

2021 Passover - Widgee
Sermon Transcripts
Adrian Ebens



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Contents

1. Called to the Feast.....	5
2. Who will go for us?.....	27
3. The Weakness of God	47
4. Q&A.....	69
5. Escaping the Pentagon of Lies.....	93
6. Living in the Divine Pattern	121
7. The Judgment.....	143
8. The Blessing.....	171

1. Called to the Feast

By Adrian Ebens, 26 March 2021

Let us let's kneel together, shall we?

Father, what a joy it is to come before You with 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, that you always forgive whenever a child reaches out to You. You are always forgiving and pardoning our iniquities. So, we come to the feast full of expectation. We believe that You are infusing us with Your Spirit. Please let Your angels be around us. And Father, as I pray 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.

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 and 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 dollars a year. So, he didn't get the flood insurance and his house has been devastated. Poor man, I just felt terribly sad for him. 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. Maybe that's true. Some places they're talking about flood insurance is 30,000 dollars a year. Unheard of!

I felt tremendously sad. I saw the Australian spirit and people saying we're going to build back through tears and through sorrow. People that lost cattle, people that had lost their animals, let alone all the wild creatures that have been devastated and lost in these floods.

I felt 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. 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. Fourteen months ago, fires that burned for six months, so many places devastated, places lost. 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. So, when he went through in the dark, he didn't even see it and drove straight into the water and lost his life. I just felt tremendously sad as I thought about these things.

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 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. 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, 25.

"Defile not yourselves in any of these things: for in all these things the nations are defiled which I cast doubt before you: and the land is defiled: therefore, I do visit the iniquity thereof upon it, and the land itself vomits out her inhabitants."

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. This nation has enacted laws within the last few years that denigrate marriage between a man and a woman. They're bringing in a different agenda.

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 Savior to judge no man. But this does not take away... Because our Savior said:

"If you hear not Moses, neither will you be persuaded, though one raised to be raised from the dead. Do not think I've come

to destroy the law or the prophets, I have not come to destroy, but to fulfill.”

Or to fill-full. To fully reveal that which God revealed through His servant Moses.

As I look at my country and I look at the devastation that is mounting up. What were we told this week? A one in a 100 year flood. Have we got any records from 200 years ago? They're saying one in 100 years, but it could be one in a thousand years. We don't know. We just know that it's really, really big. I've never heard of a meter 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 of Port Macquarie. 1200 millimeters of rain falling in this region. Never heard of rain like this before, but I understand it.

The land itself vomitus 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? Do you realize? We go to our community. Can you imagine, 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? No.

I was thinking, I sent this to some people, 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 in our hearts? The joy we shared as we've tarry here none other has ever known. Except for those that are watching through the livestream, but it's not quite the same. 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?

You know how much fell up there? At least half a meter, 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. Three weeks ago, what was it like, Craig?

Luca: Brown.

Everything was brown. Really brown. 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 had about 80 millimeters of rain, just enough to...

Audience: 180.

180? It's still pretty good. But you weren't flooded out. We could get across the river. That river can flood. So, but then it went south of us and it smashed all down the coast, but this region was spared. Is it a coincidence?

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 100,000 population. Do you know how many people live in New South Wales? Eight and a half million. How many people live in Victoria? Six point six million. How many people live in Queensland? Five and a half 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 they go through all the other states and Queensland's at the bottom. Is that a coincidence?

That's very interesting, isn't it? Very interesting. Let's have a look at some texts while we think about this. Exodus 15:26. I want you to think about this.

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

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 statues? "All of his statues, I will put none of these diseases upon thee, which I have brought upon the Egyptians: for I am the Lord that healeth thee."

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.

Let's come over to Deuteronomy 28 where all the blessings and the curses are mentioned. Deuteronomy chapter 28:1:

"And it shall come to pass, if thou shall hearken diligently unto the voice of the Lord thy God, to observe and to do all his commandments which I commanded thee this day, that the Lord thy God will set thee on high above all the nations of the earth: and all these blessings shall come on thee, and overtake thee, if thou shall hearken unto the voice of the Lord thy God. Blessed shalt thou be in the city."

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. 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. 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... Parenthesis, another whole sermon, two hours later.

When this gospel of the kingdom is preached in all the world, then the end shall come. Which gospel? A gospel that reveals our God as completely nonviolent; 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 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 is not calling 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 statute. 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 and 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. 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. We need to remember that.

Verse 3

"Blessed shalt thou be in the city, and blessed shalt thou be in the field. Blessed shalt thou be the fruit of thy body, and the fruit of thy ground, and the fruit of thy cattle, the increase of thine kine, and the flocks of thy sheep. Blessed shalt be the basket and thy store."

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

Audience: *Flowering.*

Do Jacaranda trees flower in March. 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. That Jacaranda tree is bearing witness to the abundance that is falling upon us in the sixth year. That's my conviction, that's my belief.

What's happening to your garden, Ruben?

Ruben: *Yeah, it's producing unbelievably. Since the four weeks that I've been gone up north, it's brought forth an abundance of fruit.*

We're in the sixth year. Friends of mine 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. 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?

Audience: *Everywhere.*

In the state of Israel, there's a green path for those who are in and for those who are out. Those who participate and those who don't. Pressure is being applied. 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.

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. 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." Verse 6, "The Lord shall cause thine enemies to rise up against thee to be smitten before they face."

That verse takes a bit of unpacking, but we won't go there tonight. 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."

Please do read Leviticus 23. All of the feasts are statutes. A statute for how long? Forever. Through all generations. So, if we do not do this, verse 16,

"Cursed shalt thou be in the city."

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

"Cursed shalt thou be in the field."

Oh, 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, rebuke, in all that thou settest thine hand unto for to do, until

thou be destroyed, and until thou perish quickly. The Lord shall make the pestilence to cleave unto thee until he had consumed thee from off the land, whither thou goest to possess it."

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. Only 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, Okay, I won't kill you. It means to stand and to protect. Ruben will give you more details. And that makes so much more sense, doesn't it?

What is it that our Father is doing for us during this time period? He's 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 Savior that was shed for us to show us our transgression and our sin. We have placed this on the mantle and we believe that He will stand. As we continue to do this until the very day the coming of Christ, as we read in Daniel 12:1:

"At that time Michael shall stand up and He shall protect His people."

That's a Passover event. At that time, Michael shall stand up. 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 means stand and protect. Makes much more sense.

As a hen gathers her chicks. I will not suffer the destroyer to harm you. Ruth, being covered. All these things.

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'll 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.” No, 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.

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. 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. Christian should not do this anyway. We should pray for them. Many of them are working very hard in 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.

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 on this document, *Dominion of the Earth*, the effect of man on nature. I had done some of these and I was doing a series on this subject of the effect of man on the earth. I was doing it in Germany. Our dear sister Francisca came to me and said: “Pastor Adrian, would you please write something about this subject?” Because she asked me to do it, I wrote that. That's why it says “for Francisco” in the front cover.

We have some amazing statements in the Bible and the Spirit of Prophecy, showing the effect of man on nature. 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 in the waves and it just calms everything down. Do you believe that God will give to you and I that

power? 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.

In the very near future, there's going to be something happen. One of God's people is going to do something in a crisis situation. All of a sudden, the world is going to go, "Oh, what was that? What was that? Who did that?"

Then suddenly this message will be placed on the front page and only one event under a critical situation where somebody does something and then gives tribute to the message that we've been given. Then it's in the spotlight. It's not far away.

When I read the writings of E.J. Waggoner, 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 of the creation. A door opened in my mind. I went, "What is this? What's he talking about?" Of course, as some of us did at that particular time, it's like that sounds a bit pantheistic. I wasn't sure. I'm like: "Oh, I'm not sure about this. What's he talking about?"

Genesis chapter 3:17

"And unto Adam he said, Because thou has 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."

King James says

"for thy sake."

The actual Hebrew says

"on thine account. Cursed is the ground on thine account"

Because of you. 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 thou life; thorns also and thistles shall it bring forth to thee; and thou shalt eat of the herb of the field."

Those thorns and thistles, a sign of the changing of nature, the sharpness of man's tongue's being reflected in the creation, despite the spiking and spiteful nature of the creation.

Maybe that was a little message for me this morning. We have a very, very illustrious throne room toilet there behind our caravan. After visiting there, I came out and suddenly I had all this pain on the front of my knee and then it was going around the back of my leg and "oh, that hurts!" So, I found the culprit: a nice little black ant. He nibbled me all the way up the back of my leg. I'm just thinking, yeah, where did he learn to do that? To bite people? Where did he inherited that 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 fighting nature and your dominance? That little ant had learned to fight back because he'd learned that from man. He was defending himself and attacking me. Because in my life that's the only way of knowing how to live, to defend myself and to bite, to fight back. Genesis 9:2

"The fear of you and the dread of you will be upon every beast."

Why?

Audience: *Because we were going to start eating them.*

Because Adam's fear and dread of God passed on to the animals. That's the other reason why that happened. 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 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. It stores it up and it stores it up and it stores it up and it stores it up, until the point the cross that Christ is shouldering...

Remember, when He's carrying the cross, He's also wearing the thorns, isn't He? He's carrying the thorns. 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. He collapsed under the weight of the cross. Because the charged, the buildup of man's inhumanity, He could not carry it any more.

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 any more. His Son will not be able to carry it anymore on His shoulders and He will collapse under the weight of it. 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 of 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? Did you say he had to die? When God moved this universe into the realm of risk; he ran the risk. 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.

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. We're going to spend a lot more time this week talking about this subject. The God that I worshiped, 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. The Bible does speak about those things, but in a very different framework. Here I see a very different picture of God as manifested in His Son. I'll talk about this another time.

Paul dares to mention in 1 Corinthians 1:25 the weakness of God. That word means strengthless. But the strengthlessness of God is stronger than men. What is the strengthlessness of God?

I was talking to Ruben about this. I'm detouring a little bit, but the Spirit's moving and I know it's in a completely different context and I only saw this in a segment. It was in a false context, but there's still a truth in it, and it was said

by Sylvester Stallone, Rocky Balboa. He said: "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? God doesn't hit anyone, but does He get hit? Then He gets to the point where He can't carry it anymore. Apologies to all the creeds when I say these things. The Crown of Thorns that Christ wore reveals that this whole creation has been dreadfully affected by the sinfulness of man. Man has found an ingenious way to call all of these acts of God. Just like Cain did. You have driven me off the face of the earth. You have done this to me. You have done these things.

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 are directly related to decisions that are being made here in this country. They are not God counterpunching people. He is simply allowing men's decisions to fall upon themselves.

We find ourselves in a situation... Look at *Dominion of the Earth*, if this is new for you, and chapter 13, the Crown of Thorns, in the book *Agape*. We talk about this principle of man's effect on nature. "The curse, causeless, shall not come." What I find astounding is that among God's people, when we share this information to them and we talk about the subject of the flood and how the flood is natural consequence of man's wickedness (We can clearly show this in Genesis chapter 6); it's like they're hearing fables. I cannot conceive.

Because what does this do? It makes us responsible for the destruction of the earth, not our Father in heaven, 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.

God's Weakness: Revelation tells us "the Lord Omnipotent reigneth." That means He rules over everything. Of course, He does because He made everything.

Exodus. 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 5:1

"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."

When God's people are in bondage and they're being held 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."

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."

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

This is the thought that has 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. We are about to enter into an outpouring of the Spirit 30 times greater than the Sabbath. Ruben and I were talking about this this morning. Added to that with the bread that comes, the living bread from heaven, is frankincense. I will do a bit of a study on that a bit later. So, we got frankincense coming in a much greater measure.

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; 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 God that I do all the right things and that I fast twice a week and that I tithed of all the things." That's the greatest course. 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.

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. As you open your heart to God and you recognize your great need, God will fill you. Fill you and bless you.

We are working against time. Not on God's side, because God is not ruled by Cronos, 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. 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 might happen, as 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 that do hunger and thirst for righteousness." We have such a responsibility; 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.

I'm asking us to keep that thought in mind about the cosmic scale of this of what we are engaged in here. You may think, "Ah, it's just a little camp, we're 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. We should choose to believe this. You might think, "Well, what difference does it make? I'm just

one individual and just one person, you know, me is not going to make any difference to the town that I live in?" Think about it.

In Exodus 5:3 there's a direct relationship between keeping the feasts and the delaying of sword, war and pestilence. This activity delays war and pestilence. Think about that, to keep that in context of why we are here and what we are involved in.

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. Many of us are struggling. Struggling with, "well, 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? "I can do all things through Christ who strengthens me... With God, all things are possible." We don't yet believe this. The power of love and of a sound mind.

The wretched thing about going beyond what you're used to is there's this gap between what you are familiar with and what you are doing next. The gap between those two things 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.

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. But when my Father called me and He said: "This message you must take to the world." 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. I'm really freaked out and it's in that moment: do you believe God's word or not? For some people you could say, "scared to fly 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! There you have it. But God has helped me to overcome these challenges and to do things that I never dreamed possible.

But what drives me...I come back to this point again, this is the point that motivates me when I think every day our Father and our Savior suffering. Man is punching away, punching them, hitting them. Satan hitting them through us

and all of the trauma that is occurring to Him. It motivates me. It challenges me when I get into that position of difficulty. I feel like, 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'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. This Muslim guy is sitting across the aisle from me. I looked across. I'm sitting there like, whatever. This guy, he's got his table down and he's like (*put hands together and pray*), I just thought, "Wow, that used to be me." 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 to Johannesburg with this storm coming i. The plane is banking around and going like this (makes leaning gesture). I was witnessing to this lady who is sitting next to me. She screamed and she grabbed me by the hand. I said to her: "It's okay, my job is not finished, we're not going anywhere." She looked at me!

It's wonderful to be able to speak words of faith in situations where previously you knew you would be utterly pathetic. God makes of you a stronger person than what you thought you were. I give all glory to God that He could do this.

I still laugh. When I traveled 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; traveling the world, living on Brussel sprouts and beans. Green beans, yeah, olives, and cabbage, lots of tablets.

I'm going because I believe that my Father has called me and asked me to do these things. I'm constantly praying to Him. 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 is 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 unto the water, I'll come, I'll go." 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. It was a new moon. (I've told you the story). Some of you already know this story. “Message!” I was overrun with hay fever. I was so tired I'd hardly slept any night and a cold was coming on and they are saying, “Message!” That day, I spoke for eight hours. Four meetings, a total of eight hours. At the end of that day I had no flu symptoms, no allergies, nothing!

Audience: *The truth set you free.*

I have a witness of these things. I saw these things happen to me. At the end of the day I said: “Okay, Father, I'm in Your hands now.” The other 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 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. I said, Okay, Father, you're going to take care of it and He did. The next day I had no flu symptoms. Nothing, nothing! I'm going: “Wow, can you believe this?”

I've tested these things. Does it mean I've perfected these things? No, not at all. Every day these challenges come. 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?

Audience: *Amen.*

When this gospel of the kingdom... Did I hear amen at the back?

Audience: *Amen.*

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, Great Controversy 612. It doesn't say signs and wonders are the message No. Our message is our Father and His great love for us and His nature, His character is completely loving. That's our

message. 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.

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 unforgiving 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 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 dollars 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, Brendan'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. Lord, 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.

I know that our Father is going to open up. I think: “Father, how are we going to get from here?” In my mind, I see 20, 30, 40 people fanning out and delivering books. 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 on your town? Deliver books to 100 people and get contact to make contact with those people. 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 or what's going to happen.

In closing 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. 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. 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 armor. 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, Great Controversy page 612, it says:

"God's people will go from place to place with faces lighted up," taking this message. I remember distinctly the Spirit of Jesus speaking to me and saying, "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 a wonderfully blessing to the ministry and we're able to provide all of these resources. The generosity just keeps going around and around.

We just know this is going to snowball and grow much, much bigger. I just wanted to lay a bit of that groundwork. I believe our Father is going to, from this Passover, He's going to take us and 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.

This is what I pray for more than anything. To stop judging other people, to stop judging. 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 and 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 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 will come out of it as we work together as a corporate community. Shall we kneel together?

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 are Your beloved children. They will know that none of the sins that they feel need to be hung onto, that You really 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 neighborhoods 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.

2. Who will go for us?

By Adrian Ebens, 27 March 2021

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.

It's a wonderful blessing to be here, and as Colin was doing his presentation, a presentation that I'm familiar with, I was claiming the promise that, "In that very hour you shall be given the words to speak." So, I said to my Father, I'm not going to preempt 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 presented and I will present that."

I would like to take you to 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 does name mean?

Audience: *Character.*

Character. He had a character written. "That no man knew, but He Himself." 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.*

One, thank you, Lester. One. There was One who knew the Father. Come to Luke chapter 12.

Audience: *Which is why He was the only being in the universe...*

The only being in the universe that could come to earth to reveal Him. Does that suggest something about the angels? It does, doesn't it? We'll go into that a bit further. Luke chapter 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."

Only the Father and the Son know each other. What they are really, really like. 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. I would 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? 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. 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?

Audience: *How can He be angry?*

Classical Christian teaching, this is fundamental Christian teaching. It says,

"It has often been seen as a consequence of the divine..."

What's that word? Ascetic? Esthetic? Is that from the word esthetic?

"The idea that God is absolutely independent of any other being. 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. This stems from Roman Catholic teaching that God does not experience pain in response to the actions of another being and He does not experience pleasure or delight in response to another being.

Audience: *That's not true.*

I'm glad somebody said it.

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

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

Audience: *That means He can't be love.*

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.

"Almighty, all wise, most holy, most free, most absolute, working things according to the counsel of His own immutable will, 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 and transgression."

Audience *Hating all sin, so that's a passion.*

Ah, it's a godly hate, brother. It's a godly hate, apparently. Do we see some of the problem coming through here?

Audience: *Have a lot of confusion.*

A God that does not feel in response to you. Everything has to be redefined, everything has to be placed. Once we put God in this prism, in this picture, then God is... All of the texts of Scripture are twisted around and they actually mean something else.

Ruben: It's definitely identifying components there that have emotion in them. What passion seems to be focusing on is the fact that He's emotionally untouchable.

Yes, He's emotionally untouchable that you don't have the capacity to affect Him in His emotion. 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 coequal, coeternal 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 beings such as ourselves.

