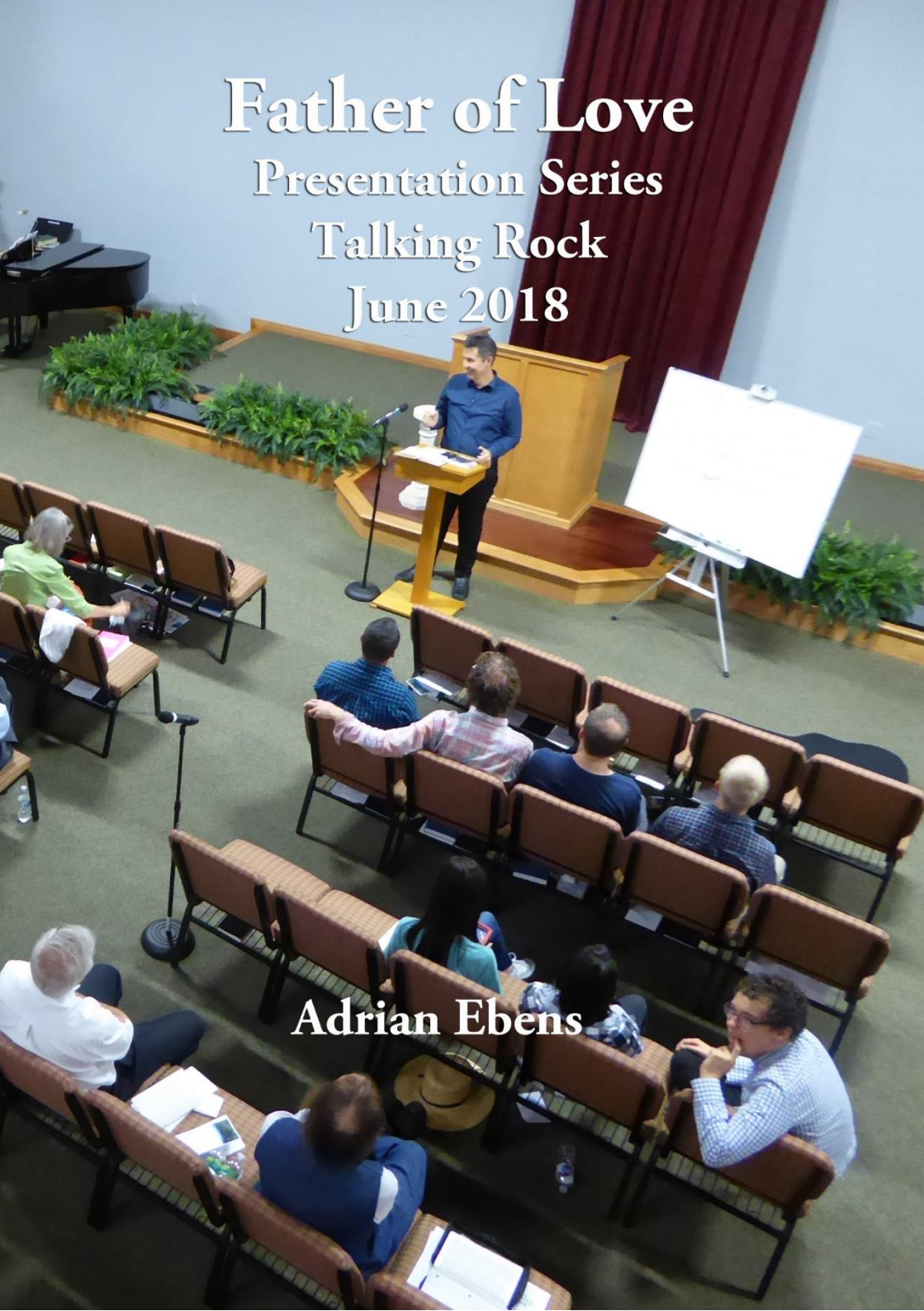


Father of Love

Presentation Series

Talking Rock

June 2018



Adrian Ebens

Father of Love Series

Adrian Ebens

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Contents

1. The Harvest is Ripe.....	4
2. New Wine and Old Wine Skins.....	24
3. Design Law or Imposed Law.....	41
4. Our Father Judge or Judged	63
5. God’s Justice and Satan’s Justice	90
6. The Brass Mirror of Sin.....	117
7. Bible Story Examples of the Mirror Principle	139
8. Focus of the First Angel’s Message	165
9. Sufferings of the Cross before the World Began	192
10. Elijah in the Mirror	212
11. Man's Impact on Nature	232
12. Smiting Angels.....	258
13. Personal Testimonies	288
14. The Legacy of Levi	289
15. The Seventh Month Movement, The Midnight Cry and the Karaite Calendar	310
16. The Father’s Passover and Man’s Atonement	329

1. The Harvest is Ripe

Adrian: Father, we just thank you so much that we can kneel before you. We thank you that we can come in the precious name of Jesus. We thank you that you send your angels to watch over us and to protect us. To bless us and to bring Your spirit to be with us. We pray it will be in attendance. For those that are still traveling to be here and for those that are joining us online, we pray a special blessing. As we share from the Word of God, as we share together, that we will know that we have spent time with Jesus who draws us closer to You Father. And we thank You in Jesus name, amen.

Over the last few weeks, my wife and I and our son Daniel have covered a lot of United States driving. I was just thinking last night, about all the things that we've seen in the last few weeks. Of course, we got to visit Yosemite and from glacier point, overlooking the valley with all the waterfalls there. Such a beautiful place. We prayed because there was a bit of cloud around and we said, "Lord we really would like to be able to see." We were able to get there and look around. Just as we were finishing looking around, the cloud just all moved in and you couldn't see anything. So the Lord held off the clouds for us so that we could see such a beautiful sight. And it's just so hard to take in the majesty of the mountains, the lakes and the rivers. It was just beautiful. Then we were up in Washington State looking near the Columbia River there. Again, just beautiful. After that, we were driving from Idaho. Particularly this is one of my favourite experiences driving from Idaho up to Missoula on the Clearwater River. Just beautiful, for over 100 miles. It just made me praise our Father in heaven for such majestic, beautiful creation. As we criss-crossed several states to get here, we got to visit Yellowstone National Park. It seems to be a bit of a tradition now, that when we go and visit some of these places, the Lord sends a lot of rain. Because there was water thundering off Yellowstone waterfalls. We got to see some beautiful bears, elk, moose, and bighorn sheep and bison all in one day. And bear cubs. We saw five of them, didn't we? Just amazing.

Ben: They're a little bit different than the koala bears, aren't they?

Adrian: Yeah. A little bit different. We saw the point from which the Yellowstone comes out, or the big lake up there and the way it comes down and the way it moves. It just cuts through that valley and rips through that rock. It's named Yellowstone as it rips through that valley. Just amazed that its grandeur and what the Lord had done and I worshiped Him for His mighty works. Then as we travelled across the prairie lands, just all green. You travel across Australia, it's all burnt dead and destroyed. Just about with sand for 70%. Where all this prairie land going across South Dakota, down into Nebraska and Iowa. And I'm just thinking, this is a tremendously blessed country. The United States of America. Tremendously blessed to have all of this resource available. Then we have some big rivers in Australia. We crossed the Missouri. We get to the Mississippi and the Ohio and the Tennessee River and I'm just thinking, this is a land that flows with water. It just made me think of how the Lord has blessed United States of America. We could go into all the negative side of what's happening in the United States of America, but I just really wanted to just praise God for this beautiful country. And just worship Him. He just gave me an opportunity to praise Him for His creative works. I was just thinking of the other blessing that has come to the United States of America. That is a message that came in the 1830s but more so in the 1840s. The movement of the new coming of Christ. The movement that came out of that and of course, that was spearheaded in the United States of America. Tremendously blessed. As we know, most people rejected that message. But from that a little group of people came forth and began to study or began to develop into the scriptures an understanding. And of course, at that particular time, the key theme of the message was the hour of His judgment has come. We want to spend some time looking at this theme of the hour of His judgment has come. What does it mean for us? What picture do we have? We can look in Daniel chapter seven, and we see the thrones or the judgment seats were put in place, the ancient days did sit. His hair was white as wool, His eyes as a flame of fire and the judgment was set and the books were opened. This was the theme that came at a particular time. Then of course, after that we had another message come in 1888 about the righteousness of Christ. We say, "well we already know about the righteousness of Christ". Christ paid the penalty for our sins. I spent many times trying to understand what was this

message? What is so significant about this message? What is the “wow” factor in this message? I must not be getting it. I must not be understanding it. So if you have that when you look at the 1888 message and you're not getting the “wow” factor, it's okay. A lot of people say how wonderful it is. Well, we know it's wonderful because of some statements that have been said about it. But there's been a long period in the wilderness for God's people. Some of us who've been studying the Word of God over the last number of years, we're getting a growing sense, of something good is coming together. Some of the things we've been sharing, some of the materials that we've been looking at, for those who are listening carefully, the trumpet is starting to get a certain sound to it. I'm hoping over these next few days, as we share together— As I've put before the Lord... I'm open to be guided and pray that you would speak through me the words that need to be spoken. And as Jesus said to the men on the road to Emmaus, “if you had not asked, you wouldn't receive.” What comes out is partly connected to how much we want and desire an understanding in the Word of God. Another reason I'm doing this is because there's so many things that I want to share with you. There are so many things that are exciting me. I don't know what things to share. So many beautiful things. But one thing I am for certain is that each morning I'm waking up more and more with that thought “perfect love casts out fear”.

My father is not someone to be afraid of in the negative sense. He's someone to be afraid of in the positive sense that I would fear to hurt Him, fear to dishonour Him, fear to transgress Him because I don't want to break my relationship with Him, but not fear that He's going to destroy me. Not fear that He's going to crush me. Not fear that He'll burn me and do all those things. We heard the angel's message. We've been warning about the mark of the beast. What is the mark of the beast? It's enforced worship on a particular day. You will worship on this particular day or I will kill you. That's the mark of the beast. It's a particular day outside of the law of God. Whereas for those of us who've been presenting this message for quite some time, we have a little problem. There's a little problem and that is people are saying, “you will worship God on the holy Sabbath or He will kill you”. Do you detect the problem? Be killed by one God or the other god. I mean, it's a rock and a hard place, isn't it? In forced

worship. The mark of the beast is in forced worship on pain of death. But there is no fear in love. When you truly know the Father, when you truly understand Him. There is no fear in love. You must understand the difference between the mark of the beast and the seal of God is as far apart as you can possibly get. It's a completely different experience for with the Spirit of the Lord is there's liberty. The law of liberty. The law of freedom. These are some of the things that we want to look at.

I wanted to share with you some stories. I asked Gary to entitle this one The Harvest Is Ripe. When we first came to California. Some of you've probably already heard this story but I'm going to tell it again because it just gives me so much joy. We went to stop somewhere for lunch. We saw on the map, there's this nice lake and so we go up to the lake and saw it's a state park. So you have to pay to get in to have lunch. It was going to cost me \$12 just to have lunch. I said to the lady, "We just want to have lunch. We're just going to sit by the lake." "How long are you going to be?" "20 minutes." "Well okay, you can go through and you don't have to pay." Well, it was so nice. Then I ended up on the phone with someone (Ruben). We got talking about some Bible subjects. We got very excited. Then I looked down, and "oh, it's 45 minutes". I only thought I was going to be 20 minutes. I'm more than double the time. I really should go back and pay the money because that's not right. My word was I'd be 20 minutes and I was 45. So I owe the money. So I went back and I said to her, "Look, I said 20 minutes and I'm 45." She said, "I knew you'd be longer." I said, "Yeah but a deal's a deal. So here's the \$12." She could obviously pick up that my accent was from a different country and she said, "Accept it as a gift from the United States." Wasn't it nice? Straight away in my mind I thought, I've got a gift for you! So I went straight to my car and I came back and I said, "Look, I'm an author and I'm in this country. I'm sharing the material that's in this book."

