus is the full revelation of the Father and God says in His commandments, "Thou shalt not kill." That's really simple. End of story. Well, no, because then you have to answer all these other things in Scripture. And so you have to give answers to these things and you have to harmonize all these things.

And many, many people say, "Well, I just take the Bible as it reads." And I say, "No, you don't. You take portions of the Bible as you want to read them. If you want to take the whole Bible as it reads and put all of the pieces together, you would never come to the conclusion you come to." And this is the problem that so many people have. They camp on certain texts, and we all are tempted to do this; and camping on certain texts without taking them all together and making them fit together is sheer laziness. And that will get you killed. That will get you 'deaded.' So study to show yourself approved. That's what the Scripture says:

Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.  
(2 Timothy 2:15)

Prove all things; hold fast that which is good. (1 Thessalonians 5:21)

You must prove all things, not some things, not a few things. We're not asking, "What is the least that I can do to get into the kingdom of God?" This is not going to help us.

And so I'm trying to distil as many points as possible into this five pointed system. The fact that it's a Pentagon, it has good overtones, it layers in itself very well. But these, I see, are the five key areas that we're going to have to war against. And I've tried in this book to make as many linkages, theologically and otherwise, to help connect each of these points and how each of them intersect with each other and why it's so cleverly put together by Satan so that we might be prepared for the onslaught that is about to descend upon us.

So I just wanted to give us a bit of an overview. I made this a little bit interesting, and maybe for those of you that haven't read the book, I introduced the element of frequency. Because it's certainly interesting that what you believe creates a vibrational electromagnetic field around you. What you believe changes frequency. Do you believe this?

**Audience:** That's what emotion is.

**Pr. Adrian:** There is an atmosphere around every person. And what you believe about God – if you believe God gets to a point where He draws a line in the sand and says, "I've had enough," BANG [wipes you out] – you vibrate that frequency. When you deal with people that annoy you and you get to the point, I'm drawing a line in the sand, you get that frequency. You can feel that frequency.

And so each one of these teachings, as I've laid it out in the book... I have a chapter in here called Pentagon Mathematics, and it's just a little bit of fun. I'm just having a little bit of fun in terms of frequencies; if you've ever heard of Schumann's Resonance, it talks about Schumann's Resonance operates at 7.83 hertz. And I just changed it to, well, when

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you get the first Immortality of the Soul doctrine correct, you'll get a vibrational frequency of 7.7 hertz. And then because God works on the principle of addition, if you add the next one, (I think I changed it, not hertz, because that hurts, doesn't it? So I changed it to something else.) So when you get two doctrines that are positive, if you get two of these together, it's like 14.77. But then it starts, after addition, and then goes into multiplication. And when you get all five together, you've got over a thousand, whatever the resonance is, the frequency.

And of course, in the city, they've put a dome over the city that's encased by five pillars of brass to lower the frequency, to dumb down the people. It's what I call a theological immunization program. It's interesting, isn't it? And each person that is born into the city of Constance, (and I called it the city of Constance because of its constant rebellion, the constant rebellion against God), and each person, when they are brought into this city, they have five brass nodes attached to the skull and then you are hooked into the framework. There's five towers, and each one, at the base of that tower, has the letter G. (You can count, you can work it out.) So it keeps you locked into that frequency, keeps you locked into that system. And you're under a brass dome and it's stopping the mind from thinking freely. And there's plenty of overtones in there and we've put that in there for a bit of fun. So, the key point is to unlock each of these.

And of course, in Satan's system; Satan works on the law of subtraction. So if you've got one error and then followed by another error, anyway, it becomes a number, a zero or something divided by zero, which becomes undefined, which leads you into the mystery. (So we just had a little bit of fun in adding some of those things in there.) And it keeps you locked into the system and it keeps you held in the brass system. But the objective is to have all five of the nodes on your head turned to gold. And we've got plenty of texts that support that.

It was just a tremendous blessing to see this book come to fruition in the way it has. It's been an absolute blessing. I believe it will form a very key component of, at least the intellectual theological framework, of going forward as a movement.

Some people go, "Oh, it's a bit overwhelming." But any movement, as we've looked at the 1844 movement, we've looked at the 1888 movement, there is deep thought that has gone into the development of those movements. And we wanted to make it in such a way that it can speak to minds at all levels, that operate at all levels, to show that this is not just a simple pushover message. It has quite a number of layers that are layered deeply into this message to make it interesting.

So I really do invite you to take the time to read through this material, and I think it will place you in a much stronger position. I've been able to emphasize doctrinal teaching. There's nothing like when you've said something very profound to have suddenly a bolt of lightning come down and strike the ground. It really catches your attention. So there's a few bolts of lightning that come down. And it's really interesting.

And of course, we introduce Zeus, who is the god of lightning and thunder, and Cronos. And we deal with all those interesting Greek characters just to make it a little bit interesting in escaping the city. So I just wanted to give you a bit of an overview. And also I've given you a bit of historical understanding of why the church careered off in 1888 and has never really recovered from that point. 1893 would have been its high point, and it's just sort of gone downhill from there.

**Audience:** On a global level, your centre point, justice and mercy, that's the system by which Satan actually keeps the entire world under his... I mean, it's in the religious world that we say, OK, the law and the covenants and the Trinity, but outside of religion, people that have nothing to do with it, the justice system of Satan keeps the entire world under his system.

**Pr. Adrian:** Through this false understanding. These are particularly designed for Christianity, these points. In other systems, they have it differently. But this is how it works in Christianity.

**Audience:** It looks like a house.

**Pr. Adrian:** Yes, it's a house of cards. A five-pointed house.

**Audience:** And in the world, how do... Because the theological people, Christians, make sense decoding the doctrines, like basically, is it that they do believe all these things in the world, but just under different names?

**Pr. Adrian:** I cover this in the second chapter of *Life Matters*. Most of the world believes in some form of immortality. Eastern mysticism or the Abrahamic religions like Islam and where Judaism is now, in terms of the immortality of the soul doctrine.

**Audience:** Atheism wouldn't, obviously, right?

**Pr. Adrian:** No. Well, atheism is just a reaction to Christianity.

**Audience:** And atheism is based on, still based very firmly on the idea of independence.

**Pr. Adrian:** Atheism is the ultimate independence.

**Audience:** It sees anything that is imposed law as something that's opposed to it. So, in my life, I can do whatever I want.

**Pr. Adrian:** And atheism operates very strongly on the justice system. It's still operating at that level. So, it's those two there in particular [immortality of the soul and justice/character of God].

**Audience:** The carnal mind definitely operates on the justice system. Yeah, it's true. Absolutely. Injustice system.

**Pr. Adrian:** Injustice. They would call it a justice system.

**Audience:** And then I suppose, basically, atheists, most of the world celebrate the false holidays.

**Pr. Adrian:** Yes. Most cultures have some form of holiday that they're keeping; some religious or remembering certain individuals, holidays that they remember.

**Audience:** Anzac Day.

**Pr. Adrian:** Yes. A memorial of...

**Audience:** And it's connected directly to justice.

**Pr. Adrian:** Yes.

**Audience:** The New Age, has a lot to do with "we become what we behold," so they think we're creating our own reality.

**Pr. Adrian:** Yes. And, of course, within the New Age, all the aspects to do with frequency and vibration. There's many things that are true in the New Age, but it's built on this immortal or I am God, which is still independence. It's still an issue of independence that is going on there. So maybe we'll see an adaptation of this for a wider audience. But I addressed some of that in *Life Matters*, as in both in Eastern and Western ideas about the... That's why it's the immortality of the soul that is the cornerstone of everything. And these points are particularly related to Christianity – these two here [trinity and law/covenants]. How is Satan going to convince the whole world to keep Sunday?

**Audience:** Environmentally. Attach other things to it.

**Pr. Adrian:** And the vision of Fatima to bring the Muslims in.

**Audience:** In India, several years ago, they had great big billboards put up saying, "Like you, we like to keep Sunday for the family." These are the Hindus. So they made it like a "family day."

**Pr. Adrian:** Yes, and I suppose that brings us some of the work of Walter Veith in talking about the infiltration of the Jesuits into every culture, every system, that they can pull it all back into recognizing Sunday, however they want to do it.

**Audience:** The whole world marvels after the beast anyway, because they're all acknowledging the sun-god.

**Pr. Adrian:** Yes. Well, that's true. That's very true.

All right. Hopefully that was helpful. Shall we close in prayer?

**Closing Prayer:**

**Pr. Adrian:** Father in heaven, we just thank You for Your great love towards us. Thank You for leaving us a path to follow. And we pray that we would remember this, “You shall not surely die,” the cornerstone of Satan’s deception, the creation of independence, the identity war that is created when we disconnect ourselves from You. And that You would help us step by step to come to Your true character of true justice and true mercy.

And that as we think about all these things that You would help us to put the pieces together, piece by piece, that we will not be deceived by this masterpiece of deception and that we would make the effort to study. And when we feel the inclination to want to just float, just to listen to music, just to ‘brown out,’ just to forget; to remember that Satan doesn’t want us to study, doesn’t want us to be alert, doesn’t want us to be sharp to the deceptions of Satan, and that You will help us not to succumb to those things. And we thank You, in Jesus’ name. Amen.

TRANSCRIPT FROM PRESENTATION  
BY ADRIAN EBENS  
PASSOVER APRIL 1, 2021

## 5. LIVING IN THE DIVINE PATTERN

### Opening Prayer:

**Pr. Adrian:** Father in heaven, it's such a delight to call You Father. And at least in my life, each time I call You Father, I gain a deeper appreciation of Your beautiful character. I wish to worship You. And I know all of my brothers and sisters here and all those online, we want to worship You. We want to acknowledge You. And we believe that in gathering together at this feast, that You are sealing Your character into our minds.

We recognize how unlike You we are by nature. But Lord Jesus, we choose to be crucified with You. This is a daunting request because our flesh doesn't like to be crucified. We don't like to be slapped in one cheek and then have to turn the other cheek. We'd rather turn someone else's cheek with our fist. But we know that You can change this in us and that You can subdue our natures. As it says in the Bible, "I will subdue your iniquities."

And we pray, Father, for Your grace now. Speak to us, as we listen for Your voice and that You would guide us together. In Jesus' name, Amen.

**Presentation:**

**Pr. Adrian:** This presentation I have entitled “Living in the Divine Pattern.” The divine pattern only came to exist, as we said, through 1 Corinthians 8:6. And the divine pattern tells us that there is a Channel and that Channel lives in submission to the Father; loves His Father, He obeys the words of His Father, He says “Amen” to the Father, He does nothing of Himself. He does what the Father does, what the Father suggests.

And for human beings who are stamped with the lie, “You shall not surely die, but you shall be as gods, knowing good and evil,” by nature, it’s impossible to live in the divine pattern. You can’t do it; absolutely impossible. Because our natures, unfortunately, are stamped with “I will ascend into heaven; I will be like the most high; I will be as God.”

I’ll give you a good example, when I was about eight or nine years of age and my family were on a holiday, we went to a place where they had little catamarans or small sailboats. My father had hired a small sailboat. And we were going out on the water and my father, not being an experienced seaman, (excellent cook, but not an experienced seaman), we were sort of drifting away, and going further and further away. And I was sitting there and I was watching my dad sort of wrestling with the things, we weren’t able to turn around. I was sort of calculating in my mind, how far is it to swim back to shore? My father’s not really in control here and I’ve got this situation, I think I can. And I said, “Dad, I think I’ll swim back to shore.” And he looked down at me as if to say, “Don’t be stupid. You’ll stay right here.” Not thinking about all the dangers and all other things in there, but I was so distraught that we were moving further and further away from land. And I thought, I will handle this situation. I will deal with it at eight years of age.

I demonstrated the difficulty of living in the divine pattern, not simply trusting in my father, that my father would take care of it. And even praying for my father! Rather than praying for my father, I determined that I had a solution and that I would work everything out; I would save

the day and I would swim back to shore. Apart from the fact between where we were and going back to shore, there's plenty of oyster crates that were in the water; it would have been a very interesting time if I did try to swim. But my father, in love to me, said, "You will stay here on the ship." And that in itself is a very interesting thought.

So human nature, very much when we see a situation and we see that something isn't happening that we imagine is for our best interest, it's very natural for human nature to want to assert its authority. It's less natural to want to submit. And this is why, at least in the army, the penalty for insubordination, at least during the Second World War, if you step out of line and you act outside of the orders, you'd be shot. That's one way of keeping people in order, isn't it? Through fear.

So I want to read to you something that I found very interesting in regard to the disciples, in regard to this human nature, this insane desire that we have to think, "Well, I know how to deal with this situation, I know how to fix this," and how much difficulty this creates within the divine pattern.

And of course, if we were made in the image of the Father and His Son, particularly in the marriage relationship, then I believe that before the second coming of Christ, that we will be able to more and more reflect that divine pattern. Do you agree? Is it possible for this to happen?

And, of course, one of the difficulties we have, and I've heard this many times, where people are having marriage difficulties and the wife says, "I'd be quite willing to submit to my husband if he would do the right thing." And that's true, isn't it? But how do we deal with disagreements and why do we have disagreements? And living in the divine pattern, how do we resolve things?

I want to read to you, I've gone to a passage in Luke, but I want to go to Isaiah chapter 3. We have this situation unfolding for us right now. About 14 years ago, I took a presentation called "The Downward Path." Some of you may have seen that one: "The Downward Path."

It says in Isaiah 3:1,

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For, behold, the Lord, the LORD of hosts, doth take away from Jerusalem and from Judah the stay and the staff, the whole stay of bread, and the whole stay of water, (Isaiah 3:1)

What are the bread and water representative of? Christ, the Word, water, Spirit, all those things. He says, I'm going to take all these things away. How do we understand this? He's going to allow men to reject His Word and His Spirit. He's not going to prevent them from doing this. And that's what it means by taking these things away. So He's not only taking this away, He says He's going to take away:

The mighty man, and the man of war,

Well that could be a good thing?

the judge, and the prophet,

Is that a good thing? No, that's not a good thing.

and the prudent, and the ancient, (Isaiah 3:2)

No, that's not a good thing. Why is He going to take them all away?