Audience: So, if Christ became a lower being, as they would say, then the Trinity doesn't exist anyway.

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. You go into each of these things, impassibility is one of them, and 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. 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.

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

"God is material, organized, intelligence, possessing both body and parts."

Said by James White. It was a direct *poof* 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 7 that He has eyes, He has hair, He sits, His feet, hands, all of these things, the arm of the Lord. We take these things to be literal and to be true. 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.

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; having read material that pointed to the love of God in such an amazing way. 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):

"You are My beloved Son in whom I delight, in whom I am well pleased."

All of that evaporates, all of that creed (*clicks fingers*) like that. You are My beloved Son in whom I delight. Because of what it says in Ephesians 1:6, "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. 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 thunder. The very first recorded statement of the Father. All of the words of God up until that point had been through the Son. Because there is 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 and whom I am well pleased."

That one statement completely realigned my whole thought process as to who God was and who God is. That began a journey for me in understanding. 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. 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.”

I heard the words very, very clearly:

“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 other 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. 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. I was struggling to believe it. I was struggling to accept it.

The God of the universe is speaking to me! You've got 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?” 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 find root, to take root in my mind. “Will I believe this? Will I take hold of this? Can I really believe that this is true?”

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. 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. That's where, as it says of Abraham in Genesis 15:6,

"And Abraham believed the Lord and was counted under him for righteousness."

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?" 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. So difficult for us to understand.

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

"What shall we do that we may work the works of God?" John 6:29

"Believe on him whom God hath sent."

That's all. Who is Him? Him is the Son. When you believe on the Son,

"He that hath the Son hath life. He that hath not the Son, hath not life."

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. The book has taken me the longest to write, took me 12 months. Because as I'm writing, I'm getting fogged over my identity, and then when I get clarity on my identity it would just flow out. Chapter, chapter. Then I'll get fogged in my identity and then I couldn't write anymore. I got lost. I'm groping around in the darkness trying to find where and how am I supposed to write this book?

In 2006, Eddie and I went to Sydney from Brisbane. We did the first identity wars presentations in Penrith. Jonathan was there. We're presenting this idea of being the beloved children of God. The atmosphere there was...the response was astounding. We looked at a text in Proverbs 17:6.

"Children's children are the crown of old men; and the glory of children are their fathers."

The idea that the glory, meaning value, that value is imparted to children through the word 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.

I distinctly remember as we looked at what we called the relational value system; that means that the Father has the capacity to impart value to those that are under His authority, first of all, being His Son. Of course, one day as I was meditating upon this offer and I'll come back to this event in Penrith, 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. Satan had said:

“You shall not surely die, but you shall be as gods, knowing good and evil. For in the day you eat thereof you shall be as gods knowing good and evil.”

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:

“No man lives to himself and no man dies to himself.”

We are all interconnected. 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. 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, 9in the chart on chapter eight of Identity Wars). The government of God is 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 Saddam'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. Citizenship in heaven is simply being a child of God. In Satan's kingdom, your citizenship is based on performance.

I distinctly remember John Howard 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*.

I asked myself a question. "If this is truly God's system and Jesus Himself is a child of God, does the glory that the Son possesses 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've been taught.

What we call the three Omni's? 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, that proved, that He was equal to the Father and therefore He was the strongest along with His Father. 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 as their father," as opposed to "who is the strongest, who possesses the most Omni's," who is worthy of your worship.

I remember after doing that presentation and the great blessing that was poured out when we were able to glimpse this idea that the Father loved 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. 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 by my Father. He pours His blessing upon me.

It's difficult to shift out of the previous mindset of being raised in a community (there are many communities like this) that you are the remnant because you believe a certain number 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

knowledge, your ability to know what's going on. Then to be brought into this new understanding of simply being a child of God because He loves me.

The next morning, I was meditating on these things and I could hear the voices singing as I woke. Interestingly enough, it just happened to be a new moon, the morning after I did this presentation. Just happened to be as I went back and checked the information. 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 and whom I am well pleased," nothing could take that away from me.

I entered more fully into the belief that my Father in heaven loved me. 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. 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 and whom I am well pleased and the glory of children is their father." But in the last 12 months, I've realized 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 is open for us, which has led us to the Divine Patten, the channel of blessing and all of the things that have opened up for us. 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. If God knows absolutely everything, then God knew before He created Adam and Eve 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 knew that man was going to sin before He created them, common logic and reason tells you that He is responsible for all the death and destruction that exists in this world. 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." 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. 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 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. 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.

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. I was sharing with them some of the principles of the divine pattern. This young person, as I shared with him some of these principles, you could see that the cogs turning in his mind all of a sudden he went: "Too much light! Too much light!" and he ran out. I had gently taken the glasses 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, 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? There is no respect for persons with God. His Spirit is freely given to all of His children. Having preached some of this message in some of the informal settlements in South Africa, with these little tin sheds and everything, and seeing these people, the way that they are responding, not having the education, not having the capacity that many other people have had and they are 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. 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 that it

will in the West. We will see that many of those among 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 nonviolence of God. Seeing these beautiful young people, this young man, I remember when I was in Montana, listening to what I was saying about the nonviolence of God. You could see the creed rattling around in his head. He came up to me and 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 in the back of his neck and 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. 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 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, Zambia, just in this past week. In 2015, he lost his father. He'd been an Adventist for 15 years and he sort of wandered a bit 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. He started to get excited. So, I went back to church and he said: "I'm learning some wonderful material." And they said, "No, no, no, that's an offshoot. Have nothing to do with it. Get rid of it. Leave it alone."

He said: "Okay, all right." And left it alone for a number of months, but it just kept biting in his mind: you need to go back and read this website. So, he just contacted me this week and he said: "I was just dis-fellowshipped from the church, there's a group of 17 of us here, and we just love this message. He just rattled off many of the key points of this message. He knew it. He understood it. You know, 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. He said: "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 and so many different places. That's why we are so eager to present this message in as many languages as possible. Currently, we're translating into 30 languages. 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 Nepali. 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. 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. The beast and the false prophet. We will it 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 and 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 lifesaving message of eternal life. History repeats itself. There is nothing new under the sun.

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 fought like that. 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'll have to burn the hell out of you." That's going to give you nightmares. It did give me nightmares. 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. That would only last a few days. Only burning alive for three or four days. This can't be that bad, you know.

But what does it say to your Father in heaven? 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 have this much 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 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. Dare I say it, in Western countries, we do not name them in a live audience. It can only produce that type of a character, can 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 absolutely 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 and piece by piece... I still remember the moment in my life when I was reading Psalms 147:5:

"The understanding of God is infinite."

I read the Hebrew and it said, it is a large number of very, very large number. 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. We don't know what He doesn't know. Within that 'doesn't know' element is 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, "Now I know that you fear God." Can You already know that? Why are You 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 faces, 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. It was, as we've been

studying, the sinfulness of man causing these things to break out. What a freedom to be breaking 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, are 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. That name that only the Father and the Son know can be known among 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. Tidings of the east.

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

All of the world is just going around in 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. 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 is a child of God simply because God has spoken the words, "You are my beloved child and who I am well pleased."

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. I pray that you can get to the point where nothing else matters, nothing else matters than the sharing of this message.

Of course, as we come up against and we see this picture of our Father, the darkness that exists inside of us is magnified. 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. He could tell that I would trip and fall over in that situation. The sense of condemnation that came upon myself. Why did you allow that to happen? Why did you do this? I was beating myself up over this. Then the voice said, "Adrian, neither Me or My Son are condemning you. It's only you and the devil. When are you going to stop?" What a revelation! All those years, "Oh no, now 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. If you're sensitive to the pain you're not going: "What? 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 are 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. The way that you know,

that you have stopped condemning yourself is when you stop condemning your neighbor. When you feel that tendency to condemn. Do you believe what 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 made of the same dough. We all get tested. We all get tempted. We all condemn others to make ourselves feel better about ourselves, don't we?

I pray that we will continue to study this. This is this book, *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 Savior, "The Father judges no one." Is it true? It's done more for me than anything else. My Father doesn't condemn me. My Father doesn't condemn me. 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 raise to this point of no longer condemning ourselves so that we will 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? 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." 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, "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." 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. 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 onto 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.

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 it 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.

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 in 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 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. 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 wake. I've said this to my Father, I want as many people as possible to be in the sea of glass. But I hope that there will be a healthy representation of those that love our sunburnt country, a land of rolling plains. This is our country. We want the people of this country to know the truth as it is in Jesus.

As it would appear that many of these things, as it says, as the Prophet says, Australia is a divinely appointed center from which the light of truth will go to many lands. This truth has been fulfilled in your eyes to the very letter. This is what is taking place at this present time. We have some good things in the

pipeline. Jonathan's come to shoot some footage. We're going to put a documentary together on the character of God. We're going to be talking to a lot of thought leaders on the character of God from quite a number of nations. We're looking forward to inject this into the public discussion about the character of God. I'm expecting good things will come from this. I ask you to pray about these things.

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.*

Too big to express words. Overwhelming, isn't it? All right, shall we kneel together?

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.

3. The Weakness of God

By Adrian Ebens, 27 March 2021

Let us all kneel together and we shall pray.

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 yield up, He gave His only begotten Son, that whosoever believed 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.

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 raised with. One of the most beautiful texts, 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. One of the most precious texts in this message is found in 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, very beautiful.

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? Have 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. I want to read it to you.

"As it is written, There is none righteous, no, not one."

Is that good news or bad news? The only 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 that understands, there is none that seeks after God."

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. 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. Therefore, when you feel far away from God, it is the clearest evidence that God is seeking after you.

I remember this realization in my mind that I have these moments in my late teens, in my early 20s. 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 seeing, I am seeking after you.

The tears were rolling down my face at the realization there is none who seek after God. 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 understand there is none seek after God." Verse 12,

"They have all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one."

Has anybody here ever done anything good? According to this text, you have never, ever done anything good. Apologize to The Sound of Music. 'I must have done something good.' No, sorry, the Bible doesn't say that. There is no one who does good. I was pondering on this verse, the implications of this verse. My oldest 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." 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."

That started the whole process of a key component of the identity message. After that I went for a walk and many of you know this, but we're revisiting this. I looked and I saw this mother swinging her child on the swing. The mother is laughing, the child is laughing and they're having a wonderful time together. Then I thought 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."

" Without Me you can do nothing."

...There is no such thing as a mother's love.

Audience: Amen.

That was confident.

Audience: Yes!

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: "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. 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 road is an open sepulcher,"

or tomb.

"With their tongues they have used deceit; the poison of asps is under their lips."

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

"Whose mouth is full of cursing and bitterness."

This is a diagnosis of the human condition.

"Their feet are swift to shed innocent blood."

Well, people say, Well, I've never killed anyone.

"He that had hated his brother is a murderer."

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

"Destruction and misery are in their ways: And the way of peace they have not known: There is no fear of God before their eyes."

This is such a revelation. Every time a thought comes into your mind that's 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 had 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? 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 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. "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 or someone that was worthy of following, someone that was going to get him a ticket off this 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.

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 deprived and as we can read... in Romans 3, (you can go back to Romans 2 and it talks about...) Verse 1

"Therefore thou art inexcusable, O man, whosoever thou art that judgest: for wherein thou judgest another, thou hast condemned thyself."

We've talked a lot about this, that the condemnation of the actions of others is only the revelation of your condemnation of yourself, that you have continued to condemn yourself and you are passing that condemnation onto others. 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. For the people of this nation to place, using sacrificial atonement, they put all the sins of the nation upon these leaders and they want to crucify them. Isn't that what happen? 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. The man refused 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, to vent and make them the scapegoat. 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?"

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

"You say that you're rich and increased with goods and have need of nothing and do not know that you're wretched, miserable, poor, blind and naked."

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

"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."

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.

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. 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 strait 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 that sin, you should present your offering before... When you become aware of it, you should present your offering.

I remember doing a series of presentations in the United States. Talking to a group of individuals there, I said to them; they had been keeping the statutes for some time, I want to say in front of everybody here that I have not kept God statutes and judgments. I have not kept my Father's... I thought I was keeping them, but I realized I wasn't. And His feasts and new moons and all these other things, I was ignoring them. I was trampling all over these things. 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. I want to repent of this sin against Him by not fulfilling His statutes and His judgments.

I felt that was critical for me to enter into God's statutes and judgment through a process of repentance, to repent towards God for my failure. My Father is 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. As I spoke to these group of individuals, I said to them, "Maybe some of you out there have felt like myself and like me you didn't know, you weren't aware. Maybe someone else here would like to confess." The first gentleman that stood up, he said, "I have been a keeper of God statutes and judgments all my life."

In my mind, I thought, "well, we're off to a good start here." He began to rail on those who do not keep God 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.

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, 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.

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 Him and His Son, about His appointments, His statutes and His judgments and His character, that we remain humble and teachable in these things. 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? Acts 5:31

"to give repentance to Israel, He gives His Spirit to them that obey Him."

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 first born."

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 first born 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. 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 to me to this in the book, *Desire of Ages* 49.4 where it says

"Christ came to this world at the risk of failure and eternal loss."

Risk, Christ taking risks. This was at war with my former understanding of God's omniscience. Taking risks. We currently have this 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. 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. Of course, who is inspiring me to reach him?

My Father is calling me. He's reaching out to me, Adrian, come, come. I'm trying to reach Him and I'm shackled with the traditions that I have received from my forefathers. It's shackling me. I'm trying to respond as Samuel sought to respond to God. Samuel wanting to respond.

I think Zechariah 6:13, from verse 12.

"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 Council of Peace shall be between them both."

Do we know when this council took place? The Council of Peace? There was a meeting before the creation, then when Adam fell there was another meeting to decide are they going to enact the plan that they had made provision for in the beginning. Would they carry it out? Would they fulfill the plan? 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. I want to read to you a little bit [from the book Divine Risk]. [Chapter One] entitled *The Dilemma of Omniscience...* Some of the challenges that we face.

"One question that many people ponder 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. I'll read to you from godquestions.org. Have you heard of God Questions, Christian website? And this is what it says,

"God is omniscient and He knows the future. So, He definitely knew that Adam and Eve would sin. If God knew that Adam and Eve would sin, then why did He create them?..."

This is continuing.

"...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."

That is the most ridiculous circular argument imaginable. In order to save sinners, He creates sinners, in order to save sinners. It's insane. 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? Before he created them, he knew that they would fall? Doesn't that mean that He designed the system to fail?

Audience: *The blame goes back to God again.*

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 Christianity.com.

"Is it blasphemous to think that God knew that Adam and Eve would sin because He is God and yet punish 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 it 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 had blessed us with every spiritual blessing in heavenly places in Christ Jesus, 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 Him, His Son and be saved, since He chose us before the foundation of the world. This means God knew that we would be sinners and that God would need to send His Son to provide salvation. This means that God knew that Adam and Eve would sin, since we are sinners because of Adam's transgression."

That's adding original sin. The more and more I read these statements and I study the text of Christianity, the more and more I realize; No wonder the world is insane. This is the most insane teaching. Yet remember many of us grew up in this environment, we're 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.

I remember doing a presentation in 2013 called Laodicean Liniments. 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."

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 (inaudible) in the beginning of time into eternity before time began? That's not our domain?*

Well, possibly.

Audience: *Just a thought.*

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 reason you in your hearts?" 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.

And this is why we come to Genesis 3:15. Very important.

"And I will put enmity between thee and the woman."

Who's the thee? Satan and the woman in between thy seed? We've talked about this before. But when it makes reference to a seed, how much of a tree is contained in this thing?

Audience: All.

Including the fruit?

Audience: Yes.

It's all in the seed, isn't it? The fact that, in Genesis 3:15 it makes mentions of a seed; it means that this seed, which Lucifer had planted and become Satan; God, having read the seed, knowing what was in the seed and having been planted by Satan, He knew exactly where it was going to go once the seed had been planted. That is why...I've got this listed 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. This is how it would play out. When Adam and Eve 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.

What we're seeing in Genesis 3:15 says,

"I will put enmity between thee and the woman, and between thy seed and her seed."

Who is her seed? Christ, Galatians 3:16 and Galatians 3:29 says that Christ is the seed. we see that the seed of Christ that exists, What is in that seed-the

whole truth and 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. 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... Proverbs 8:13. I'm just summarizing very quickly here. This is talking about wisdom, 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 is made onto us wisdom. 1 Corinthians 1:24 speaks of Christ, the wisdom of God and the power of God. So, this 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 wanted to get you as a hen get into chickens? Feminine attributes, nurturing. Jesus in Revelation chapter 1, it says that He is wrapped around the breast with a golden girdle. That breast is the Greek word *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 study it then get 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."

And 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."

Ruben: And the word "as" is not in the original text. So, there's no simile there. It's a fact.

Thank you.

"Then I was by him, one brought up."

One brought up, in the Hebrew, what does it mean? 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.

Ruben: I just want to say in the Greek the "brought up" components... It suggests the conveyance of knowledge and intelligence from one generation to the next.

Ps 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: Tell me, it's almost blasphemy in today's Christian circles, to say something like that.

Ps Adrian: It's not almost. This is what I discuss in this book. We just want to make this particular point that in the Christian doctrine, the equality of the Father and the Son is based on omnipotence, which means that their equality is based in power and omniscient in knowledge. 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. [This] means that humanity subconsciously and foolishly and utterly stupidly worships knowledge of 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. The only thing that is distilled out of that is power and knowledge. What is it that men worship in this world? Power and knowledge.

Ruben: Thomas Jefferson said that knowledge is power.

But in Proverbs 8:30, the fact that the Father has taught His Son. How much? Let's have a look, John 5:20.

"For the Father loveth the Son, and sheweth him all things that he himself doeth."

What that word 'sheweth', what does it mean? Sheweth. To give evidence or reproof of a thing, to show by words or teach. That word 'sheweth' you can put 'teach' in there.

"For the Father loves His Son and teacheth Him,"

how many things? All things.

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? It makes perfect sense in that context.

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. 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."

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

"Oh, how I love thy law, it is my meditation day and night." Psalms 40 tells you the seed of Christ. Psalms 40:7,

"Then said I, Lo, I come: in the volume of the book it is written of me, I delight to do thy will."

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? I will descend into heaven. 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.

Christ's seed is, I decide to do Thy will, Father, not my will, but Thy will be done. This is the difference between the two seeds. 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.