I shared with her about issues of domestic violence in Australia. These statistics, they alarm me tremendously. In order to live with these statistics, in order to remain passive to these types of statistics, you have to harden yourself. You have to harden yourself to the reality of the statistics. Because in

Australia every two minutes, there is a reported domestic violence episode in Australia, every two minutes of every day. The police are called, someone is cowering. Someone is in threat. There is language and there is violence and all types of things. For those of us who've lived in suburban areas, have you heard the neighbours? A number of years ago, we were living in an area and it was about 11:30 at night and I heard this mighty crash and a scream. Women and children cowering and crying. I'm over the back fence and as I'm listening to this, I'm tense and I'm praying to God to please help this man to calm down as he's raging around. And I hear another crash, and this tremendous fear and I'm saying "oh Lord!" And this is going on all the time in Australia. Is it any different in America? It's worse? Maybe 16 times worse. Because we only have 25 million, you got over 300 million. I just think of those times just before we left, two doors up from where we lived I heard this young man. He just began to yell. These expletives were coming out of his mouth with such force. I just prayed Lord help this man to calm down. You can just imagine what's going on in the house. The children cowering in the corner and just praying for daddy to calm down. There's nothing pretty about a father that becomes violent. There's nothing redemptive about it. It's just destructive. As I've thought about the incidents over the time of my life, and I remember and I've told some of the stories about how my grandfather would beat my mother. That happened more than once and just the way he treated her has left scars on her life. I've grown and watched my mother over 50 years. To see how she struggled because of the way that her father treated her and the violence that was unleashed on her. The combined fear and anger and that sense of whenever there's injustice, anger rises up. And then the fear of something that's going to happen. I've just watched this and I've observed this in a number of places. It was one of the results of violent situation. And there's one other statistic. I remember I put this up on Facebook and someone just said, "That's ridiculous." But in Australia every week, one woman is killed by her partner or former partner. One woman a week dies. Violent death by her partner or former partner. When you hear a statistic like that, what do you do with that information? "Let's just not think about it. Let's just harden." It takes your breath away. If you think about "it's just a statistic, right?" It's just a statistic. But think of the pain that has been caused in the community from these types

of events. It's every week that these things are going on. Like we have here in the United States, we have a school shooting every week, don't we? And in order to cope with the pain, you just have to switch it off. You just have to ignore the pain in order to survive. This issue is one of the greatest reasons why it's going to be difficult for people to truly believe in the loving character of God. Do you understand why? Because you have to become sensitive again. You have to learn to re-sensitize yourself. Because if God truly is so merciful, loving and gracious and long suffering and He never lets go, then He is carrying all this tremendous pain. This is what I think about a lot. I think about my Lord Jesus. How many children did You see die of starvation today Lord Jesus? How many children did You see raped by abusive men? How many children bashed?... Just even saying the words you feel like saying, "stop, I don't want to hear anymore!" It's overwhelming. But nobody can help Jesus and say stop, or the angels that are looking after or trying to care for those. But because of not walking in our father statutes, not walking in his commandments, He's not able to protect them. His grief is incredible. How can he go on day after day with this kind of grief? The way we survive is to desensitize ourselves. We harden ourselves in order to cope with this kind of suffering. But if we can believe that God is willing to get to a point where He said, "I've had enough. I'm going to stop all this. I'm going to wipe this out. I'm going to take this away because I don't want to deal with this pain anymore." But isn't that how we act? Isn't that how we would be? We're not going to deal with this pain anymore. "My long suffering is going to end and I'm going to bring this to an end. I'm going to stop this now." It makes sense to us, doesn't it?

Anyway, we'll come back to some of that. So I said to this lady that in this book I'm trying to reconcile the New Testament Jesus with the stories of the Old Testament. How can someone in the new testament be so loving and claim that the God of the Old Testament is His Father and that He Has come to fully represent His Father and be so loving and gracious and love His enemies, do good to those who persecute Him? And He's claiming to represent this Person in the Old Testament that has commanded the death of men, women and children and genocide entire nations. And He's saying, "This is my Father." She said, "I'm not a religious person but I'd like to read that book." The harvest is

white. It's ready. So happily did I give her this book. She says, "I'm going to read this because I've got plenty of time to read here at the State Park when I'm waiting for people to come along and charge them \$12. And I'll get back to you because this was a subject of interest." Oh, my heart smiled! I just thought, isn't that amazing? I said to her this. This is a really important point for us to understand. I said: "Whether you are religious person or not we are all in a situation where the Christian churches are teaching a God of violence and threatening people with damnation if they do not submit and obey. We all have a duty to address this issue. This god of violence that has been perpetrated and used by the churches in order to extract support for the message that they are giving. This god of violence is contributing massively to a culture of violence with which we live."

The whole concept of Hollywood in the movies and all of those things. This is only the fruit of the feudal states of the 15 16th century and beyond. And all the wars of Rome and Greece, all of this has come through to us. Of course, the church of Rome has proclaimed this god that will burn people forever. The god of Islam that says that after 1000 years of burning the wicked, that god renews their bodies, turns them over and burns them for another thousand years. I don't think anybody really contemplates the reality of what that means. If you would think about that as some kind of reality, you would go insane trying to comprehend that kind of cruelty. Or, as was stated by Jonathan Edwards: "sinners in the hands of an angry God". I'll come back to that one as well.

When we were up in Spokane, Washington, we picked up our rental vehicle and I'm talking to the young lady there and she said, "What brings you to America?" I said, "Well, actually, I've just written a book and I'm willing to share it." "Oh, what's it about?" I told her what I had said to this other lady. She said, "My friend had a baby out of wedlock and the church told her that she was going to hell and so therefore, I am an atheist." I said, "You're just the person I want to talk to." We talked and she said, "I'd like to read your book." I said, "I have a copyright here. Would you like it?" She said, "Yes" And so I gave her a copy of the book. The harvest is ripe. People are interested in this subject. I

think, maybe, at this stage, particularly women are interested in this subject, living with violent men who resolve their problems with violence and alcohol, and drugs, and all of these things. I've had this episode happen several times the last two hotels that we stayed at, the hotel manager was a real blessing. When Daniel and I walked in and she saw Daniel, she immediately dropped the price of the hotel 25%. Because she has two special needs children. Lovely lady. Then Lorelle conversed with her a bit later just talking about the challenges. She was so gracious, so kind to us. We're thankful for the 25% off because we were staying in Omaha, Nebraska and it just happened to be the college baseball competition was on and so all the hotels over that week put all their prices up about 60%. So I'm glad she brought the price down for us. If it weren't for her, we should have driven on to the next town for a little bit cheaper, but it didn't matter because the Lord sent us there because as we talked and shared, it was same story over again. She said: "I would like to read that book. Are you saying that you can reconcile the loving merciful Jesus in the New Testament with a genocidal tyrannical maniac God of the Old Testament that most of us have understood? You can actually reconcile that?" I said, "Well, this is my attempt. It's working for me. Trying to be honest to the Scripture." I gave her a copy of the book. Again, the next lady at the reception, at the next hotel in the little town of Marion, Illinois. They're just down from the headquarters of 3ABN. We just went through there and same story again.

Wherever I go, asking, just "oh, what brings you to the United States? Well to start off, I'd be interested in that subject. I would like to know." It just made me think the harvest is ripe. People are interested in the subject.

The home church group that I work with in Australia, the week after we left, we drafted up a survey. We went to the doors just asking them some questions about violence, some of these statistics, and the contribution of Christianity to a culture of violence through worshiping a God of violence. When we say worshiping a God of violence, most Christians believe that God is love. That God only destroys the wicked and that's because they deserve it. "They do deserve it, don't they? I mean, you're disobeying God. I mean, you're not listening. You're being rebellious, you're being defiant. You do deserve it." So

most people think that God is certainly loving. But that introduces a whole range of other things and we'll try to get to those things as well.

So we went to the door with a survey. There's an Australian footballer. They have a game they called rugby league or rugby union. It's like playing gridiron without helmets and padding. It's a brute force game. It's a game of force and the god of forces and all of those types of things. This footballer, he's a well-played footballer and he's a Christian. He was asked online because end of last year, Australia voted to allow gay marriage to be enacted in Australia. We did a postal survey. 12 million people participated in the survey out of a population 24 million. 80% of the people participated in the vote. 7 million voted in favour of gay marriage, 5 million voted against it and of course it passed and it went through. And so this man's name is Israel Folau. He's a giant of a man and I would not like to be in his way when he's running in my direction. He was asked, "what happens to gay people? What's God going to do to gay people in the judgment?" He said, "They're going to burn in hell and here's the text." He said, "I'm just being honest. I mean, this is what the Bible says is going to happen. They're going to be in the lake of fire, just quoting the Bible." It's caused a tremendous uproar within our society to the point where we're on the verge in Australia of censoring the teachings of scripture because they are offensive to the New World Order, to the feminist agenda and to all the people on what we call "progressive side". Progressing in what direction? Well, that's interesting. So in this free speech, does this man have a right to express such hatred by saying that gay people are going to go to hell? This is the dilemma that people are having. "He shouldn't have the right to say that." "Yeah but it's his religious belief. It's his religious conviction." "You have no right to censor him." "Yes, but he's being paid. He's being paid lots of money and he is a representative person and he shouldn't say such nasty things." This is an interesting debate that's taking place in Australia.

This issue is not going away because there was a young woman in Australia. She was a young comedian with a promising future as the world sees it. She was walking in a park at night and a 19 year old man, accosted her, raped her and murdered her. Now the nation is in mourning and it's angry, it's getting

angry. You can feel the anger and women are saying: "We have a right to feel safe." All the while our coaches are fuelling the unbridled passions of men. Fuelling it in the movies, in the dress standards, in the culture. Fuelling the unbridled passion of man and say: "we have a right to be safe". It's a recipe for disaster, isn't it? You can see the unhooking of the culture that is taking place and people are saying, "What are we going to do with this?" The harvest is ripe. Looking for a revelation of God's character that can speak into this growing hatred. We lay on top of all of this the racial tensions, the religious tensions that are stirring up in such things as Black Lives Matter. Trying to stir up the racial hatred of the past and not so past. We see on the other side, and I'm just looking at some of the social issues that are taking place. We're seeing the rise of men like Jordan Peterson, have you heard of Jordan Peterson? A Canadian psychiatrist. And he is starting to speak to the conservative side from a logical position, about not cowering to this attack on what is called "white privilege". If you are white, and you are male, then you are a dangerous species that must be pushed down and told that you have no right to hold... Everybody else must be in line before you because you are white and you are the ones that have destroyed everything. The white man now is forming the atonement for all the ills of society. This is only going to create more white supremacist movements to arise, more hatred, more violence to erupt within our societies. We're seeing the fuelling and the waves of these things that are going through. With all of these issues going on, we need a revelation, a true revelation of God's character of love. What's amazing to me as I read the scriptures, and I read the things that Jesus says. I'm thinking, "why didn't I see these things before in the Bible?" That's why Jesus said to the church of Laodicea, "You think that you're rich and increased with goods and have need of nothing and don't know that your wretched, miserable, poor, blind and naked in your understanding."

Turn in your Bibles to the book of John. Just some simple statements in John 17:1, "these words spoke Jesus and lifted up his eyes to heaven and said, Father, the hour is come; glorify thy Son." I used to read that and think, glorify Thy Son? Of course, the word "glory" is from which we get the understanding of character. Reveal the character of Your Son, for what purpose? That Thy Son

may glorify Thee. Reveal Your character, show Your character in Me. That I may reveal Your character to the world. Then it says in verse three, "This is life eternal. That they might know Thee the only true God and Jesus Christ whom Thou has sent." This is an interesting statement, isn't it? Eternal life is to know God. Now, if you listen carefully to this statement, and I just want to insert something here. There's nothing in this statement about sacrificial atonement. It just says to know God, who He is. Now sacrificial atonement is a part of coming to know who God is because of where we are, because of how we think and how we operate. This is part of the process to get there but the actual element of eternal life is to know who God is. To simply know Him is eternal life. The only way we can know Him is? Then he says, "I have glorified Thee on Earth. I have finished the work which Thou gavest me to do." I have revealed Your character, I have finished the work which You gave me to do. So what is it about the cross that causes atonement? This is one of the questions we want to investigate over this time period. What is it? As you look upon the cross, as you think about the blood of Jesus, what is it that causes the reconciliation within your heart that you can come to God and be reconciled to Him? There is a song that many Christians sing where it says "In Christ alone." You know that song? One of the lines of that song says "God's wrath was satisfied". Is that atonement? In pagan culture it is atonement, isn't it? You offer the sacrifice and God is appeased. God's wrath is satisfied. This is sung in protestant churches everywhere. God's wrath is satisfied. Appeasement based atonement, where an act is transacted and there is reconciliation that takes place. God, in order to have His wrath satisfied, He has a death penalty and because of this death penalty, that His Son must take the place of men because He's so upset that men would transgress against Him and so His Son must stand in on our behalf and take God's wrath. And that is supposed to turn our hearts towards God and make us love Him. God tortures and kills His own Son in order to make us love Him. Is it any wonder that the world is not interested in this gospel? It's not interested in this view of God? And yes, people can say, "well you're presenting it in a very jaded way." These are the implications of the gospel that is preached within the Christian churches, within Christianity. That there must be appeasement. All the Aztecs and the Mayans, all those who offered child sacrifice to the gods, it's all part of the same concept of gospel

that, the gods are appeased by the death of animals or children, or adults. Whatever it is to bring atonement. Jesus came into the world to show us who the Father is. Notice what He says in verse six, "I have manifested Thy Name." Look up the word in Greek. Name means character or authority. "I've manifested Your character." To who? "unto the men which Thou gavest me out of the world: Thine they were, and Thou gavest them me; and they have kept Thy word." I've manifested Your character. I've shown them what You are really like.

Come over to John chapter 12. We need to spend a bit of time in this. John 12:44. Jesus cried and said, "He that believeth on Me, believeth not on Me, but on Him that sent Me." He's talking to the people that are listening to Him. He says, "And He that seeth Me, seeth Him that sent me." Just take in those words. Again, He's talking to the audience. Those that are in the local audience that are listening. He's saying to them, you who see Me, sees Him who sent Me. That's a big statement, isn't it? Because people say, "well what about Jesus all through the Old Testament and everything like that..." Jesus is saying, what you are seeing here in Me manifest in the flesh is God manifest in the flesh. Isn't that what the name of Emmanuel means? God with us, God manifest in the flesh. Then He says, "I am come a light into the world, that whosoever believeth on Me should not abide in darkness." He came into the world to bring a light. He was the light which lights every man that comes into the world. Verse 47, "If any man hear my words and believe not, I judge him not." What? I judge him not? What's He talking about? We need to come back to that one. "For I came not to judge the world but to save the world." Really? "He that rejecteth Me and receiveth not my words have one that judgeth him, the words that I have spoken, the same shall judge him in the last day." Who is going to judge us? The words which He has spoken. What is the word that He has spoken? "He that has seen Me, has seen the Father." That's the word. This is the work that he came to do. I have finished the work which you gave me to do on the earth. What is it about the crucifixion of Jesus Christ that turns your heart towards Him? It is that we see the complete manifestation of One who loves His enemies to the point of death, Who is willing to yield up His life

without retaliation. One Who does not fight back, Who does not strike back, Who says "Father forgive them for they know not what they do".