**Audience:** Because we've rejected them.

**Pr. Adrian:** The wise men, the prudent man,...

The captain of fifty, and the honourable man, and the counsellor, and the cunning artificer, and the eloquent orator [eloquent speaker]. (Isaiah 3:3)

I'm going to take them all away. What happens to a society when that happens? Collapses.

**Audience:** Isn't that what Pol Pot wanted to do?

**Pr. Adrian:** Amongst many. And as you continue to read down, it says, well, we can come down to verse 12.

*As for my people, children are their oppressors, and women rule over them. O my people, they which lead thee cause thee to err, and destroy the way of thy paths. (Isaiah 3:12)*

That's interesting, isn't it? The destruction of the taking away of men of society. I do mention this in the book *Life Matters*, if you haven't noticed, there has been a sustained campaign within our society over the last 100 years, particularly since the Second World War to destroy the family unit. And anyone who is engaged in watching television and subjected themselves to that, you will know that the position of the father and leader of the home is mocked, is ridiculed; and it is either the mother or the children that are the ones that are wise and know what's going on, and the father is a complete idiot.

And so, what do we find in our society today? We're being transformed into the image of Homer Simpson. Not that I've ever watched Homer Simpson, but I've seen enough to know that this gentleman has difficulties. And by beholding, we become changed.

**Lester:** Isn't it interesting, there was a definite shift, because we used to have things like *The Brady Bunch*, where the parents were actually respected; and "the father knows best, leave it to me," things like that. The father was still the people they went to for advice. And then since then,....

**Pr. Adrian:** *The Waltons, Happy Days, Little House on the Prairie*, strong male figures that were leading their [families], *My Three Sons*.

**Lester:** And always with wisdom and kindness and gentleness. Then there was a big shift.

**Pr. Adrian:** Then there was a tremendous shift, wasn't there?

**Audience:** It aligned with the feminist movement.

**Pr. Adrian:** The feminist movement.

**Audience:** The time of the shifting was as the feminist movement was taking shape.

**Pr. Adrian:** Yes, in the early 70s, Helen Reddy. She was ready.

**Audience:** We weren't.

**Audience:** They pull people in with the “sweet” (things like that), and hook them in with actual viewings [like the shows mentioned], and then they start bringing out the other and polluting it.

**Pr. Adrian:** And we’ve all been affected by this, haven’t we?

Haven’t we? We’ve been influenced by this. So I think of being exposed to, in my earlier years, some of the sitcoms and the attitude towards men. And we’re reaping the consequences today. Men are displaced in society now. In our society, men are completely superfluous. They’re not needed anymore. They don’t need to protect their family. They’re not important other than to provide money and hand it over in many, many situations. And of course, many men are reacting to this. They’re becoming more unstable. They’re becoming more violent. They’re becoming more predatory. And we are really reaping the consequences in our society today that men are seeking comfort. They are becoming more immature.

And God is taking away all the honourable men. He’s taking them all away. And an example of this, (and you can understand both sides of this situation), where I saw this in a recent statement that a high ranking army official was, in his mind, trying to say to young women, if you go out late at night and you get yourself rolling drunk, you’re going to invite problems. And he was absolutely smashed for saying that. Like, “You don’t get it. We want to be able to live in this society and go wherever we want and do whatever we want and not be harassed.” And he was trying to say to them, “You’ve got to understand human nature and that it’s not wise to be out at the middle of the night, rolling drunk and doing these things.” Is that good advice?

**Audience:** Yes. It’s only common sense actually.

**Pr. Adrian:** Apparently not. Apparently it’s not common.

So we are in a very interesting situation. And in the midst of all this, we are being called upon, as God’s people, to reflect the image of God, to come into the image of the divine pattern; to restore. And the beginning of this, I believe, as the Lord impressed this upon my heart, is found in

Malachi chapter three or four. Malachi four (in the German Bible, it's Malachi three).

**Audience:** Are they missing a chapter?

**Pr. Adrian:** No, chapter four is on the end of chapter three. So verse five,

Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the LORD: And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse. (Malachi 4:5-6)

How does God smite the earth with a curse? He allows men to curse themselves. He doesn't interfere. He doesn't prevent them from cursing themselves. How does God seek to prevent this curse from falling upon the earth? Whose heart does he turn towards who? The father's heart is turned towards the children. In what capacity? In the sense of saying, "You are my beloved child in whom I am well pleased."

Now, if a man is living in a home environment, (and I've heard this said plenty of times), where a mother in her frustration, she has two children and she says, "It feels like I've got three children." Have you ever heard that said? So when that feeling is expressed, what level of confidence does it place in the man? Zero. Now, in many circumstances, because of the society we live in, statements like that are apparently warranted; because many men do act like children. Because God said He would take away all the honourable men, He would take away all the good men; He would just take them away, by allowing men to worship a 'god' that is not a divine pattern, by worshipping a co-equal, co-eternal being.

And of course, the difficulty for man, (and we've talked about this in the past) and I want to speak this to you. Genesis chapter three. Man has an Achilles heel when it comes to dealing with a woman. And it says, (Genesis chapter three), God is saying, "Adam, I've got some bad news for you. Adam, I'm really sorry to tell you this, but because you've hearkened under the voice of your wife," it says in verse 17. "Firstly, I said, don't eat it."

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And unto Adam he said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it:...

And He says

...cursed *is* the ground for thy sake; in sorrow shalt thou eat *of* it all the days of thy life; (Genesis 3:17)

How would you like to be told that? "The rest of your life is going to be full of sorrow, Adam. I'm really, really sad about this."

Thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field; (Genesis 3:18)

"I'm really sad, Adam, that this is happening."

In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou *art*, and unto dust shalt thou return. (Genesis 3:19)

That's an interesting verse, isn't it? And what is Adam's response to this? I talk about this in the book *Comforter*. I mean, Adam now being tempted, with Satan's nature, being told: this and this and this is going to happen. What happened to the children of Israel after they had sinned on the borders of Canaan and Moses told them, "We're going to go back into the wilderness for 40 years?" Did they say, "Oh, OK, all right." What did they do? They complained, they rebelled, they resisted and they blamed Moses for it.

So Adam's being told this, all these terrible things are going to happen. And it says, verse 20, this is Adam's response.

And Adam called his wife's name Eve; because she was the mother of all living. (Genesis 3:20)

Now in the Greek, this is *Zoe*. Adam called his wife's name *Zoe*. What's interesting about this is that in the New Testament, Jesus says, "I am the way, the truth and the *Zoe*."

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

What was Adam saying to his wife? “You are my life.” There’s plenty of songs that have been written about a man when he falls in love with a woman, and “you are everything to me, you are my life, you are my goddess, you are everything to me.”

So in being disconnected from God, the man has found comfort in the woman. And this is the birth of *Eros*, finding comfort in the woman. And when the woman cannot, because she’s not able to, supply the needs of the man and to fulfill all his needs, and when he is confronted with his own sinfulness; “Adam, what have you done?” What does he do? He blames the woman.

And the man said, The woman whom thou gavest *to be* with me, she gave me of the tree, and I did eat. (Genesis 3:12)

We call that the *Thanos* principle in Greek. That’s death. He sentenced her to death. So when the woman doesn’t provide what he wants. He worships, and when she is not able to provide, he burns her, destroys her. And this is the society; we’ve been living in this environment ever since that time period.

So there is another sense in which you understand Genesis 3:20, because through the woman, the seed would come. And so she is the channel for the life of the true *Zoe* to come. The true *Zoe* would come through the woman. But Adam said, “You are the *Zoe*. You are the life source.” And while initially that would have sounded very flattering, because I’m sure the woman Eve was carrying this sense of, “Oh, no, I tempted my husband. I didn’t really understand what was going on. And now look at him. What have I done?” Carrying all that sense of guilt. And then he flatters her and says, “You are my life source.” Oh, that’s nice. Until the payload comes. “So if you’re my life source, then you’re responsible for everything that goes right and everything that goes wrong. You are responsible because you are the life source. And I’m going to project everything because I’m so insecure. I’m going to project

everything back onto you and blame you for everything that happens.” Not that he ever says that, He just does it.

And so we see here in Genesis 3:20, while through this false understanding... and this is the amazing thing about the cross as we’ve come to understand, the cross is an accommodation to man’s sinfulness. But through man’s misapprehension and misunderstanding, God gives to us a truth of what He’s trying to do.

And we talk about this in the fact that the altar in the sanctuary system that represents the cross is made of brass and brass is an alloy that was made by man. It’s not a God-made metal, it’s a man-made metal. And so, therefore, the cross is a man-made thing from which God teaches us a truth that will save us. Miraculous!

So even in this statement of Adam turning to his wife... and now he begins the origins of Delphi, the feminine worship, the goddess worship system. And even through this, God reveals a truth that “I’m going to send...” Isn’t it interesting where God says, “the seed of the woman.” He doesn’t mention anything about Adam. God knows what’s in Adam’s heart. He knows the transition that has taken place. He doesn’t even mention Adam. He says, “the seed of the woman” because the whole thing has shifted. She’s now the one that’s emotionally leading.

And so we have a tremendous challenge in our society today where typically women have a tremendous EQ and men have a diabolical IQ with no EQ. You know what I mean? EQ, emotional quotient, emotional reality, be able to read a situation emotionally. Men more and more are becoming devoid of the capacity to perceive things relationally because everything is about him. It’s my solar system and you revolve around me. And he uses all of his intellect and all of his ability to ensure that everyone stays in their order around him. But as it is in a solar system, they can never get close, otherwise they’ll get burned. It’s the way that that operates.

And so laying all these things out about our human nature and how this began in the very beginning, for us to come into this divine pattern, for us to be able to turn the hearts of the fathers towards the children, to

have the husband recognizing his headship role: “You are bone of my bone, flesh of my flesh,” I have a responsibility to love, care for and protect you, and to put your needs central in the home to ensure that our children are cared for. To actually think of his wife before himself; this is a miracle of God’s grace. If any of us are experiencing any of this at any level, it’s only because of the grace of God.

**Audience:** Amen.

**Pr. Adrian:** And if you’re not experiencing this, and this is the reality, if you’re not experiencing this, why are you shocked? Welcome to reality. Welcome to human nature. It stinks. This is reality. Why are we so shocked at each other’s bad behaviour? That’s what we are. We can only be shocked if we actually think that we’re better than other people. But we do get shocked, don’t we? “I can’t believe they would do this!”

**Lester:** I don’t think we are really shocked, we just think we’re better than other people.

**Pr. Adrian:** But that causes the manufactured shock.

**Lester:** We feign shock.

**Pr. Adrian:** “I can’t believe they would do that.” But they’re empty words, because anyone who reads or scans their own brain knows that it’s garbage.

“Oh, don’t be so hard on human nature.” Well, read Romans chapter 3. There is none good, no, not one. There is none that seek after God. None. (Rom 3:10-11) This is what the Bible says about us.

And as I’ve said before in the book *Identity Wars*, this is one of the key components of this message; is no sugarcoating the reality of human nature and what we are. If we sugarcoat it and we actually think that there are some components in which we are good or that we’re better than other people, we’re never going to come into the divine pattern. We’re never going to be able to live in the divine pattern.

It reminds me of Job chapter 5. I quoted this to my wife this morning, we talked about this.

## 5. LIVING IN THE DIVINE PATTERN

Yet man is born unto trouble, [Is that true?] as the sparks fly upward. (Job 5:7)

The sparks, they fly upward. Man is born into trouble. The sparks fly upward.

We see the challenge of human nature when Jesus, the greatest teacher this world has ever seen. He had been with the disciples for three and a half years. They had watched Him. They'd seen His selflessness. And as He's coming towards the cross, He's having the final supper with them. And Jesus says to them,

Likewise also the cup after supper, saying, This cup *is* the new testament in my blood, which is shed for you. (Luke 22:20)

That's beautiful. Then He says this,

But, behold, the hand of him that betrayeth me *is* with me on the table. And truly the Son of man goeth, as it was determined: but woe unto that man by whom he is betrayed! (Luke 22:21-22)

This is where we have a moment of shock. "Oh, what?"

And they began to enquire among themselves, which of them it was that should do this thing. (Luke 22:23)

They began the witch hunt. Who's going to do this? And coupled with this, because this, what Jesus just said, it's a bit of a 'chink' in human nature; it's like, "Oh, do we have to really think about this?" And when you're feeling down, what's a really good discussion to have? Well, notice how the discussion progresses. What do they have to talk about?

And there was also a strife among them, which of them should be accounted the greatest. (Luke 22:24)

These two parts of the story are not unrelated. One is directly related to the other. "I wouldn't do something like this." "I would **NOT** do something like this." How many in the garden forsook him and fled? All forsook him and fled.

...which of them should be accounted the greatest. (Luke 22:24)

Can you imagine the pain that Jesus was feeling? Like, "I've taught these guys for over three years, they've witnessed my life. And here I am, I'm about to die, and they're having a discussion about which of them is the greatest!" Can you imagine what Satan was whispering to Jesus at that moment? "You've wasted your time. You're not going to reach any of them." That's what he would have said, wouldn't he? "Look at them; I've got them. You think you've made inroads into these people? You've misread human nature. You don't know. I've got them." Of course, it was a lie, but that's what Satan's telling Him. "It's pointless. Why have you come down here? Why did you even bother? Leave them to me. They're mine."

Notice what Jesus says. I mean, isn't this where in human nature, when you're really under pressure and you're really struggling, you're about to die and you're about to give up your life and all they can care about is who is the greatest? Isn't that the moment you would say, "Don't you guys get it? I've been trying to teach you for three and a half years and you're still talking like idiots. What's wrong with you?" But notice His answer.

And he said unto them, The kings of the Gentiles exercise lordship over them; and they that exercise authority upon them are called benefactors. But ye *shall* not *be* so: but he that is greatest among you, let him be as the younger; and he that is chief, as he that doth serve.  
(Luke 22:25-26)

As I look upon Jesus in that moment and just that calm, gentle voice in the midst of a really, really bad situation, this is really bad what's happening here. They're just not getting it. And they're just absorbed with their old works program of: "Well, I've done great things. I've raised people from the dead. I've cast out demons. I was the first one to come to Jesus. I was the first one to recognize that he was the Messiah," all of this kind of stuff. And Jesus just very calmly and very gently says to them, He just lays out the truth for them.