Another element of this, that...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.

"Jesus increased in wisdom and in stature, and in favor with God."

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 that the Son of God increased in wisdom and in stature and in favor with God. Do you see what we're saying here? This is simply a revelation of what happened in the beginning.

We see that in Romans 16:25.

"Now to him that is a power to establish you according to my gospel, and the preaching of Jesus Christ, according to the revelation of the mystery, which was kept secret since the foundation of the world."

Or since the world began. In Jesus coming to this earth, we see revealed the principles that existed from the very beginning. 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 things because 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. 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 is 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.

Into this context of Christ being taught all things; 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. This is a very cunning, deceitful trick that Satan has pulled to say, "Well, if they are equal through the knowledge then let's push knowledge to absolutely everything." When the Bible never says this.

Psalms 147:5 says that God's knowledge is, in English it says infinite, 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. This is where there's so many layers that are layered into this story. God taking risks.

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, open 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. As we talked about in the previous presentation, God's impossibility, as taught by this same monstrous doctrine, says that God is completely incapable of showing emotion. There is no vulnerability and God. He's completely incapable of being vulnerable. But in the God of the Bible and God that I see here, we see one that He's made Himself vulnerable.

This is where we come to 1 Corinthians 1:24.

*"But unto them which are called, both Jews and Greeks,
Christ the power of God, and the wisdom of God."*

When the Father brought forth His Son, do we see in the 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 shall make you free, John 8:36, you shall be free indeed. 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. 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. The Father in that sense entered into a realm of risk when His Son was brought forth. 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. The prodigal took his inheritance and went away.

God and His Son, when the rebellion had begun in heaven; Lucifer and his angels, it says in Revelation chapter 12, had rebelled against God. There was a need to demonstrate a deeper understanding of the relationship between the Father and the Son. Because Satan was challenging who the Son is and what is the relationship that exists between Them. This is where I marvel, this is where we come to what this day, 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, John 8:44, Satan was a murderer from the beginning.

"You are of your father, the devil."

He was a murderer from the beginning. He desired to murder. He knew that if mankind would fall, that His Son would be placed at risk.

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. The Bible records, I believe, this in Psalms 18. Jesus speaking and Luke 24:27-44, says that he's spoke unto His disciples in the Psalms concerning Himself. This is one of those Psalms.

Psalms 18 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 me,"

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."

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."

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."

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 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 and 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." This is the true meaning of the word 'so' in: "God so loved the world." He placed Himself in a position where He did not know whether His Son would come through this trial.

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. As I thought about this, as I thought about [how] our Father in heaven was willing to give up that which was most precious to Him in order to save us; (And I write about this at the end of this book.) I trembled as I thought about, You were 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? Can you understand this?

"For God so loved the world that He risked His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life."

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

Audience: *And hidden away to the faith and trust between them. Faith and trust are the center of the entire universe. What an incredible love it is that faith and trust that God could give His Son all things at that risk. But trusting... That bond is so strong. Faith and trust. And in that we all live and have being.*

Ps Adrian: What else could the Father do? If the Father begins to doubt that the Son will carry through, then what is the Father preempting His Son to do? 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? 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, the night, the darkness and the light in combat with each other, we come to the seventh day. On the seventh day, 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. 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. In that tightness, I don't want to lose you.

And this realization... 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 [sing]? "Who is the King of glory? The King, mighty in battle," coming into 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. 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's 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. Too much light. Unfathomable. What can we do except say, "Father, we worship You, Father, we give You glory, we give You honor? We cannot comprehend Your love for us."

But surely if we behold this picture and let us remind ourselves, we 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 that He intended to punish and destroy. 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.

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

Ps Adrian: Oh, had to be broken, hmm. But if our Father was willing to give everything for us, [at] what cost...? 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?

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 become to be. And You were willing to yield Him up to us. 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 adoration. We worship you. And Father, we petitioned 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 health. Please send your angels through

this Passover time to bring her healing, comfort and rest. And I thank you in Jesus' name. Amen.

4. Q&A

By Adrian Ebens, 31 March 2021

Well, shall we have a prayer? I have a number of questions that have come in from online.

Father, we just give You thanks for the children and we just thank You the children are a heritage of the Lord. I pray that Your blessings be upon them and be with us as we share together now. We thank You in Jesus name. Amen.

Question and Answers:

Lorelle gleaned a number of questions from the last session and one of them related to bearing of arms. This is arms as in... But I assume that's A-R-M-S, weapons to protect during the time of trouble.

I think added to that question was the point about it's written into the US Constitution, about the right to bear arms. So yes, the Bible says thou shalt not kill and when we look for an example, we look to Jesus. How many people did He kill while He was here in earth? None.

Audience: *Rubber bullets.*

Ps Adrian: Rubber bullets. Then some people say, "Well, I don't want to kill them I just want to make sure that they never do it again." Those types of questions. In the principle of what we talk about, vibration and frequency, we've talked about that within the dominion of the earth principle. There is a principle that talks about like attracting like. If you own and carry weapons, you will attract people that own and carry weapons. That's a principle. That's very, very clear. So, if you carry arms, you will attract people that carry arms. If you want that to happen, then bear arms. You want to say something?

Ruben: *I was going to say carrying arms is an act of self-preservation.*

Ps Adrian: Carrying arms is an act of self-preservation. What does the Bible tell us? What did Jesus say to Peter?

"He who lives by the sword will die by the sword. Put up your sword in its place."

"If my kingdom was of this world, then would my servants fight?"

So, we have plenty of texts that speak about this. But there is a text that some people refer to where Jesus says,

"If you don't have a sword, sell your garment and buy a sword."

And then someone produces two swords and He says, "It is enough." And the question then, of course, is, "It's enough for what?" Two swords are enough to do, what?

Congregation: *Two swords to create a fight.*

Ps Adrian: To create a fight. But when they say, "Here are two swords, Lord," He had said to each of them, "Sell your garment and buy a sword." So, doesn't that mean that each of them should do that? And then He says, "Here are two swords, and He says, It is enough." Isn't that a contradiction? If He's talking about preaching the gospel, sell your physical possessions to be able to preach the word of God. That's what He's saying. If He said, Two swords are enough. Enough to do what? Take on a garrison? Take on 20 soldiers with two swords? What are you talking about? Maybe with Jesus helping, it might be enough to only have two swords. But based on everything that Jesus taught, did Jesus ever wield a sword?

Congregation: *He didn't need to.*

Congregation: *It's a bit hard to love your enemies when you have a sword.*

Ps Adrian: It's a bit hard to love your enemies. That brings me to the point of... And I've heard this question over and over... If someone comes into your house and is going to hurt your family, destroy your family, are you just going to stand there and let them do it or are you going to stand up and do something? What's the first thing that that is inferring about what God does for His children? What's that inferring? That He doesn't do anything.

Ruben: *He doesn't protect you.*

Ps Adrian: It is a direct inference that God does not do anything. God helps those who help themselves. The second thing is that if someone did come into your home and you decided to end their life... The fact that they've come into

your home and they want to do harm means that if they were to die that moment, where would they go? They wouldn't be saved, so you would guarantee the loss of their life, wouldn't you? Eternally. Do you want that on your conscience? If you had a close relationship with Jesus and, for whatever reason, your life did end, where would you go? Resurrection morning. So, what's the right thing to do?

So, I think it's fairly clear in terms of bearing arms.

Congregation: *It's just a natural reaction, especially for men to protect that household by any means.*

Ps Adrian: Yes, by any means? Reminds me the story of a... I don't know if he was an Amish guy, but these people were up to no good and they came to take this man's home and were going to do them harm. The father didn't want to bear arms, but he went out and stood at the front and he put his hands out and says, I stand for my family. He didn't have any gun or anything like that. I stand for my family. They heard a gun go off. The family thought that he'd been killed, but the shot had been deflected. It had missed and it had given the family time to get away and get out. Because he delayed them long enough to do that and God had preserved his life. God has many ways of preserving His children in these situations.

But the thought of...and I can only relate to this- Like I said, I had the misfortune of running over a small dog when I was in my early 20s, and it didn't die instantly. I pulled over and I got out and I'm holding onto this dog. The picture of that dog's face is still imprinted right in my mind here and the sorrow I felt. What are you going to do if you take someone's life and they're on the ground and they're dying? What's that image going to do to you? What do you do with that image? This is a child of God.

So, bearing of arms. Just follow Jesus. Put your sword up into its place and where is that place? In the bin. That's where the place is. Let God look after you. Let Him provide for you. If you want to attract weapons, carry weapons.

Congregation: *And resist not evil.*

Ps Adrian: Resist not evil. Oh, Jesus said that, didn't He? If someone strikes you on the one cheek, pull out your weapon and blow his head off? No, that's not

what it says. Resist not evil. Trust that God will take care of you and will look after you and will provide for you. That's what the Bible says over and over.

The other thing that I do to protect my family is I keep the commandments of God. The hedge of protection that is put around you. I'm a statute keeper. People say, "Well, you need to do something. What are you doing for your family?" I am doing something. I'm keeping my Father's statutes. I'm being proactive. I pray for my family every day. I pray for my Father to take care of my family. That's proactive. I keep my Father's commandments and I trust that He will take care of me. I don't go, "What if, what if, what if?" You're not trusting your Father. You need to trust your Father.

Congregation: *You remember about Desmond Doss? Yeah, he was in the crossfire many times. And one of the Japanese soldiers reported having him in his crosshairs six times and every time he tried to pull the trigger the gun would jam. As soon as he moved if off him it would fire, but when it was on him it would jam.*

Ps Adrian: That brings a new dimension to the statement of Jesus, As you judge, you will be judged. Desmond Doss judged that he would not take a life. Therefore, nobody could take his life.

Debbie: Wow, how powerful is that.

Ps Adrian: Couldn't take his life, even when they were trying to do it, they couldn't do it because he had judged he would never take a man's life.

Then there's a story of Frank Hasel in the book called *A Thousand Shall Fall*. He was one of a thousand German engineers on the German side of the Second World War. He refused to carry a gun, but because of the way the Germans operated, he'd throw his weapon away and he'd crafted a wooden one and he had it in his holster. He had no gun. Out of that thousand engineers, 994 of them died and he was one of 6 engineers that was left. He got through the whole war without carrying a gun, except a piece of wood in his pocket. He was one of the few that lived. All the others were carrying weapons as an engineer. They all died. Of the six, four of them were his friends that stuck with him because they said, "We're staying with you because wherever you go, you stay alive. We can see that. I'm bunking in with you, because I want to stay alive."

Amazing stories, absolutely amazing stories. There was one particular aspect of this experience with Frank Hasel; they'd been walking in the army and his feet, because they got wet, were completely wrecked and blistered and the Russians were coming. He just thought, We're done for. He put his feet in the water to sort of cool them. He just said, "Oh Lord, I'm in Your hands." And he actually went to sleep because the Russians were still a little bit away. When he woke up in the morning, his feet were brand new. So, he could put his boots back on and he could run and he could get away.

Congregation: God is good.

Ps Adrian: The most amazing thing about that story is that he told the captains in his division about Daniel 2 and why the Third Reich would not succeed. He said the kingdoms will not cleave together, there will not be a Third Reich. Because of that, one of the generals put aside some petrol because they were way out on the Russian front. They had enough petrol so that they could all get back to Germany. Because they believed what he said. Otherwise, they would have been completely run over by the Russians and wiped out and he would have died.

Congregation: And we can be that same witness today with what's happening in the world.

Ps Adrian: Exactly. When he got back to Frankfurt, his apartment was the only building still standing in that street. The English had bombed the absolute hell out of that place. That was the only building left standing in that street, all the others were gone.

He kept the Sabbath, every Sabbath, during the war. Except for the one where they were fleeing from the Russians. Because he couldn't remember which day was what, the only time he didn't keep the Sabbath. But he faithfully kept the Sabbath all through that time and he got curried for that. But because he kept the commandments of God, God protected him. God looked after him. Because he refused to take life, nobody could take his life and he survived. He survived in the German war machine on the Russian front. That's impossible. That's where many, many Germans died: on the Russian front. [But] he survived it.

A Thousand Shall Fall. You want to read that book. That's an incredible book.

Congregation: *And with Desmond Doss there were two groups that are fighting each. And they went to the same regions and he prayed for his group. Of the other group, only four returned out of forty. And then with his group, there was not a single person injured. In the same area. And his blessing covered them. And that's why they wouldn't go up until he would come with them and pray for them.*

Ps Adrian: It's just amazing, isn't it? The faith. Amazing. Amazing faith.

So, I've got two questions. This is from the gentleman in Washington. "What books would you recommend as a canvassing package for SDA and for non-SDA?" Well, in terms of our message, I wouldn't make any distinction between SDA and non-SDA. The understanding is very limited.

Canvassing package is *Identity Wars, Acts of Our Gentle God, Original Love*. They'd be the first three that I would I would share with people. And then you could follow that up with *Comforter* and then *Agape* and probably now *Escaping the Pentagon of Lies*.

Congregation: Cross Examined as well.

Ps Adrian: That's a good book. Yes. *Fatheroflove.info*. Those books in there. Any of those, depending on the person you're talking to or who you're reaching out to. It's probably where I would start.

Question: "How could we get hold of said packages here in the USA?"

Answer: Talking Rock Sabbath Chapel. That's where you get the books in the US and we can provide details for that.

Next question is a bit of a big question: universal reconciliation, will everybody be saved? So, I want to take you to John 3:16. Well, first text I would say is that God is not willing that any should perish, but that all should be saved. So, on God's side, how many people does God want to be saved?

Congregation: All!

Ps Adrian: He wants everybody, because God's love encompasses everyone. Because everyone is His child. So, on God's side He wants everybody to be saved. So, the text we'll look at is John 3:16. Here's the formula. This is the most known text in the Bible and this address so many issues, this particular text.

"For God so loved the world, that he gave his only begotten Son," here's the condition, "that whosoever believeth in him should not perish; but have everlasting life."

I want you to notice something here in terms of this formula. The wonderful thing about the words of Jesus here is that you have the reference to believing. If you believe then you do not perish but have eternal life, which means that to perish is not to have eternal life, does that make sense? Perishing and eternal life are opposites, because of the word 'not' and that it requires belief to 'not perish, but have eternal life.' Which means if you do not believe, then you will not have eternal life but perish. Does that make sense? It's quite simple in that regard.

We know that God does not want anyone to perish. He doesn't want anyone to die. He's made free salvation available to all people. The question that comes then is... Well, let's look at some other texts. Matthew 7:14.

"Strait is the gate, narrow is the way, which leadeth unto life, and few there be that find it."

That's a text that I find very difficult. It's not very encouraging that text, and this is where some people say, "Well, if this is the case, then is God really winning the great controversy by the fact that very few people are going to choose eternal life? Doesn't that prove then that Satan wins the great controversy, because the majority of people go with him?" So, is it about numbers?

Why is it that,

"Strait is the gate, and narrow is the way, and few there be that find it"?

Well, come to the beginning of the chapter and I'll tell you.

"Judge not, that you be not judged."

This is where I reiterate the book *As You Judge*, because what we know about our Father, that He does not use force, He does not manipulate, He's ever merciful, He's always open to you, His mercy never ends. Therefore, there is only one person that can keep you out of heaven. And who's that? You. You're the only one. God's not keeping you out of heaven. He's not forcing you to go

to heaven, is He? He's not going to force anyone. Everyone's going to decide for themselves.

So, it says,

"Judge not, that you be not judged. For with what judgment you judge, you shall be judged."

By who? By yourself.

"And with what measure you meet; it shall be measured to you again."

Each person will judge for themselves. First example that we can refer to is Genesis 4:13. It says this in the King James,

"And Cain said unto the Lord, My punishment is greater than I can bear." "My crime is greater than can be forgiven,"

says in the marginal in the Luther Bible. 'What is Cain saying to God? Not Your will but my will. My will is that my crime cannot be forgiven. And what man cannot believe God cannot achieve.' Does that make sense?

Debbie: *One thing that really turned me to the powerful truth was every living human being believes that they're going to live and they want to be alive. And if you're told you're sick and you're told that you've got three or six months to live, you choose to believe that more often than not. I've spoken to so many people. The power of belief in yourself, living as a mortal human being. Just understand that concept really made Jesus stand out.*

Ps Adrian: "As a man thinketh in his heart, so is he." That's what the Bible says. It's a really powerful point, isn't it? "As a man thinketh in his heart, so is he." Just before I get to your question. Romans 1 talks about implacable, unrighteous, doing all these wicked things. And it says that they know that they are worthy of death,

"not only do the same, but have pleasure in them to do them."

They judged themselves worthy of death. They judge themselves worthy of destruction. Why? Because of what they think and act towards other people who do evil things. Every person when they see evil being done, either to them

or to others, thinks, "That person deserves to die." That's what they think for themselves. As you judge, you will be judged. That's just the reality.

Debbie: *Was interesting, this story in Genesis of the first sin when Adam and Eve ate the fruit and wanted to become like gods, knowing good and evil, and what we're talking about the other night, good being saving lives and evil being taking life. The very next sin recorded is Cain taking the life of Abel.*

Ps Adrian: Exactly. It's interesting, of course, that Jesus says that out of the man's heart comes forth adultery and murder. That combination is a very interesting combination: adultery, murder. The spiritual adultery that took place, listening to the voice of the serpent, turning them away and that led to murder' and Adam, in his heart, had murdered the Son of God and then Cain manifested it with his brother. That's what took place.

One of the questions, of course, that comes up in relationship to this issue is that some people are not given the opportunity to choose. Is that fair? Is that fair that some people don't seem to have an opportunity? What if you're living deep in the depths of China? You've never been exposed to Christianity. You never get an opportunity to know. Is that fair that that person lives their whole life and then dies and never has an opportunity to know Christ? Is that really their fault or is it somebody else's fault? How do you answer that question?

Congretation: *Zechariah 13:6. "What are these wounds in your hands?"*

Ps Adrian:

"What are these wounds in your hands?"

Romans 2:14.

"For when the Gentiles,"

who are Gentiles? Are you a Gentile? In the flesh? In the spirit? Hopefully you're a Jew in the spirit.