That is the power of atonement. That is the power of reconciliation. That is what turns the heart towards God. Is this what God is like? It is the actions of Jesus. It is the demonstration of His character upon the cross which causes the atonement. It is not a blood sacrifice that makes appeasement to a deity in heaven that causes atonement. Do we see the difference in understanding this? I find these things fascinating and we'll look more at this whole issue of what is turning the heart.

Come over to John chapter three, we will just look a little bit more. We see the same thing in John chapter three. We know verse 16, "For God so loved the world, that He gave His only begotten Son that whosoever believes in Him should not perish but have everlasting life." Again, believe in Him, believe what about Him? Notice what it says. It tells you, "for God's sent not His Son into the world to condemn the world, but the world through Him might be saved." Then it says, "He that believeth on Him is not condemned" (or judged- It's what the word in the Greek is.) "Because he has not believed in (the character) the name of the only begotten Son of God". This is what brings judgment: the refusal to believe in the character that Christ manifested while he was here upon the earth. People say, "well Christ came to show mercy. He came to save men. But He has other things that He must do. He must destroy the wicked, He must do all these things." If you say that Christ here is not the full revelation of the Father, you are saying that there is more to Christ character, more than the Father's character than is revealed here, then you do not believe the witness that Christ gave when He came to this world. You are an unbeliever to this new testament truth. Does that make sense? You're not a believer. Believe on His name, His character. What has that revealed?

We look in Matthew chapter 5 verse 38. "You've heard that it has been said an eye for an eye and a tooth for a tooth. But I say to you that you resist not evil." Just think of the implications of those words. Resist not evil. This is God's character revealed in His Son. Resist not evil. What does this mean? We must qualify this. Here's the question that I was raised with that was part of the

mantra, which I suppose is in every house. I'm sure it's very prevalent in the United States as it was in Australia. If a robber or a thief or a murderer came to your house and wanted to steal your goods or rape your wife and kill your children, you're just going to stand there and not resist evil? Aren't you going to do something about it? Isn't it your duty as a husband, as a father to protect your family? With force if necessary to protect your family. If you do not do this, then you are not a man. Right? I was raised on this idea. By continuing to think about this principle, you are saying over and over, "I do not trust my Father in heaven to protect me". That's what you are saying. What did our Saviour say? "Peter, do you not think that I can ask My Father and would He not send Me thousands of angels to protect Me and look after Me?" That's how Jesus dealt with this situation. Put your sword up into its place. What place? In the bottom of the ocean. I don't have a need for these things. Because my Father looks after me. I pray to my Father and I ask Him to look after me. If anything comes to me after I've given myself to Him, I accept it as His will. Take no thought for tomorrow. We forget those texts that Jesus talks about. What if someone would have come in to harm you? "Take no thought for tomorrow, for tomorrow will take care of itself." If you believe in the loving character of your Father. But as it says, "those who kill, will fear to be killed". Isn't that what happened to Cain? If you're constantly thinking about people coming to kill you, is it possible that you may have murder in your heart towards others? Hatred, if you hate your brother, then you are a murderer. If you have hatred in your heart for the government, hatred in your heart for anybody, for the church, hatred in your heart for those apostate leaders. If you have murder in your heart, then you will fear.

What I find very interesting as I think about this subject, do you know the reason why we are going to have a new world order with tyranny and death camps? You know why this is certain to happen? Because we believe it. We believe Alex Jones. We listen to stuff like this. Because we believe it, it's going to happen. It's inevitable that it's going to happen because we all believe that it's going to happen. As you judge, you will be judged. We believe these things. We fear the tyranny of large government going to kill and destroy, then God will give us our fears. He will allow us to receive the things that we fear because

we refuse to trust in Him that He will look after us and protect us and provide us. And so we do all these survival training and learning how to live out in the forest and doing all these things to protect ourselves and learn how to act in combat and how to use weapons and do all these types of things because of what we are afraid of. To continue to add to this culture of violence. All of this is a denial of the words of Christ. It is a resistance to what He has said to us. Notice what he says. Verse 39, "But whosoever shall smite thee on thy right cheek, turn to Him the other also." Have you ever been slapped in the face? I did once when I was a kid. Turn the other cheek also. This doesn't apply to physical slapping only, does it? What if someone's smites you with their words? How do we respond? "...smite thee on the right cheek, turn in the other also." Because of my upbringing, my culture, my environment, when someone strikes me with words, my nature naturally flares up and wants to retaliate. It wants to get even, wants to get back, wants to settle a score. But Jesus says, "This is not My character and it's not the character of My Father."

"And if any man will sue thee at law and take away thy coat, let him have thy cloak also" Wow, pushes home doesn't it? "And whosoever shall compel thee to go a mile go with him twain." This is the condemnation. Because as we hear these things, we know that our characters are not like this. Am I speaking out of turn by speaking for all of us here? It's not natural for us to do this. "Give to him and ask of thee and from him that would borrow turn not away. You've heard that it has been said thou shall love thy neighbour and hate on enemy. But I say unto you, love your enemies, bless them that curse you. Do good to them that hate you and pray for them which despitefully use you and persecute you." That what? "That you may be children of your Father which is in heaven." Isn't that amazing? This is the character that Christ has demonstrated for us, hasn't He? While He was here on the earth, you will turn all the way through the New Testament on the Gospels. You will not find anywhere where Christ killed anybody. Christ kept all of His Father's commandments. "I've kept my Father's commandments" which means that the definition regardless of what people say on the sixth commandment, thou shalt not kill. "Executive justice is fine." Well, I'm sorry. But Jesus defines what that term means. What He defined it as as killing no one, no person. That's

how He defines this term. "That ye may be the children of your Father which is in heaven: for He maketh His sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust."

This picture of God it is killing my old man. It is confronting me on levels incredibly to think that my Father is just like Jesus when He was here on earth, is doing a work that is absolutely obliterating my old man and making me appear very wicked indeed. This is why this message must be resisted by humanity at all costs. But this message will triumph, it will go forward, but the world will rise up against it and we'll say, "we will not have this message rein over us. We would rather kill these people and put them to death rather than accept the implications of this. That it makes us look wicked, it makes us look harsh. It makes us look evil and we will not accept it. So we will be evil. Stop making us look so evil." To think of our Father to be just like Jesus when He was here on earth. And people say, "You're twisting the Bible." Well I think I can present a case to show that this is not the case. But if I should come to heaven, and the Father says, "I'm sorry Adrian, you presented Me as more loving, more gracious, more kind than I actually am and therefore you must die." Well kill me now. If that's the kind of person you are, I don't want part of that kingdom. I don't want to be part of that.

This is not what Your Son revealed to me. Your Son revealed to me something different. Something that was so loving and so tender, so precious. But as I said before, in believing this about Jesus and inviting me to take up my cross daily and follow Him. He is inviting me to think about all of this suffering that's going on in this planet and not be hardened to it. To continue allow myself to turn the other cheek and not resist and want to help and allow people to walk over me, allow people to do all types of things that my flesh doesn't want to do. This requires me to pray more and to plead more for the Spirit of God. "Blessed are the poor in spirit." When you understand the character of God, when you understand that God is truly "merciful, long suffering, abounding in goodness and truth", then you know that you are poor in spirit. Then you mourn for your sins and you hunger and you thirst for righteousness. It is the message of the loving character of our Father that will bring about this great thirst for the Spirit

of God which we do not currently possess. Am I speaking out of turn? But blessed are those who do hunger. My hunger is growing, my desire is growing that I might be like my Saviour, that when people speak evil of me that I would start to dance and sing for joy and praise God and love those who persecute me. Pray for them, find some way to do good to them. Finally, for the first time in my life (and that's now five decades for me. That's not much for some of you but it's certainly a lot for me) it's starting to all make sense in my mind about the words of the sayings of Jesus. We want to spend more time on this. But this is the point that many people are struggling with. How do you reconcile this New Testament Jesus which everyone says He's so beautiful and so loving?

When we were in Montana, we spoke to a group of people, beautiful people, evangelical people. I wondered, if I begin to present the loving character of my Father, the framework in which they operate, the immortality of the soul, the eternal damnation of the wicked, how long can I go before they realize that the rug has been pulled from underneath them? As I went along, suddenly, the pennies began to drop about what I was saying, about the character of our Father. This gentleman stood up, and bless His soul, he was wanting to protect his congregation, he was a missionary from India. He knows a lot of New Testament, a wonderful man and he began to say, answer the question, "do you believe in eternally burning hell or not? Answer the question, yes or no?" Don't you love those yes or no questions? Suddenly, you're in the dock standing before the judge and you can only answer yes or no. When people ask you, yes or no, they are asking you to deny your right to quote the scripture, to defend your argument. There is no "yes or no" other than "yes because it is written here". As it says in Malachi 4:2, "The wicked shall be ashes under your feet." That's what the scripture says. Anyway, as I presented this picture of our loving Father, this young man came up to me. He'd only been in the church for a few years and he just embraced me and he just said, "You have presented such a beautiful picture of the character of God and I want to believe it. I want to believe it." I've had many people come to me and say, "Adrian, what you are saying about God is so beautiful, but how can I be sure? How can I be sure because there are things in the Old Testament that says God said take him out and stone him." It's in black and white. God says, "I will destroy them

with the earth." God says, "Slaughter men, women and children." It says it in the Bible. "While I want to believe you, it sounds like you are spiritualizing the Bible and taking away from God His sense of justice." As Absalom said, "Oh, that I were made a judge in the land, then I would give the people justice."

Well, that's what we're going to be looking at over the next few days. We're going to unpack some of these things. We're going to look at least at the picture that is emerging for many of us as we are studying together. I just love as we spend this time and then some of you will send me quotes and send me passages that help to confirm yes, this fits here, this goes here. This has been one of the most exciting times of my life. To finally satisfy not only my heart with the belief that my Father truly is loving, but to satisfy my conscience, to satisfy my logic and my reason from scripture and scripture alone, that truly God is love. This is what is really creating an excitement within my soul. Yes, this picture does fit together. Yes, I can make all these things fit.

And as one of our pioneers said, if you can take all of the texts that apply to this and you can fit them all together without contradiction, then you have the truth. Because you can put all of the pieces together. This is the thing, and this is the test that we are involved in. We want to spend time looking at this because the hour of His judgment has come. We're going to look at Daniel. The fact that Daniel had a vision. That word vision is exactly the same word as Mirror. As we look at God sitting upon his throne, judging, going through the record looking for every little thing that he can find about you. This is a mirror to the human soul. This is how we view things and we project this on to God in the vision of the night season.

"Now we see through a glass darkly". But how do we understand when we look at these texts where it says the Father says, "I judge no one"? What? I judge no one? How can this be? The words of Christ. "My Father judges no one but has committed all judgment under the Son." What does the Son say? I don't judge anyone either but the words that I have spoken shall be his judge. What are the words that He has spoken? The revelation of His Father's character. Self-sacrificing love is the witness that Christ has left for the world. This is the witness that will judge every man and as Paul says in Romans 2:16.

How will God judge the world? You have to reconcile this. We'll come back to this. Romans 2:16. "In the day when God shall judge the secrets of men by Jesus Christ." By the character of Jesus Christ. This is how He judges the secrets of men without judging anyone. The witness, the record has been given by Jesus Christ according to my gospel, the gospel, the good news of Jesus Christ, who has revealed the Father to us completely and fully. That is the thought that I want to leave with you, that Christ is indeed the full revelation of the Father as described in those first four books of the New Testament. This is who God is. With this knowledge, that opens up so many, many beautiful things. We will spend more time looking at this. But as I'm speaking to people in the community, as I'm reaching out to them and I'm eager to go with the material that we're starting to put together and to take it to people in the world, the harvest is right. People are wanting to know, is there a God that exists without violence? There are many people who are atheists out there, not because they simply want to rebel, but they're atheists because they can't deal with a God that burns people forever and ever and they'd rather not believe in a God at all, than believe in a God that would burn people forever. And so I think many of these people, the prostitutes and the sinners and the atheists, many of them are going to go into the kingdom. The ones that are going to have the hardest time is Christianity. Christianity is going to find it the hardest to come into this because Christianity thinks that it's more holy, more righteous than the rest of the world. But there is none righteous. Not one. We're all the same. That's what Christianity is going to find this the hardest, because if God is not going to punish the wicked, then I don't have anyone to put my atonement onto, my sacrificial atonement. Because if God destroys the wicked, then I can look at other people and point the finger at all of them and say they're more wicked than I am. We need to have wicked people that God destroys so that we don't have to deal with their own wickedness. Does that make sense? This is some interesting psychology going on there.

Shall we kneel and pray. Father in heaven, I thank you for the opportunity to just open our thoughts tonight to the subject of your wonderful character and the judgment and how we are judging, how we are assessing. We are all involved in the work of judgment at this present time. What do you really like

Father? We thank you Lord Jesus for Your revelation, Your witness. Now we are to assess to judge Jesus really what the Father is like? All of us are involved in this work now. I pray that as we study together, as we ponder the scriptures, as we look at these things, that we would see truly that God is love that will cast out all fear. I thank you Father in Jesus name, amen.