You can extend that even further. Can you imagine when Jesus was suffering in the judgment hall and He can hear Peter cursing and

swearing and saying, "I know not the man." I mean, Jesus has feelings, doesn't he? How much would that hurt? Just like, "Oh, I'm about to yield up my life and the one who claims he knows me the most has just disowned me." He had to deal with those feelings. But the look of love in the face of Jesus, in the face of what he was saying, it's what brought about his conversion.

...But where sin abounded, grace did much more abound:  
(Romans 5:20)

**Audience:** Just thinking that represented, the one that was closest to Him in Heaven, denying Him and misrepresented Him.

**Pr. Adrian:** That's a good thought. Yes. Lucifer was the closest to Him, he knew Him the most. Jesus had shared more with him than anybody else, simply because He'd known him the longest. And yet he disowned him, he turned away from Him. This is the human nature that, unfortunately, all of us are in possession of. And it's a lesson to us. It's a lesson to us. And we need to be reminded of this lesson.

"To whom much has been given, much is required." (Luke 12:48) And there is a danger that in being a part of this message, that we might be in danger of saying, "Who is the greatest? Who is the greatest amongst the Christians? Who are the ones that have the most light? Who are the ones that know more than anybody else?" Could there be a danger of that? "I thank you, God, we're not like those Catholics, those Protestants, those Buddhists, those Muslims. I thank you, God, I'm not like them." And in saying such a thing, you prove you're exactly the same, no different, no different to anybody else.

Better to acknowledge it up front and say, I'm no different. I'm a son of the first Adam by nature, and therefore I am the same as everybody else. And I'm in great need. The only way for us to move into this reality of the divine pattern, of living in the divine pattern, is for this deeper recognition of the depravity of man. And this is not something that we can manufacture. If we go to Acts chapter 5, verse 31.

Him hath God exalted with his right hand *to be* a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins.  
(Acts 5:31)

He gives us repentance. He gives us forgiveness of sins. And as Paul says in 1 Corinthians 8:1 and 2,

...And if any man think that he knoweth any thing, he knoweth nothing yet as he ought to know. ...Knowledge puffeth up...  
(1 Corinthians 8:1-2)

And I've said this before, I'm going to say it again. The knowledge that we are receiving is a double edged sword. The more that we know, the more danger we experience. Do we understand? The more that we know, the more danger we experience, the more that Satan is saying to you, "You know a lot more than other people." And when Satan starts to remind you, as Jesus said, "One of you on this table is going to betray me." When you start to get convicted about sin in your life, your temptation will be, "Who is the greatest? Who is the greatest?" That's the temptation. And just before [the second coming], the closing scenes of the life of Christ will be repeated. And this is the seed principle, wherever Christ manifests His Spirit. The scenes that took place in the Gospels will be repeated. This is the reality. And this is why the danger exists for us, those of us who believe that we are the closest to Jesus. We shouldn't deny that reality, should we?

What we have been shown has caused our hearts to rejoice. The beautiful pictures that we see of our Father, the tears of joy that we have shed, and the thought: to know and to believe and to understand that God didn't drown millions of people in the flood with His own hands. He allowed man to destroy himself. I don't know about you, but that's brought me tremendous relief. Tremendous relief. God doesn't kill the Amalekite babies and have them slaughtered and hacked to death. It wasn't Him who did this. Do you know how much joy that gives me? I'm sure you do. Oh, my Father's not like this. This darkness just rolled off my back.

And as Jonathan expressed so beautifully in the concept of the atonement; when I realized the atonement was not to satisfy an angry God, I could be released from the feminine worship. I didn't need to find comfort in the woman. I could find comfort in my Father because He's not a killer. You cannot find comfort in your Father if He is a killer. Does that make sense? Of course it makes sense. It should be self-evident, shouldn't it? And we have become inheritors of these things, of all people on the Earth. This is such a blessing. This is such a blessing.

And then Satan is ready for you. He's ready for you; because there are more steps ahead of us in which we will be faced with our own sinfulness. Jesus said in the night that He was betrayed, "All of you will forsake me this night." (Mark 14:27 and Matt 26:31). If there's going to be a repeat of history, is that part of the history going to be repeated? Or are we going to say, "Although all men would forsake you, Lord, I will not forsake you." Is that what we're going to do? Or do we say, "Lord, have mercy on me, a sinner, please help me, please help me not to forsake you because I know [I'm] 'prone to wonder, Lord, I feel it. Leave the God that I love.'" That's always there.

When the spotlight is put on us and everybody in the media is looking, "Who is this small group of people? Who are they?" Are we going to try and run and hide in the bushes and act as if, No, we don't know. We don't know anything about this message. The sad part for me is my name is written on a lot of the books. I've got nowhere to hide. (Maybe we should take all the names off.) Nowhere to hide. But you can still deny it. "The people forced me to write these books and out came this golden calf."

Aha, in the secret place of the Most High. But the secret place of the Most High is to be in the shadow of the Almighty. But there is no denying the fact that we will be confronted with our human nature in public, under crisis, under pressure, under stress, where everybody is watching us. What is going to come out of you, the love of Jesus or self-preservation? ("I think I'll swim back to shore from here Dad, I've got it. I'll handle it. I'll deal with it.") This is the thing that I pray to my Father because I know that I'm capable of this and I don't like to be

embarrassed in front of lots of people. I start to do really, really interesting things when I'm placed under the spotlight on a wider stage. I can feel it. I can feel the temptation. And that's why I say, "Father, have mercy on me a sinner. Help me. Help me to understand that I need you every moment of every day."

It's very easy because of all of the books, and all the materials, and all the translation, and all the stuff we're doing all around the world. It's easy just to be sucked up into the work and just to do the work and to forget that you're wretched, miserable, poor, blind and naked by nature.

Only when you realize these things can you have the Laodicean antidote: gold tried in the fire. Do you know what that means? Don't you? How do you come into possession of gold tried in the fire? You got to go through the fire. Raiment, white raiment, that we are sons and daughters of God. And eye salve. I think of the poet Robbie Burns, "Oh, that I had eyes to see me as other men see me." You know that poem? Oh, that I could see myself. You can see the speck in your brother's eye, but you can't see the log in your own eye.

The interesting thing, and I do write about this, I want to read you, I write about this. I'll share with you a story because this speaks of the origins of this message. And so I wrote about it on page 132 of the new book. I coded it in here. And I'll just read to you a little bit.

When Jesus told Satan that man should live by every word of God, He was referring especially to the words God had spoken just prior to the baptism. As Jesus believed the words of His Father that He was His beloved Son, Jesus used the key of faith to unlock the prison house of our worthlessness.

And I talked earlier about the sinfulness of human nature and the worthlessness that we all inherit from the first Adam.

Some in the audience began to weep as they grasped hold of the reality of what Maatan was saying. Others sat there stunned, trying to take in the significance.

## 5. LIVING IN THE DIVINE PATTERN

“Who here has the faith to enter this kingdom and claim their true identity in Christ?”

Many stood up and rushed to the front crying out, “I believe that I am a child of God through Christ!” (*Escaping the Pentagon of Lies*, p. 141)

This event happened in 2002, and I had read from Job 5:7,

Yet man is born unto trouble, as the sparks fly upward. (Job 5:7)

and the challenge of human nature. And as we spoke about these things back then at the beginning of this message, there was a tremendous surge to the front by people and the Spirit moved upon their hearts. And I’d never seen anything like it. And this gentleman said, “We have come to the borders of the Jordan. What should we do now?” It was such an amazing experience. And for the next 48 hours, I felt such a sense of peace.

And if this happened in the beginning of the message, it’s going to happen in the end. And again, it’s not something that... sometimes when you hear things like that, you start to feel stressed, like, “Oh, I’m supposed to repent.” Quick, start beating myself up. You can’t do it. You cannot do it. You can only be drawn as you look to Jesus, as you look to the beauty of His character in contrast to your own character, and then know that you are a beloved child of God, not by anything you’ve done, not by any of the works that you have practiced. None of those things are going to get you into the kingdom of God.

It doesn’t matter how many books you share. It doesn’t matter how many people you talk to. That’s not going to get you into heaven. The only thing that gets you into heaven is your belief that despite your wickedness and your sinfulness, God has forgiven you and your belief of those things. That’s the only way that we enter. And when you accept that, there is rest. There is peace. There is peace in these things.

And so I just pray in our time during the feast here, we think about these things. Think about the closing scenes of the life of Christ. Think about the reality, as we enter into the edge of the realm of the kingdom of God,

think about these things: “All you will forsake me and flee.” That’s what it says. Now, that’s not a guarantee, but that’s speaking to our human nature. If your human nature is still controlling, if you’re still the one in control, if you’re still the one that’s guaranteeing and making sure that everything is working for you, you will forsake Him and flee. But like all the disciples, you will have opportunity to repent. We will all have opportunity to repent. But if we recognize these things now and we prepare for that event and ask Jesus to help us not to do this, because we know we are fully capable of doing it, then we can be prepared.

... “What! Could you not watch with Me one hour?”  
(Matthew 26:40, NKJV)

Why couldn’t the disciples watch with him for one hour? “Though all men will forsake you, I will not forsake you.” (Mark 14:29; Matt 26:33). That’s why: If you have the belief you’re not going to forsake God, you’ll be asleep when the action is happening, when you should be praying. That’s the challenge to me. That’s the word to me.

And of course, the closest place where this issue of human nature – protecting myself and looking after myself – happens is within the family unit and how we relate to one another. You know yourself. How many times a day do you feel irritated or annoyed? Every time we feel irritated, every time we feel violated, every time we feel that someone isn’t taking recognition of my needs and is cutting me off and treating me badly, then you are wrestling with your human nature.

If you know that you’re a beloved child of God, if you know that your Father in Heaven loves you and He is the one that determines your value, then you can absorb the blows of those around you. And will you receive blows by those around you? At least once a week. Isn’t it? At least once a week, there’s something that will happen that you feel, oh [action, as if a dart hit your chest], and then the head goes down. What is the head going down? I judge you. That’s what that is. The “countenance fell.” Suddenly you’re not a beloved child of God for some reason, because someone has not treated you as they ought to treat you and the head goes down, as if what that person has done to you

outweighs what God believes about you. Can that which a person beside you says or does to you destroy what your Father says of you and who you are? Can they so simply destroy your value, like that? How brittle is human nature? I marvel at this.

When people write to me really harsh and critical things and I can feel my nature and I say, "Adrian, Adrian, O ye of little faith. How are you so easily disturbed by the words of another man or woman? Why are you troubled, O ye of little faith? Trust in your Father, believe in your Father." And then another message comes and they turn the blade and you're thinking of all the things you're going to say to them and you ruminate in your brain for hours and hours about how you're going to expose them and show them to be a hypocrite for what they've done to you. And you're there at three in the morning. Ohhh! Some of you know what I'm talking about. Can the words of someone beside us overturn the words of our Father that easily and steal our peace? O us of little faith.

But Thomas, ... said unto them, "Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe." ... Jesus saith unto him, "Thomas, because thou hast seen me, thou hast believed: **blessed are they that have not seen, and yet have believed.**" (John 20:24-29)

This is the test for us now.

And so the way that our character develops is that the law enters and our sin abounds. That's humiliating. Why can't we just have a lovely sermon, and we all get it and we all believe it, and all the sin just disappears? Isn't that wonderful? That's not how it works. The message comes and then God allows the circumstances to arrive and sin manifests itself in your life and then you're confronted with the fact that you've just been humiliated by your sinfulness. And then you either justify yourself and blame everybody else or you say, "Oh, Lord, I'm sorry. I believe in your mercy. I believe you forgive me. I know that I am

your child and I know that you love me.” This is why the gate is straight and the way is narrow because it’s a humiliation of our natural flesh.

This is not pleasant for us to have to go through these things, to be embarrassed. And that’s why we try as much as... our homes are kind of like a physical Facebook. We hide everything in our home. We manifest our ugly natures and then we go out. “Hi. How are you?” [faking that everything is great]. We go to church and we be lovely and kind as much as possible and all this, and then we go home: [growl at our family]. On the way home, as soon as you shut the car door: “I can’t believe you would say that! How dare you?” Or the [put the head down, as if not talking to each other].

**Audience:** Home is the safe space.

**Pr. Adrian:** It’s supposed to be, isn’t it? And this is the reality. Home is supposed to be a safe place, but the most dangerous places to be in the world at the moment is in the female womb and in a home. One hundred and thirty seven women every day are killed by their partner or former partner. But where the greatest amount of murders happen is abortion. Forty to fifty million abortions every year. That’s the most unsafe place for a person to be now on the earth. And in the home, one hundred and thirty seven women every day!

The man has become a boy and now he’s blaming the woman for everything. We are in a really, really, really bad situation. Domestic violence in Australia: every two minutes there’s a call to the police. What about the calls that aren’t made? This is the environment that we’re living in. All around us, this vibration every two minutes. Thirty seven every minute, someone decides, you know what, I’m done with life! Thirty seven a minute! Contemplate it! That’s because they don’t know they’re beloved children of God and they don’t believe it. And they’ve been programmed to something else: You’re stupid, you’re dumb, you’re pathetic; go away. All this lovely online bullying and stuff; people bullied into death. Can happen really fast, can’t it? Terrible. But Jesus says, “I will never leave you nor forsake you.” (Heb 13:5).

And we only talk about these things in order to make a contrast. Many people just say, all I need to do is breathe deeply and think positive. That's not the gospel. The gospel is recognition of your sinfulness. You can't wish sinfulness away. You can't just pretend. Let's just pretend. Let's just all be nice and kind. If that was the truth, you know, the best place to be would be in a network marketing organization. They have the most positive, most pumped up, energetic people on the Earth.

**Audience:** Till they stop making money.

**Pr. Adrian:** They are so friendly; and as long as you're buying their product, they will love you forever. As soon as you stop, you're out. Sounds like church. Same situation going on.