"For when the Gentiles, which have not the law,"

being the Torah,

"do by nature these things contained in the law, these, having not the law, are a law unto themselves: which show the work

of the law written in their hearts, their conscience also bearing witness, and their thoughts the mean while accusing or else excusing one another."

For themselves.

So, what does that mean? That means that every person in this life, the Spirit of God every day is reaching out to them and is drawing them and appealing to them and encouraging them on whatever level that they understand. I think most people know that stealing is bad, don't they? They know it's bad even if they do it. Why do they know it's bad? Because when they get things stolen from them, they don't like the feeling. That's why they know it's bad. They know it's not right to hurt other people because when they get hurt, it doesn't feel very good. So even at that level, you can understand why you shouldn't do these things because it makes sense to humanity not to do these things, doesn't it? But the Spirit of God every day is appealing and reaching out.

I Romans chapter 1:18. Interesting how this is translated:

"For the wrath of God as revealed from heaven."

That would 'wroth' is *orge* in the Greek, which means 'desire' and so should read,

"For the desire of God is revealed from heaven against all ungodliness."

What does that mean? When people are doing evil, God's Spirit is reaching out, pleading with them and saying, "Please don't do this, please stop this." Then it says,

"Who hold the truth in unrighteousness."

And if you look at that word 'hold', it means 'suppress'. And this is where E.J. Waggoner, one of our pioneers, says this is where Christ is crucified in every man. This is the suppression of the truth because Jesus is calling out, He is reaching out to every human being and whatever their capacity to understand is, He is saying, "Please don't do this. "

How do we know this? Isaiah 63:9.

"In all their affliction he was afflicted."

This is speaking of Christ.

"And the angel of his presence saved them: in his love and in his pity he redeemed them; and he bare them, and he carried them all the days of old. But they rebelled, and vexed his holy Spirit: therefore he was turned to be their enemy."

How was He turned to be their enemy? Because they had decided He was the enemy. When human beings decide that God is the enemy, what can God do to change their mind? Nothing. He can't change their mind because He doesn't use force. He can't do anything about it.

Congregation: *They had a distorted view. Well, they don't have... They're not exposed to a teaching like ours. My father's an atheist, because he came from a Roman Catholic background. So, I was taught to have morals, because he taught me those.*

Ps Adrian: He's responding to the Spirit in some way to have morals. The point that we see here is that the Spirit of Christ is reaching out to every individual that's ever lived on this planet. The human being, in response to that Spirit, is either learning to listen to that voice or to reject it. Which means that it doesn't matter how far along the path you are and manifesting the fruit of the kingdom, if you are learning to listen to that voice, you will hear the voice on the morning of the resurrection. If you are learning to resist that voice, you will reject that voice on the morning of the resurrection and you won't come out of the grave. That's the reality. It doesn't matter how much fruit is born, it only matters whether you're listening to that voice or not. My sheep hear My voice. Living up to the light, Romans 4:15.

Look at that. Romans 4:15.

"Because the law worketh wrath: for where no law is, there is no transgression."

Isn't it interesting? People who are doing things in this world who do not know the law and do not understand the law, they're not rebelling against the law, are they? They don't know that law exists, therefore they are not rebelling against it. But the laws that they do know for which they then rebel against, they are held accountable for those things which they rebelled against. They can't be held accountable for things they don't know. That's a really important

point. Evil can happen, but if someone doesn't know, their spirit is not actually rebelling. It's on this basis that Jesus says,

"The first will be last and the last will be first."

It's going to be quite a shock; it's going to be quite a shock.

If we say that, "Well, God owes it to those people who didn't have a chance in this life," then we are charging God of being unfair. Because the heavens declare the glory of God, the firmament shows His handiwork, and Romans 1:20, what does it say?

"For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse."

There is no excuse. Everyone has the opportunity to see. The Spirit of God is reaching out to every man. The Bible said there is no excuse. God is fair. Why is it so important? We come back to this issue.

Because the principle of universal restoration is this, that at the second coming those who have been faithful to God will go to heaven. There's 1000 year period, Revelation 20:5-6, where the wicked are sleeping through here, and the end of the thousand years when the fire comes down from heaven. People who teach universal restoration say that in the fire that comes down, because that fire is the realisation that they've done all the wrong thing and they realize that it was no good and they shouldn't have done these things; it's quite traumatic, that they all turn to God and they all go to heaven and then everybody is saved.

Okay, the first thing that is a problem with this idea is that to the outsider, it kind of looks like, Okay, for all of these people, it's kind of like a purgatory where God holds you down, "Are you seeing it My way yet? Oh, you don't see it My way yet, let Me hold you down a little bit longer. Now you see it My way." Do you see the problem with that? It can look like manipulation. It can look like God is using pain and manipulating people to see it His way in order that they may come to view it His way.

Which brings us to the great clash of the two streams of the Protestant Reformation. One of them was Calvinism, which God is sovereign and what

God determines it is going... It's His way or the highway. Then you have Arminianism. Believe that God does give free will to His creatures to choose whichever path they wish to follow. These two streams are irreconcilable. One of them is offering free choice, that man truly does have free choice. The other says, Well, in the end, God's going to get His way and it's going to be His way and you are going to see things His way, whether you like it or not.

My understanding of Scripture is when the Bible says, "Choose this day whom you will serve," I take the Bible as it reads. It actually means, "choose you this day whom you will serve," not that, "it doesn't matter what you choose, in the end, you're going to see it God's way." I don't read that anywhere in the Bible.

Leon: *We always have a choice. He's never going to force us. He's still going to love us. He will say, I would really like you to come with Me up here.*

Ps Adrian: Exactly.

Debbie: *Some people would rather have the rocks and mountains fall on them.*

Ps Adrian: Some people would rather die than live with God and they have to have that freedom of choice to choose that. They can't be forced to live with God. There's a whole lot of other reasons why that's a problem. But Jesus on the cross shows us the end result of sin, and that's death. The reason Jesus came out of the grave is because He was a sinless individual and so He could then come out of the grave. But if He wasn't, He would have stayed in the grave forever. So, the death of Jesus on the cross shows us the full results of sin. It's death.

Congregation: *What about the part in the Bible where in the end every knee shall bow before Him and every tongue shall confess... What about that part?*

Ps Adrian: Yeah. Philippians 2:10-11,

"every knee shall bow, every tongue shall confess that Jesus Christ is Lord, to the glory of God the Father."

The fact is that the Bible says even the devils believe and tremble. So that everyone will acknowledge that God was right and it's clearly laid out in Great Controversy. Yeah, You were right. But they don't love Him. They don't want

Him, even though they acknowledge He was right. They confessed, every knee bow, every tongue confesses, Yes, Jesus Christ is Lord. This is the only way that reconciliation can come to the universe. When everyone acknowledges.

As I point out again in this book, the reason why an individual that has unforgivable sins in them when Jesus comes..., [is] because Jesus is the one that gives every one of us life. Every sin that we have committed is not only written in our own heart, it's written in Jesus' heart. Because He has witnessed every single thing that we've done in our lives. When He comes into our presence, it's like confronting all of yourself in one moment, because everything you have done is written on Him and when you see Him, you can't hide anymore. Because everything you did is on Him. If you haven't confessed and made right with Him those things, all the things that you have done that are wrong that are unconfessed, coming into your presence in one moment will kill you, won't it?

That's why the glory of God devours the wicked. The glory of God is the beauty of His character and how loving and how much He's done for us and all the horrible things that we've done to Christ. How many times we've turned away from Him and said, "No, no, I'm doing it my way." All of those things, as soon as He walks into the room, you're confronted with all of those things in one moment.

That's why the wicked will bow. Because if God had said, "I have judged that you are unworthy of eternal life." when did the wicked ever agree with God? They said, "Well, You judge me unworthy of eternal life, but I decide I'm not unworthy of eternal life." They cannot argue because they wrote everything on Christ. They wrote it all on Him. They cannot argue with their own writing. They wrote it. That's why they acknowledge: We acknowledge. Yes, we did do this. We cannot deny this. You didn't manufacture the documents or anything like that. That's why they all bow and acknowledge because the wicked heart never acknowledges, never gives anything. Never a straight answer.

Brandon: *So, I'm a little bit confused about character perfection. Obviously, I believe that we all can have victory over sin and that we all are accountable for what we've been shown. So, I know God doesn't draw a line in the sand and say, Well, if you know this much light, you must be perfect. So, it's like what is perfection, really?*

Ps Adrian: What is perfection?

Brandon: *Is it just basically Christ in you, the hope of glory, or in Christ righteousness?*

Ps Adrian: Perfection is having a character like Jesus and perfection is a perfect relationship. Perfection is: "Father, into Thy hands I commit My spirit." That's perfection because He's not trusting in Himself to resolve the situation. He's trusting alone in the Father. That's perfection.

In the identity war system, the performance-based system is: how many of the Ten Commandments can you bench press? You know, like can you do this? Can you do that? Can you do that? It's a focus on what you can do. The emphasis on this is, you might say, "Are you saved?" That's a performance question. But if you say, "Who is saving you?" It's a relationship question. You see Jesus is the focus of that question, whereas "are you saved?" it's all about you. And are you doing enough and have you grasped enough? Does that make sense?

Debbie: *But there is something that we read in Romans 2 about the Gentiles doing the works of the law, that sounds a bit like that.*

Ps Adrian: It could sound like that. It's just, what's the motivation? Are they doing it because they're afraid of something or they're doing it because they're responding to the Spirit, because the Spirit of Jesus is drawing them and appealing to them? So, we can't know the motivation. Because there's no escaping it, because it's their own thoughts that accuse or excuse themselves. So, if they're doing it because they're afraid of something, their thoughts will still accuse them. But if they're doing it out of a pure motive, their thoughts will excuse them. But it's all internal.

Congregation: *So, the difference is... A righteous person would see themselves in the mirror, or they would see Christ, and they'd also be kind of like... Well, the difference between the Bible who collapsed, but then they depend on God's mercy. And then He picks them up so they won't die.*

Ps Adrian: Yes. And I'll get to your point, Peter. Sorry, I know you've had your hand up.

Perfection. This is another aspect of perfection. What is perfection? Perfection is this: to be able to have your entire life record laid out before you and all of its sinfulness. And for you to look at that and say, Father, I believe in Your mercy. That's perfection.

Ruben: *And that's why it says, Be ye therefore perfect, or merciful...*

Ps Adrian: Be ye therefore merciful as your Father in heaven is merciful. Yeah, exactly.

Congregation: *It's the same thing as when He says, Be ye perfect.*

Ps Adrian: The same thing.

Congregation: *With 'perfect' I think we use more like 'complete'.*

Ps Adrian: Yeah. Be ye complete as your Father in heaven.

Debbie: *So, Adam could have done when Jesus came to see them.*

Ps Adrian: If he would have come to Him and said, I'm sorry, please forgive us. But he didn't, he didn't do that.

Congregation: *A lot of people see perfection as the identity thing of what I can do.*

Ps Adrian: Well, that's what happens when you worship omnipotence. That's another whole story.

Peter: *Back to eternal restoration, at the beginning of Genesis where Eve ate from the tree, that statement: "You will surely die." So, is God telling the truth?*

Ps Adrian: It's a very good point, Peter. "In the day you eat thereof, you shall surely die." It doesn't say, "In the day you eat thereof you'll die for a little while, but then I'll convince you and resurrect you." It doesn't say that. It's just, "You will surely die." And that's backed up by what happened to Christ. He died. It was over. He was dead and gone. And part of what He did was to show us, Look, this is what happens when you let sin run its full course. You will cease to exist. And He demonstrates that for us. So, yeah, that's a really, really good point.

Congregation: *Because universalism... It seems to me that means that the devil told the truth. It wasn't a lie.*

Ps Adrian: "You shall not surely die." It creates a lot of problems. The other problem is this. Why should I pray? Why should I go to church? It's another form of predestination. There are many things that we can underpin this. The

reason why universalism is so attractive is because people who believe in eternally burning hell... It's so unthinkable that the alternative is universalism. That makes sense to me, that if you believe... And most of the people who come into universal restoration are people that have come from a Calvinist background, that's where it started. That's where it initiated. Like, this is crazy. We've got to have some alternative. So, universalism is a reaction to Calvinism, historically speaking.

Congregation: *And both seem to have the same position on the force where it is still a God of force and salvation by force. And to me it's really interesting in that if God gives us the free will, free world, freedom and we are then motivated by love to serve Him. It takes that aspect out because then God forces you to serve Him versus... I don't know how to say this, but it's like almost like a self-governed. Like we were self-governing and so there's no laws, there's no locked doors, there's no signs on the wall in heaven.*

Ps Adrian: Exactly. There's no force being applied. There's another point I was going to pick up on this that I wanted to address. It's escaping me at the moment. So, any other points on...?

Congregation: *In heaven, it's like evil is never going to enter again, that kind of thing. How's that all going to work? In the sense of if people have free will. Could it come up again in eternity?*

Ps Adrian: Well, the Bible says that [*inaudible*] that it will not come again the second time. And that is because everyone has seen the experiment of what happens with sin. Everybody's made the decision. That's what the sealing is about. We come into the point about the sealing. People are sealed in a certain direction. To be convinced. And that is one of the reasons why the people from this planet will be kings and priests that will go to other worlds and other places and explain to them more fully the process of the deadliness of sin and why it's a problem. We will be telling and explaining to them these things. As it says in Revelation 1:5, kings and priests unto God, a royal priesthood to be able to explain because of we've come through sin and we've overcome and we've set our minds absolutely for Christ and the Father, that mind cannot be diverted once it's sealed.

Congregation: *Will there be any more temptation?*

Ps Adrian: Well, you know where it's going to go. Is that a temptation? To give up bliss and peace and heavenly joy and all that for what? God doesn't tempt anyone.

Congregation *When you view the glory of His character to its fullness, that's what saves you and man. That love. You're not going to go outside of that.*

Ps Adrian: Yes. Well, to know God is to love Him. God is love. One of the reasons why this issue comes up for us because of what we believe. Our view of the cross is the suffering that Christ goes through, the agony that He is experiencing, is quite challenging. Because of the value that we come to understand that God places on human life, the sense of separation that we feel from those who reject actually goes up through the roof. And so, universalism is a natural reaction to our sense of how valuable the people are to us around us. Does that make sense? Because we're in a relational message, which means your care and your love for those around you goes up dramatically. When you see how much God has been willing to suffer to save us, and how relational and how caring He is, you're yearning for those around you goes up. Here is where I believe that universalism is actually a tranquilizer to immobilize God's people just as they need to give the fourth angel message. How is that? Because we have this anxiety about those that we love. Now, either we spend more time in our knees pleading for God to help them, or we go out and we do evangelism and reach them, or we come up with a doctrine that lets us go back to sleep and to neutralize our anxiety about those that we love so that we don't have to do anything about it. It's a tranquilizer to help you deal with your anxiety. It's a drug in order for you to cope with the anxiety that people you love will be lost.

Congregation: *So, in essence, it's what Adam did in a way, with Eve, so he... It's kind of like, in a way, eating the fruit. Because it's like I'd rather just, you know, I'm going to lose her and I don't want to lose her.*

Ps Adrian: Well, okay, that's a flip side of the same idea.

But does that make sense? Because we're coming into this point of a sense of anxiety and people who expressed to me, I can't deal with the anxiety that people that I love are going to be lost. That's an invitation to be on your knees, to be praying for those that you love, to intercede for them to share and to believe that God will help you. That is the motivator. And to trust that God will take care of all of those things and to put them into God's hands. Universalism

will absolutely destroy the fourth angel's message because it just completely neutralizes it. You can just go, Oh, look, it's okay. Don't worry about it. You may reduce someone's suffering a little bit, but they're going to make it anyway, so... You abdicate any responsibility to reach anybody. So, we don't need that tranquilizer. We don't need to accuse God of being unjust to people in this life.

I say this to people, I want the decisions I made to mean something. You know what I mean? That the character choices that I have made actually mean something. And they have consequences or rewards in terms of following God or not following God. But what Universal says, It doesn't matter whether you follow God or not, everything that you do in this life is meaningless. That's what it says, because you are all going to be there in the end anyway.

Congregation: *That makes God pretty sick by letting us go through all this.*

Ps Adrian: Why do we have to go through all this?

Congregation: *Yeah, so sick. Why didn't He just press the finish button then?*

Congregation: *Yeah, and why did Jesus have to die?*

Ps Adrian: So, we come back to this verse, For God so loved the world that whoever have eternal life? There's nothing to do with belief, nothing to do with perishing, nothing. This whole verse is then completely nonsense. It's completely gone, has no relevance, no meaning. Your life has no meaning at all. And that's what spiritualism does. It's spiritualism. It turns the Bible to nonsense in order to deal with the anxiety that you feel inside.

I know that this is an issue that has been surfacing here and there and people are looking and asking these questions. I have resisted speaking directly to this issue before this point because I just want people to make up their own minds and choose. When I write a book about something, especially against something, people take that as a sledgehammer to their skull. So, I'm very careful about what I write because they feel I'm attacking them. And I don't want to attack anybody so I'm very, very careful. I try not to speak to things that I don't believe in as much as possible. I want to talk about things that I believe in and that I believe is true. And that's why I've tried to not speak about this subject very much.

But to me, John 3:16 is the beginning and the end of this question, apart from all the other things that I can tell you. That it was actually origin, the chief of

mischief makers, who originated this doctrine in the fifth century. That should tell you something. You just look at the history, you look at Calvinism, you look at all aspects and you look at all of these things. And yes, I have spent a lot of time studying this subject. And like I said, I'm always open. I'm always open to look at stuff. And there's many other points that can be raised in regard to the nations and every knee bowing and every tongue confessing that Jesus Christ is Lord. But when you put all of the Scripture together, it's quite clear what is going to take place. And I put myself on the side of a God that has given to me the freedom to choose.

The other view, there is no freedom to choose. You are going to be there whether you like it or not. And your life is irrelevant. It means nothing because anything you do in this life is irrelevant. Don't worry about it. Don't raise your kids. They're all going to be saved anyway. Why raise them to be good? They're going to be saved anyway. Well, you'll save them a little bit of purgatory. You'll save them a little bit of pain. But it just takes the stress out of it. Don't worry about. Don't pray so much. It doesn't matter. That's the problem with this idea.