2. New Wine and Old Wine Skins

Adrian: Well, we'll pray for spiritual gentle rain. This morning when I woke, all these texts started going through my mind, and I'm thinking, "Okay, all right. This is what we're doing this morning." So, He waketh me morning by morning and He gives me instructions. So we're going to work through some passages. I've entitled it, New Wine and Old Wine Skins.

Let's kneel and we'll pray. Father, we just thank you for a blessed morning. Thank you for the gift and showers of rain. We pray for the rain of Your spirit upon our hearts, and that we would be able to go beyond seeing men as trees walking and come into the clear light of truth. We pray for those that are joining us online, those that are still coming that You would bless them. We know that several are still traveling, and they'll be here soon, and we just pray that You would teach us and guide us in the Word today, in Jesus' name, amen.

If you turn to Hebrews 4, I want to talk about the Word of God. Paul here gives us some insights into the Word of God. Hebrews 4:12 says, "For the word of God is," what? "... quick and powerful. Sharper than any two-edged sword." How can this book be sharper than a two-edged sword? Well, it gives you the explanation, for course. "Piercing even to the dividing asunder of soul and spirit..." That's interesting. This is a spiritual understanding that this is a spiritual sword. It's sharper than any two-edged sword and it has the capacity to divide soul and spirit "...and of the joints and the marrow", and is what? "A discerner." How can the word of God be a discerner of the thoughts and intents, motives? It has the capacity to understand the motives of the heart and to bring out the motives of the heart and to reveal what is in the heart. This is how powerful the word of God is. And this is what we need to think about. How does the Bible do this? How does it actually reveal what is in a person's heart?

We turn to 1 Corinthians 8:1,2. It's interesting, verse 1 says, "Now as touching things offered to idols, we know that we all have knowledge." What does it

say? "Knowledge puffeth up." It's interesting, isn't it? The more knowledge you have, the more danger there is of being puffed up, being proud. The Bible is the discerner of the thoughts and intents of the heart. The Bible can reveal the pride of man. It's interesting, isn't it? "Knowledge puffeth up. But charity (or agape) edifieth." And then it says, "And if any man think that he knoweth anything, he knoweth nothing yet as he ought to know. But if any man love God, the same is known of him." So, if you come to the Scriptures thinking, "I know," then you're going to be puffed up. If you come to the Scriptures saying, "Teach me, Father. Teach me. I don't know." We think of the story in John 9 when Jesus healed the man that was made blind, and the Pharisee is saying, "We know that this man is a sinner. Give glory to God. We know that this man is a sinner." He said, "Whether this man is a sinner or not, I don't know. All I know is once I was blind, but now I can see."

That's an interesting chapter in terms of how we come to the Scripture, how we come to the Word. Of course, Christ is the Living Word and they're coming to Christ, and we want to read some passages in the Gospels where we see this constant conflict between Christ and the Pharisees, and this difference in understanding that was occurring in reference to the Scriptures, and how Jesus was interpreting the Scriptures which He Himself had inspired and how the Pharisees and other people were interpreting the Scriptures. And these are lessons for all of us. All these things were written for admonition, upon whom the ends of the world are come. And so, "...if any man thinks he knows anything, he knows nothing yet as he ought to know". You're familiar with Isaiah 55:8,9 I'm sure. I think we've already quoted it. "For My thoughts are not your thoughts, neither are your ways My ways, saith the Lord."

That's a condemning statement. It reveals, isn't it? You don't think the way that I think. You think very differently to me. "...For as the heavens are higher than the earth, so are My ways higher than your ways, and My thoughts than your thoughts." And this is something, as we come to the Scriptures, just, "Lord, if Your thoughts are higher than my thoughts, so much higher, then I need Your guidance." And this is the critical element when we come to the Scripture. A

sense of, "I need Your guidance. I need You to help me, to teach me and to guide me."

If we come to the Scriptures with this spirit, then of course, He will help us. Ask and you shall receive, knock and the door shall be opened unto you, seek and you will find. We must come. Unfortunately, because the way that most of us are raised, we are raised in environments where there are certain understandings on the Scripture, and we inherit ways of thinking about the Bible that have already been worked out by men. And so, I know that particularly from when I was 20 onwards, for quite some time, I was defending the understanding that I had been taught against everybody else. And that was an interesting experience to be defending what I had been taught, to honour my forefathers and all those things. But we need to come and say, "Lord, help me to understand." And if you are listening to the word of God, you must come to the point where you get stuck, where there are things that don't seem to make sense to you, that you cannot harmonize in your natural mind. You can't resolve them. We'll look at some of those where you either have to go, "Well, I'm going to choose this text rather than this text," or "I'm just going to make up some theory to explain and try and harmonize these things," rather than say, "Lord, I really don't understand why this is saying this and this appears to be saying this. Can you help me to understand?" It invites us to be humble in the way that we approach the Scriptures, and say, "Well, Lord, I don't know. I don't understand."

We have some beautiful promises in the Scripture. First of all, we'll look at Romans 10:13. "For whosoever shall call in the name of the Lord shall be saved." It's a beautiful text, isn't it? "How then shall they call on Him in whom they have not believed? And how shall they believe on Him of whom they have not heard? And how shall they hear without a preacher? And how shall they preach, except they be sent? As it is written, 'How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things.'" There is a need for the preaching of the word of God, to come and preach the gospel to introduce people to the kingdom of God. But when this is occurring both for the preacher and also for the one that experiences the conversion, in

1 John, we see something else. This is one of those passages where you could see there is a contradiction and I've heard both sides of this apparent contradiction because Paul is saying, "Well, unless there's someone sent, unless he's a preacher to preach the gospel to you, how will I hear? How will I understand?" But it says in 1 John 2:27, "But the anointing which you have received of him abideth in you, and you need not that any man teach you, but as the same anointing teaches you of all things, and is truth, and is no lie, and even as it has taught you, you shall abide in him." People say, "See? I don't any man to teach me." In Romans 10 is saying, "Well, how will you believe unless someone is sent? And why did Jesus send the apostles? I mean, why didn't just God send His spirit to all the world and let His spirit teach everybody?" How do we resolve this apparent conflict? It's the divine pattern, the spirit sent through. But the point here is that we need to ask God for guidance on how to understand. And this particularly relates to the subject that we want to talk about in reference to the character of God because there are a lot of things that seemed to conflict and we need humility.

Now, we want to come to Luke 5:36, "And He spake also a parable unto them. No man putteth a piece of a new garment upon an old. If otherwise, then both the new maketh a rent, and the piece that was taken out of the new agreeth not with the old. And no man putteth new wine into old bottles, else the new wine will burst the bottles and be spilled, and the bottles shall perish. But new wine must be put into new bottles, and both are preserved." And this is an interesting part. "No man also having drunk old wine straightway desireth new, for he saith, the old is better." Because it's familiar to his taste. He understands this. And of course, what Jesus is saying here is that wine as a teaching comes in a wine bottle which is a framework or a structure in order to house that teaching. And if you have an old structure and you try and put new wine into a structure that was meant for a different type of wine, it doesn't work. So, new wine needs to be put into a new structure. And this is the great challenge. This is the great problem that when we come to the Scriptures particularly on dealing with this subject of the character of our Father, there's a lot of old wine bottles, old structures, old ways of thinking. And when men begin to taste this new wine, it doesn't fit with the old wine

bottle. It's been the same for those of us that have been on this journey in regard to the Father and his Son, all these old wine bottles in terms of understanding God and His relationship with His Son.

And those of us that have been studying the Sabbath and the festivals, old wine bottles in terms of comprehending these passages. What is pushing us to study these things out? Well, we look at Isaiah 28:9, "Whom shall He teach knowledge? And whom shall He make to understand doctrine? Them that are weaned from the milk, and drawn from the breasts." Verse 10, "For precept must be upon precept, precept upon precept." That's interesting that it's repeated twice. "Line upon line, line upon line; here a little, and there a little." When you go through the Scriptures, and you start looking up all the points on a particular subject, you start to run into conflict. You get what appears to be opposing ideas. And this is how the Bible is powerful and sharper than any two-edged sword because it starts to discern the thoughts and intents of the heart. It starts to reveal what are you going to do with these apparent contradictions? And they're everywhere in Scripture, apparent contradictions. What are you going to do with those apparent contradictions? How are you going to resolve them in your mind?

This is what reveals what is in your heart, as to whether you stay with your creed. You want to drink the old wine because it's better and it's what you're familiar with and you don't want to be drawn into a new understanding. One of the greatest resistance elements of coming into a new understanding is: "what will all of my community think if I embrace this new wine? What will they think? What will it cost me?" Because when we read the Scriptures, we are not only reading the Scriptures, we are counting the cost of applying what we are thinking that we are learning, that there is a cost involved. Because when you embrace something that is different from what your community believes, this is the dividing of bone and marrow. It's a tremendously sad text, "I've come to set a mother against her daughter, a father against his son. I have not come to bring peace but a sword." It's a terribly difficult text. And in my own experience over the years within the community of faith that I've been

raised in, that sword has cut. It has cut. It has broken through relationships, friendships that I had thought were close have been broken.

This one individual said to me when I accepted that Jesus was the only begotten Son of God. "You and your wretched conscience." But that's all I've got. All I've got is my conscience. I only have one life to live. I can't trust in any other man, I cannot put my trust in the arm of flesh. I have to read the Scriptures, and as we read the Scriptures together, you can't just take what I'm saying. You have to compare Scripture with Scripture. You have to be faithful, be Berean, compare Scripture with Scripture as you put these things together.

And I remember particularly with the Father and Son teaching. It was going to cost me a lot to accept this. And I went over and over in my mind, could I be wrong? "Lord..." I even prayed, "Let me be wrong. I don't want to be separated. I've grown up, I was born in this hospital, I was raised in this environment and all these beautiful people and they all love God. They all sing praises to Jesus. They all believe that Jesus died on the cross and rose again. They believe in the Second Coming. Isn't it enough?"

I didn't come to bring peace but a sword. This whole concept of a sword, this is another area where there's conflict. Jesus says in Luke, "He that doesn't that have a sword, sell all that you have and buy a sword." And the disciples once again in the flesh, they say, "Here are two swords." And Jesus says, "It's enough." Now, the way the Scripture is written, is in a way to discern the thoughts and intents of your heart. People say, "See? Two swords. Jesus is telling them, "Arm yourself because when you go out, you're going to need to be armed." Two swords? Against what? It's enough? Enough for what? But He told all of the disciples to buy a sword, and they said, "We've got two." And He says, "It's enough." That's a contradiction.

Audience: In Spanish, it's translated as "stop it".

Adrian: "Okay. It's enough now, stop that. You're going in the wrong direction." See, the Scripture is discerning the thoughts and intents of the heart even of

translators. That's an interesting point, isn't it? It's discerning the thoughts and intents of the translator.

Audience: Can I ask, what you said was so powerful. You said the way the Scripture is written, it's a discerner of your heart?

Adrian: Hebrew 4:12, it discerns the thoughts and intents or motives of the heart. When people are in discussion with each other about the Scriptures, they are revealing their motives and their intents and their desires. In combat, because it's often in combat when we're looking at Scripture, the thoughts and intents of the heart are revealed. And the Scripture has been very wisely written for this purpose. Now, some people and I've read some things where, say for instance on the character of God, some people have taken to write the Scriptures, to reflect their understanding of the character of God. This is a dangerous thing to do, to change the Scripture to suit your own understanding, because God has written them in a special way to discern the thoughts and intents of our heart. "All Scriptures given by inspiration of God and is profitable for doctrine, correction, instruction." It's the infallible Word of God and it is my conviction that God led through the development of the Textus Receptus for the men who were willing to translate the Scriptures on pain of death. They didn't have any other motive than to translate what was in the Bible.

Many of the translations today is a job. If you know the history of the Nestle-Aland, the Greek New Testament which many of the Bibles are based on, when you know that the Jesuit were deeply involved in that production. You need to listen, you need to be aware. Those people were against the people who translated The King James. They were on opposite sides of the spectrum. Anyway, I believe that God has led in this and He has allowed the Bible to be written this way to discern the thoughts and intents of our heart.

I love the way that the King James is written because it does discern. It causes you to search and understand. Read in Exodus 15, "The Lord is a man of war." What? What does that mean? "I will destroy them." The King James love to translate as many Hebrew words as possible as destroy. But God intended it to be written this way to discern the thoughts and intents of our heart when

we're lining up against the person of Jesus Christ. How do we understand the Scriptures? When the revelation of Jesus Christ comes to us, we have to go back and we have to dig deeper. And we have to go into the Hebrew, and we have to try and line everything up and it takes effort because that's what it says in the Scripture, "When you seek for Me and search Me with all your heart, then you will find Me." It tests your heart. Are you willing to search? Or when you find the text that agrees with the old wine that you've been raised with, "That's the text. That's it." Deuteronomy 32:39, "I kill." That's it. It discerns the thoughts and intents of the heart.

Satan was able to quote Scripture or part of Scripture. He could quote the parts that suited him. "Cast yourself down from the temple. The Bible says He will not let your feet be dashed. He'll take care of you." And he missed out the part that says, "And keep you in all God's ways." He didn't quote that part. God's ways, not your own ways.