**Audience:** It's like believing that you've got cancer, just ignoring the reality.

**Pr. Adrian:** Just ignore the fact that you've got the disease. Just think it away. And in many cases, of course, positive thinking is a very important part of it, but if you don't acknowledge the problem, you can't get healing. And if we don't acknowledge the extent of our human sinfulness, we cannot get the true remedy. It's not behaviour modification.

The heart *is* deceitful above all *things*, and desperately wicked: who can know it? (Jeremiah 17:9)

Or as it says in the modern translations, "it's beyond cure."

The heart is deceitful above all things and beyond cure. Who can understand it? (Jeremiah 17:9, NIV)

Which means it has to die. "I am crucified with Christ. It is no longer I who live, but Christ who lives in me." (Galatians 2:20)

And the wonderful thing about what the Scripture teaches us... the fact that this is what human nature is really like; the fact that every day that I have words of encouragement or people that tell me that they're praying for me or loving me, I know that this is Jesus from so many different places, where He's reaching out to me through other people

and telling me of His love for me – because human nature is not capable of doing this. And people say, Where is God? Well, when you know how evil human nature is, God is everywhere – speaking through people, reaching out, encouraging, supporting, caring, thoughts of care and concern.

Christ is the source of every right impulse. (*Steps to Christ*, p. 26.3)

This is at the heart of our message. And so we are invited... in order to come into the divine pattern; it's easy to come into the divine pattern when you acknowledge your true condition, and you ask Jesus to come into your life. Because He is fully submitted to His Father, He's not easily provoked, all of those things. And so we see, and we'll close on this verse, 1 Corinthians chapter 11.

But I would have you know, that the head of every man is Christ;  
... (1 Corinthians 11:3)

Submission to Christ, submission to that voice. When you feel that irritation, you feel that anger and Jesus is calling out to you, "I can help you. You don't need to say these words you're about to say." You're sitting there with your finger on the send button, ready to send an absolute flame-throwing statement to someone who's hurt you. "You don't have to do this. You don't have to do this." The Lord's helped me many times. I've written something out and He's helped me to delete many, many messages that I wanted to send to people. It's a step in the right direction. That's causing sin to abound, but once it gets released [deleted], the only person who knows who wrote that letter is God and the NSA – National Security Organization – that monitors everything that we type, all our keystrokes. You could say Facebook – they know everything, they're omniscient.

But I would have you know, that the head of every man is Christ;  
and the head of the woman *is* the man; and the head of Christ *is*  
God. (1 Corinthians 11:3)

This is only possible by the grace of Christ, and when we realize that the head of Christ is God. This is an invitation to come back into the channel of blessing.

The natural thing for all of us is when we sense that we're being asked to do something, when we're looking and we're assessing the situation and according to our understanding, it's not making sense. Like when they are at the Red Sea and Moses pointed the rod forward and said, "Go forward." And the people are like, "Are you crazy? What's wrong with you?"

These are the steps that are ahead of us. And when the head of a home says, "We're going in this direction." [Looking puzzled] "I can't see the value in this." And of course, we cover all that in the divine pattern about: OK, if there is information that the head is not aware of, he should be made aware of that information to assist him in his decision making process. Does that make sense? "OK, have you considered? Are you aware of this information?" "Oh, I wasn't aware of that. OK, well, we're going to do this then." And someone that is a good leader in his home can take on new information and not need to be a know-it-all. Because many men, when they are presented with information like, "I knew that!" And because he's so offended, "We're going to do this anyway." Is that right? Is that how it works? Because he's so offended that someone else knew some information that he didn't know, it made him look bad, apparently. And it can be the way you say it, like, "Have you considered this?" [said in a quiet submissive way] Or "What about this?" [said in an angry, irritated way]. That doesn't help. That's going to put it in the ditch, when it's shoved in the face. Words can be spoken that cut right through and say, "Don't be such a jerk! You're missing this piece of information. We need to go this way." That's going to be a bad day at the office when that happens and we deal with it in that way.

But the good news is that when we're in these situations, we can always appeal to Christ, and trust that "My Father is in control of things." I've had plenty of opportunities to learn to trust in my Father in different situations. One of them was when I was in Romania and I was driving with a gentleman and we're heading down this mountainside, and he

had decided to pass these three semi-trailers on the way down. Now, I had a couple of options. One was to grab the wheel or to try and take over. I couldn't speak Romanian, so it was pretty hopeless trying to tell him what to do. And I just said, "OK, Father, I'm in your hands. I trust you to get me through this." We passed those three semi-trailers in some of the most brilliant driving I've ever seen. How the angels got us around those bends, I have no idea. And I didn't wet myself, so I was really relieved. I was in my Father's hands. I said, "Father, I trust you. I trust you. You didn't bring me all the way over here to Romania to die on the side of this mountain."

So I believe that. Putting yourself in God's hands really helps. It was like what I said to this lady, and I thank my Father for this. And I think I mentioned this recently, the fact that we were coming, I was coming from Cape Town to Johannesburg and a storm was coming into Johannesburg. And as I was talking to this lady, I think she was a journalist and we were talking about that. And then this storm started to hit and the plane, you know, your stomach's up here and you're bouncing like this. And she freaked out. She grabbed my hand. I said, "We're not going anywhere. My job's not finished yet." I said [thought], "Wow, Father, I wish I could be like that all the time." She just looked and said, "How can you be like that?" I said, "It's in the book. I know my Father loves me. I know my Father takes care of me."

So I'm just so thankful when those things manifest. It's so nice to see Christ's Spirit manifest in you. And yes, when you're with other people, you've got greater incentive. But the greatest place for those things to manifest is in your own home where those things should manifest more than anywhere else. Not this opposition or, you know, opposite. We're lovely to everybody else and we treat our family like dirt. Because they know us, they know all the dirt, they've got all the dirt on us. So what's the point of trying to be good if they all know all the bad stuff about me? So I might as well just be bad.

No, not very good. So I choose to believe that we can be transformed.

And he shall go before him in the spirit and power of Elias, **to turn the hearts of the fathers to the children**, and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord.  
(Luke 1:17)

And as it says, “Turn the hearts of the fathers to the children,” knowing – and this is the key – knowing that we are beloved of the Father and the Father will take care of us.

We can submit to duly appointed authority and trust that God will take care of us. This is the great test for us. This was a great test for the angels in heaven when God made it very clear to everyone that His Son was leader over them. Two thirds of the angels submitted to the Father and said, “Yes, the Father, we choose to believe Him.” And a third of the angels say, “No, we don’t like this. We don’t see that this is the right thing to do.” And they’re going to lose their lives as a result of that. So this is a big issue for all of us.

So I would like to kneel together. Thank you for our dear brethren in the United States that joined us and all the others around the world. And pray for each of us that we will take hold of our sonship and daughtership and cease to manifest this evil nature that we have inherited.

### **Closing Prayer**

**Pr. Adrian:** Father in heaven, I just thank You so much for the gospel. I thank You, Lord Jesus, that Your demonstration of how You handled Yourself when people were treating You so badly and You said, “Father, forgive them, for they know not what they do.” And “Father, into thy hands I commit My Spirit.”

If we trust that You are taking care of us and that You are watching over all of our needs and that You love us, we will be kept in perfect peace because our mind is stayed on You. So that when we are in the home, we don’t need to defend ourselves and protect ourselves from those

closest to us and demand of them to treat us respectfully. We can treat them respectfully and lovingly because we know we are loved by You.

Help us to believe this. The greatest evidence that we know that we are children of God is when we treat our family members and our extended family members with love and grace and kindness, and not feign this shock when we make mistakes or we do things that are inappropriate; we act shocked and then we tell everybody else about what a lame person this individual is.

Father, thank You that these things are going to stop amongst our people. You are going to change us, and we believe it. We trust in You. We thank You, Father, in Jesus' name. Amen.

## 6. THE JUDGMENT

TRANSCRIPT FROM PRESENTATION  
BY ADRIAN EBENS  
PASSOVER APRIL 3, 2021

# 6. THE JUDGMENT

**Pr. Adrian:** I want to talk a little bit about, *As You Judge* tonight, this book [holding up the book]. The principles in this book have just been an absolute revolution for my own thinking. And the joy, and I know others that have read this, just the joy that is brought to them in the revelation of our Father.

But before we do that, I'd like to pray, and we're going to remember Sister Brigitte, and Brother John [both have cancer].

### **Opening Prayer:**

**Pr. Adrian:** Father in heaven, we just thank You that we can kneel before You. We thank You that we have felt heaven drawn near to us, or we've been brought up to You would be better. It's wonderful to just be present here, with Your beautiful character. And again, we're just praying for Your Spirit. We see the difference between what You are like, and by nature what we are like. And we believe that You will give us Your Spirit, and we ask forgiveness for all of the failings of the past. It's easy to ask forgiveness when we know that You don't condemn us.

And Father, as we speak about this subject that deals with overcoming sin, and the belief that came to us in 1888 regarding character perfection and the great problem of why this hasn't come about amongst God's people and how the very heart of the judgment, rather than being a door to life, is proving to be a door to death for so many. And we just pray You would give us a deeper understanding.

We do pray for our sister Brigitte. We pray that Your healing hand will be upon her, and upon John. And I just pray that Brigitte will know Your comfort and Your love. We pray for our dear brethren in Germany and thank You for the beautiful things that are happening there and their heart response to the truth. It's very heartwarming to hear the reports. And we receive their love and their greetings.

And we pray that You would bless us now as we speak together. In Jesus' name. Amen.

### **Presentation:**

**Pr. Adrian:** Just picking up on what Colin mentioned, we were thinking the same thing, justice and judgment. He comes to the earth.

The concept of judgment is very much aligned with all forms of Christianity. Judgment is the very highest day in the Jewish calendar. The Day of Atonement, Yom Kippur, is the day of judgment where we must all stand before our Maker and give account for the deeds that we have done. And the principle of judgment, when we look at the Scriptures – there's many Scriptures that we can read. And I'd just like to give a bit of an overview; and we can look at Psalm 50:3-4.

Our God shall come, and shall not keep silence: a fire shall devour before him, and it shall be very tempestuous round about him. He shall call to the heavens from above, and to the earth, that he may judge his people. (Psalm 50:3-4)

When you read a text like that, what do you think? God's going to judge His people. And the context is this fire comes down and as it says, it

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devours before Him and it's very tempestuous round about Him. It doesn't give you a very, I was going to say warm feeling, but maybe it does.

**Audience:** There's no comfort in it, put it that way.

**Pr. Adrian:** There's no comfort in it. That's the point we're getting at, in terms of judgment.

One of the verses that was impressed upon me as a child. Ecclesiastes 12:13. This should be familiar to many of us raised in the Adventist tradition, shouldn't it?

Let us hear the conclusion of the whole matter: Fear God, and keep his commandments: for this *is* the whole *duty* of man.  
(Ecclesiastes 12:13)

I'm so thankful that my father taught me this verse. It's been a central feature of my thought. And then it says,

For God shall bring every work into judgment, with every secret thing, whether *it be* good, or whether *it be* evil. (Ecclesiastes 12:14)

You feel comfortable about that?

We can go to many texts. Come to Matthew 12:36.

But I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of judgment. For by thy words thou shalt be justified, and by thy words thou shalt be condemned.  
(Matthew 12:36-37)

So when you read verses like this, what does it sound like?

**Audience:** Very condemnatory.

**Pr. Adrian:** 2 Corinthians 5.10. What do we read there?

For we must all appear before the judgment seat of Christ; that every one may receive the things *done* in *his* body, according to that he hath done, whether *it be* good or bad. (2 Corinthians 5.10)

These are fairly standard texts that anyone who knows anything about the judgment... and you study any of the Christian or Abrahamic religions, other religions, there's a judgment. We all must face God in the judgment. And we can repeat text after text along these...

But of course, for us, in Revelation 14, verse 6 is the angel, the first angel;

And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, (Revelation 14:6)

Verse 7 is the first angel's message:

Saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: ... (Revelation 14:7)

"The hour of His judgment is come." And for those of us who study, we can go through the prophetic framework. Daniel chapter 9 gives to us the whole prophetic framework in which Christ through the 490-year prophecy tells us the time of the baptism, the death and the gospel going to the Gentiles. But, of course, Daniel 8 gives to us the 2300 days.

And in 1844, what commences in 1844? The judgment. And how do we know this? When we read Daniel 7:10, "the judgment was set, and the books were opened." And you correlate that with Daniel 8:14, "Unto two thousand and three hundred days; then shall the sanctuary be cleansed."

So the cleansing of the sanctuary is parallel to the judgment, where the judgment is set and the books are open. And this work begins in 1844. OK, this is pretty basic Adventist teaching. The prophetic framework of the judgment in Adventist thinking is laid upon many layers of thought. And the prophetic framework of the books of Daniel and Revelation correlating together lead us to this date of October 22nd, 1844. And then that is correlated to Revelation chapter 14, where it says "The hour of His judgment is come."

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I've spent many years as an Adventist minister teaching these principles relating to the judgment from many, many different angles, to warn the world that God is now in judgment, in a process of judgment. And He's going through the books and He is seeing who is going to be retained in the Book of Life and who is going to be struck out. Is that right? Is that what we were taught?

**Audience:** Yes.

**Pr. Adrian:** Blotted out is the actual biblical word, isn't it? And what many of us were raised with, is that at some point the judgment would shift from the dead to the living; and that at any moment your name may come up in the judgment. And if, like Belshazzar, you were found wanting, you would be struck out of the Book of Life.

The judgment of the living. A tremendously challenging thought for a young Seventh-day Adventist. And probably more so for older ones living under a theology that didn't deliver what it promised, victory over sin. That's rather daunting. And that's why other forms of theology started to enter in, to offer Adventists a different way out of this dilemma of coming closer and closer to the end and yet seeing no significant changes in your life.