I think we've canvassed that one enough. There's many, many more things that we could say on this. And I have had someone asked me to write on this subject and maybe we will address this because of course those of us know who believe that God doesn't destroy, God doesn't kill. They say, Here is the logical fruit of your doctrine: universalism. Absolutely not. God, of course, on His side, His choice is to be universalist. He wants everybody to be saved, but He gives everybody the free choice to decide for themselves. And that's the God I want to worship that gives me the freedom to choose, not force His view upon me.

Ruben: *Divine risk is the answer.*

Ps Adrian: And the divine risk is the answer. Yeah, that opens up another whole conversation. Divine risk. The Father was willing to lose His Son forever. I mean, that adds another whole dimension about agape is that it destroys God's risk because there is no risk and you will see it His way. So, God never gave His only begotten Son. He didn't give anything away because it was always going to be guaranteed from the very, very beginning. It takes the love completely out of the equation. You're just simply going to see it His way, whether you like it or not.

All right. So, we've got another question. What are the plans for shipping books or printing books in the Philippines? Danny has responded to that one.

Richard's printing books himself and sharing books. Other than that, there's other people that are making plans to do things, but I'm not sure if anyone's putting an offer on the table that wants us to help out.

The other question that came through was the crop report barley harvesting for the timing of the feast. Okay.

Lorelle: He said he was looking for a crop report and couldn't find it.

Ps Adrian: Yes, there are several places where you can go to get crop reports for what's happening in Israel. Truth on the Web is one of them. There's a number of Facebook groups. If you type in 'barley crop report' you'll soon find a website. And if you want one, we can certainly provide those for you.

Lorelle: Danny did write something out on that.

Ps Adrian: Yes. What do you want to say about that?

Lorelle: I think his question to you was about the calendar method.

Ps Adrian: I recently did a presentation. Does anyone here want me to address this? Let me give you a few simple lines of reasoning on this.

First of all, is the pioneers' side of this aspect is that the date, October 22nd, 1844, was using the Karaite method. That's the first thing. And as I pointed out in my presentation, the Adventist prophetic framework is built upon for 57 B.C., seventh year of Xerxes, the 2300 year prophecy upon which the 70 weeks or 490 years is based. Now there's a number of dates associated with this. There's 27 A.D. when Christ becomes the anointed, as Colin spoke about. 31 A.D. was when He died, 34 A.D. was the end of the 490 year period. And therefore, as a result of that, October 22nd, 1844 is the completion of the 2300 year prophecy.

This is a prophetic system that was bulletproofed between 1833 and 1844. It meant so much opposition and William Miller and his associates stood up against that. The way that this calendar was put together was the only way they could get all these dates to fit was to use the Karaite calendar. If you don't use this calendar, all these Adventist dates do not line up, which means that if you abandon this calendar, you blow this whole platform away.

It's not just about when you begin your feast. It's about the system by which we build our whole prophetic framework. It's the date, 1844, that lets us know when is the time of the end or the end of time. Time of the end of 1798. And this is how we know we're in the last days. This is how we know we're in the toes of the kingdom of Daniel chapter 2. We know this because of this prophecy.

You take all that away, you're back into spiritualism. You've completely ripped yourself out of the time frame of Scripture. The reason why the Karaite calendar is correct, I believe, is because the Karaites interpret the Torah like the Millerites interpret the Bible. They use the literal rule of interpretation, comparing Scripture with Scripture, and they don't use the Talmud and they don't use the Mishna. That is why the Millerites were attracted to the Karaites and looking at the way that they were dealing with things.

When Samuel Snow, he was one of the Adventists' pioneers, Millerite pioneers, made the announcement that because of the Karaite calendar, that October 22nd, 1844, was the correct date, it said the Spirit fell upon the group in Exeter, New Hampshire. When that announcement was made it was like a tornado. Can we have any conception of what that's like? When that announcement was made because of this calendar giving this date that the Spirit was poured out with such a tremendous blessing that it had just obliterated fanaticism. The Spirit just moved with tremendous power. That all tells me that this is a validation of this calendar. That this the calendar that needs to be used.

The other reason why I believe this is important is because the Spirit is symbolized by water and coming together at God's appointments, you're receiving an outpouring of water. When you pour water on the ground and you've planted seed in the ground. It's the water that brings the fruit to harvest, doesn't it? So, what the Karaite system is telling us is one of the key purposes of the feasts is to bring us to completion for the harvest. Does that make sense?

The other thing that's important about the Karaite system is that you are completely dependent upon God when the beginning of the year starts. You're completely dependent on Him, because in the Equinox system the method of calculating the beginning of the year... What they call the equinox system is if we take this as the year and we get to March 21... Equinox means the same amount of daylight and darkness, approximately the same. That occurs about March. It's the vernal equinox which is occurring around March 21. I don't

know how many people are using this system. But many, many Adventists feast keepers use this system. But it's the first new moon after vernal equinox. You can calculate that hundreds of years into the future and get it accurate every time. You don't need to depend on God to work this out. You just work it out.

The problem, again, with this is, and I want you to think about it from this perspective, that the use of the vernal equinox system did not come into use among Judaism until the fourth century A.D., because Constantine said, We're not going to have these Christ killers telling us when to keep our feast. We're going to make our own system and, Jews, if you keep using the system, we will put you to death. They came up with a different system. Amazing. From the fourth century onwards, the Jews took a hybrid system where it was about a 19 year cycle and it involved the vernal equinox. Not like Adventist feast keepers who use it today use. It's a different system. But from the fourth century onwards, they abandoned the system that was used before that.

In terms of the 2300 year prophecy. In 457 B.C. What method was being used by the Jews to calculate the beginning of the year? The barley, that's at the beginning of the 457 sequence. If that's the method that's being used here, what methods should we use here? The same method. That's why when Samuel Snow revived this method, there was a great outpouring of the Holy Spirit. That connected us back to here, even though the Karaites had abandoned their own system at that particular time.

The other reason why this is important is because vernal equinox until the time of Sir Isaac Newton in about 1660, the vernal equinox was a guess. It was an approximation because they didn't have enough technology to be actually articulated correctly. So, they had to reset when the vernal equinox was occurring. It would creep. It would move. Each year it would change a little bit because they weren't accurately predicting when the vernal equinox would take place. They've only been able to accurately predict the vernal equinox since about the 17th century. That's when we've been able to predict it accurately. So, before that, it was moving around all over the place.

But the biggest thing, of course, is that when Samuel Snow calculated using the Karaite calendar, he said that the vernal equinox system was pagan. Vernal equinox is pagan in imitation of the Romans. He says their charge is just. So, he says that in his document called the Midnight Cry, and Ellen White said it was told by the angel in Early Writings 14, that the Midnight Cry lights the path all the way to the city.

These are just a few of several reasons why I use this system, and whenever I'm looking at things like that, I like to look at least five or six layers of reasoning as to why I would do something and why I would follow that. That's one of the biggest reasons. That's why I called it the Midnight Cry calendar.

As usual, whenever we keep the feast at a different time to the vernal equinox people, I get a hail of people telling me how wrong I am. Bring it on. What I say to you, answer the questions. That's all I'm asking for. Answer the questions. Come up with the data, put the data together to make it make sense. And so, we've put the material together. I'm always willing to acknowledge that I've missed something or I may have missed a piece of information, but don't come to me with one or two pieces of information and don't read the booklet. I haven't got time. If you haven't got time to read my book, I haven't got time to respond. Do I make myself clear? (*Laughter*) I've got too many other things to deal with so I don't write these things just for my own enjoyment. I write them because I want things to make sense in my mind. I believe that God has shown us very clearly which system that He wants us to use and what we need to do. So, there's a very brief synopsis of a very large subject.

Shall we kneel?

Father, we just thank you for the opportunity to discuss some questions, a number of interesting questions have been put on the table. We pray that this will stir up our minds and that we will be vigilant, Are these things so? To study the Scriptures, to always be open for evidence and never fall for the line, agree to disagree, but just place the evidence. And, Lord, we always want to be open to the evidence. Please guide us. We thank you that you are tremendously, wonderfully loving. You want everybody to be saved. I rejoice in this beautiful truth and I pray that each of us would choose to follow you and to serve you and to come to your appointments when you have called. And I think that in Jesus' name. Amen.

5. Escaping the Pentagon of Lies

By Adrian Ebens, 31 March 2021

So let us kneel and pray together.

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 host. 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.

[Special item]

Let me think about a time in my life where I realized that a trap had been sprung on me as a young person and wanting to focus on God and to follow Him and wanting to read the Bible. 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 head and I just felt myself... It was like the Pied Piper. I was like I just started to stand up and move over towards the radio or the cassette that was there and some my old cassettes. I just started instinctively wanting to play some music.

As a young person, at least for myself, being a teenager in the early 80s, it was instant gratification. It took a long time to break that need for instant gratification of whatever it is in terms of listening, saying, eating, whatever.

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 listen to some music or do something like that. I remember coming to a point where I went to turn the music on and just as I went to turn the cassette tape in... Yeah, we had cassettes in the 80s... 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 was trying to read. I'm reading through it and I'm hardly getting anything out of it. It's really boring. I'm watching the time go by and I'm so bored. You know, 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. So, I go back over. "But you're 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 had started to listen to.

But again, "don't you want to read the Bible?" And I'm just like, "Why is this even an issue? You know, I just put the music on. I can read my Bible while I listen to the music." So, 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, that 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. I suddenly begin to realize that this was a life and death struggle in my own bedroom between the Bible and the cassette player.

It was just 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 is 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?

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, Okay, good. And then two minutes later, this thing just grabbed me. It was like, "Turn this on! Now!" Really strong.

I was like, "Oh, Lord, is this really happening?" I was on my knees and I'm praying, "Lord, please deliver me from this." Then the song is playing in my head. Your head going over and over and it's like drawing me to over to the cassette player. And I said, "Oh Lord, please help me." After a little while I'm really started to shake, Am I going to give into this? 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 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." At that moment, I felt this tremendous sense of resolution. I instantly stood up and I grabbed my entire tape collection and I bent it. Smashed into pieces. It was like this, ching, ching, ching, all the chains are coming off and freedom. I'm so glad that God help 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. Not long after this, within that same room or it was probably a little bit before this, I read the book *Steps to Christ* by Ellen White. 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 real time. I really encountered Him and I invited Him into my life and everything began to change. I've talked about that many times. After the book *Steps to Christ*, because my mother - thank you, Mom - gave me that book to read. I was transformed by reading of that book. 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 on me was the book *Great Controversy*. This is one of the most significant books ever written in human history.

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. 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 in the three spirits like frogs that come out and all of those types of things. *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 *Great Controversy*. 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 that place. This is the place where she wrote this book in Battle Creek, Michigan. that ...when she first started to write on this theme was in 1858. 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. ...*Great Controversy* has come to us at great cost. It is outside of the Bible.

I believe it's one of the most annoying books to Satan and that's a good thing. I'd like to read to you a statement as an introduction to what we're looking at, *Escaping the Pentagon of Lies*. This is from the book *Great Controversy* 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. 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 you 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 to actually... 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. That takes some understanding to be able to do that. When I read that I was like, Whoa, what does that mean?

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

If we're 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."

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

This is written over 100 hundred years ago. Has he reached the final accomplishment of his design? 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 under 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."

Which we understand to be allowing people to receive the consequences of their own choices.

Masterpiece of deception. This is the under pinning of the book *Escaping the Pentagon of Lies*, a masterpiece of deception built upon the lie that was told Eve: "You shall not surely die," which of course, builds the principle of spiritualism.

What do we mean by spiritualism? God says," In the day you 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. It's 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. It's through these teachings that Satan will bring about this final deception.

There's another statement that I would like to read to you, it's a little bit further in the book, *Great Controversy* 587 and I have pondered a lot upon this statement. Point two.

"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 the 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 and trampling on the rights of conscience."

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". 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 dependance upon God, because if your soul is immortal, you will live whether you are in a relationship with God or not.

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

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 Eve to Adam. You're not going to die. It doesn't matter whether you are dependent on a relationship with God or not, you're going to live on regardless. 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 with 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 like it doesn't respect the authority of the head of the house. 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.

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."

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, "he shall think to change the times and the laws." It was through the sense of independence. It was through the rejection, the rejection of the belief that life comes from God.

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.

"As the Father has life in Himself; so He has 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. The doctrine of the immortal 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.

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. We can read that in John chapter 5 [it] gives us one of those clues. Verse 23.

"That all men,"

the word 'men' is supplied,

"that all should honor the Son, even as they honor the Father."

Why does Jesus have to make this statement? Because there were those who did not honor the Son even as they honored the Father. Because Satan, in his acknowledgment of the Father, is the one who had a 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. 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, you'll just BOOM. 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. By beholding, you will become changed. 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. Because the begotten Son, in acknowledging that all things come from the Father produces a Spirit that exists in no other being as a source other than Himself. He is looking to the Father as the Source of all things. He shares that Spirit with all of us that we might, like the Son, look to the Father as the Source of all things. That is why in Christ Jesus, all things hold together. That's why the government shall be upon His shoulder. That's why to look directly upon the Father as a created being, without Christ, will cause you to become like Satan. Does that make sense?

Audience: *I didn't quite get it.*

Ps Adrian: 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. You 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

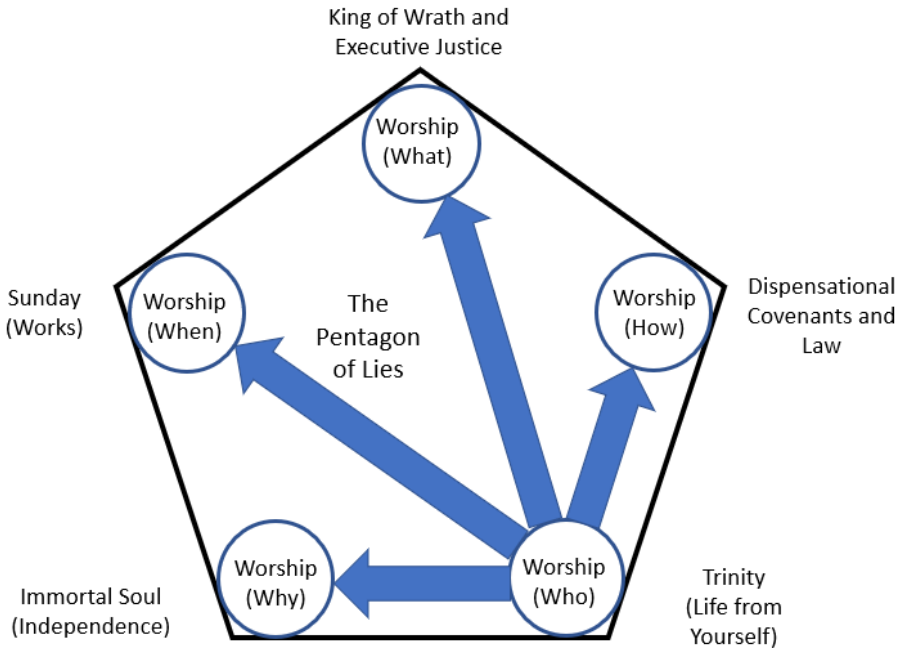
in Him, the whole universe holds together. Not only as a nice little piece of poetry, but in reality. You can logically follow and understand why in Christ Jesus all things hold together, because you are worshiping a being who looks to the Father as the source of all things and yet, and I make this point 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.

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. 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 actual dependence of the Son upon the Father except that which He would model for us. 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. If Jesus has life unborrowed underived 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.

Satan, in order to confuse the minds of created beings, began to dispute the supremacy of the Son of God. He does this in two ways, either to make Christ a created being and therefore completely unworthy of worship, or he makes [Christ] God [the Father] Himself. Either way, he is happy.

Of course, the way he's framed this for the Christian mind, for those who believe in Jesus, 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 then by elevating what God said she created a loophole for which Satan could then destroy her. 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. [By] 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, but in the context that we worship power, intellect and age. In the Christian context, the Trinity is a key component. It's a natural extension of the immortality of the soul, "you shall be as gods." I know that the word *Elohim* can mean

plural of majesty and all those things, but *Elohim* can also mean gods. 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, not expressed by God but expressed by Satan: "you shall be as gods." The doctrine of the immortality [of the soul], the soul life proceeding from yourself, is the clearest definition that you would believe that you are God. It's the immortality of the soul doctrine that naturally leads to the doctrine of the Trinity.

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 will ultimately, if they are logically consistent, come to these two doctrines. Because if these are the foundations of Babylon and this definitely is the wine of Babylon, does that make sense?

Just putting pieces together. 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. We see in 2 Thessalonians 2:7,

"For the mystery of iniquity doth already work: only he that now letteth will let, until he be taken out of the way."

Colin was referring to that earlier. "And then shall that Wicked," modern translation for that is, "Then shall be revealed the lawless one."

The lawless one, because the law is a transcript of God's character, He is agape love. It's inevitable that if Satan is overturning the word of God in the doctrine of immortality of the soul, and then he overthrows God's appointments; he creates the doctrine of the worship of God to overthrow these things. Obviously, he's working against the character of God. So inevitably, Satan must also attack the law of God. 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 honor the law and respect the law. And anybody who would break that law needs to die." That's how we attack the law. The law of the Medes and the Persians.

Of course, when you attack the law of God, that ultimately leads you to an attack on the character of God. We see this in Romans 3:24.

"Being justified freely by his grace through the redemption that is in Christ Jesus: Whom God has 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."

Verse 26

"To declare, I say, at this time his righteousness: that he might be just, and the justifier of him which believeth in Jesus."

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. But this was the central issue that Satan attacked in relation. He used the law of God to [create a] wedge in the character of God [concerning] God's justice and mercy. Within this framework, these five points here, Satan, I believe, has created a masterpiece of deception.

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. 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. 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.

We see in these three elements here, 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 attack things in a certain way. It's very interesting that... Well, have you ever heard of the person Machiavelli? 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 what you want to achieve and decode people and take things in a different way. Very, very cunning.

Same with Hegelian. Hegel was a philosopher who introduced Hegelian dialectic; two opposites to create a synthesis. Satan is always engaging in that, wanting 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 are upholding, we love nature. We love everything to do with nature, 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 without getting too tedious, where I've really tried to explain these points piece by piece and diagram these things out. For me, it just helps me to frame so many pieces of the masterpiece of deception that Satan is pulling on the human race.