Anyone can quote part of Scripture, but it just reveals what is in your heart. And this is the challenge. I want to look at John 8 because it's over and over, we see this problem when men are resisting. John 8:40. "But now you seek to kill Me, a Man that has told you the truth, which I have heard of God. This did not Abraham." So now, Jesus speaks to them directly. When God speaks directly to a man and tells him exactly what's going on inside of him, how does man respond? He says, "You do the deeds of your father. They said unto him, 'We be not born of fornication. We have one Father, even God.'" How does man respond when he says, "You seek to kill me"? "Well, we're not an illegitimate child like you are. You would teach us?" This is the human response. "The woman whom you gave to be with me, she gave me and I did eat."

If God could just tell us what the problem was and we would believe Him, this all would be over, just like that. But we don't. And so God has written the Scriptures in a way to discern the thoughts and intents of our hearts. But here, He's speaking plainly and it's recorded here to show you how humans respond when God directly speaks to us. And then He says, "If God were your Father,

you would love me for I proceeded forth and came from God. Neither came I of myself, but He sent me." Beautiful words, words of truth.

And then verse 43, we come to the crux of the matter. "Why do you not understand My speech?" This is a question that we need to ponder. "Why do you not understand My speech? Even because you cannot hear My word." Why can you not hear My word? Verse 44, "You are of your father the devil." Jesus is getting straight now. "And the lusts of your father you will do. He was a murderer from the beginning and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own for he is a liar, and the father of it. And because I tell you the truth, you believe Me not."

And this introduces us to the challenging thought, the carnal mind. Romans 8:7, "The carnal mind is enmity against God. It is not subject to the law or the word of God, neither indeed can it be." When the human heart comes to the word of God, the natural man's desire is to usurp and overthrow this word and to place upon it his own wine bottle. To put this book within a wine bottle that he himself has designed to contain it, to restrain it and to prevent it from convicting him of being a sinner worthy of death. The human mind is constantly at work to do this, to resist the cutting truths of the Word of God, to blunt the sharp edges of the Word of God. And this is why Jesus says, "You cannot hear Me." For many of us when we've been brought to a point where we've seen something in Scripture ... And let me say this, if you have come into the light of truth, it is not because you are wise. It is not because you are intelligent more than any other person. It is because at some point, you have been humbled and you have sought the Lord and asked Him to help you in a broken state, in a broken condition and confessed your ignorance. This is the only way you can come into truth.

Men can come into knowledge. Men can have a knowledge of the truth. As it says in 1 Corinthians 13, "Though I have all knowledge so that I could remove mountains and have not love, profits me nothing." So, men can have a theory of the truth, for devils believe and tremble, but they don't obey. And this is the difficulty we have in coming to the Word of God, is that our hearts naturally have a desire to overthrow this word unless we are born again, unless we

recognize this problem that we have in our hearts and that we come to the Word of God and say, "Help me Lord not to overthrow this word with my natural flesh." When it cuts, when it challenges my convictions, when it invites me to walk down a path that will lead me to be at variance with those that I love, that we don't just try and find the way to stifle that conviction and to prevent difficulty for ourselves." All of us are wrestling with this issue. And Satan is constantly building old wine bottles. He's throwing old wine bottles. He has an old wine bottle factory from which he produces all these old wine bottles and he gets men drunk on this wine. And they are selling this wine from every corner of every street, so we have piles full of old wine bottles. This is the challenge.

And so the question that we need to ask ourselves is as the disciples asked, "How shall we know the way?" How shall we know which way to go with all these old wine bottles all around us, how do we know the way? The answer is very simple, isn't it? John 14:6, "I am the way, the truth, and the life." Right there. And this is why fixing ourselves on the the measuring rod that we see in Jesus Christ is critical for us to be able to navigate our way through the Scriptures. We need to stand it by which we can measure everything else and in our understanding.

Jesus has revealed to us clearly in the New Testament, "I am the truth. You must measure all that you have heard in the Scripture by My life, by My experience. Unless you eat My flesh and drink My blood, you have no life in you." And that in itself was too difficult for the disciples to understand, wasn't it? "This is a hard saying." They couldn't hear it. And this is how men throw off conviction. I've done this a number of times. When you look in the book of John chapters 2, 3, 4, 5, 6, 7. Every chapter, Jesus says something, men understands it in the flesh and Jesus is speaking in the spirit. In order to stave off conviction, there is interpreting Jesus' words in a way that He doesn't mean.

Look in John 2, this is an interesting text. This is after he drove out. Jesus cleanses the temple. That's an interesting story. How did He drive them out? Pick them up, threw them off the walls? No, the conviction of the spirit. John 18:2, "Then answered the Jews and said unto Him, 'What sign shewest Thou

us, seeing thou doest these things?" Didn't they have evidence the fact that they ran from Him in the temple? Wasn't that evidence? Wasn't that a sign that this Man had the spirit of God and that they should listen to Him? But in order to justify their actions, they say, "What sign?"

I want you to notice this very carefully what Jesus said unto them, because is a discerner of the thoughts and intents of the heart. Most people, when they read verse 19, they insert the word "if" before Jesus speaks. The word "if" is not there and in the Greek, what Jesus says here is a command. It's a command. "Jesus answered and said unto them, Destroy this temple." That was a command. It's imperative in the Greek. "Destroy this temple," and what? "And in three days, I will raise it up."

Why did Jesus speak this as a command? This is interesting. Because when 'He said, "Destroy this temple," They said, "Then said the Jews, 40 and 6 years was this temple in building." So when He says, "Destroy this temple," they think bricks and mortar. But Jesus is speaking about His body. Were they already having thoughts about killing Him? So, what is in their hearts, Jesus speaks to them with an imperative command. He is giving an imperative command to what they are actually thinking. This is an important principle to understand in Scripture, and we'll talk much more about the mirror principle. They are thinking to kill Him and Jesus speaks the word, "Destroy this temple." I've always read this text in the past, "If you destroy this temple, I will raise it up in three days." That's not what it says. It says, "Destroy this temple and in three days, I'll raise it up." It's a really important text to understand, the imperative command that reflects what is going on in the heart of man. And this happens again and again in Scripture.

So, they think in the flesh, destroy this temple, "Oh, that must be the temple in Jerusalem. And raise it up in three days? That's ridiculous." The human heart turns the Word of God around to make it sound ridiculous in its true meaning in order to give it a false understanding. This is how the human heart overthrows the Word of God. It interprets the spiritual meaning of the text in the flesh in order to throw off the conviction that is contained within the text.

Audience: Yeah, when they were judging Him just before the crucifixion, they misquoted His words here. They said, "He said He would destroy the temple and He would raise it up in three days." But He never said He would, He just commanded them to do it. So that's another thing that we do.

Adrian: That is interesting, misquote.

For those that are online, Carlos was just saying that they misquoted Christ in His trial and said, "This man said He would destroy this temple and in three days, He would raise it up." But He said to them, "Destroy this temple." So, they misquoted Him. Misquoting, that's an interesting exercise. When men misquote the Bible or even other men, we know we have a problem. And it says, verse 21, "But He spake of the temple of His body." I guess in heaven we'll get to see what happened. But did Jesus say, "Destroy this temple"? Did He point? Did He make it obvious to them? But they refused to see, I don't know. I'd be interested to find out.

John 3, same thing. Nicodemus, Jesus says to him, "Are you a leader in Israel and you do not know these things?" "You're a young man and you shouldn't talk to me like this." And what does He say? He says, "Verily, verily, I say unto thee, except a man be born again ..." That word again in Greek means "from above", "Unless a man be born from above." So, the Greek is clear. What does it say? "...he cannot see the kingdom of God, unless he be born from above." But Nicodemus interprets it as born again, "and Nicodemus said unto Him, 'How can a man be born when he is old?'" In order to stave off the obvious statement, because Jesus is saying to him, "Nicodemus, you need to have a new wine bottle," because that's what it means to be born again, to have a different framework, a different understanding, a new mind, a new house in which to frame the truths of Scripture. You need your mind redone, reset in order to understand and to stave off, "But I've sat at the feet of the great masters of Israel, I have studied the Scriptures, I've memorized to Torah. I have done all these things. What do You mean I need to be born again? I have a PhD from Israel and I know all these things and You tell me I need to throw it all away?"

So, how does he deal with this? He makes Jesus's words sound ridiculous as if Jesus would mean you need to go into your mother's womb. It is so foolish, but this is what the human heart does to stave off the conviction of the need to change. The human heart refuses to submit to the conviction of the Word of God. And he says, "How can a man be born when he is old? Can he enter the second time into his mother's womb, and be born?" The question is ridiculous. Jesus answered. He doesn't enter, He just says, "Verily, verily," (truly, truly,) "I say unto you, except a man be born of water and of the Spirit." So, Jesus explains to him. Jesus is so kind, so patient. He could have said, "Ugh, what?" But He doesn't get frustrated, He just calmly explains to him, "Unless a man be born of water and of the Spirit, he cannot enter the kingdom of God. That which is born of the flesh is flesh." When you are in the flesh, you reason in the flesh. And Nicodemus is still reasoning in the flesh. And this is the problem that we have when we come to the Scriptures. "Marvel not that I say unto you that you must be born again."

The woman at the well, John 4, "I can give you living water." What does the woman immediately think? "But You have nothing to draw with." She is thinking in the flesh. He's talking in the spirit. But He presses it even further, doesn't He, when He says to her ... "Jesus said unto her," verse 16, 4:16, "Go, call thy husband." And now the Word of God is discerning, isn't it? It's getting deep into the heart.

The woman answered and said, "I have no husband." She could have said "he's not here", but she was honest because Jesus says, "Thou hast well said, I have no husband. For thou hast had five husbands." Wow. And in this case, the woman doesn't resist the Word of God speaking to her. She's amazed, but the woman says in verse 19: "Sir, I perceive that Thou art a prophet."

Maybe You can solve this religious controversy that we've been having for the last few hundred years. "Our fathers worshiped in this mountain and You say that in Jerusalem is the place where men ought to worship." Could this be a way of actually staving off conviction? "Let's get into a religious controversy. Let's get around this issue. I want to talk about my personal life, stop getting personal." Jesus said unto her, "Woman, believe me, the hour cometh when

ye shall neither in this mountain, nor yet at Jerusalem, worship the Father." And then He says these words. "You worship you know not what." Wow, that's direct. He's taking a risk here, isn't He? By being that direct with Her, He's taking a risk. But He obviously is reading her soul and He can tell that He can say these things.

"For salvation is of the Jews." I'm sure all the Jews says "there you go, salvation is of the Jews." He's talking about the oracles. What does it say in Romans 3? "What advantage then hath the Jew? Much in every way. Chiefly, because unto them we committed the oracles of God." And this is what we see in Adventism. What advantage has the Adventists? Much in every way. Chiefly, because under them we committed the oracles of God. But taking on that has a lot of consequences, doesn't it, because what did the Jews do? They chose Barabbas and most of them were slaughtered as a consequence. So, it's a heavy responsibility to be in that position. And so again, we see this spiritual, fleshly, the human heart using the arguments of the flesh to stave off the conviction of what the word of God is actually saying.

John 5, Jesus heals a man. He tells the man to take up his bed and walk on the Sabbath. And verse 16, "And therefore did the Jews persecute Jesus, and sought to slay Him." "Destroy this temple ...Because he had done these things on the Sabbath day." That's an old wineskin, isn't it? Healing a man and then wanting to kill someone because He's healing someone on the Sabbath. "Oh, I thank you, God, that I'm not like these Jews." Be careful.

I noticed Jesus is going to say, "I'm not working on the Sabbath." No, He takes it to the next level. "Jesus answered, 'My Father worketh hitherto, and I work.'" And what is the work that He's talking about? A spiritual work of changing the heart. They're understanding in the flesh, the more He speaks in the spirit, the more ridiculous and the more blasphemous it sounds in their eyes. And this is the challenge we have when we come to the Scriptures. Verse 18, "Therefore the Jews sought the more to kill Him, because not only had He broken the Sabbath, but said also that God was His Father, making Himself equal with God." These lessons are important for us to understand because we are reliving all of these controversies today in different ways, in different forms,

through the argumentation and the staving off of the spirit in order to justify what we are doing in the flesh.

And so I just want to finish off this section by looking at some apparent contradictions. When we see in the Ten Commandments where it says, "Thou shalt not kill," and then we read Deuteronomy 32:39, These are all discerners of the intents of the heart. "See now that I, even I, am He, and there is no god with me. I kill, and I make alive." People say, "See, there it is. God says, I kill." But it says in the commandments, "Thou shalt not kill." "Oh, but God is God. God can do whatever He wants." This is how we rationalize it. "No, we can't kill." Oh, but come to Deuteronomy 7. You have to harmonize all these passages. "When the Lord thy God shall bring thee into the land whither thou goest to possess it," verse 1 this is, "and hath cast out many nations before thee, the Hittites, and the Girgashites, and the Amorites, and the Canaanites, and the Perizzites, and the Hivites, and the Jebusites, seven nations greater and mightier than thou. And when the Lord thy God shall deliver them before thee, thou shalt smite them and utterly destroy them. Thou shalt make no covenant with them nor show mercy to them." Thou shalt not kill. Well, it doesn't apply to God and it doesn't apply to executive justice on other nations. There's always exception causes that are coming in now. Interesting, isn't it? These are some of the challenges. And of course, Joshua put them to death with the edge of the sword and Jesus says, "He that takes a sword will die by the sword," what are you going to do with this? These are the challenge.