Adventism, apart from it being built upon the books of Daniel and Revelation, is also very much built around the subject of the sanctuary. It is a model that is used to show how God is working through the plan of salvation. One of the key texts, of course, is in Psalms 77:13, which says,

Thy way, O God, *is* in the sanctuary: who *is so* great a God as *our* God? (Psalms 77:13)

"Thy way is in the sanctuary." And in the newer translations it says,

"Your way, O God, is holy" (NASB); "O God, Your ways are holy." (NLT); "Your ways, God, are holy." (NIV)

You don't get the same feel. "Your way, O God, is in the sanctuary." (Psalm 77:13, NKJV)

And, of course, that ties up really, really nicely with Jesus saying, “I am the way, the truth and the life.” (John 14:6). If God’s way is in the sanctuary and Jesus is the way, then the sanctuary is the story of Christ; of His crucifixion, of the washing or the baptism that takes place here [in the courtyard]. He is the one that is crucified for us [on the altar of sacrifice in the courtyard]. He is the water of life [the laver]. And then we come into the sanctuary and He is the bread of life [table of shewbread]. He is the light of the world with the menorah that is there [menorah, candlestick]. And then we have the altar, the altar of incense. And then we have the most holy place.

[Labelling the parts of the sanctuary on the diagram – the courtyard, the holy place and the most holy place.]

And so what’s particularly interesting about the sanctuary; well, there’s many, many interesting things. As a young Seventh-day Adventist, I read books like *The Cross and Its Shadow* by Stephen Haskell. I read several other books. I was instructed heavily on the sanctuary, learnt all about the curtains, learnt all about what was embroidered in the curtains. On this particular curtain [between the holy place and most holy place], you have three angels embroidered on that curtain. And for Seventh-day Adventists, the movement between the holy place... what would happen every day is that the priest would minister in this area here [the holy place] for all, every day of the year. But on the 10th day of the seventh month, the high priest would go into the most holy place. And the whole ritual that would take place there, where they would cast lots between the Lord’s goat and Azazel. And Lord’s goat was slaughtered and the blood is applied here [most holy place]. And then they go out and they take the other goat; a strong man would take the other goat out into the desert. And it was to be left out there to die – we understand a symbol of Satan.

And there are many, many interesting things that are revealed in this, but I don’t want to get too far off track. But the general idea that we get is this: that the sinner is starting at this entry point [gate of the outer court]. And as he is progressing, God is seated here [in the most holy place], at least on the Day of Judgment. There is much discussion about

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the fact that God is seated here [in the holy place] because of the double edging – the golden table [of shewbread] here actually has two crowns around the edge, which is interesting. Not three, two. Two stacks of bread, not three, two. (I really enjoyed Nada's presentation on that. That was really, really good.)

So in any case, the concept that we get is that as the sinner is moving through this and he's going into the holy place, he accepts Christ as his Saviour, he is baptized, he is washed, he is reading the word of God and he is washed in the word of God. He is feeding upon the bread of life [table of shewbread]. He is looking to the light of the world [candlestick]. He is praying. These three symbols here represent prayer [altar of incense], Bible study [table of shewbread] and witnessing [candlestick]. "Ye are the light of the world." (Matthew 5:14). So many different applications that can be given to the sanctuary and that makes up the Christian life. Prayer, reading the word of God and witnessing.

And then you approach the most holy place, and that is the day of judgment in which you must have confessed all of your sins, that nothing be left remaining upon the books of record on the day of judgment.

Now, what is of interest is that when we put all this together, we see that the 490-year prophecy takes us to the cross and the 2300-year prophecy brings us to the most holy place. The two main prophecies of Daniel and Revelation both have to do with the cross and the judgment. OK, this [the 490-year prophecy] is dealing with the cross. This [the 2300-year prophecy] is dealing with the judgment.

What is really interesting is when you actually diagrammatically put this together, this whole sanctuary system is actually two squares that are jitted together. At the centre of this square is the most holy place. At the centre of this square is the altar of sacrifice. Sacrifice is the centre of this square. The day of atonement, the judgment, the Ten Commandments is the centre (and the angels looking down into the sanctuary) is the centre of this square.

It's telling you the two central themes of the sanctuary service are those two things. And those two things just happen to be linked into the 490 and the 2300 year prophecies. So there's a lot of Scripture that's locking down onto this.

That's why I love to talk about this, because there's so much of the Scripture that is locked together onto this framework. And when you can get a model to house a tremendous amount of theology, you have a tremendously powerful tool; like *The Pentagon of Lies*. It's another very powerful tool to house a lot of theology.

The thing that we could fall into is the thought that the further you move along this sequence here [from the outer court, into the holy place, towards the most holy place], you may have the illusion that you are actually becoming holier as you are moving in this direction. Has anybody fallen under that illusion in the past?

**Audience:** Yes, I feel worse.

**Pr. Adrian:** You feel worse. But if you are in the holy place, doesn't that mean that you're holy?

**Audience:** No, He's holy and I'm sinful.

**Pr. Adrian:** Okay, you're sinful. All right. But we could have this illusion, couldn't we?

And then we come into the most holy place. Well, the only way to come into the most holy place is to be holy.

... it shall be an altar most holy: whatsoever toucheth the altar shall be holy. (Exodus 29:37)

... ye shall be holy; for I *am* holy... ye shall therefore be holy, for I *am* holy. (Leviticus 11:44-45)

Because it is written, Be ye holy; for I am holy. (1 Peter 1:16)

All these things. But of course, as you pointed out, we have in the Spirit of Prophecy, the statement,

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The closer you come to Jesus, the more faulty you will appear in your own eyes...(Steps to Christ, p. 64.2)

So what we need to understand here is that the further we move along in this direction, the deeper the revelation of human sinfulness. That's a really important point. The deeper the revelation of human sinfulness. Which means that the highest level of human sinfulness is being manifested right here [in the most holy place]. You've come to the very zenith, you come to the very heart of the whole system of the plan of salvation, to reveal your sinfulness.

**Audience:** That's where the character of God is fully manifested.

**Pr. Adrian:** And this is where the character of God, the Shekinah glory, the light that dwelt between the two cherubims that are existing here. As you come into that presence, human nature is fully revealed.

**Audience:** Does that correlate with the seven churches? Because technically there's seven steps there.

**Pr. Adrian:** There is references. I have put a chart together on this that talk about the seven churches being reflected. That's another layer that we can we can put into there. Yes. I don't know if the seven steps are directly related to that, but that could be another component. Yes that's another whole layer that we could instil there.

So, of course, what we have understood here is that God Himself is engaging in this work of judgment. Let's come to Daniel 7:9.

I beheld till the thrones were cast down [or put in place – what the Hebrew is meaning], and the Ancient of days did sit, whose garment *was* white as snow, and the hair of his head like the pure wool: his throne *was like* the fiery flame, *and* his wheels *as* burning fire. A fiery stream issued and came forth from before him: thousand thousands ministered unto him, and ten thousand times ten thousand stood before him: the judgment was set, and the books were opened. (Daniel 7:9-10)

Now, for those of us who are students of history and are reading the earlier part of Daniel chapter seven, we see the description of the little horn, which Colin spoke about earlier in the week. And it says in verse eight,

I considered the horns, and, behold, there came up among them another little horn, before whom there were three of the first horns plucked up by the roots: and, behold, in this horn *were* eyes like the eyes of man, and a mouth speaking great things. (Daniel 7:8)

Who is this referring to? The papacy. Particularly during the 1260-year period from AD 538 until AD 1798. And during that time period, how many of God's people were destroyed? Many of them, between 50 and 150 million people perished, were slaughtered, during that time period. It says later on in verse 25, it tells you,

And he [the little horn] shall speak *great* words against the most High, and shall wear out the saints of the most High,

For how long?

and think to change times and laws:

And that actually, when you read that more carefully, the changing of the times and the laws are to change the sacred festivals and the law. That's what it's saying, not just the Sabbath, but all the sacred festivals and the law.

and they shall be given into his hand until a time and times and the dividing of time. (Daniel 7:25)

which is 1260 years in prophetic language.

So it's during that prophetic period that the people of God are worn out. And what do the people of God do during this time? Revelation chapter six, we see in the fifth seal. What does it say? Verse nine, Revelation 6:9, because the seals, the seven seals are relating to this time period, the 1260 years. We don't have time to go into all the detail.

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And when he had opened the fifth seal, I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held: (Revelation 6:9)

God's people during the 1260-year period. And what are they crying out?

And they cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth? (Revelation 6:10)

And of course, as being a true believer and the papacy is destroying God's people, the comfort that God's people receive in Daniel chapter seven is that in 1844, which represents coming to the most holy place, that the destroyer of God's people is going to meet his demise. Isn't that what we understand? We want God to judge and damn those who destroyed God's people, for the papacy to get its 'just deserts' and to be destroyed for its wickedness in destroying God's people. This is the Adventist mind. And all these pieces seem to fit together. And when we read, verse 11, it says,

I beheld then because of the voice of the great words which the horn spake: I beheld *even* till the beast was slain, and his body destroyed, and given to the burning flame. (Daniel 7:11)

So after the judgment takes place, the little horn power is destroyed and given to the burning flame because God has judged the whore that rides upon the beast. We read that in Revelation chapter 17, the whore that rode on the beast, she is burnt and destroyed. (Rev 17:16).

And so when we think about persecuting powers, this is the context in which we operate. And in speaking to many, listening to many evangelistic campaigns, I have letterboxed for big evangelists, I have sat in there, I've operated the slide projectors and I've listened to this over and over and over again. That the great wickedness of this world, those who have done atrocities to God's people, that God is a God of justice and He will right those wrongs and those that have done evil will be destroyed. Isn't that what we were taught? So just be patient. "Here is

the patience of the saints: here *are* they that keep the commandments of God” (Rev 14:12) and wait for God to destroy our enemies! Now, it wasn’t quite said that way, was it?

**Audience:** It was implied though.

**Pr. Adrian:** It wasn’t quite stated that way, but that’s the meaning of the text. And we can look at great dictators like Hitler and Pol Pot and Idi Amin. And we can know that in the judgment, these men will meet their just desserts. “How long, oh God, do you not judge and avenge?”

Well, we know that our God is just. And then from 1844 that the judgment is set, the books are open. Everyone is going to face the judgment. Everyone is going to give account for the deeds they did in their body. And God is going to judge them. And our job as God’s people was to warn the world about the judgment. “The hour of his judgment is come.” We are to warn the world about these things and to tell them about God’s judgment, and that we should be preparing for the second coming, and keeping the commandments of God, and fleeing, and pleading for forgiveness and asking God to forgive us, and preparing for the second coming of Christ. That’s what we were taught.

And there are many, many elements of this that are very beautiful. There are many elements of this, the framework, the way this is all set up. It’s beautiful. It’s a wonderful system. The great problem that we have had – and I still remember the time, after looking at all that, and that concept of the judgment, and looking at my Father – and if we look at Daniel 7 verse 9, we often see the pictures of God seated upon His throne, high and lifted up, looking down. And you’ve seen the picture; sometimes you’ll see the picture where the sinner is standing there and Jesus has His arm around him.

**Audience:** Yes. Mediating.

**Pr. Adrian:** Praise God for that. Mediating, interceding. “Father, my blood, my blood. This person has confessed me.” Comfort. It brings comfort.

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The Father is seated way up and all the angels are looking down. Quite a challenging thought process to go through. Other pictures of the sinner standing there on his own. God help him. And to think of my Father as a judge, to think of my Father as one who is going through the books of record and is sentencing to death and preparing for the execution of those who have done wickedness – gave me a picture of my Father as one who condemns and destroys. Isn't that what it tells you?

Of course, those who turn to God and plead for mercy, He will not destroy, but He will show them mercy and He will be gracious unto them. But those who are wicked and those who do evil, God will blot out their name out of the Book of Life and they shall be destroyed. And of course, because the "Adventist hell" is far less hot than the eternally burning hell of all the other Christian churches, that was a good package deal, wasn't it? Two or three days in the flames of hell for the wicked, for the deeds that they have done; as opposed to eternally burning hell forever.

It makes sense that if people have done wicked things, that they should pay for it. It makes sense to us. Yeah, that's fair. I mean, if Hitler has destroyed millions and millions of people, the fact that he should roast for two or three days, that's fair, isn't it? That's what I used to think. That's fair that he should take a little bit of heat for a little while and just experience a little bit of what he did to other people, just for a little while.

The problem is that in looking upon my Father in this way, I saw in my Father the attributes of condemnation. Condemnation. And of course, the way to address the issues of condemnation is to come to Romans chapter eight, verse one.

*There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit. (Romans 8:1)*

But what is going on in this picture? Jesus is covering you from whose condemnation? The Father's condemnation. And as we discovered recently in Romans chapter five, we'll take a bit of a detour. Romans

chapter five, verse 16. Remember that Peter said some things that Paul writes are hard to understand.

And not as *it was* by one that sinned, *so is* the gift: for the judgment *was* by one to condemnation, but the free gift *is* of many offences unto justification. (Romans 5:16)

“For the judgment was by one.” Which one? Adam. “The judgment was by one,” because we’re contrasting in this chapter; we’re contrasting Adam and Christ, the two Adams. First Adam was put up, Adam the first. “Not as it was by one that sinned, so is the gift, for the judgment was by one.” And that “was by one” is actually “out of one” *ek* in the Greek. The judgment was out of one to condemnation, Adam, but the free gift is of many offenses unto justification. Romans chapter five is telling us that condemnation originated in the heart of Adam.

And when we correlate this text with the words of Jesus, (I love the red words),

For the Father judgeth no man, ... (John 5:22)

So if the Father judges no man, like, well, what about all this [most holy place, in the sanctuary]? Where did all this go? We’re just going to hit the flush button and it’s all gone? Well, that’s what happened in 1980, wasn’t it?

**Audience:** Des Ford.

**Pr. Adrian:** Coming to verses like this, reading the red letters, the little words of Jesus, trumps the book of Daniel, reinterpret the book of Daniel. And as Colin talked about, introduce Antiochus Epiphanes, change the whole concept of the *Daily*, take the heat off the Papacy, move off 1844, bang, bang, bang, judgment gone. Desmond Ford!