Now I would 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. 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. 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. Ellen White was absolutely horrified that her mother would give up the doctrine of the immortality of the soul as a child. But then she studied it and she came to understand that. 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' 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.

Many people in the Millerite movement, many in the Christian connection and many others had already rejected the doctrine of the Trinity. That was in the 1830s. 1835 many people in the Christian connection had rejected the doctrine of the Trinity.

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 this next to the law: covenants. Why are the covenants important? We need to read in Hebrews 8 why the covenants are important.

Hebrews 8:8.

"For finding fault with them, he said, 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."

An understanding of the covenants is key to understanding the law of God. How we understand the laws. The law and the covenants are always going to be together. That's why it is 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. Steven Haskell began to challenge the eating of unclean meat based on what was written in the Book of Leviticus. 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. if God wants us to take this step, well, then He will make it known to us." So, they were holding off on this point.

I find very interesting is that the church 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 Claytons tithe called Sister Betsy, Systematic Benevolence, which was based on the principle of tithing. But they wouldn't call it tithing because [of] that old covenant. This was all coming about because the pioneers, like many others, had inherited Augustine's concept of the covenants. 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. This was causing a problem. So, God sent a message in 1888, called the 1888 message, in which it introduced to people the correct view of the covenants. A dispensationalist, a non-dispensationalist view of the covenants. In that, funnily enough, God's interactions with man are consistent all the 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 these shall all the nations be blessed."

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? 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. By sacrificing this lamb, you have the promise that in the future the gospel will be brought to man. That's how Christianity understands this. That it's not the gospel that was preached to Abraham. It was the promise of the gospel that was preached to Abraham. We have the same thing in Hebrews 4:2.

"For unto us,"

that's the Christians,

"was the gospel preached, as well as unto them."

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

So, the gospel was preached to Moses. We ask that 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 1,500 years after he existed? These are the questions that E.J. Wagner 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.

This has been the same all throughout 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 'Thy will'. This is just some of the simplification of this. If you want a simplified view of this, look at Ruben's booklet, *Faith Journey*, which explains some of this.

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

"Not that I've come to destroy the law of the prophets. I come not to destroy, but to fulfill."

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 these things are important for the ceiling of the character of man through the outpouring of the Holy Spirit.

1888...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. Ultimately, it took nearly 100 years for that process to be completed. 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. Wagner and A.T. Jones, because of the effect of that over 20 to 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.

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

The only other thing, and this is where some of the writings of Waggoner and Jones, particularly through the 1890s, if you read and you study their material... and I've written some of the quotes of this in this book, (this this is an allegory, of course, I'm telling a story). I have personified Jones and Wagner in their great grandsons. They present some of the

views of Jones and Wagner that show the complete false justice system, the pagan concept of Christianity. They were starting to unmask all of these things in the 1890s. They had prepared the way to go to the character of God. But Satan had developed a pincer movement. Colin spoke on this in his capturing of Jones and Wagner on the subject of the daily. It was a brilliant tactic on his part to take the key leaders on 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. That circumvented the completion of that process that should have happened over 100 years ago.

Therefore, because as a people, we had been moved all the way back to this point here, 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 un.masks all of these and has given us a clear view to the summit of the character of God in a completely nonviolent view of God. This is where Jones and Wagner were headed, but they got snagged. The thing that I'm constantly reminded of, these men that was showing great light, they were still taken out. I have wondered for many years how it could be that they could fail in this way. This is why I wrote the booklet called Lessons from History on Church Organization.

That's where Satan got Jones and Wagner: 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 view of the church as an individual. I covered in that document because I really wanted to understand what unhook them. What was it that unhinged them so that I don't fall into that trap? I believe the Lord has given us an answer on those particular things.

So, the way is now being opened for us. 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. You

can get great stuff from Walter Veith and other people that are showing 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. I'm very, very thankful for that.

But, of course, as I point out in 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. 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. By beholding that you must be led to the doctrine of immortality of the soul.

Congregation: *So, that means we can too. We were created, but we have that life within ourselves.*

Ps Adrian We have that life within ourselves and that is Satan's lie to Eve. It's a masterpiece of deception. To create the doctrine of God the Son as a back door entry into the immortal soul. It is satanic genius to do this to people and it corrals the human mind and it leads it in a certain direction.

Congregation: *There is that belief of how God creates things and just lets them go.*

Ps Adrian: Deism.

Congregation: *Yeah, so that's kind of similar thing. So, it's like, well, Jesus came from Him or and then just let them go.*

Just abandoned them. It's another view of that sense of immortality of the soul.

Congregation: *Similar to how belief in the Holy Spirit is a separate being. That lead us to believe that we have a separate being, our spirit is a separate being that lives on after we die.*

Ps Adrian: Well, yes, the separation of body and spirit. The spirit is a separate being. It creates sympathy 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 immature 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. The fact that Adventism so easily falls for, I was one of them, pure paganism that's the mystery of iniquity at work among God's people, that even the very elect could be deceived.

Congregation: *The acceptance of the Trinity back into 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 the immortality of the soul, would it only be self-deception?*

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

Congregation: *It's just not possible.*

Ps Adrian: Well, many won't. 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 their hands and they won't... 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 the false view of the covenants, these top three here, [referring to chart] that causes them to have one mind with the beast and they'll worship the Dragon and the Beast as it says in Revelation chapter 13.

So, this is a very clever, a very sophisticated doctrinal system that Satan has set out to snag the human mind and corral it in a certain direction to prepare for the mark of the beast. Satan has been working on this for over 2,000 years to prepare us for this final masterpiece of deception that 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 it says in great controversy.

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. 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. Many people say, Look, I just want it to be simple. Well, this is life and death. 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. But when it comes to salvation, "Why does it have to be so hard?" It doesn't necessarily have to be hard. It's like the subject of the character of God.

We'll talk more about this in my next presentation, I've got one tomorrow morning for America. But people say, "Why do you make it so complex, you 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.

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 the pieces together, you would never come to the conclusion you come to. This is the problem that so many people have. They camp on certain texts. We all attempted to do this and camping on certain texts without taking them all together and making them fit together is sheer laziness. That will get you killed. You study to show yourself approved. That's what the Scripture says. 1 Thessalonians 5:21.

"Prove all things, hold fast to that which is good."

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.

I'm trying to distill as many points as possible into this five-point 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. 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 intersects 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.

I just wanted to give us a bit of an overview. I made this a little bit interesting and maybe I'll... For those of you that haven't read the book, because I introduce 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? That's what emotion is. 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! 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.

So each one of these teachings, I've laid it out in the book, I have a chapter in here called Pentagon Mathematics. It's just a little bit of fun. I'm just having a little bit of fun in terms of frequencies like... Have you ever heard of Schuman's resonance? It talks about Schuman's resonance operates at 7.83 Hertz. I just changed it to... When you get the first immortality of the soul doctrine correct, you'll get a vibrational frequency of 7.7 Hertz. Because God works on the principle of addition, if you add the next one, I think I change 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 I've just... When you get all five together you've got over a thousand, whatever the resonance is, the frequency. Of course, in the city, they've put a dome over the city that's increased 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? That each person that is born into the City of Constance, and I called it the City of Constance because of its constant rebellion, the Tamin, the constant rebellion against God Each person, when they are brought into this city, they have five brass nodes attached to the skull. Then you are hooked into the framework of the five towers. There are five towers and each one at the base of that tower has the letter 'G'. You can count, you can work it out. 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.

But the key point is to unlock each of these. In Satan's system, if you have... 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 to zero or something divided by zero, which becomes undefined, which leads you into the mystery. So, we've just had a little bit of fun in adding some of those things in there. 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 turn to gold. We've got plenty of techs that support that.

It was just a tremendous blessing to see this book come to fruition in the way it has. 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 is going 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 deeply into this message to make it interesting. So, I really do invite you to take the time to read through this material. 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. There's a few bolts of lightning that come down. It's really interesting. Of course, we introduce Zeus, who is the god of lightning and thunder, and that makes... And Cronos and we deal with all those interesting Greek characters just to make it a little bit interesting in escaping the city.

I just wanted to give you a bit of an overview. Maybe there's a few more questions before we finish. I've given you a bit of historical understanding of why the church careered off in 1888 and has never never really recovered from that point. That was its high point. In 1893 would have been its high point and it's just sort of gone downhill from there.

Ruben: *You were going to say... On a global level, a point of justice and mercy. That's the system by which Satan actually keeps the entire world.... I mean, it's in the religious world that we say, okay the law and*

the covenants and the Trinity, but outside of religion... Justice system of Satan keeps the entire world under his system.

Ps Adrian: Through this understanding, this false understanding. These are particularly designed for Christianity. These points. And other systems, they inhabit it differently. But this is how it works in Christianity.

Congregation: *It looks like a house.*

Ps Adrian: Yeah, it's a house of cards, five-pointed house.

Congregation: *And in the world, because the theological people are Christians and make sense decoding the doctrines. Like basically, is it that they do believe all these things in the world but just under different names?*

Ps Adrian: I covered this in the second chapter of Life Matters. Most of the world believes in some form of immortality. Yeah, Eastern mysticism or the Abrahamic religions like Islam and Judaism. Now, in terms of immortality of the soul. Atheism is just a reaction to Christianity.

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

Ps Adrian: Yeah. Atheism is the ultimate independence.

Ruben: *Therefore, it sees anything that is imposed law as something that's opposed to it.*

Ps 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.

Congregation: *And then I suppose basically Atheists... That most of the world celebrate the false holidays. So, they kind of have that one there too, I guess.*

Ps Adrian: Most cultures have some form of holiday that they're keeping. Some religious or remembering certain individuals' holidays.

New Age has a lot to do with what we've become, what we behold. I think we've created our own reality.

Within the new age, all 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 independent. It's still an issue of independence that is going on there. 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. These points are particularly related to Christianity. These two here. How is Satan going to convince the whole world to keep Sunday?

Yeah, and the vision of Fátima to bring the Muslims in.

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

Ps 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.

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

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 forget, to remember that Satan doesn't want us to

study, doesn't want 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.

6. Living in the Divine Pattern

By Adrian Ebens, 1 April 2021

[Talking to brethren in the United States.]

We'd like to kneel with you and let's just pray together from different sides of the world.

Father, what a joy it is to see our beloved brethren in Talking Rock. We pray Your Spirit, bless them. And as we are united together at this time of the Passover, we thank you for the gift of Your Son. Father, we thank You for the beautiful truth of Your character and how loving and how gracious You are. We thank You for these appointments that You give to us. And I pray for all of our beloved family there as well as here, that we will know that we are Your beloved children in whom You delight. We thank You in Jesus' name. Amen.

It's wonderful to be together again. Just as Colin and I were kneeling together and praying together, we're just praising God for the blessings of the feast. I hope you've been blessed so far this week. It's wonderful to be with you all and by extension, to our family in Talking Rock and that we can be with you. It's just wonderful to be able to talk to you. It's a taste of when we will all be together to keep the, as it says, from one New Moon to another and from one Sabbath - and that includes all the Sabbath to the feasts - we shall gather together before our Father. And so, we are gathering together here. We are anticipating when we will gather together in the heavenly kingdom. It's not far away, is it? It's not far away now.

So, let us kneel together and we will pray.

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.

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 moves into submission to the Father. He loves His Father, He obeys the words of His Father, He does nothing of Himself. He does what the Father does, what the Father suggests.

For human beings who stand with the lie

"you shall not surely die, that 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 of when I was about eight or nine years of age and my family were on a holiday. We went we went to a place where they had little catamarans or small sailboats. Well put that way; a small sailboat. We were going out on the water. 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. 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 is not really in control here and I've got this situation, I think I can swim back. I said, Dad, "I think I'll swim back to shore." He looked down at me as if to say, don't be stupid. "You'll stay right here." I was 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.

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. Rather than praying for my father, I determined that I had a solution and I would work everything out and 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 was plenty of oyster crates that were in the water there, 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." 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 it's 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. 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'll be shot. That's one way of keeping people in order, isn't it? Through fear.

I want to read to you something that I found very interesting in regard to the disciples, in regard to this human nature of 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.

Of course, if Jesus and the Father... 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? 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? 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. So, chapter 3. About 14 years ago, I took a presentation called The Downward Path. Some of you may have seen that one. It says in Isaiah 3:1,

"For, behold, the Lord, the Lord of Hosts, doth take away from Jerusalem and from Judah the stay and the staff, the whole stay of bread, and the whole stray of water."

What are the bread and water the 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 it? He's going to allow men to reject His word and His Spirit. He's not going to prevent them from doing this. That's what it means by taking these things away. He's not only taking this away, He says He's going to take away "the mighty man, the man of war." That could be a good thing. "The judge, and the prophet," is that a good thing? No, that's not a good thing. "The prudent, and the ancient." No, that's not a good. Why is He going to take them all away?

Congregation: *To protect them. We've rejected them.*

Ps Adrian: We've rejected them: "the wise men, the prudent man, the captain of fifty, the honorable man, the counselor and the cunning artificer, the eloquent speaker." I'm going to take them all away. What happens to a society when that happens? It collapses.

Congregation: *Isn't that what Paul Pot wanted to do?*

Ps Adrian: Amongst many. As you continue to read 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."

That's interesting, isn't it? The taking away of men of society and 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 hundred years, particularly since the Second World War, to destroy the family unit. Anyone who is engaged in watching television and subjecting themselves to that, you will know that the position of the father and leader of the home is mocked, is ridiculed. It is either the mother or the children are the ones that are wise and know what's going on and the father is a complete idiot. 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: *Its interesting there was a definite shift because we are used to things like The Brady Bunch where the parents were actually respected. Father knows best, things like that. The fathers are the ones people they went to for advice. And then since then...*

Ps Adrian: The Waltons, Happy Days, Little House on the Prairie, strong male figures that were leading there. My three sons.

Lester: *It was always with wisdom and kindness and generosity, then there was a big shift.*

Ps Adrian: And there was a tremendous shift, wasn't there?

Congregation: *At the time of the shifting was just as the feminist movement was taking place.*

Ps Adrian: Yes. In the early 70s, Helen Reddy, she was ready. We weren't.

Congregation: *They pull people in with the sweet. Things like that, and I mean with actual viewings and then they start bringing out the other...*

Ps Adrian: Yes, and we've all been affected by this, haven't we? We've been influenced by this. been exposed to some of the some of the sitcoms in my early years and the attitude towards men. 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. Many men are reacting to this. They're becoming more unstable; they're becoming more violent; they're becoming more predatory. 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 honorable men. He's taking them all away.

An example of this, and you can understand both sides of this situation where... I saw this in 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." 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. He was trying to say to them, "You've got to understand human nature and that it's

not wise to be out in the middle of the night rolling drunk and doing these things." Is that good advice?

Congregation: Yes. It's common sense actually.

Ps Adrian: Apparently not. Apparently, it's not common. So, we were in a very interesting situation.

In the midst of all this, we're being called upon as God's people to reflect the image of God, to come into the image of the divine Patten to restore. The beginning of this, I believe, as the Lord impressed this upon my heart, is found in Malakai chapter 4:5.

"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 hearts of the fathers to the children, and the hearts of the children to their fathers, lest I come and smite the earth with a curse."

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 fathers' heart is turned towards the children. In what capacity? In a sense of saying, "You are my beloved child and whom I am well pleased." If a man is living in a home environment, and I've heard this said plenty of times, where a mother of two children in her frustration says, "It feels like I've got three children." Have you ever heard that said? When that feeling is expressed, what level of confidence does it place in the man? Zero. In many circumstances, because of the society we live in, statements like that are apparently warranted because many men do act like children.

God said He would take away all honorable 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 in a divine pattern. By worshiping 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 3. Men has an Achilles heel when it comes to dealing with a woman and it says in Genesis chapter 3. God is saying, Adam, I've got some bad news for you. I'm really sorry to tell you this, but because you've hearkened unto the voice of your wife, it says in verse 17, firstly I said, "Don't eat it." And He says,

"Cursed is the ground for your sake, in sorrow shalt thou eat of it all the days of our life."

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.

"Thornes and thistles shall it bring forth to thee and thou shalt eat of the herb of the field."

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

"In the sweat of thy face thou shalt eat bread, till thou return unto the ground; for out of it was thou taken: for dust thou art, and unto dust thou shalt return."

That's an interesting verse isn't it? 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 that 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 in the wilderness for 40 years?" Did they say, "Okay, all right." What did they do? They complained, they rebelled, they resisted. They blamed Moses for it.

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

"And Adam called his wife's name Eve."

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*. 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.

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. When he is confronted with his own sinfulness: "Adam, what have you done?" What does he do? He blames the woman.

"The woman whom Thou gave to be with me, she gave me of the tree and I did eat."

We call that the *thanatos* principle, in Greek that's Death. He sentenced her to death. When the woman does provide what he wants, he worships. When she is not able to provide, he burns it, destroys it. 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. She is the channel for the life of the true Zoe to come. The true Zoe would come through the woman. Adam said, You are the *zoe*, you are the life source. 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. Then he flutters there 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. 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.

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 a man's misapprehension and misunderstanding, God gives to us a truth of what He's trying to do.

We talk about this in the fact that the altar in the sanctuary system that represents the cross is made of brass. Brass is an alloy that was made by man. It's not a God made metal, it's a manmade metal. And so therefore, the cross is a manmade 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, even though 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.

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 they operate.

Laying all these things out about 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. 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 behavior? 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 and we go, "Who would do this?" But they are 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 seeks after God."

None. This is what the Bible says about us. 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 a living the divine part.

It reminds me of Job chapter 5. I quoted this to my wife this morning, we talked about this. Job 5:7. "Yet man is born unto trouble." Is that true? "As the sparks fly upward." The sparks, they fly upward. Man is born into trouble. 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 have watched Him, they've seen His selflessness, and as He's coming towards the cross, He's having the final supper with them. Luke 22:20.

"Likewise also the cup after supper, saying, This cup is the new testament"

- or New Covenant –

"in my blood, which is shed for you."

That's beautiful. Then He says this,

"But, behold, the hand of him that betrays 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 has betrayed."

This is where we have a moment of shock. Why?

"And they began to enquire among themselves, which of them it was that should do this thing."