We're just looking at some introductions. Luke 9, if you have a modern translation, you're being ripped off because there's a bit missing. In Luke 9:55 the disciples say, "These Samaritans are being rude. They're being disrespectful to our Messiah, so Lord, shall we call fire down from heaven and consume them even as Elijah did?" "We have evidence in the Scripture of Elijah calling down fire and burning up people and then he went to heaven in a chariot right after doing that deed. So, these people being rude and You deserve honour and respect and we need to show these people. We need to stick it to them to show them you should respect their Messiah and listen to what we're saying and don't be so disrespectful." Verse 55, "But He turned and

He rebuked them saying, You know not what manner of spirit you are of. For the Son of man is not come to destroy men's lives, but to save them."

And then you read in Genesis 6, God says I will destroy them. How do we reconcile this? "Well, that's what while Jesus was here on earth. So, that only applies. When He's here on earth, He's not destroying. But He's destroying them every other time." These are some of the conflicts that we have to wrestle with the Scripture. But of course, when you look at the text, He says, "You know not what manner of spirit you are of," so He's talking character. "You don't know what sort of character you are of, for the Son of man is not come to destroy but to save." He is saying this is who He is. And of course, it's no accident that Revelation 9:11 tells you what? "Apollyon, the destroyer", Satan is the destroyer. Christ is not the destroyer. These are in complete contrast with each other.

And so when we go to look at these passages of Scripture over and over, we need to keep in mind the thoughts that we've had. These stories are written in such a way to discern what is in our hearts and to reveal what we are thinking, it brings out.

I'll finish on this story. This is what Solomon did with the two women that came to him. One of them had rolled on her child and she did the switch. And she switched her child with the live child and she took it. And when the mother woke, she saw that it had died but saw that it wasn't her baby. And so they go, and Solomon... And this is the perfect example of the sword because he mentions the sword, doesn't he? Take a sword and cut the child, dividing of marrow and bone, divided the child in half and give half to each woman. In saying this statement, he discerned the thoughts and intents of what was in the heart of those two mothers. The true mother said, "Give the child to her." And the one who was not says, "Let it be as the king hath said." In her heart was the thought, "If my child dies, then so should your child die." And so the word of the king discerned the thoughts and intents of the heart, again with the command, "Take a sword and kill the child." He issues the command that reflects the thoughts and intents of the woman whose child had already died.

And he spoke it as a command that would satisfy or measure what she was thinking. You see, this is a principle that we want to look at in Scripture.

So, let's kneel and have a prayer.

Our Father in heaven, we just thank You so much that You have written the Word of God in a way to discern what is in our hearts. We pray that You would help us when we come into conflict, that we would be humble before You and acknowledge, Lord, I don't know. I don't know how to harmonize these things. There are so many old wine bottles in which we can say, "Well, I know how this fits together. I know how this works. It goes like this, this and this," but help us Lord to go line upon line, precept upon precept. And as we look at all of the Scriptures that you would give us discernment and understanding of how to put these passages together. And we thank You for hearing this prayer, in Jesus' name, amen.

3. Design Law or Imposed Law

Adrian: Father, we just thank You that we can kneel in Your presence. We thank You for the mediation of Jesus. And it is the spirit of Jesus in which we come to You in submission and obedience, and to acknowledge our great need of Your spirit to guide us. Please be with us as we engage in this presentation. Stir up our minds, awaken thoughts from the Word of God and let us come to a deeper understanding of Your wonderful character of love. I thank You in Jesus name.

I'll tell you a little bit of a story. Going back to my childhood, I remember sitting there with my grandfather when I was about 12 or 13 years of age. Of course he is grey-haired and full of age. He leans forward in his chair and he points towards me and he says, "Remember, you are an Ebens." But he didn't define, well, what does that mean? What does it mean to be an Eben? "Remember you are an Ebens." How I interpret that through my teenage years was that I had to achieve, that I had to perform. That's how I interpreted those words that I must live up to this name. It's a name that I must live up to and I must honour. I remember particularly one time when I was in a running race and I was not doing too well. And these words were ringing in my head, remember, you are an Ebens. And so I had to push myself to achieve in order to honour this name. It was instinctive that I had to manufacture from within myself to make this name great. Interesting, isn't it? This is as I grew up, as a teenager.

And then I began to become frustrated with having to live up to this name. I had manufactured my understanding of how to fulfil this, but of course, as I looked at my family history and the way that this had been done, this is the way that we had done this, was to do great acts. My father would tell me of my grandfather, who at the age of 50 or 50 plus, he's working in the railway. And there was these young men who would pick up these axles from the train, big, heavy axles. And they would be power lifting these axles and lifting them and putting them back down again. Wonderful things that young men do. And so my grandfather, he sees this young man power lifting this axle. And so he just moves him out of the way, and he lifts down and with this axle, he does a

clean and jerk. You know what that is? He put it up high over his head, and threw it down, and said, that's an Ebens. Not to mention that my grandfather had three heart attacks.

What a legacy. We speak of the great things that our forefathers have done, but it becomes a curse when you cannot fulfil. And so one of the ways that I would, when I realized that I couldn't fulfil and I would be playing in sports and things like that, when I saw that I couldn't win, suddenly I would get pain and my leg would cramp up and I'd fall over, and that's how I escaped the shame of not winning was to fall over and saying I'm in pain and I've got an injury. I distinctly remember not being too good of an actor because I can still hear the words of my father, "get up!". It didn't work. You must work.

My father, when I was small, he was working three jobs. He was working 18, 20 hours a day to provide for his family. One of the jobs where he left, he would pride himself on the fact that when he left a job, they would have to get two or three people to replace him. It gives you a bit more of an idea of what it was like to live in the Ebens household. But of course, I had a very strong focus on performance and achievement. What motivated me to excel academically in many cases was not the actual content of the subject, it was could I beat other people and get better marks than them? And I excelled on the basis of performance, which means it's a miracle that I actually learned anything, because I wasn't focused on the content. On some things, I was, but on many other things, I wanted to excel in order to get the best mark. That's what the focus was for me. And always wanted to know, "what did you get?"

What does the Bible say? He that compares himself is not wise. And so I wasn't very wise. But this framework of understanding, because that's a wine bottle, that's a framework, in order to be valuable, you must achieve. This is the whole Western way of doing things, with degrees. What is a degree for? A degree means you are a degree above the rest of society. That's what a degree means. You are above other people. A masters degree means you're above again, and a PhD, you are above again. You are a degree above everybody else in your understanding of certain particular subject.

Audience: PhD means permanent head damage.

Adrian: I was just about to say, I heard someone say that that means permanent head damage. And it's true. It's true in many cases, not all cases, but in many cases, it's true. It's permanent head damage in the sense that you have achieved something by which you are now valuable and you are respected, and if we were living in a different culture and time, we would have 50 chariot men to run before us and proclaim our name as we came down the street. Isn't that what Absalom did? This whole obtaining value by what I perform and what I achieve and the status that I hold, as I began to become more entrenched in the system, I began to feel trapped. This is what I wrote in the book, *Identity Wars*, about the cycle. When you are achieving, you're doing well, but when you fail, your value fails, so your value is going around in a circle, between failure and achieving. You've got anxiety when you see other people doing better and are catching up and passing you. You've also got ambition. And then of course, when you're achieving, you have pride, and when you fail, you have depression, or leading to depression.

These are the principles that I experienced in my life, understanding that to be an Ebens means that you must achieve. You must justify your existence. You must prove yourself to yourself and to others that you have what it takes. That's why I tried to excel in sport. It gave instant feedback and of course, instant pride or instant failure. It was an instant gratification system by which you determined whether you were valuable or not based on how you're feeling on the day and how good your reflexes are and how fast you are and all of those types of things.

But this cycle is a miserable existence, because for all the moment you have pride, there's always that lurking anxiety that someone else is going to take your position and take it away from you. This is what Herod feared when the infant King Jesus was born. He heard this King, he was filled with anxiety that someone would take his place as King. And so he wanted to kill the Child in order to secure his position. This system does very strange things to people. These are the principles that I began to work on in the development of the book, *Identity Wars*. Achievement, value by personal achievement. This is how

I was raised. This is the West. The whole grading system is designed. It's permanent head damage. The grading system, the way that we operate, the Western mind is designed to filter men off that certain groups of men will restrict their minds to think that they are a certain class, because the elite need most people to believe that they are a failure.

And so they have this grading system to funnel people off, to keep most people down, and then there's a few that will break through and will intellectually achieve, and they become part of the middle class or the upper class. Unless of course you come into a moneyed family in which you are automatically aristocracy. That's the way that it tends to work. And so when I connected this cycle to the principle of the Elijah message, if we come to Isaiah chapter 40:1,2. I saw something interesting. "Comfort ye, comfort ye my people, saith your God. Speak ye comfortably to Jerusalem" When you're in this cycle, you need comfort. There's got to be some way out of this cycle. It's very debilitating. "And cry unto her".

I mention this in the book, that at least 15 years ago, Australia had one of the highest youth suicide rates in the world because of our achievement-based mentality. And of course I found it interesting in the Olympic movement, Australia invests ridiculous amounts of money in the institute of sport in order to send our athletes to the Olympic games. I think in a number of Olympics, Australia was ranking fifth or sixth in the world. For a little nation of 25 million people ranking up with Russia and China and America, that is insane. The pressure on a small nation like that to produce at that level, it leads to psychosis. This is why many of our towns today, particularly in rural areas, most of them are now smashed on crystal meth, drug addiction. This is the culture that's created in Australia because there's these small few who can achieve and perform, but even when they are finished, they are thrown on the scrap heap and they can't find jobs, and they end up with failure and depression because they can't achieve anymore. They can't perform anymore. A nation like Australia should be like 40th or 50th in the list of nations or at least down in 20. It shouldn't be up at number five. That tells you there's a problem. It's just an interesting indicator to me of a disproportionate amount

of pressure being applied in the issue of sport. Of course, Australia has had a long history of rivalry with the United States when it comes to swimming. You may or may not have known that, but we know that in Australia because we're a small nation and you're a big nation, and we really pride ourselves on beating the Americans at swimming. This is what I grew up with, this rivalry, this culture of rivalry and outclassing.

When Australia won the America's Cup, oh, that was amazing. Wonderful. Some of you, do you remember that? Yeah. And then we lost it again three years later back to the Americans, "but they cheated. You see." This is the mindset that you get into. And so it says in Isaiah 40:2,3: "cry unto her that her warfare is accomplished, that her iniquity is pardoned, for she hath received of the Lord's hand double for her sins." That's an interesting statement in relationship to Babylon, double. Verse three, "The voice of him that crieth in the wilderness, prepare ye the way of the Lord, make straight in the desert a highway for our God. Every valley shall be exalted. Every mountain and hill shall be made low, and the crooked shall be made straight and the rough places plain."

Now, when we understand this, "make a way in the desert for our God", now, of course it's using physical language, but what is this talking about? It's a pathway to the heart of man. Make a pathway for our God to come in, Christ in you the hope of glory. But in order for the Lord to come into your heart, what needs to be removed? Well, the mountains of pride need to be brought down and the valleys of depression needed to be brought up. These are the blockers that block our heavenly Father through His Son to come into our lives. When you are full of pride, you have need of nothing, and you don't know that you're wretched, poor, blind and naked, you think that you have everything that you need, that is a blocker for God to come into your life, that you don't need Him because you are valuable by your achievement and by your performance.

When you're in failure and depression, like the Israelites, it says in Exodus chapter six, "they hearkened not to the voice of Moses because of anguish and spirit and cruelty of bondage". You're in this system going round and round

and around. Then you end up on the bottom of the pile and you can't hear the voice of God because you are depressed, it's all hopeless, it's no good. "I can't do anything good. I'm no good. God wouldn't want me. Why God, why did You put me in this situation that I'm in?" God raises the valleys, brings you up again. This became a key principle in my thinking to break out of this cycle.

The principle of Identity Wars to break this cycle was found in Matthew 3:17. This is what for me broke this cycle. Matthew 3:17. I'm just doing a bit of revision. These are all in the presentations that we did this in 2006 on Identity Wars, because the identity war is how do you define yourself? Do you define yourself by your performance and your achievement and your accolades and your degrees and your sporting ability? Is that how you define yourself? Or do you define yourself this way in Matthew 3:17, "And lo a voice from heaven saying, this is My beloved Son in whom I am well pleased." That is a different form of identity. It is an identity based in a relationship rather than identity based in your performance and your achievement. That simple principle for me is what opened up everything else in what I've taught from that point, just that principle alone, how you identify yourself, has opened up everything else in my understanding to break out of this cycle. How are you defined? "You are my beloved Son in whom I am well pleased."

There is a value system attached to this. Your value is not in yourself, your value is in the One who gave you life. He is the One that defines your value, and that provides us stability, because as long as the Father is saying, you are My beloved Son in whom I am well pleased, there's nothing you can do to change that value. That value does not change. It's the same, it's constant. In the other system, it's completely dependent on your ability to perform and achieve. It is completely unstable. It's really interesting in terms of the way that I was named, because Ebens, it is connected to the word "even", "level". You'll see in German, "even" is connected to "level", "even one." When I was in this cycle, I was completely opposite to what my name was suggesting. I was all over the place, unstable. I wasn't even at all, I was uneven. And this is a ridiculous thing, I thought in order to live up to my name, I had to do the very opposite of what the name suggests. I inherited that name. I was given that

name by my father. This is the crazy thing, I inherited that name through a relationship, and I thought that in order to live up to that name, I had to do all these things to make this name great. Does that sound like the old covenant? "All that the Lord has said, I will do." Performance-based, works-based, old covenant. But I inherited the name on the day that I was born. I inherited the name on the birth certificate. My name was there. I didn't have to do anything. I did nothing. All I did for a long time was just might work for my parents, crying, filling my nappy, making work for them, and they still let me have the name. Amazing. I was actually making work difficult for them in that sense, waking them up at 2:00 in the morning. I won't tell you all those stories.