Because of this, suddenly we have this contradiction in Scripture. Suddenly we have this tremendous body of information all pointing towards God as a judge who condemns. And then out here we have John 5:22, which says the Father judges no man. And I look at the text, where does it say “While He’s here on earth?” No, it doesn’t say that.

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For the Father judgeth no man [period, dot!], but hath committed all judgment unto the Son: (John 5:22)

Oh, so the Son is going to judge us. So we come to the words of Jesus, John 8:15, and we read here Jesus saying,

Ye judge after the flesh; I judge no man. (John 8:15)

The Father doesn't judge anyone, the Son doesn't judge anyone. How does this whole judgment system work? God is going to judge the earth. He's going to bring every work into judgment, every idle word you speak, you'll give account thereof on the day of judgment.

... the LORD shall judge the ends of the earth;... (1 Samuel 2:10)

Before the LORD: for he cometh, for he cometh to judge the earth:... (Psalm 96:13)

For God shall bring every work into judgment, with every secret thing, whether *it be* good, or whether *it be* evil. (Ecclesiastes 12:14)

But I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of judgment. (Matthew 12:36)

But He's not going to judge anyone and neither is the Son going to judge anyone. Is anyone paying attention? Like, do you see a massive contradiction here?

And it's at that point that you get on your knees and you say, "Father, I'm confused, I'm not quite understanding." And of course, we go on and we look in John 12:47 and it says,

And if any man hear my words, and believe not, I judge him not: for I came not to judge the world, [bless you, Lord Jesus] but to save the world. He that rejecteth me, and receiveth not my words, hath one that judgeth him [Aha, what is it?]: the word that I have spoken, the same shall judge him in the last day. (John 12:47-48)

And what is the word that Christ has spoken? "Love your enemies, do good to them that hate you, turn the other cheek, go the extra mile." "Father, forgive them, for they know not what they do."

But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you; (Matthew 5:44)

And unto him that smiteth thee on the *one* cheek offer also the other; and him that taketh away thy cloke forbid not *to take thy* coat also. (Luke 6:29)

And whosoever shall compel thee to go a mile, go with him twain. (Matthew 5:41)

Then said Jesus, Father, forgive them; for they know not what they do. And they parted his raiment, and cast lots. (Luke 23:34)

**Audience:** John 3:19.

**Pr. Adrian:** Yes, John 3:19.

And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil. (John 3:19)

So now we have this apparent contradiction between the gospel of John. Anyone here going to take a ticket to line up and give John a hug and a kiss? Bless you, John. I know he's just reflecting the character of Jesus, but you can love the channel. It's all right. It's OK. "Thank you, John, for the beautiful things you wrote in your gospel. They have brought me so much joy." And of course, "Jesus, You inspired all this, to You be glory because You listen to Your Father." We know how it works.

So now we have this contradiction between these texts, particularly in John. And then Paul is supporting this and saying that condemnation came out of Adam and didn't come from God. And so we have quite a number of texts.

And then we add to this, because the complexity of this goes even deeper, because, as it says, "every idle word you shall speak, you'll give account thereof in the day of judgment," which means, as we said, the books of record. And what are the books of record?

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Well, we can come to Malachi chapter 3 and verse 16. Malachi 3.16, what does it say?

Then they that feared the LORD spake often one to another: and the LORD hearkened, and heard *it*, and a book of remembrance was written before him for them that feared the LORD, and that thought upon his name. (Malachi 3.16)

There is a Book of Remembrance. There is a Book of Life. What is the other book? Where in the Bible does it say there is a Book of Death? It doesn't. There is no Book of Death. What it does say though is this, there is a place where your sins are recorded. Jeremiah 17,

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 [where?] their heart, and upon the horns of your altars; (Jeremiah 17:1)

Where is the Book of Death? Where is the book of your sinful deeds? In your heart. The horns of your altars.

It's very interesting, I remember reading in the story of John chapter eight, where the Pharisees bring in the woman caught in adultery. Obviously, they framed her so they could catch her out. Didn't bring the man, just brought the woman. And place her at Jesus feet. Spirit of Prophecy says that as they came to His presence, He read their life record as an open book. Why? Because everything is written in your heart. This is the book. It's written in your heart. It's written and engraved in your mind. It's all stored there. So when the books are open, He's reading your heart, reading you. It's all recorded there.

But Jesus well knew for what purpose this case had been brought to him; he read the secrets of their hearts, and knew the character and life-history of every man in his presence. .... (*Signs of the Times*, October 23, 1879, Art. A, par. 2)

Jesus read their hearts as an open book. They had no need to tell him what were their thoughts. He forestalled all their arguments, and revealed the fact that he read their questionings and purposes. (*Signs of the Times*, February 6, 1896, par. 5)

And of course, it's recorded somewhere else because it says I've engraving you upon the palms of my hands. Every deed you have committed, good or bad, is recorded on Christ.

**Audience:** On the breastplate of judgment. On His heart. Exodus 28:29.

**Pr. Adrian:** On the breastplate of judgment. Do you want to have a look at that. Exodus 28:29.

And Aaron shall bear the names of the children of Israel in the breastplate of judgment upon his heart, when he goeth in unto the holy *place*, for a memorial before the LORD continually.  
(Exodus 28:29)

Now, when we have a look at that word, memorial [H2146 – Strong's], what does that say?

H2146, zikrôn, *zik-rone'* – a *memento* (or memorable thing, day or writing): – memorial, record.

Memorial or? Record. On the breastplate.

**Audience:** “a memento – memorable thing, day or writing”

**Pr. Adrian:** Yes, writing, memorial, record, written on His heart. Because Christ has been with you, “Lo, I’m with you always, even under the end of the world, the end of the age.” (Matthew 28:20). So everything that you have done is written on Christ and it's written on you. So this is the book. This is the book. It's written on His heart. It's written on us. Which is interesting, isn't it? Very interesting.

So how do we resolve this issue of the judgment? If God is not judging anybody, what is the purposes of all this information about the judgment? And this is where it gets really exciting in terms of what God is actually doing, rather than... because this is what Satan wants you to do. Remember, he wants you to see a contradiction and then he wants you to wipe out one side of the contradiction; just wipe it out. And so in the case of Desmond Ford and all of those followers, they just wiped all of this out. It's all gone. 1844 is irrelevant – boom, gone, flush, out!

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And in doing that, they destroyed the mirror that shows the truthfulness of our human nature.

**Audience:** It became mere profession of righteousness.

**Pr. Adrian:** Profession. To get a remedy, you need correct diagnosis. If you don't get a correct diagnosis of your human condition, you cannot get remedy. This [sanctuary system] gives you diagnosis. But the problem is... now I want to come to the punch line of Jonathan's presentation, John chapter 8.

When Jesus had lifted up himself, and saw none but the woman, he said unto her, Woman, where are those thine accusers? hath no man condemned thee? She said, No man, Lord. And Jesus said unto her, Neither do I condemn thee: ... (John 8:10-11)

What's the punctuation after that?

**Audience:** Colon [:] – definition.

**Pr. Adrian:** Definition. And then what's the definition?

...go, and sin no more. (John 8:10-11)

In order for you to sin no more, you must have the assurance that you are not condemned by God. You see that? As long as you have a thought that you are condemned in any way or that God does engage in any kind of condemnation on any other person, there may be the danger that you yourself may come under His condemnation.

The only way for you to guarantee that you will not come under condemnation is to believe the words of Jesus, that God does not condemn anyone. This is the only way for you to overcome sin. That's what Jesus said, isn't it? "Neither do I condemn you." Once you believe this, once you understand this, you will sin no more.

And this is the great Achilles heel for Adventism. Because if God condemns and destroys, you cannot overcome sin because "fear hath torment." Only "perfect love casts out fear." All fear.

There is no fear in love; but perfect love casteth out fear: because fear hath torment. He that feareth is not made perfect in love.  
(1 John 4:18)

And this has been the great difficulty that we have had in this situation, in reading this story. And so as I'm reading and I'm thinking about the words of John and all of these types of things, then I'm thinking about what God is doing in the gospel and how He is relating to us. And then, of course, Romans 5:20 comes back to my mind. Oh, what God is doing in the judgment, He is causing sin to abound.

Moreover the law entered, that the offence might abound. But where sin abounded, grace did much more abound: (Romans 5:20)

So the whole point of the judgment in opening books and in showing judgment and bringing condemnation is to show you and I what we do when people do the wrong thing. God is showing you how you act. And as I start out in this book [*As You Judge*], the God of Christianity, the God of Adventism, I don't say this with any sense of irreverence, but it's true: "You better watch out. You better watch out. He's got a list and He's checked it twice. He's going to see whether you've been naughty or nice. Santa Claus is coming to town." This is the personification of the Christian religion, isn't it? "I give you a certain period of time [2300 years] to amend your ways [the judgment]. And if you do not amend your ways, I will blot you out of the Book of Life and will destroy you." That is indeed a 'dead'-line, isn't it?

**Audience:** 25th of December and then Boxing Day. What is significant, though, is He's coming at the end of the year.

**Pr. Adrian:** He's coming at the end of the year. Of course, in the Jewish system, end of the year is the judgment. Same principle, same idea. We're all caught up in this idea. But as long as you have an idea that God is judging and that God is condemning, you cannot stop sinning. It's not possible because... and this is where we come to the heart of the identity message.

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“You are my beloved Son in whom I am well pleased” (Matt 3:17) is diametrically opposed to “I’m sorry, but time is up and you are going to die.” Those two ideas are irreconcilable. You cannot reconcile those ideas.

If you have the slightest notion in your mind that God gets to the point where He draws a line in the sand and then some of His children, He has decided they are of no value to Him anymore – then He could do that to you. And if He could do that to you, in those moments when you’re lying there, wracked with guilt because of the garbage that you’ve been involved in, and you think about this God sitting on His throne, looking down at you, you haven’t got a hope. You haven’t got a hope.

And Satan’s whispering in your ear, “You’re going to die. There’s no hope for you when your name comes up in the judgment, you’re toast. And so there’s trembling, “Oh, Lord, Lord, Lord, please have mercy. What do you want me to do? What I’ll do? I’ll be an evangelist. I’ll do whatever you want. Just don’t kill me!”

And that’s why so many go to the evangelical gospel. It’s all right. Don’t worry. Take the tranquilizer. Just sit until Jesus comes. Who cares? Doesn’t matter. Jesus loves me. Doesn’t matter. Just lose your conscience. It’s all over.

If God ever had any enmity in His heart against men, there would always arise the torturing thought, “Perhaps He is not yet sufficiently appeased to accept Me; surely He cannot love so guilty a being as I am.” And the more one realised his guilt, the greater would be his doubt. But when we know that God never had any enmity towards us, but that He has loved us with an everlasting love, and that He has loved us so much that He gave Himself for us, that we might be reconciled to Him, we can joyfully exclaim, “If God be for us, who can be against us?” E.J. Waggoner, *The Present Truth* UK, September 21, 1893, page 387.5

This is why Laodicea, rich and increased with goods, this tremendous body of knowledge, a tremendous gift has been completely placed in

the wrong framework. And what God intended to show through the judgment is what we are like in our condemnation and judgment of others. But we have in our self-defence projected it onto Him and made Him the great condemning, destroying judge. And as long as we hold on to that idea, you haven't got a hope in hell of getting victory over sin. You are completely without hope.

But if we do not have this system... This is our diagnostic tool. This is to show us what we are like. This is to cause us to repent. And this is why in evangelical teaching and all the other denominations, they still present God as a judge who will condemn and destroy. They haven't dealt with that. They have neutralized the condemnation that it shows in our character, and they have still projected off onto God that He will still condemn and destroy the wicked and burn them forever, which makes it impossible for people to overcome and to receive the seal of God. It is not possible to do this. You cannot be sealed with the Father's name if you don't have a correct diagnosis of the problem.

You have to take the condemnation and put it in its proper place. Man is pushing it off either onto Christ and he's dealt with it all and onto God, but doesn't present itself towards myself, that I am the one that is condemning. I am the one that is looking at others and wanting condemnation and never wanting to see them again.

And until you accept that understanding of what this is telling you, you cannot have a remedy for sin. Thank God for the sanctuary, the perfect diagnostic tool, the mirror back to you, who you are; and to give you a perfect picture, because as it says, "Moreover, the law entered that sin might abound."

This is what I saw, as I was reading Daniel chapter seven – it's another one of those moments – Daniel chapter seven, and verse 10. I'm reading through this passage and I'm thinking about the Ancient of Days. And suddenly, as I'm reading this passage and I'm looking upon the throne, I hear the words, "You thought that I was like you." And suddenly it was like a bolt, it's just like, "Oh, my, that's me that's been sitting on that throne all that time." I'm the one that's on that throne. I'm the one that's

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condemning. I'm the one that's paying out on the papacy. I'm the one that's destroying all those people that didn't believe and consigning them to death. It's not my Father because He doesn't judge anyone. This is me! This is a diagnosis of who I am.

And then as I began to look, when I realized that I am the one that judges, I am the one that condemns. Then my Father was able to truly enter into an investigative judgment and I saw myself in a completely new light and I got on my knees and I repented. I said, "Oh, Father, my brain is complete mess." Every living, breathing aspect of my being is to condemn other people, to compare myself with other people. All my thoughts are about comparing and condemning and dealing with other people. Secretly, of course; you don't do it openly, because you're supposed to be a nice Christian; but in the secret parts. When suddenly I saw myself and this is what I talk about in the book [*Pentagon of Lies*], this is the most challenging thing – I am Apollo! I am Apollo. I'm the one that judged and sentenced Jesus to death. I'm the one that condemned Him to death.

You think about the whole process of casting lots. Let's roll some dice and let's see which one is the Lord's goat and which one is Satan. Rolling dice, casting lots. That's pagan. And all that's saying is, I don't care which one of you is going to take the sin as long as it's not me. One of you can die and one of you can rot.

And as I point out in the book [*As You Judge*], the two goats are representative of Adam standing there. He consigns Christ to death and his wife is consigned to a thousand years of hell. He blamed her. You see the picture?