They began the witch hunt, "who's going to do this? "

And it coupled with this, because 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?" When you're feeling down, what's a really good discussion to have? Notice how the discussion progresses. What do they have to talk about?

"And there was also strife among them as to which of them should be account of the greatest."

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. Which of them should be account of the greatest? 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, 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 of 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? You look 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 is telling you. It's pointless. Why do 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 is really struggling, you're about to die and you're about to give up your life? All they can care about is who is the greatest. Isn't at the moment you would say, Don't you guys get it? I've 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 the greatest among you, let him be as the younger; and he that is chief, as he that doth serve."

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 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.

Jesus just very calmly and very gently says to them. He just lays out the truth for them and you can extend that even further. Can you imagine what Jesus was suffering in the judgment hall and you 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. Where sin abound, grace did much more abound.

Congregation: *[Inaudible]*

Ps Adrian: That's a good thought. Yeah, Lucifer was the closest to Him, he knew Him the most. Jesus that shared more with him than anybody else simply because he'd known Him the longest. Yet he disowned Him, he turned away from Him. This is the human nature that unfortunately all of us are in possession of. It's a lesson to us and we need to be reminded of this lesson: to whom much has been given, much is required.

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 among 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, that we're not like those Catholics, those Protestants, those Buddhists, those Muslims. I thank you God, I'm not like them. In saying such a thing, you proved you're exactly the same. 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. The depravity of man, and this is not something that we can manufacture if we go to Acts 5:31.

"Him hath God exalted"

- being the Son –

"with his right hand to be a Prince and a Savior, for to give repentance to Israel, and forgiveness of sins."

He gives us repentance, He gives us forgiveness of sins. And as Paul says in 1 Corinthians 8:2,

"If any man thinks he knows anything, he knows nothing yet, as he ought to know."

Knowledge puffeth up.

...The knowledge that we are receiving is a double-edged sword. The more that we know, the more danger we experience. Do you 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." 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? That's the temptation.

Just as before, 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? But 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 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. 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. My Father's not like this. This darkness just rolled off my back.

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? We have become inheritors of these things, of all people on the earth. This is such a blessing. 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." 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 prone to wander, Lord, I feel it. Leaves the God that I love."

That's always there. With a spotlight is put on us. 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, 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 the names off. I've got nowhere to hide. Pinned. But you can still deny. The people forced me to write these books and out came this golden calf.

Congregation: *Hide in the secret place of the Most High.*

Ps Adrian: Ah ha, but the secret place at 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. 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. 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 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.

Think of the poet Robbie Burns, "Oh, that I had eyes to see me as other men see me." You know that poem? If I could see myself. "Ye said, 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'll share with you a story because this speaks of the origins of this message. I wrote about it on page 132 of the new book, *Escaping the Pentagon of Lies*. I coded it in here. 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 of God that spoke just prior to the baptism as Jesus believed the words of His Father that He was a beloved Son. Jesus used the key of faith to unlock the prison house of our worthlessness."

I talked earlier about sinfulness of human nature and the worthlessness that we all inherit from the first Adam.

"Some in the audience began to weep as they grabbed hold of the reality of what Maatan was saying. Others sat there stunned, trying to take in the significance. 'Who here has the faith to enter this kingdom and claim their true identity in Christ?' Many stood up and rush to the front crying. 'I believe that I am a child of God through Christ.'"

This event happened in 2002 and I had read from Job 5:7,

"Man is born into trouble, the sparks fly upward"

In the challenge of human nature and as we spoke about these things back then, at the beginning of this message, it was a tremendous surge to the front by people and the Spirit moved upon their hearts and I'd never seen anything like it. This gentleman said, "We've 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. If this happened in the beginning of the message, it's going to happen in the end.

I not something that sometimes when we hear things like that, you start to feel stressed like, "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 looked at 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. When you accept that there's rest, there is peace. There is peace in these things.

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.

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 you're 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. "Could not you watch with Me for one hour?" Why couldn't the disciples watch for Him for one hour? Though all men will forsake you, I will not forsake you. 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.

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. Will you receive blows from those

around you? At least once a week, isn't it? At least once a week is something that will happen that you feel, Oh! And then the head goes down. Why 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. 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." Then another message comes and they turn the blade and you're thinking of all the things you're going to say to them. 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. You're there at 3:00 in the morning. 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 piece? O us of little faith. Blessed are they that believe and do not see. Unless I see the marks in your hand and this sort of things, I will not believe. This is the test for us now.

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 ceremony and we all get it and we all believe it and all of the sins 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. 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 that You forgive me. I know that I'm Your child and I know that You love me."

This is why the gate is strait 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. 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?" We go to church and we be lovely and kind as much as possible and then we go home and *(makes arguing*

noises). On the way home. Soon as you shut the car door. Can't believe you said that. How dare you?

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. 137 women every day are killed by their partner or former partner. The place where the greatest number of murders are happening is abortion. Forty or fifty million abortions every year. That's the most unsafe place for a person to be now on the earth.

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 2 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 2 minutes. Every 37 seconds, someone decides, you know what, I'm done with life... 37 a minute... 37 a minute contemplated. That's because they don't know they're beloved children of God and they don't believe it, and they've been programed to something else: You're stupid, you're dumb, you're pathetic, go away. Well, there's online bullying and stuff. People bullied into death. Can happen really fast, can't it? Terrible.

But Jesus says, "I'll never leave you, nor forsake you." 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." It'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 tidy. If that was the truth, you know, the best place to be would be in a network marketing organization. I had the most positive, most pumped up, energetic people on the earth. Until they stop making money. They are so friendly. As long as you're buying a product, they will love you forever. As soon as you stop, you're out. Sounds like church. Same situation going on. Just ignore the fact that you've got the disease. Just think it away.

In many cases, I mean, of course, positive thinking is a very important part of it. But if you don't acknowledge the problem, you can't get healing. If we don't acknowledge the extent of our human sinfulness, we cannot get the true remedy. It's not behavior modification.

"The heart is deceitfully wicked above all things, who can know it?"

Or as it says in the modern translations, it's beyond cure, which means it has to die.

"I am crucified with Christ, it's no longer I who live, but Christ who lives in me."

The wonderful thing about what the Scripture teaches us, as I said, 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 are 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.

People say, "where is God when you know how evil human nature is?" God is everywhere, speaking through people, reaching out, encouraging, supporting and caring. Thoughts of care and concern. It's only coming through God. Christ is the source of every right impulse. This is at the heart of our message. 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's fully submitted to His Father and He's not easily provoked. All of those things.

...We will close on this verse, 1 Corinthians 11:3.

"But I would have you know, that the head of every man is Christ."

Submission to Christ, submission to that voice. When you feel that irritation and 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.

The Lord's help 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 it doesn't... Once it gets released... The only people who know who wrote that letter is God in the NSA. NSA, National Security Organization, that monitors everything that we type, all the keystrokes, you could say Facebook, they know everything. They're omniscient.

"But I'll have you know, that the head of every man is Christ; and the head of the woman is the man."

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 road forward and said, "Go forward and the people like, 'Are you crazy? What's wrong with you?'"

These are the steps that are ahead of us. When the head of a home says, "we're going in this direction. I can't see the value in this." Of course, we cover all that in the divine pattern about if there is information that the head that is not aware of, he should be made aware of that information to assist him in his decision-making process. Does that make sense?

"Have you considered, are you aware of this information?"

"Oh, I wasn't aware of that. Okay, well, we're going to do this then. "

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." Because he's so offended, "We're going to do this anyway." Is that right? Is that how it works? Because he so offended that someone else knew information that he didn't know, now he looks bad apparently. And it can be the way you say it, like, *(in a harsh tone)* "Have you considered this or what about this?" That doesn't help. That's going to put him in the ditch when it's shoved in the face. Words can be spoken and cut right through. Saying, "Don't be such a jerk, you're missing this piece of information. We need to go this way." Oh, it'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 could always appeal to Christ. If we trust that my Father is in control of things and 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 this mountain cliff and this mountainside. 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, "Okay, 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 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, I think I mentioned this recently. The fact that I was coming from Cape Town to Johannesburg and a storm was coming into Johannesburg. I was talking to this lady; I think she was a journalist and we were talking a bit like that. Then the storm started to hit and the plane was just bouncing like this. She freaked out. She grabbed my hand and

I said, "We're not going anywhere. My job is not finished yet."

I said, "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 and 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 opposite where we're lovely to everybody else and we treat our family like dirt because they know us. They've got all dirt on us. So, what's the point in trying to be good if they all know all the bad stuff about me? So, I might as well be bad.

I choose to believe that we can be transformed and as it says, "Turn the hearts of the fathers to the children." Knowing that this is the key, knowing that we beloved of the Father and the Father will take care of us. We can submit to duly pointed authority and trust that God will take care of us. This is the great test for us. This was the 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, "Yeah, the Father, we choose to believe Him. "And a third of the angels said, "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 your 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.

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 Your 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. And 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 faint 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 Your people. You are going to change us and we believe it. We trust in You. We thank You, Father. In Jesus' name. Amen.

7. The Judgment

By Adrian Ebens, 3 April 2021

I want to talk a little bit about, *As You Judge* tonight, this book, it's just the principles in this book have just been an absolute revolution from my own thinking and the joy. I know others that have read this, just the joy that is brought to them and the revelations of our Father.

But before we do that, I'd like to pray and we're going to remember Sister Brigitta, who's going for a cancer operation.

Ruben: She's going to get some naturopathic remedy.

Ps Adrian: Father in heaven, we just thank ou that we can kneel before You. We thankyou that we have felt heaven drawn near to us, or we've been brought up to You would be better. It's just wonderful to just be present here and 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 to character perfection. And the great problem of why this hasn't come up about among 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, Brigitta. We pray that your healing hand will be upon her as upon John. And I just pray that Brigitta 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 the love and the greetings and we pray that You would bless us now as we speak together in Jesus' name. Amen.

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. The principle of judgment, when we look at the Scriptures, there's many, many Scriptures that we can read.

I'd just like to give a bit of an overview. We can look at Psalm 50.3 Let... "Our God shall come, and shall not keep silence: a fire shall devour before him, and it shall be very tempestuous around about him."

Verse 4

"He shall call to the heavens from above, and to the earth, that he may judge his people."

When you read a text like that what do you think? God's going to judge His people. The context is this fire comes down and as it says, it devours before him and its very tempestuous round about him. It doesn't give you a very, I was going to say warm feeling, but maybe it does. There's no comfort in it. That's the point we're getting at, isn't it, 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,

"Let us hear the conclusion of the whole matter: Fear God, and keep his commandments: for this is the whole duty of man."

I'm so thankful that my father taught me this verse. It's been a central feature of my thoughts. 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."

You feel comfortable about that? 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 shall be condemned."

So, when you read verses like this, what does it sound like?

Congregation: *Very condemnatory.*

Ps Adrian: 2 Corinthians 5:10. What do we read?

"For we must all appear before the judgment seat of Christ; that everyone may receive the things done in his body, according to that he has done, whether it be good or whether it be bad."

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 that we all must face God in the judgment and we can repeat text after text along these lines.

But of course, for us in Revelation 14:6-7. 6 is the angel, the first angel's message,

"Saying with a loud voice, Fear God, and give it to him; for the hour of his judgment is come."

The hour of his judgment. He's come. 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 about the time of the baptism, the death and the gospel going to the Gentiles. Of course, Daniel 8 gives to us 2300 days and in 1844, what commences in 1844? The judgment, and how do we know this?

When we read Daniel chapter 7,

"the judgment was set and the books were opened"

and you correlate that with Daniel chapter 8,

"unto 2300 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.

This is pretty basic Adventist teaching. The prophetic framework of the judgment in Adventist's 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 14, where it says:

"The hour of his judgment is come."

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. 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?

Congregation: *Traditionally.*

Ps Adrian: Blotted out is the actual biblical word, isn't it? What many of us were raised with is that at some point the judgment would shift from the dead to the living. Then at any moment, your name might 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. 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 aspects, of course, is in Psalms 77:13, which is,

"Thy way is in the sanctuary."

And in the new translation says,

"Thy ways, O God, are holy."

You don't get the same feel. "Your way, O God, is in the sanctuary." Of course, that ties up really, really nicely with Jesus saying I am the way the truth and the life. 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. (*Starts drawing the sanctuary on the board.*) He is the one that is crucified for us. He is the water of life.

Then we come into the sanctuary and He is the bread of life. He is the light of the world with the menorah...then we have the altar, the altar of incense...then we have the most holy place. This is (pointing to diagram) the holy place and this is the most holy place. Most holy place, and this is the courtyard.

What's particularly interesting about the sanctuary... Well, as 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, learned all about the curtains, learned all about what was embroidered in the curtains. And like in this particular curtain here you have three angels embroidered.

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 for every day of the year. But on the 10th day of the seventh month, the high priest would go into the most holy place. The whole ritual that would take place there where they would cast lots between the Lord's goat and Azazel. The Lord's goat was slaughtered and the blood is apply here, and then they go out and 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.

Congregation: And the character of God.

Ps Adrian: And there are many, many interesting things that are revealed in this. But I don't want to get too far off track. The general idea that we get is this the sinner is starting at this entry point, is that right? As he is progressing, God is seated here, at least on the day of judgment.

There's much discussion about the fact that God is seated here because there's a double edging. There's the gold. The golden table here actually has two crowns around the edge, which is interesting. Not three, two. Two stacks of bread. Not three, two. I really enjoyed Nadar's presentation, that was really great. It was very, very good.

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 Savior, he is baptized, he's 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. He is looking to the light of the world. He is praying. These three symbols here represent prayer, Bible study and witnessing. Ye are the light of the world.

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. Is that true? It's true.

Then you approach the most holy place, and that is the day of judgment. In which you must have confessed all of your sins. Let nothing be left remaining upon the books of record on the day of judgment.

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. This is dealing with the cross. This is dealing with a judgment.

What is really interesting is when you actually diagrammatically put this together, this whole sanctuary system is actually two squares that are jarred together. At the center of this square is the most holy place. At the center of this square is the altar of sacrifice.

This is the center of this square. Sacrifice is the center of this square, the day of atonement, the judgment, the Ten Commandments is the center and the angels looking down into the sanctuary is the center 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 is so much of the Scripture that locked together onto this framework. 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, you may have the illusion that you are actually becoming holier as you are moving in this direction. Is anybody falling under that illusion in the past?

Audience: *Yes, I feel worse.*

Ps 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.*

Ps Adrian: Okay. You're sinful. All right. But we could have this illusion, couldn't we?

Then we come in the most holy place. The only way to come into the most holy place is to be holy. Either "he that touches the altar of the Lord" or "be holy for I am holy."

But of course, as you pointed out, we have in the book *Great Controversy* the statement, the "closer we come to Christ, the more sinful we appear in our own eyes." 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. 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.

Congregation: *That's where the character of God is fully manifested.*

Ps Adrian: This is where the character of God, the Shekinah glory, a light that dwell between the two cherubs that are existing here as you come into that presence; that human nature is fully revealed.

Congregation: *That correlate with the seven churches, because technically there are seven steps there.*

Ps Adrian: There are references, I have put a chart together on this that talks about the seven churches being reflected. That's another layer that we can put it in there. I don't know that the seven steps are directly related to that, but that could be another component. That's another whole layer that we could instill there.

What we have understood here is that God Himself is engaging in this work of judgment. Come to Daniel chapter 7:9.

"I beheld till the thrones were cast down,"

or put in place, that's what the Hebrew mean,

"and the Ancient of Days did sit, whose garments was white as snow, and the hair of his head like pure wool: his throne was like a 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."

Now, for those of us who are students of history and are reading the earlier part of Daniel chapter 7, we see the description of the little horn, which Colin spoke about earlier in the week and says in verse 8,

"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 a man, and a mouth speaking great things."

Who is this referring to?

The papacy, particularly during the 1260 year period from 538 A.D. until 1798 A.D. During that time period, how many of God's people were destroyed? Many of them. Between 50 and 150 million people perished. During that time period, between 538 and 1798. Between 50 and 150 million people were slaughtered because as it says later on in verse 25, it tells you,

"And he shall speak great words against the most High,"

the little horn,

"and shall wear out the saints of the most High."

For how long?

"And shall think to change times and laws."

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 a time,"

which is 1260 years in prophetic language.

It's during that prophetic period that the people of God are worn out. What do the people of God do during this time? Revelation chapter 6:9, because the seven seals are relating to this time period of the 1260, we don't have time to go into all the detail.

"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."

God's people, during the 1260 year period.

And what are they crying out?

"They cried out with a loud voice, saying, How long, O Lord, holy and true dost thou not judge and avenge our blood on them that dwell in the earth?"

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 7 is that in Daniel chapter 7 in 1844, which represents... (*writes on board*) 1844, coming into 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 his judgment and to be destroyed for its wickedness in destroying God's people. This is the Adventist mind.

All of these pieces seem to fit together 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."

After the judgment takes place, the little horn power is destroyed and given to the burning flame because God has judged the whore the rides upon the beast. We read that Revelation chapter 17. The whore that rode on the beast, she is burnt and destroyed. 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 letter boxed 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. Is that not what we were taught?

So, just be patient. Here is the patience of the Saints. Here are they that keep the commandments of God and wait for God to destroy our enemies. It wasn't quite said that way, was it? It wasn't quite stated that way. But that's the meaning of the text. 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 justice.

How long ago do you not judge and avenge? 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.

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 in that concept of the judgment and looking at my Father.

Look at Daniel 7:9, we often see the pictures of God seated upon His throne high and lifted up, looking down. You've seen the picture. Sometimes you see the picture there where the sinner is standing there and Jesus has His arm around him. Yes, the praise God for that Mediator, interceding. Father, My blood, My blood. This person is confessed Me. Comfort, it brings comfort. 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. 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.

...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. It's fair. 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?

Well, that's what I used to think. It'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. Of course, the way to address the issues of condemnation is to come to Romans chapter 8, verse 1.

"There is therefore now no condemnation to those who are in Christ Jesus, who walk not after the flesh, but after the Spirit."

But what is going on in this picture? Jesus is covering you from whose condemnation? Of the Father's condemnation.

As we discovered recently in Romans chapter 5... We'll take a bit of a detour. Romans 5:16. 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 offenses under justification."

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 Adam's. First Adam has put up as 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 grave.