"You are my beloved Son in whom I am well pleased". For whatever reason as the Lord has gifted me, I began to think about the implications of this for other teachings in scripture. Wow. Value by relationship. I began to think about things like the investigative judgment. What does this change in value system do to the doctrine of investigative judgment? What does it do to the keeping of the Sabbath? Relational value system, where when my value is based upon my relationship, all of my value is in that relationship and not in what I'm performing and achieving. It's an instant shift to your relationship rather than your performance. So you're pulled out of his kingdom.

When I grew up as a Sabbath keeper, this was extended conversation. Is it a sin to swim on Sabbath? Any of you had that conversation? Can you ride your motorbike? Can you fly? But these are discussions we're having. And it's like, when you're walking on the beach, how far up your leg does the water have to come before it becomes sin? Because you can walk on the sand and that's all right. But if it comes up to your ankles, if you've got water up there, is it sin? If it comes up to your knee, is it sin? When does it become sin? If you get your clothes wet? This is all performance-based thinking. It's not relationship-based at all. There's no focus. As I've said to people, at least in the part of the world where I live, you'd be safer in the water than on the beach, I assure you. What's on the beach is not good for the soul, so you'd be better off in the water than on the beach. You could swim with the dolphins and look at the coral and praise your Creator. Isn't that relational? Well, that ruffled a few feathers

thinking at that level. I don't go swimming because you have to get changed and you have to do all this stuff and get sand everywhere, and so I don't do it, but I'm not saying you can't. I'm just saying that there's a shift into a relational mindset rather than what you can do and what you can't do. This is the issue at stake.

As this started to filter in my preaching, talking about why do we keep the Sabbath? What does it mean? Is there a relational focus, or is it just a performance thing by which we are a degree and cut above other Protestants? We are better than other religions because we keep the Sabbath. I assure you that's exactly what it was for me growing up, "we're better than the Sunday keepers, because we keep the Sabbath." That is damnation. There is no salvation in this whatsoever. It is a wall of separation. It is just as the Jews, it is exactly what they did. On this side of the cross, that is really bad for us to act and think this way, but it's not unique to us. All denominations have their "Shibboleth tests", as we call them by which they measure off other people as whether they are worthy of your fellowship or not. This is how it operates.

And so coming out of the desert and coming into a relationship where all of these things are replaced, that when you have value in Christ as a son of God, does it matter if you fail? Does it change your value? It doesn't. So you don't get depression. When you succeed, do you glory in your success? No, because it's come from God. You are more thankful when you succeed. You give more thanks to God, and you are more humbled at the fact that God would bless you and give you these things, because it's not coming from within you. When you glory in the things that you do, you show evidence that you still believe in the lie. This is where the next verse that was connected to this is what drives us in this direction to desire to be valuable by what we perform, it all goes back to the garden. Genesis chapter three, "you shall not surely die". I will say that this whole process, this whole understanding that I've developed, it came out of a sermon that I read from A. T. Jones called Power Belongs to God. Very interesting. A. T. Jones is always interesting.

So God and man, God has life, original unborrowed, underived life. As the Father has original unborrowed, underived life in Himself, so He's given to the

Son to have original unborrowed, underived life in Himself, because in the relational kingdom, it doesn't matter. You can talk about, "well, Jesus is unborrowed from anybody". That's a performance indicator. But in the relational kingdom, it doesn't matter. It's the quality of the life that is being talked about. He has given to Him this original unborrowed, underived life. What is this life? Well, let's have a look at this text I'm taking. I could see some faces light up and go, "okay". I'll detour on this a little bit. John 6:57, lot of old wines bottles being used on these types of passages. "Well, that was in the incarnation." That's an old wine bottle. John 6:57 says, "As the living Father has sent Me.." and what? "I live." I live by the Father. What does that mean? That's very plain and straightforward, right from the word of God. How does He live by the Father? Well, the Father says to His Son, "You are My beloved Son in whom I am well pleased." That's how He lives by the Father. The Father's blessing over His Son. Of course, He gives to Him the physicality of existence, but that's not life. Existence is not life. Life is the abundance of joy, the agape, the manifestation of a relationship in which you feel total freedom, love and acceptance. That's life. "The words that I speak unto you, they are spirit and they are life." Jesus lives by the Father, and the idea that Jesus is in any way dependent on another being is anathema to most people. Why? Because it's anathema to the performance-based kingdom that I shouldn't be dependent on another individual is anathema. But Jesus is completely dependent upon His Father for life. That life that springs up and that life that exists within Him, that life that exists in Him by faith, He gives to all of us. That's why He is eternal life. The Son of God is eternal life.

Audience: I was just going to say he wants to give it to us if we would just believe.

Adrian: "Come unto Me." "Out of your heart will flow rivers of living water." Life is an experience. Life is spiritual. Life is not simply physical existence, because all the churches believe that everyone's going to have existence. Some are going to exist in hell. That's not life. That's horrible. So John 6:57, "I live by the Father." So that means in the same way, "he that eateth Me, even he shall live by Me. As I live by the Father, you will live by Me." The same way. That's a

problem for the creed, isn't it? As I live by the Father, so he lives by the Father. There's a statement for those of us reading The Spirit of Prophecy, Mount of Blessing, page 78 says, "every child lives by the life of his father", small f. That's an interesting statement, isn't it? For me, that's connected to Proverbs 17:6, which says "the glory of children is their father."

Now, I had understood this, the word "glory" connected to Jeremiah, and I'm going quickly here, Jeremiah 9:23, "Let not the wise man glory in his wisdom or the mighty man in his mind, but let him who glories glory in this, that he understands and knows Me that I'm the Lord that exercises loving kindness, mercy, character." Your value is in your father. But glory also means character. The character of the child is determined by the father. Initially, he sets the stamp into. The glory is stamped by the father. That's the way it was originally meant to be. We were talking about this before, weren't we, Beth, about why Jesus could be sinless. Because His Father had no selfish principle inside of Him. He was born of the Father. All of us are born from men who have selfish intent. They enter into a relationship with a woman with a desire to have for himself, and that principle is stamped into his children. That glory is stamped into the next generation.

This is in Genesis 6:2, "the man he saw that the woman was fair and he took", that's the eros principle, which he stamps into his children. It's a selfish principle. But of course, that came from Eve who saw the tree, that it was good, same word, and she took. You see? And I think that's how some people connect the original sin to sexuality because of that principle. But it's the same principle of eros, the desire to possess and take something for yourself. And that's why every one of us is stamped with that principle. In sin did my mother conceive me. It says mother, because the father is stamping the character. This is the great problem that we have within humanity, that we are conceived in a way of desire for oneself.

That's why we have the story of Abraham and the story of Zachariah and Elizabeth, that there is a delay in the time of birth when men get to the point where they are older and they are thinking more about the implications, hopefully, they're thinking about the implications. And the sons that are born

at least to Isaac and the case of John, the Baptist show a stronger moral element within them because the character that the father stamped upon them was tempered by the spirit of God, where there was not so much eros going on. Does that make sense?

He keeps asking why is this delay all the time? And God is working on a man's spirit to get him to change and stop him thinking about his desires, his interests all for himself, and start thinking about the blessing for his wife and his children. Of course, every man says, "well, I'm only thinking about my wife and my children." Yeah. Liar, liar. Anyway. God has life. The question is, and this is what the Christian churches also teach, that man is immortal. The Eastern religions, and this is what I've wrote in Life Matters. This is what I focused on was this principle of the life relationship principle between God and man. In the element of this book, there is an emphasis on existence, of course, but also the effect of how we understand this, that in Eastern religion, man is divine, because man is god. Pantheism, the Eastern religions. We are one with the universe, so we are life ourselves. We exist ourselves. The impact of what this does to the human soul, there's no sense of gratitude because you're not receiving anything from anyone. It just creates pride because you are god, you are your own god, so it doesn't create any sense of agape because you're not given anything in that culture.

In Western Christianity, man is immortal, which means God gives to man life. He has life, and that's interesting. This is what Catholicism and the Protestant churches teaches, as God has life in Himself, so He's given to man to have life in himself. That's antichrist. That's the spirit of antichrist, isn't it, in the place of Christ giving to man to have life in himself.

Audience: It's just interesting to see though through this teaching throughout the history of the great controversy, misunderstanding that you can have life without Christ. They remove Christ, the very door.

Adrian: Yeah. And of course there is the existence element, but there's also the spiritual element, the value and the blessing and all of that, that is coming with this. But when man can cease of having his own power source, it changes his

whole way that he relates to God. Your relationship with God is no longer a vital connection, it is an optional connection because you have your own existence. This is what Satan said to man, "you shall not surely die". This issue, and of course the biblical understanding is that God has life, and every moment, man has nothing in himself. He can only partake of this life through Christ through to the Father. So you must focus on this relationship in order to receive this life. There is a sense of dependence and gratitude. This is what we discuss in the book, Life Matters, just this simple principle of how we connect to our Father in heaven and how we receive life. If you have life in yourself, and this is the next big point that we want to make in this model here, introduce the 10 commandments.

Audience: The symbol on the right represents the rest of the quote, original unborrowed, underived. This life is not inherent in man.

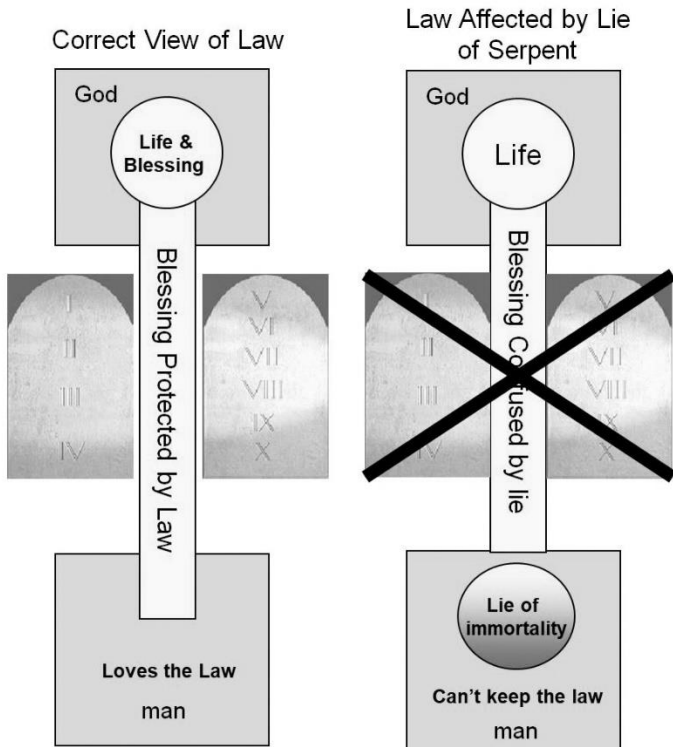
Adrian: Yes. Exactly. It's interesting, isn't it?

Audience: That there is the immortality error, that piece of static in the system that makes us think we are invincible.

Adrian: Yes, Exactly. This life is not inherent in man, but it is in Christ.

Audience: It happens only through the Son of God.

Adrian: Yeah. Through the Son of God. This is the challenge. The 10 commandments introduced where God is now introducing the 10 commandments in this wine bottle, we call this the wine bottle. This is a framework, this is an understanding. If you have life in yourself, then these 10 commandments are imposed law, aren't they? They're imposed upon you. Because you have life in yourself, the 10 commandments then are changed into a law that God is imposing upon you. Does that make sense? It's an imposed law. It's an arbitrary law because you already have your own life within yourself. That changes the nature of the 10 commandments.



This is all in Life Matters, I've got this all written down, in here, the 10 commandments is a design law because these 10 commandments are what keep you connected to the Father. Walking within this, the 10 commandments is an expression of His character, and as you walk in His character, the 10 commandments are your protector. They protect you. So it's a completely different wine bottle based on your conception of life. Satan's lie, "you shall not surely die", shifted the wine bottle to make a different framework, to make God imposing Himself upon you, and this has direct ramifications for the character of God, that God is arbitrary, that God is imposing Himself upon you because of the conception of life. Does that make sense?

Simply by the lie, that lie is the point from which all era has spread. That is the source point from which man has changed his conception of himself and therefore his relationship to the law. The carnal mind, and this is the carnal

mind, that you have life in yourself, is at war, is at enmity to the law of God, not subject to the law because it is imposed upon you. It becomes a yoke of bondage placed upon you. This is why the Protestant churches, “what do we do now with the 10 commandments? What do we do with them?” It's difficult now. And some aspects of Protestantism, “well, Jesus died on the cross and He nailed the commandments to the cross and we are now under grace. We're no longer under law.” To resolve this conflict, you need to have some teaching of grace that releases you from this imposition. On the disgrace. Because you're wrestling under a lie of inherent life, inherent existence within yourself.

Audience: Or I love Thy law. And therefore that becomes a spiritual manipulation because how do you love the law, agape, eros or phileo?

Adrian: Yeah. Thank you.

Audience: That one puts you right square spiritualistic imitating imagine, I can control God by my laws. Where on the other way, I love by law, which is love agape, is it relationship?