Because the story only ends where it begins. Only ends where it begins. And it comes back to Adam. The Lord's goat, "you can die." And the woman, "you did this to me." And she has to live for a thousand years thinking about the fact that her husband blamed her for the mess that they are in. Wherever things got really tough for Adam, he could always turn [to her]: "Well, remember, darling, who went to the tree?" He could always pull that out on her, couldn't he? She had to carry that burden

with her – “Oh, if only I hadn’t gone to the tree” – had to labour under that. Was death a wonderful release for Eve? I’m sure it was.

God had to... And this is the thing that really caught my attention. I want you to notice a statement. *Testimonies to Ministers*, page 245. I want you to notice something really interesting.

God permits His Son to be delivered up for our offenses. He Himself assumes toward the Sin Bearer the character of a judge, ...

If you’re assuming the position of a judge, what does that mean? That He’s not a judge, but He’s assuming the character of a judge. For what purpose?

...divesting Himself of the endearing qualities of a father.  
(*Testimonies to Ministers*, p. 245.2)

When does God ever divest Himself of who He is? Never. But in the clouds of the darkness that surrounded [the cross], He allowed Himself to be seen as an unrelenting judge that condemned and destroyed His Son. He allowed Himself to be seen that way because that’s the only language that you and I understand. And this is what we see in the judgment. God allows Himself to be seen as the judge in the two squares of the sanctuary, both here [altar of sacrifice in the courtyard] and here [judgment in the most holy place]. He allows Himself to be seen as the judge so that you and I can believe what God is telling us.

That is one of the most profound... What inspired her to say, “assumes the character of a judge?” There’s pure inspiration. That woman [Ellen White] never could have worked that out. Impossible. “assumes toward the Sin Bearer the character of a judge, divesting Himself of ...” That is straight from heaven.

And that’s what unlocked for my mind. Well, that’s what’s going on here [most holy place]. It’s going on here [altar of sacrifice in the courtyard] and it’s going on here [most holy place]. This is the beginning [judgment in the most holy place]. This is the result [altar of sacrifice in the courtyard]. But this is where it starts [judgment in the most holy place].

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Judging and condemning leads to death. And this [judging and condemning] is what needs to be repented of.

This is why the sealing relates to giving up judgment, giving up the condemnation of other people and in giving up the judgment of other people, we come to the beautiful statement of Jesus,

Judge not, that you be not judged. (Matthew 7:1, NKJV)

When you come to the point that you have ceased to judge other people, you are guaranteed eternal life. That's why, as it says in Romans chapter three, that God will overcome when He is judged.

... As it is written: "That you may be justified in your words, and may overcome when you are judged." (Romans 3:4, NKJV)

Why does God overcome when He is judged? Why does He not feel any recrimination when people, billions of people, are screaming at Him that He's unfair and unrighteous? Why does He not flinch? Because He doesn't judge anyone and therefore He cannot be judged. It's such a beautiful principle. You have nothing to fear in the judgment if you stop judging other people.

And this is what this is all about. In the most holy place, God is magnifying the sinfulness of humanity and He's showing us: This is what you do, this is what you're engaged in. And I see what God is doing, He's causing our sin to abound. This completely reframes the judgment. It puts it into a completely different context from what we were taught. Old light in new settings. That's what happened in 1888, wasn't it? Old light in new settings. This is old light in a new setting that harmonizes John 5:22 with all the books of Daniel and all the other statements about judgment. It is the most beautiful thing to me. It just makes me go, "Oh, Father!"

"Oh, you think you're rich and increase with goods and have need of nothing and don't know that you're wretched, miserable, poor, blind and naked. How could you not see this?"

We point out in the book [*As You Judge*], it's very, very interesting that Daniel 7 is written in Aramaic, not in Hebrew. Daniel 8 is written in Hebrew. And we point out in here [in the book] the Jewish people did not discard the use of Aramaic. Aramaic was used for dirges. It was used to express the language of evil force. It was one of the languages that they used.

But Daniel tells us the purity of what goes on in the most holy place. "Then shall the sanctuary be cleansed." (Daniel 8:14). Then the whole principle of judgment will be purged from man. But what man sees in the language of evil force is God with books open, judging, condemning and destroying people. That's why it's written in Aramaic. That's why Jesus said in Aramaic, "My God, why have you forsaken me?"

And at the ninth hour Jesus cried out with a loud voice, saying, "Eloi, Eloi, lama sabachthani?" which is translated, "My god, my god, why have you forsaken me?" (Mark 15:34, NKJV)

It's in Aramaic that He speaks these words because it's the language of evil force. It's the language that is understood to the Jewish mind to represent someone outside of the favour of God.

These things are important. They're written for a reason. And all these pieces fit together.

"The hour of His judgment is come." (Rev 14:7). And we were taught this many years ago, weren't we, Tony? Robert Wieland. "The hour of His judgment."

**Audience:** He tried. Dick Wynne tried. They tried to get it through.

**Pr. Adrian:** They tried. They didn't have the framework, but they got our minds thinking in that direction.

It is us who is judging God. And this goes back to Adam. Condemnation came out of one man, Adam. He is the one that was doing the condemning. And so every time we believe that God condemns and destroys, we are judging God. But Jesus says, My Father condemns no one.

**Audience:** Doesn't it say our hearts condemn us.

**Pr. Adrian:**

For if our heart condemn us, God is greater than our heart, and knoweth all things. (1 John 3:20)

That's what it says. God is greater than our hearts and He knows all things. This is the most beautiful truth for those that have walked under the shadow of this system, on the wrong side of this equation. You can't even begin to imagine the joy that this brings. "Oh, Father, you are so beautiful. I believe you, Jesus. I believe you."

But I also believe what this means, as a completed system, the closer I walk this path, the more sinful I become in my own eyes. All the pieces fit together. Everything lines up. There's a beautiful symmetry between all of what Scripture says. And I say, "Great and marvellous, Father, You are."

How is it that we can come into this position to understand these things? Do you think that men in their own wisdom could put all this together? God has come down to Earth. The fourth angel's message is speaking to us and we're being invited into eternal life. You are invited. Study. Make sure you understand. This is such an important issue for us to understand. It's so beautiful and it's here, it's been given to us. I praise you, Father, for these things.

Oh, that our brothers and sisters... I feel like those two lepers outside Jerusalem, when they went out, they were being surrounded. They said, we might as well go to the Assyrians and if they kill us, they kill us. And they go out and they're all dead. And so they're stuffing themselves with food. Here we are stuffing ourselves with this beautiful food. What about the starving souls out there? What are we going to do with them? They've got to know this beautiful truth. They have to know it. We have to tell it to them. Our Father is not a condemning judge. He's a loving, righteous Father.

And we come back to that point, because the woman caught in adultery, she represents the entire process of the judgment. We are going to be

brought before the world and thrown before them and condemned before them. And we're going to be asked, "Is there no one that judges you?" And if you have condemned and judged other people, you're toast, if you haven't repented of doing those things.

**Audience:** Isn't the woman a church?

**Pr. Adrian:** The woman is a church. And in believing all the things that we believed about God being a condemning judge, isn't that proof that we are an adulterous woman? Drinking the wine of Babylon, isn't that proof of those things? Confess; let's confess. Caught in the very act.

"Is there no man that condemns you? Is there no one that condemns you? Neither do I condemn you. Now you can go and sin no more; because now you can believe that you are My beloved child in whom I am well pleased. Now you can believe it unhindered, unrestricted by the thought of Me being a condemning judge. But I had to assume the character of a condemning judge in order for Me to reach you."

If it wasn't for the idea that I had that God was condemning His Son in order to save me and that there's going to be a judgment in which justice is going to be meted out; if I didn't have that initial understanding, I wouldn't have found my way to where I am today. He had to speak to me in my language. He had to reach out to me to get through to my mind. Reach you in the old covenant, to bring you into the new covenant; so that all the brass of the courtyard can be swept away.

And as it says in Revelation chapter 11,

... "measure the temple of God, the altar, and those who worship there. But leave out the court which is outside the temple, and do not measure it, for it has been given to the Gentiles... (Revelation 11:1-2, NKJV)

Just measure the temple of God, which is only gold and silver. These are the metals that God made, not what man made [brass in the courtyard].

So I hope that has been a blessing to you. If you want to examine more of this, you can read *As You Judge*. This is the one with the Adventist

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cover, because it mentions the investigative judgment. The other one is the man in the cage. Thank you, Shane, for putting that together for us. And the lovely diagrams there inside. They look very, very good. Very, very nice. But I just thank God for giving us this information, for helping us to put this together. It's such a beautiful thing.

I pray; I pray that people can realize: your Father doesn't condemn you; He doesn't condemn you. And that really comes to the death knell. The whole issue about whether God kills people is completely mute and irrelevant compared to whether He judges and condemns you. Because if He doesn't judge and condemn you, He cannot kill you. It's a completely irrelevant point. You have to judge and condemn people to kill them. So we've moved on from that discussion about killing, to judgment.

**Audience:** And with the woman caught in adultery, it was also Yeshua's chance to show the application of the Torah. The Pharisees came and said, "Oh, you know, Moses in the Law said she has to be stoned." Well, here He's showing how He intended the law to be applied.

**Pr. Adrian:** "He that is without sin, let him first cast a stone at her." She walked away without being stoned. Just like the people who looked at the brass serpent. How many animals had to be slaughtered for them to be healed? None. They just had to look and live, [snap of the fingers] like that.

**Audience:** What's so sad with this is in Adventism, we bragged how much knowledge we had to get us there. And all this so-called blessing of knowledge has actually become our biggest curse. And when we became humble to realize that knowledge puffeth up, then we were ready to perhaps start to investigate our hearts about what's inside us and why we tick. Very humbling.

**Pr. Adrian:** Well, once we realized we were wrong about the Godhead, talk about the Great Reset. What else am I wrong about? Like, if I could be so wrong about the God that I'm worshipping, my goodness, where am I? There is no goodness, but...

**Audience:** I don't mean to open another big question, but I'm just curious. You talked about the most holy place being the judgment, being part of the 1844 message. What changed then? With this paradigm that you're talking about, that's a timeless thing; all people of all history are walking that same journey. So how is it different in 1844 to now, the judgment under this story?

**Pr. Adrian:** That's a really, really good question. You're talking about the corporate nature of man, the corporate element in which all of humanity is being expressed here. And that is a fairly big question for the end of the presentation.

I deal with this in here [in the book *As You Judge*] in terms of the judgment of the dead. How does that work? How do people who are dead come up in the judgment? People that have lived way back here in the past, from Adam all the way forward, how does all that work? I address that in here in the book as to how that all takes place.

And why 1844? Because God is responding to the souls under the altar that are asking God to avenge them through the seven church period, the seven seal period. He's showing us, those of us, I'm sorry, I'm a bit cryptic here, but those of us who live in the world of Kronos and worship Kronos, that God is giving to us a judgment.

Let me put it this way. When the woman was brought in before Jesus, who initiated that process? Those who brought her in. It wasn't Jesus that initiated that judgment.

**Audience:** It was the judges.

**Pr. Adrian:** It was the Pharisees who initiated that process. And so Jesus allowed them, He allowed Himself to enter into a process of judgment with those who had organized it. So this whole process here is all part of mirroring back to us how we think and how we think judgment should take place. Does that make sense? A time period.

**Audience:** Could you repeat that please? Just that last couple of sentences.

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**Pr. Adrian:** It was the Pharisees themselves that initiated the judgment process; it wasn't Jesus who initiated the judgment process.

**Audience:** Definitely wasn't the woman.

**Pr. Adrian:** It wasn't the woman who initiated the judgment process. It was the leaders, the judges of Israel who initiated this process. The rot began in the church of Ephesus when the leaders in Ephesus began to try those who were not doctrinally pure. They began to disfellowship people. And that process escalated to the point where suddenly the souls of God's people, they're crying out for judgment and damnation of those that have destroyed them. And so God has to play all of that out in this judgment scene. But it's all a reflection of how we think sin should be dealt with.

**Audience:** And also, we say judgment, but if this is Yom Kippur, the day of atonement, I mean, God's atoning process, why just judgment, isn't it atonement?

**Pr. Adrian:** Atonement, reconciliation, sanctuary cleansed, condemnation removed.

**Audience:** In 1844, did Jesus move from the holy place to the most holy place and start doing something different in heaven?

**Pr. Adrian:** Yes, He did. But the reason for why He did that, (there's other reasons why He needed to do this). And that relates... and I talk about this in the book, *Divine Pattern*. By this stage, everything the Christians believe is ethereal. It's all ethereal and spiritual. The fact that Jesus is moving, there's geography occurring within heaven, God moving from one place to the other, tells me that God can move.

**Audience:** He's a real being.

**Pr. Adrian:** That's what that tells you.

**Audience:** The wheels in Daniel 7?

**Pr. Adrian:** That's one understanding. Yes, the wheels are moving through Ezekiel. So the movement from here [holy place] to here [most

holy place] is addressing a number of issues. The chiefest one is this proves that God is a real being and that He has a body. This is the issue of Adventism... Daniel 7: He has eyes, He has hair, He has nose. You study Christianity, none of that is true. They don't believe in that. He's an ethereal being without body, without parts. What the judgment tells us is God is real. He has a body and He has parts.

So it's meeting a number of other issues there on that particular point. I don't want to fry everyone's brains completely. We can keep going, but I don't know how many more people can hang on to this.

**Audience:** So I'm just confused as to why in 1844 Jesus's ministry would need to do something different when this whole process was about mirroring what all of humanity had been doing anyway.

**Pr. Adrian:** Jesus Himself didn't need to do anything different. Humanity needed to see something different, needed to gain a deeper appreciation of the work of God. It's the same as in the time of Christ ascending up into heaven, after He had died and He had raised, to heaven. He obtained a more excellent ministry. Does that mean He began a more excellent ministry, or that man had become to understand that He was having a more excellent ministry all this time? You see what I'm saying?

**Audience:** Our comprehension changes.

**Pr. Adrian:** Our comprehension is what changes. It's our comprehension that changes. And what the difference is, and I'll just finish on this point, and I deal with that in this book [*My Beloved*]. What the change between here [holy place] and here [most holy place] brought for God's people is that Christianity taught that sin, repent, sin, repent, sin, repent, sin, repent, no victory over sin [in the holy place]. The change in human perception was that Jesus can only come back when there's a group of people that have fully overcome sin. That's what the change is.