"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. When we correlate this text with the words of Jesus, I love the red words.

"For the Father judges no man."

So, if the Father judges no man like uhm, what about all this? Where did all this go? We just going to hit the flush button and it's all gone?

Well, that's what happened in 1980, wasn't it? Coming to verses like this, reading the red letters. It's the words of Jesus, trumps the book of Daniel. Reinterpret the book of Daniel and as Colin talked about, introduce Antiochus Epiphanies, changed the whole concept of the daily. Take the heat of the papacy. Move off 1844. Bang, bang, bang. Judgment gone.

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. Then we have John 5:22, which says the Father judges no man.

Where does it say 'while He is here on earth'? No, it doesn't say it.

"The Father judges no man."

Period.

"But has committed all judgment unto the Son."

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."

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. 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? That's at that point that you get on your knees and you say, "Father, I'm confused. I'm not quite understanding."

... In John, 12:47 it says,

"And if any man hear my words, and believe them not, I judge him not: for I came not to judge the world,"

bless you, Lord Jesus,

"but to save the world. He then rejecteth me, and receiveth not my words, hath one that judgeth him,"

Ah ha! What is it?

"The word that I have spoken, the same shall judge him in the last day."

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.

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."

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. Okay, thank you, John, for the beautiful things you wrote in your gospel. It brought me so much joy. Of course, Jesus, "You inspired all of 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. Then Paul is supporting this and saying that condemnation came out of Adam and didn't come from God. We have quite a number of texts. Then we add to

this because the complexity of this goes even deeper, because, as it says, every idle word you shall speak you will give account thereof in the day of judgment. Which means, as we said, the books of record. What are the books of record?

... Malachi3:16,

"They that feared the Lord and 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."

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. But it does say this though, there is a place where your sins are recorded. Jeremiah 17:1

"The sin of Judah is written with a pen of iron, and with the point of a diamond: it is graven upon the table of..."

where?

"...Their hearts, and upon the horns of your altars."

Where is the book of Death? Where is the book of your sinful deeds? On your heart. The horns of your altars.

..I remember reading in in the story of John 8, 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 placed her at Jesus feet. Spirit of Prophecy says that as they came into 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.

When the books are opened, He's reading your heart. It's really you, it's all recorded there. Of course, it's recorded somewhere else. Because it says, I've engraved you upon the palms of My hands. Every deed you have committed, good or bad, is recorded on Christ.

Ruben: *On the breastplate of judgment.*

Ps Adrian: On the breastplate of judgment. Exodus 28:29. Will we take 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."

Let me have a look at that word, 'memorial.' What does that say? "Memorial or record. Record. Record on the breastplate."

Yes, writing, memorial, record. Written on his heart. Because Christ has been with you. Lo, I am with you always, even until the end of the world, the end of the age.

So, everything that you have done is written on Christ and is written on you. This is the book; it's written on His heart and 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 purpose of all this information about the judgment? 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 and just wipe it out.

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, flushed, out. In doing that, they destroyed the mirror. That shows the truthfulness of our human nature.

Audience: *It became a profession.*

Ps 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 gives you a diagnosis.

But the problem is... Now I want to come to the punch line of Jonathan's presentation, John 8:10,

"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."

What's the punctuation after that? Definition. Then what's the definition?

"Go, and sin no more."

In order for you to say '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. This is the great Achilles heel for Adventism, because if God condemns and destroys, you cannot overcome sin because 'fear has torment.' Only perfect love casts out fear. All fear.

This has been the great difficulty we have had in this situation, in reading this story. 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. Of course, Romans 5:20 comes back to my mind, oh, what God is doing in the judgment, He is causing sin to abound. Daniel 9:25. Yes, He's bringing sin to the full. This is as Ruben presented in his presentation.

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. As I start out in this book, The God of Christianity, the God of Adventism, and 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 checking 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 to amend your ways, 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?

Congregation: *Twenty fifth of December and then boxing day.*

Ruben: *It's significant that Santa's coming at the end of the year.*

Ps 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. This is what 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...

"You are my beloved son in whom I am well pleased"

is diametrically opposed to

"I'm sorry, but its 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. 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.

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." There's trembling, "Oh, lord, Lord, Lord, please have mercy. What do you want me to do? I'll be an evangelist. I'll do whatever you want, just don't kill me."

That's why so many go to the evangelical gospel, "It's all right, don't worry, take the tranquilizers. Just sit until Jesus comes." Who cares? Doesn't matter. Jesus loves me. It doesn't matter. Just lose your conscience. It's all over.

Ruben has something to read out of the book, *Mercy Not Sacrifice*. It's a transcript of one of Ruben's sermons.

"Perhaps he is not yet sufficiently appeased to accept me. Surely, he cannot love so guilty of being as I am. And the more one realizes his guilt, the greater would be his doubt. But when we know that God never had any enmity towards

us, but that He loved us with an everlasting love, that He's 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."

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.

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-defense, projected onto Him and made Him the great condemning, destroying judge. And as long as we hold onto 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. 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 their character. 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 on to 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. 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. To give you a perfect picture, because as it says, "Moreover, the law entered that sin might bound." And in that moment... And this is what I saw as I was reading Daniel chapter 7. It's another one of those moments. Daniel 7:10. And I'm reading through this passage and I'm thinking about the Ancient of Days. Suddenly as I'm reading this passage and I'm looking up on the throne, I hear the words: "You thought that I was like you."

Suddenly it was like a bolt, 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 front, I'm the one that's 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 in 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. I saw myself in a completely united light.

I got on my knees and I repeated 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 was in these secret parts, when suddenly I saw myself. This is what I talk about in the book, this is the most challenging thing. 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 which one is Satan. Rolling dice, casting lots. That's pagan. All that it'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.”

As I point out in the book, 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.

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. Whenever things got really tough for Adam, he could always turn to her and say, “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 I hadn't gone to the tree.” I have to labor under that. Was death a wonderful release for Eve? 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 245. I want you to notice something which is really interesting.

"God permits His Son to be delivered up for our offences. 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."

When does God ever divest Himself of who He is? Never.

But in the clouds of the darkness that surrounded, 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. 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 and here.(diagram) He allows Himself to be seen as the judge so that you and I can believe what God is telling us.

That was one of the most profound... What inspired her to say

"assumes the character of a judge"?

This pure inspiration. That woman never could have worked it out. Impossible.

"Assumes toward the sin bearer the character of a judge."

That is straight from heaven. That's what unlocks my mind. Whoa! that's, "what's going on here?" It's going on here and it's going on here. (diagram) This is the beginning. This is the result. But this is where it starts. Judging and condemning leaves to death.

This is what needs to be repentant of. This is why the sealing relates to giving up judgment, giving up the condemnation of other people and then giving up the judgment of other people. we come to the beautiful statement of Jesus: "judge not, that you be not judged." 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 3, that God will overcome when He is judged. Why does God overcome when He is judged? Why does He not feel any recrimination when 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. Such a beautiful principle.

You have nothing to fear in the judgment if you stop judging other people. 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. When I see... what God is doing is 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 increased 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? "

As we point out in the book, it's very, very interesting that Daniel 7 is written in Aramaic, not in Hebrew. Daniel 8 is written in Hebrew and even to the, as we point out in here, to the Jewish people, they 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." 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 what Jesus said in Aramaic, My God, why have You forsaken Me? 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 favor of God.

These things are important. They they're written for a reason. All these pieces fit together. The hour of His judgment is come. We were taught this many years ago, weren't we, Tony? Robert Wieland, the hour His judgment. I tried and I didn't have the framework, but they got our minds thinking in that direction.

It is us who is judging God. This goes back to Adam. Condemnation came out of one man, Adam. He is the one that was doing the condemning. Every time we believe that God condemns and destroys, we are judging God. But Jesus says My Father condemns no one.

If your heart condemns, God is greater than our heart and He knows all things. 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. I say, "Great and marvelous, 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 Angels message is speaking to us and we've been 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 were all dead.

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. 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. We're going to be asked, is there no one that judges you? If you have condemned and judged other people, you're toast, if you haven't repented of doing those things.

The woman is a church, and in believing all the things that we believed about God be 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. At least thank God we're admitting it.

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. 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 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. As it says in Revelation chapter 11, leave out the courtyard, just measure the temple and those that worship there in which is only gold and silver. These are the metals that God made, not what man made.

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 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 inside look very, very good. Very, very nice.

But I just thank God for giving us this information, helping us to put this together. It's such a beautiful thing. I pray that people can realize: your Father doesn't condemn you, He doesn't condemn you. 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.

Congregation: *And the woman caught in adultery was also Jesus' chance to show the application of the Torah. The Pharisees came and said, Oh, you know, Moses and the law said that she had to be stoned. But here He is showing how He intended it to be applied.*

Ps 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 (*click fingers*), just like that.

Congregation: *What's so sad with this, is in Adventism we brag how much knowledge we had to get us there. And all this so-called blessing of knowledge is actually become our biggest curse. And when we became humbled to realize that knowledge puffeth up then we were ready to perhaps start to investigate our hearts about what's inside us. Very humbling.*

Ps Adrian: Once we realized we were wrong about the Godhead, we 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 I mean...

Congregation: *I'm just curious. You talked about the most holy place. Being under the judgement, being part of the 1844 message. What changed them? Like with this paradigm that you are talking about? That's a timeless thing, like people of all history are walking that same journey. So how is it different in 1844 to now, the judgment?*

Ps 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. That's a big question for the end of a presentation. I mean, I deal with this in here (*points to As You Judge book*) 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 live 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. 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 seventh 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 Cronos and worship Cronos, that God is giving to us a judgment. Because...

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. It was the judges. It was the Pharisees who initiated that process. Jesus allowed them, He allowed Himself to enter into a process of judgment with those who had organized it. 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?

Congregation: *Can you repeat that please?*

Ps Adrian: As it was the Pharisees themselves that initiated the judgment process, wasn't Jesus who initiated the judgment process...

Congregation: *Definitely wasn't woman.*

Ps 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 Ephesus began to try those who were not doctrinally pure, they began to dis-fellowship people. That process escalated to the point where suddenly the souls of God's people are there crying out for judgment and damnation of those that have destroyed them. 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.

Congregation: *And also, we say judgement but if this is Yom Kippur, Day of Atonement, I mean, God's atoning process is not necessarily... Righteous judgment, isn't it atonement?*

Ps Adrian: Atonement, reconciliation. Sanctuary cleansed. Condemnation removed.

Congregation: *So, in 1844 Jesus moved from the holy place to the most holy place and start doing something different in heaven?*

Ps Adrian: Yes, He did. But the reason for why He did that is other reasons why He needed to do this. And that relates... 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, this geography occurring,

within heaven means that God... God, moving from one place to the other tells me that God can move. He's a real being. That's what that tells you.

Congregation: *The wheels in Daniel 7.*

Ps Adrian: That's one understanding. Yes. That we are also moving through Ezekiel. The movement from here to here. It's addressing a number of issues, the chief one is this proves that God is a real being and that He has a body. This is the issue of Advent... You know, 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 is an ethereal being without body, without parts. What the judgment tells us is God is real. He has a body and He has parts.

It's meeting a number of other issues there on that particular point. I don't want to fry anyone's brains completely. We can keep going, but I'm just... I don't know how many more people can hang onto this.

Congregation: *So, I'm just confused as to why in 1844, Jesus' ministry would need to do something different when this whole process was about mirroring what all of humanity is doing anyway.*

Ps 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 to raise 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?

Congregation: *Our comprehension changes.*

Ps Adrian: Our comprehension is what changes. It's our comprehension that changes and what the difference is... I'll just finish on this point and I'll deal with that in this book...the change between here and here brought for God's people is that Christianity taught that sin repent, sin repent, sin repent, no victory over sin. 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 changes.

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 humanity can

completely overcome sin before Christ returns. Yeah, that's the difference. Once you believe that, you can then be open to a gospel that can achieve that for you. In here, 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, you have to overcome sin.

Congregation: *That's where the veil is torn.*

Ps Adrian: That's right. Remember we got people here [that] are fairly new, so I don't want to fry the circuits too much, alright? So maybe we can just talk about this after, alright? I don't want to lose that point because we've covered a lot of territory.

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 is causing sin to abound, presenting God as a judge, but God does not judge any person. This is a mirror reflecting who we are and how we deal with things. 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?

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 neighbors, 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.

8. The Blessing

By Adrian Ebens, 4 April 2021

Adrian: How many of you would like Jonathan to sing a song for us?

Jonathan: All right, guys, this song is called These Hands, and it's looking at your hands. I mean, this is for me. I was actually teaching at a school and I was trying to teach the children how to like not tear each other apart and bully each other. I was thinking, how do I communicate this in a song? I was actually teaching at Cessnock High. This is a good 10 years ago and I got up and they somehow let me sing this song in assembly.

It is a personal reflection of thinking. My hands, I could use them to hurt or to hold and my mouth I could use it to bless and affirm or to tear someone to shreds. I'm fully aware that I've done all of these things and I've done the negative. Then feeling that conviction of realizing God has given me this blessing of these hands that can hold. You think about Ellen White's statement where she said when He was crucified, 'these hands that were reached out and in blessing, not pierced and nailed to a tree, the feet that would tirelessly walking on missions of mercy now pierced to a cruel tree and that the lips that spoke truth now shape to the cry of woe.' Every fiber of His being was in blessing and love because He was filled with the Father's blessing.

So, I'm deeply convicted by that, and particularly in regard to my relationship with Lori and close relationships where all my buttons get pressed, and I'm tempted to be the worst version of myself and I have been. Then just feeling that conviction and blessing and love from God to give me the love in my heart so I can be a blessing to her. Even if I'm attacked to bless and I think that's the situation that we're all in. I hope you enjoy this song.

[Sing These Hands]

Ps 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 are now come to the end and we have to go back into the world and hopefully we will remember the things that we have learned that during this camp time seeds have been planted that will bear fruit at Tabernacles, is that right? That would be a great blessing.

I really want to thank Lorelle for what she shared. That was a real blessing to share important points while at the same time being discreet. It was wonderful to apply these principles. So, before we continue, I'd just like to offer a prayer.

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. I have hopes and dreams for you to give you a hope and a future. 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 judge and condemn by You. And You'll bless us now in Jesus' name. Amen.

....Even though the enemy has tried really hard to try and stop this event in many different ways and but we still here and we're feeling tremendously blessed. I'm feeling tremendously blessed. I just really thank the Lord for some of the presentations. Someone has already emailed me through the transcript from Ruben's sermon from Canada. Thank you, Anna. She's already sent that through because we put out the call, 'We need this transcribe'. Done. So, thank you for doing that for us. That will be very, very important information.

This morning, as I was waking up and meditating on our Father, I was meditating on Matthew chapter 26 and just looking at this with new eyes. I just want to spend a moment looking at that with you, Matthew 26:38. 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. As we looked at the other night, it says, "We will look upon Him whom we have pierced," in Zechariah 12:10. 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, a deeper light.

Matthew 26:38, where Jesus says to his disciples,

"Then saith he unto them, My soul is exceeding sorrowful, even unto death."

Of course, Christ has come into 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? It adds new meaning. It says,

"Tarry ye here, and watch with me. And he went a little further, and he fell on his face, and prayed, saying, O my Father, if it be possible, let this cup pass from me: nevertheless not as I will, but as thou wilt."

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 'it 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. We would never truly understand how much the Father loved us and 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 screaming, "Father, I really don't want to be separated from You? This is really, really hard. I'm finding this very, very difficult." Distressed. When your child is crying out to you. The same way: "I don't want to be separated from you, Son. This is 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 and... Son you will understand in the end. This is what we had to do. In 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, like, "Father, this is so unfair to You. This is so unfair what Satan's done to You. You were 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." In the past, of course, Satan with an egg me on to his justice system to say, "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. My admiration for Him is just escalating every day, just going up and up and up. The strength of His character. He's 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.

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 you not watch with me one hour?"

"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. 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. Is that not a wonderful thing to think about someone, our Father wonderfully giving and caring and loving towards us.

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." 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. It'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. The Scripture 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, about just how messed up we really are and how easy it would just be to go, "look at these people, it's just not really worth the effort." But He doesn't, His optimism is always there. I pray that the seeds that we had 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." 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 when you think, it shouldn't really be like this and I shouldn't be expressing these things. So, know 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. 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, pray 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. 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 to see you come like, Praise God, you just wanted to be here to 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.

I'm confident that the seeds of what we are seeing now with 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?

Congregation: *Amen.*

Ps Adrian: Who is the only person that can prevent you from believing this? 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. There is nothing from Him that prevents you. It's not your sinfulness. It's not the darkness that still remains in you. None of that prevents you from being part of the 144,000. The only thing that prevents you is your judgment on yourself.

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 and that seal can be stamped into us. Everything is now ready.

Now that everything is 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. If we do not manifest, they will not manifest. They can only manifest in contrast to the sons and daughters of light. 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 brother in the Philippines and we would pronounce his name Gill. But he assures me this Gill. It's like the Dutch 'g'. Good old Facebook. There we go. I want to show you this picture.

All those people are holding a copy of Agape. He just wanted to share that with me and he said, Pray for us. So, this is his... He wanted to show me this. You've written in the book and he shared it with copies of Agape and these copies

were printed in Manila from a donor in the US. Now here they are in the hands of these dear people. Yes, that's their first Passover. They've been reading the books and they've now kept their first pass over.

The same is happening in India, Brother Enoch is keeping a Passover there. And he's sharing the character of God's message with them. As he's written down here, The Agape love is now spreading now right here in the Philippines. Include us in your prayers. Thank you and he says here, Blessed Holy Sabbath day, Pastor Adrian. We are ongoing with our camp meeting since the Passover day with Brother Temujin and the study of the book Agape. Thank you so much. So, I just had to share with you. The Philippines that these brothers are putting up their hands and encouraging... Same thing happening. There are a number of people that are keeping the Passover for the first time and they're planting the same seed 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. And I know in the past we have had each of the elders... Well, we just have one of the elders pray for each person that comes forward.

[Pray for all the various people at the camp meeting]

Let's kneel and pray for our family online as well.

Father we thank you for all of our people watching online, both now and a little bit later. I pray they all 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 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 land. We thank you in Jesus' name. Amen.

image sketched by Ronan Winfield

“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.”