Did you catch that? That's the difference between the holy and the most holy place. The most holy place, you are entering into a belief that

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humanity can completely overcome sin before Christ returns. That's the difference. And once you believe that, you can then be open to a gospel that can achieve that for you. In here [holy place], you're not looking for a gospel that completely overcomes. Just go to the priest or just go whatever and just keep sin, repent, sin, repent. You don't have to overcome sin. But when Jesus moves here [most holy place], you have to overcome sin.

**Audience:** That's why the veil was torn at the death of Christ.

**Pr. Adrian:** Bing, bing, bing, bing, bing, [many people speaking in audience, with ideas coming to them], all the light bulbs are going off.

So just remember, we've got people here who are fairly new, so I don't want to fry their circuits too much. All right. So maybe we can just talk about this after.

All right. I don't want to lose that point because we've covered a lot of territory. And I know some people are going "Whoa!" So I hope that you can see the beauty of this and the fact that God has given the evidence and it's all within the gospel framework.

**This [judgment in the most holy place] is causing sin to abound, presenting God as a judge. But God does not judge any person. But this is a mirror reflecting who we are and how we deal with things. And if you can believe that, then you will hear the words that were spoken to the woman caught in adultery. "Go and sin no more."**

Shall we pray?

**Closing Prayer:**

**Pr. Adrian:** Father in heaven, I thank You so much for leading Your people step by step. Thank You for helping us. Thank You that You have given us the evidence, piece by piece, and You have brought it to us and You have shown us.

Thank You, Lord Jesus, that You have faithfully revealed to us a message that will lighten the earth with Your glory, that You do not judge any person and that we will be judged as we judge. Our words will condemn us. As it says in Romans 2:16, that God will judge men by my gospel, according to Jesus Christ, who judged no person.

And I pray, Father, for this Spirit. I believe that You will give it to us. I thank You that in the Passover, we are at the beginning of this harvest process. By the time we get to the Day of Atonement, as Shimon was saying, we can have complete reconciliation. Our temples can be cleansed of the desire to condemn and judge other people. And we need this because our neighbours, our friends are fully engaged in condemnation of the government, of everything around them. Condemnation. Lord, let us be free of these things. I believe that You can do it for us, that we may be sealed with the Father's name.

In Jesus' name. Amen.

## 7. THE BLESSING

TRANSCRIPT FROM PRESENTATION  
BY ADRIAN EBENS  
PASSOVER APRIL 4, 2021

# 7. THE BLESSING

**Pr. Adrian:** Well, I hope that you have all had a wonderful camp experience. And that you've been claiming the extra portion of the Spirit that's available during this time. We have now come to the end and we have to go back into the world. And hopefully we will remember the things that we have learnt; that during this camp time seeds have been planted that will bear fruit at Tabernacles. That would be a great blessing.

So before we continue, I'd just like to offer a prayer.

### Opening Prayer:

**Pr. Adrian:** Father, we just thank You so much that we've been able to come aside and just rest in Your arms and to know that we are Your beloved children and that whatever we face, my God shall supply all your needs.

"I have loved you with an everlasting love. Therefore, with loving kindness, I have drawn you." (Jer 31:3). "I have hopes and dreams for you to give you hope and a future." (Jer 29:11). You've said all these things to us. And we just pray that we'll be reminded of these things as

we face challenges, and as sin abounds in our life; that we won't believe that we're judged and condemned by You. And that You'll bless us now. In Jesus' name, Amen.

### **Presentation:**

**Pr. Adrian:** This morning as I was waking up and meditating on our Father, I was meditating in Matthew chapter 26 and just looking at this with new eyes. And I just want to spend a moment looking at that with you. We'll look at Matthew 26 verse 38.

So many of the things that we've learned along the way about the divine pattern is that Christ is the image of the invisible God and that He manifests what His Father is both thinking and doing. And as we looked at the other night, it says, we will look upon him whom we have pierced in Zechariah 12, verse 10.

...so that they will look on Me whom they have pierced; and they will mourn for Him, as one mourns for an only son, and they will weep bitterly over Him like the bitter weeping over a firstborn.  
(Zechariah 12:10, NASB)

And I typically associated that verse in Zechariah with Christ, the one being pierced. But as Christ is the one who manifests the Father, I now look at Matthew 26 in a new light, in a deeper light. We see Matthew 26:38, where Jesus says to His disciples,

Then saith he unto them, My soul is exceeding sorrowful, even unto death: ...(Matthew 26:38)

Of course, Christ has come in a human form and He has become subject to death. But do we see in this verse a manifestation of the feeling of the Father? Do we see that in this verse? Is Christ in this instance manifesting the feeling of the Father, that His soul is sorrowful? If it were possible, even unto death. That adds a new meaning. It says,

...tarry ye here, and watch with me. And he went a little further, and fell on his face, and prayed, saying, O my Father, if it be

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possible, let this cup pass from me: nevertheless not as I will, but as thou *wilt*. (Matthew 26:38-39)

And as we have come to this passage in the past, the reason why God cannot answer the prayer of Christ is because of the teaching of penal substitution; that had to be done – Jesus had to die in order for justice to be served. So God’s will was that His justice should be satisfied and therefore Jesus had to die. But that’s not what this is saying, is it? He says, “Not as I will, but as thou [supplied word] *wilt*.”

But what can the Father do? If Satan’s desires towards Christ are not fully manifested in the destruction of His Son, we would never know, we would never understand. The universe would never understand the true feelings of Satan towards His Son. And we would never truly understand how much the Father loved us in being willing to yield up His Son to us. So what could the Father do? What could He do?

How do you think the Father felt when His Son is speaking to Him? “Father, I really don’t want to be separated from You. This is really, really hard. I’m finding this very, very difficult.” Stressed, distressed! When your child is crying out to you.

**Audience:** The same way. “I don’t want to be separated from You.”

**Pr. Adrian:** “I don’t want to be separated from You, Son. This is killing me. This is really distressing for me.”

But what many of us have been taught about our Father is that the Father is untouchable; the Father is all powerful. “Son you’ll understand in the end that this is what we had to do.” And this completely masks the reality of the Father’s suffering.

I don’t know how you’ve been thinking about some of these things, but I often find myself saying to the Father, “Father, this is so unfair to You. This is so unfair what Satan has done to You. You are the most loving, You are the most kind, the most patient, the most gentle being in all the universe. You are so beautiful and so kind. And what Satan has done to You is so unfair. It’s just not right.” And in the past, of course, Satan

would then 'egg me on' to his justice system to say, you know, like, "He needs to burn!"

But then you realize the words of Jesus when He says, "My soul is sorrowful even under death. Tarry ye here and watch with me." Is this an expression of the Father? "Watch with me, walk with me. Let's walk through this valley of the shadow of death together." Our Father has tremendous courage; tremendous. My admiration for Him is just escalating every day, it's going up and up and up. The strength of His character. He has made Himself completely vulnerable to His creation. He could have created the universe in a very, very different way than what He did in order to protect Himself. But of course, as we know, there can be no eternity in the heart that lives unto itself. The heart that lives unto itself will perish, will die, will destroy itself. The only way that eternity can exist is to be like our Father is. And I just find this passage to be profoundly new in my mind.

And of course, Matthew 26:40,

And he cometh unto the disciples, and findeth them asleep, and saith unto Peter, What, could ye not watch with me one hour?  
(Matthew 26:40)

"Could you not watch with me for one hour?" Jesus wanted the fellowship of His disciples, because His heart is open to them and He loves them and He's given Himself to them. He's actually comforted and encouraged by the fact that they're actually thinking about Him and they're praying for Him and they're with Him.

And as we go through this world, as we think about the torture that's going on in the world now and all the suffering that our Father is going through, just the fact that we're thinking about Him is a comfort to Him. We're thinking about what He suffers and what He goes through. And how wonderful to have something to think about other than ourselves. Isn't that a wonderful thing to think about someone, our Father, wonderfully giving and caring and loving towards us.

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And so I pray that as we go from this place, that your thoughts will be inclined towards what our Father is going through and how much He is willing to suffer in order to save us.

So many people have said, "Well, if God is all powerful, why doesn't He just end it? Why doesn't He just finish all this nonsense? Just stop it. Just stop this nonsense and take us to heaven and finish all this nonsense." And that's evidence of someone who doesn't know the Father. They don't know the Father. They don't know that He doesn't use force. He doesn't manipulate people. He cannot. That's not in His character to do this.

He is subject to His children. He has made Himself subject to His children and that He must walk through this dark valley with His children; and hoping and trusting and believing that they will come to Him. He has confidence that there will be a remnant that will come to Him, and the Scriptures tells us this is going to be the case. Our Father's optimism is just astounding to me, the confidence that He has, the optimism that He manifests, the belief... When we think about, (as Lorelle talked about earlier), just how messed up we really are and how easy it would be to go: "Look at these people. It's just not really worth the effort." But He doesn't. His optimism is always there.

And I pray that the seeds that we have planted during this meeting will lead you more and more to think about our Father, to think about how beautiful He is and how He suffers with us and that He will never leave us. As Jesus says, "I will never leave you nor forsake you" (Heb 13:5, NKJV), He's representing the Father. He's speaking on behalf of the Father. The Father is saying, "I will never leave you nor forsake you."

And that we will believe that seeds have been planted; I hope that the thought will stay with you: "Neither do I condemn you. Now you can go and sin no more." You don't have to live the way you've lived before you've come to this point. You can live a different life. The seed is planted. We have planted the seed. It's up to you whether that seed stays there.

When you go back and you're tempted to live and act and do the things you used to do that, like, "I shouldn't really be like this. I shouldn't be expressing these things." So, no, the seed is planted. The seed is planted. And even if there are hiccups along the way, that seed is going to grow. It's going to manifest itself. I believe that that's going to happen.

But as we're in this particular time of the feast and as we have done in the past, we want to manifest the Father's blessing. And so as we come to this time, we want to offer prayer for those who would like to receive prayer. Prayer for strength, prayer for family, prayer for whatever you desire, and that you will go on your way with the confidence that the Father has spoken to you through His Son, and you will be encouraged and you will believe that the things that have been prayed are seeds that are planted and they will manifest to the faith of our community here.

I just want to say how thankful I am for all of you. It's just been a wonderful time to be part of the family. It was just such a tremendous joy to see Brian and Judy and Rebecca come yesterday; just to see you come, praise God, you just wanted to be here and be part of the family. Thank you for making the effort. It really was just so nice to see you here.

And to all of you that have been watching online as well, we really thank you. Many of you have been very committed to watching the presentations, and we're very, very glad for that.

And I'm confident that the seeds of what we are seeing now in our Father will manifest in the 144,000. Do you have the hope? Do you dare to hope that you could be part of the 144,000? Who is the only person that can prevent you from believing this?

**Audience:** Satan.

**Pr. Adrian:** Satan tempting you to doubt that you could be part of the 144,000. It's the Father's desire that you be part of the 144,000. That's what His desire is. And there is nothing from Him that prevents you. It's not your sinfulness. It's not the darkness that still remains in you.

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None of that prevents you from being part of the 144,000. The only thing that prevents you, is your judgment on yourself.

And the sooner any of us come to the point where we believe we can be part of that, and there are 144,000 people on this planet that have that seed planted within themselves, the sooner we can go home. Once the 144,000 manifest and preach the gospel to the whole world, then the demonstration has been made: God's commandments can be kept; God's character can be revealed.

God has revealed His character to us. We know what it is now. We can explain this from Scripture. The seal is now ready. We have the festivals in which that seal can be stamped into us. Everything is now ready. And now that everything is now ready, the beast and its image are now ready to manifest themselves, not because – they were always in a position to do this – but they can only manifest this darkness in contrast to the light of the sons and daughters of God. And if we do not manifest, they will not manifest. They can only manifest in contrast to the sons and daughters of light.

And so if the seeds are now planted in us, and for those of you online... I just had this thought, I want to show you a picture. This was sent to me by a dear brother in the Philippines. He has written to me: "Blessed Holy Sabbath day, Pastor Adrian, we are ongoing with our camp meeting since the Passover day with Brother Temujin... and distributed the books, Agape. Thank you so much. The Agape love is now spreading now right here in the Philippines. Include us in your prayers. Thank you."

[Showing a picture of many people, holding copies of the book, *Agape*.]

And these copies were printed in Manila from a donor in the U.S. and now here they are in the hands of these dear people. They've been reading the books and they've now kept their first Passover.

And the same is happening in India. Brother Enoch is keeping a Passover there and he's sharing the character of God message with them. There are a number of people that are keeping the Passover for

the first time and they're planting these same seeds and they're taking hold of these books. And I know it's a tremendous blessing.

So I'd like to invite the elders to come. We just have one of the elders pray for each person that comes forward.

### **Blessing prayers:**

[Prayers of blessing, with specific prayer requests, for all those who came forward for prayer.]

### **Closing Prayer:**

**Pr. Adrian:** I'd just like to pray for those online that have joined us. And then we will close.

Father, I thank You for all of our people watching online, both now and a little bit later. I pray they will know that they are Your beloved children. Some have health challenges. I pray for Your healing. Some are yearning for their children, as many of us are. Some are yearning for parents, siblings. Father, we pray for Your healing hand in all of these situations and that they will know there is no condemnation and that we can overcome the sins that Satan seeks to bind about us, and that we will choose our destiny as children of the light. And we thank You, Father, that this is a reality.

And I pray for all of us that have been prayed for, that we will believe a seed is now planted in us and nobody can take that seed out, except us. May it remain within us and it will grow up into the fullness of the stature of Christ. And we will all be together as one unbroken family before God and the Lamb.

And we thank You, in Jesus' name. Amen.



“Let us realize the magnitude of this opportunity to take hold of the Spirit of our Father and to be filled with that Spirit, to overcome our false assessments of ourselves, our condemning and judging nature of ourselves that holds us back and prevents us from doing the things that God now wishes us to do.”

Image by  
Ronan  
Winfield