Adrian: It's a design law. Here, I am attracting God to myself by my works. I'm attracting him by my much law keeping. And of course, Rome, they replace this law and they make up all these other rules and regulations by which they are attracting God by merit. The saints and all of these things, they have a merit-based system.

Audience: And the incantations.

Adrian: Yeah. All these things and swing your incenses in the church and all of this. But also within Judaism, I've heard people actually say to me recently from Adventism who have gone into a messianic direction and saying that, well, Christians are saved by grace, but we as Jews, we're saved by the law, by our law keeping. “I'm thinking, buddy, you need to get a new set of lenses on what's inside of your heart.” You actually have come to the point where you believe you can be saved by keeping the law? That's insanity to think that your law keeping can attract God to you and make God love you. It's all based on this idea that you have something within inside of yourself because it's an

imposed law, and by your law keeping in that sense, in mirroring what you understand God's character, you are imposing upon him your law keeping, and that's what Cain did to God. He imposed upon God his system of worship, and said, "You will accept this, or else", didn't he? And when God didn't accept it, Cain is wroth, he's angry. In order to have an atonement, he kills his brother in order to be at peace, to have his conscience appeased, to have his brother's standing there as a living reminder of his rebellion and apostasy against God, he kills Abel in order to get atonement, to have his conscience appeased.

There's a struggle between Cain and Abel, the struggle between Esau and Jacob, it continues to this day. It's the same. Two are in the womb. Two spirits, two personalities, two characters are in the womb fighting for identity and how they understand themselves. And so in this system, the 10 commandments and all the law, and this is the problem, if I can say, this is the problem that Adventism is having with the Torah. Because if you put the Torah into this wine bottle, 613 laws, by which you can attract God to yourself with all the minutia that are involved, and then if you really want to get into it, you can start to get into Hanukkah and all these other things and all the aspects of Judaism and take on the Jewish life in order to attract God to yourself. And you are so far away from grace. It's crazy because it's imposed laws, it's an imposed law mindset where God is imposing Himself upon you. And the ultimate casualty of this is an understanding of the character of God that is arbitrary. "I've decided, and you're going to do it my way." Even though you have life in yourself to do it your own way, you're going to have to do it his way. That lie, you shall not surely die, makes God arbitrary. It makes Him "well, I'm imposing Myself upon you. You have to do what I say because I gave it to you in the first place. Even though you have it, you owe it to Me." It creates all kinds of problems for the human soul so that we have imposed law, imposed legal systems.

Audience: It makes Him your number one problem. It makes Him your number one enemy.

Adrian: Yeah. Got to deal with Him. The carnal mind is enmity against God. "How do I deal with this Individual? I have to live with Him because, okay, I

acknowledge that You're the one that gave me life, but how am I going to deal with You?" But isn't that what most children do with their parents? But we want to make our own based on a wrong understanding of who we are. We buy the lie. This is the thing, as a parent, you see your children, you see they make decisions and you see the consultation process that they go through with you, which is zero, and you just wonder. And then you remember, "oh yeah, I remember." Well, hopefully you remember when you were that age and you were making your own decisions, because when I turned 13, 14, my father was an imposition on me. I didn't want him to be telling all these rules and regulations that he's imposing upon me. I'm under governors and tutors until the time appointed. The time appointed didn't come until I was 18. And even then, it took me a little while to be reconciled to the fact that I needed to acknowledge my father, my earthly father, as a blessing in my life, because that was the crazy thing that when I gave my heart to Christ, I used my knowledge of the scripture against my father and was presenting myself as a more spiritual person than my father. Such delusion.

Until later in my life and I'm having a conversation with my father and saying, "dad, you can stop telling me how to raise my children now. I have a family, I'm a minister, I'm looking after two churches. I'm doing okay. I actually tell people how to raise their family, so you don't need to tell me anymore. Okay? So can we just be friends now?" You don't say that to European, you don't. "I'm your father and I have the right to tell you what I think." Imposition. I look back in horror that I would speak to my father like that. Knowing what I know now, I'm thinking, "oh, wretched, wretched man that I am." But I speak to my father like this. But I was influenced, and this is the thing. For those of us coming to the Adventist context, we don't believe in the doctrine of the immortality of the soul, do we?

Why do we behave like we do? Because we worship a Son of God who has no inheritance. That's why we behave like the doctrine of the immortality of the soul, because the Son of God has no inheritance from His Father. And by beholding, we become changed, and He is equal with the Father. By His own power and His own intellect and His own ability, we get a surrogate doctrine

of the immortality of the soul. Did you catch that? That's a big point. The doctrine of the trinity and the doctrine of the immortality of the soul like marriage partners, they intimately link together.

I speak about this in return of Elijah. That's why Adventism, when they accepted the trinity, they accepted the principles of the doctrine of the immortality of the soul, because they're beholding it in the Son of God that they worship who has no inheritance. And so we act as beings that have no inheritance. That's how deadly this teaching is. It is a masterpiece of deception as we have been told from the lie, "you shall not surely die", it manifest itself in the doctrine of the trinity, independent self-sufficient. "I will ascend into heaven. I will be like the Most high." It's all stemming from this idea, and it creates this difference between imposed law and design law.

Audience: So self-actualization requires that we get God out of existence.

Adrian: Yes, we must remove Him.

Audience: In your political environment in Australia, you see that with the Americans.

The story you told about Australia wanting to get the religious liberty issues, out of the way so they don't ever have to accept it in their society.

Adrian: Yes, We're marching down that road very rapidly now of freedom of speech against scripture while shutting down the freedom of speech on scripture.

Audience: Hate policy in America.

Adrian: Yes, hate speech.

Audience: This is a little long-winded, but it's worth hearing this because the life of God in us and the holiness that God gives us, which is not inherited by anything else, but by the gift that He gives us, it brings a new change to us. Let me have Ephesians say it, because in Ephesians chapter 4 verse 17, it says, "This I say therefore and testify in the Lord that ye henceforth walk not as other

Gentiles walk in the vanity of their mind,” They're thinking of themselves. And it goes on very strong here, “Having the understanding darkened, being alienated from the life of God through the ignorance that is in them because of their blindness of their heart.” It says, “Who being past feeling that given themselves over to the lasciviousness to work all uncleanness with greediness.” There's that word, greedy, it's yourself. It's a way from the connection with anything else. It's your greed, your want, yourself. It goes on to say, “But having not so learned Christ.” So if it's the greediness, the opposite of that greediness is the connection of Christ with you, that relationship bond there. It says, “If so ye have heard of Him, that having been taught by Him as the truth that is in Jesus, that ye put off concerning the former conversation of the old man, which is the corrupt according to the deceitful lusts, and being renewed in the spirit of your mind, that ye may put on the new man, which is after God is created in the righteousness and true holiness, wherefore, putting away lying, speaking every man truth of his neighbour, for we are members one another. Be not angry and sin not. Let not the sun go down on your wrath, neither give place to the devil.” So the place of the devil is that greediness. The place of that change has got to be to take away the greediness, take away the self.

Adrian: But what causes that greediness? This is the point. The greediness is created by this belief, this having your foolish mind darkened, as it says in Romans chapter one, “Who when they knew God glorified Him not as God, but became vain in their imagination, and their foolish heart was darkened, turning the glory of the incorruptible God into an image made like to corruptible man.”

Audience: But my point is that it alienates that, and that's the whole point is that when you are darkened in your heart and your spirit, and you are away from God's connection, you are therefore then aliens of Him.

Adrian: The point I'm making is that it's this lie of inherent life source that creates the alienation, which fosters the greed that the world is my oyster to do with, and everything around me becomes for my pleasure and my desire to be consumed upon myself, and destroys the whole order of the creation. This is why I'm trying to connect this lie to how we understand the character of

God. And I'm connecting it now to the design and imposed law, but it's the doctrine of the immortality of the soul, and I would say to the author of the terms, design and imposed law, the doctrine of the Son of God, which is also a surrogate view of this of no inheritance, it still creates imposed law. It's still imposed law. It's not design law.

Audience: Are you meaning the Son of God or God the Son?

Adrian: God the Son. Sorry. But it's called Son of God, but it's God the Son.

Yes, God the Son is imposed law. And even the position, even the designation as it was said in 1996, "there was a committee and the three of them drew straws and one became the Father and one became the Son and one became the Holy spirit", that's imposed, that's arbitrary. There's nothing design about it. It's just a chance where you're going to be this, and you're going to be this, and you're going to be this. The great Transformers of the universe, They're going to transform Themselves into Father, Son and Holy spirit in order to save the universe. But of course we know, as it says in Genesis chapter three, that Satan was the originator of plurality of gods. "You shall be as gods." There is the trinity, right there. Three sources, knowing good and evil. All right. Enough on that particular point.

I just wanted to show how the doctrine of the immortality of the soul and the trinity create the two different wine bottles because it's between design and imposed law. And of course the difference between design law and imposed law is old covenant and new covenant. It's the same thing. This is the old covenant. It's an imposed system. All that the Lord hath said we will do because we have life in ourselves. In this system, it's ridiculous to say that all that the Lord has said, we will do. We've got nothing to do it. We can only receive through the design system to receive all the blessing, all the love, all the grace, everything is being given to us, and all we have to say like our master is "amen". It's all we have to say. Listen to the Author of faith. When Christ dwells in you, the Author of faith, Christ in you, the hope of glory, you just say, "amen", and you get it all. Just like on the day I was born and they wrote on my birth certificate, Ebens, I received the name without having to do anything.

Audience: "...how shall He not with Him also freely give us all things?"

Adrian: Freely give us all things. Hallelujah. Everybody said, "amen". These are the principles that I've tried to carry through in this volume. The implications of this are profound in terms of understanding the character of God. I know sometimes in my writing I can sound like I'm speaking under water, but this is what I've tried to explain at least to say, "wow, this is massive in its ramifications", in terms of how we understand the new and the old covenant. The statement, "you are my beloved child in whom I'm well pleased", when you accept this, and it says in Ephesians 1:6, that we are accepted in the beloved. When we accept that statement, we shift from the old to the new covenant, simply by believing what the Word of God says concerning our identity. You are a child of God, not by works, but by faith.

This is where I was brought to a question. This is where, and I just want to finish on this particular point because it's already past time. Philippians chapter two, it says, "Who being in the form of God and thought it not robbery to be what?" How do you read? Equal in first value system. Which wine bottle are you going to use to determine the word equal? This is the great question because Augustine and all of Christianity says equal means omnipotent, omniscient and omnipresent, all elements of power based on the lie, "you shall not surely die". Equal based in intellect, ability and all these things, power, position and performance. But Jesus tells us in John 10:15 what He means by equality. "I know the Father, even as the Father knows Me." That's equality, isn't it?

"Who thought it not robbery to be equal with God", because He's the only Being in the universe who knows all the thoughts and the counsels of the Father. No one knows the Father as the Son knows the Father. Who can say they know the Father as the Father knows them? None of us can say this, but in Christ, once we have the spirit of Christ dwelling in us, and when He is fully dwelling in us, then we can know the Father as the Father knows us. Is that possible? We shall know even as we are known. We're talking in a relational context, because power, position and performance has nothing to do with it. People say, "we can know God as God knows us", that's blasphemy, that's in the performance context, in the performance understanding. We do not have

God's power. We do not have God's intellect. Of course, we don't, but that's not the point. The point is the relationship to know the Father.

We loved Him because He first loved us. This is what began the journey for me in 2001, and I've told the story, but I'm connecting it into this here. What shifted me across was my Father said to me after the birth of my son and I prayed that prayer, "I don't want anything to come between me and my son, and I just want him to know me." And my Father in heaven caught me and said, that's how I feel about you. I had to make a decision. Are you going to believe that the God of the universe is saying to you, a speck of dust, "I want you to know Me"? "I don't want anything to come between you and me. And I just want you to know Who I am." I tell you what this little speck of dust had a moment of trouble in his soul because my old wine bottle was ready to burst. "That's not possible. You cannot love somebody as stupid and as dumb as I am. That's not possible", because I had this concept of equality based on a wrong life source and it was blowing my brain out. But I'd seen enough of the new covenant and the spirit of Jesus came into me and I said, amen, and it was counted unto me for righteousness.

Isn't that beautiful? Simply by believing, I accepted my sonship, I accepted my name. Because He says, I'll write upon him My new name, a new character. It changed everything for me. Switched over. And therefore the old now is ready to vanish away, it's ready to drop away as an old garment.

A new creature. All things have become new. There are days when I'm still out and about with that old garment on and I don't even realize I've put it on in the morning. You ever get that? New wine skin, "please, not the old one, doesn't smell real good." This is the basis. We'll go into this, this afternoon more into the implications of design and imposed law, both for the character of God and for the doctrines that we espouse and that we hold, and why we're having so much trouble, and why within design law, it was not that difficult for me to accept the feasts, because within design law, it's... in imposed law, "whoa, whoa, no, no." But as I said to my brethren who opposed me on the subject of the feasts, Paul says, touch not, taste not, handle not. These are the signs of legalism.

Well, who are the ones that are saying touch not the feast, handle not the feasts? That's legalism, isn't it? It has two faces, both doing and not doing. Within the old wine skin, both of them are condemned by the word of God, but in the design law system, all of the promises of God are yes and amen. This is what I saw as well (and it wasn't too hard) coming into the design law, I can say with David, "oh, how I love Thy law, is my meditation day and night", because I'm in the design system. It's all been imported.

Let's close with prayer. Father in heaven, I just thank You for the revelation of the design law in Your Son. Lord Jesus, thank You for demonstrating to us how that You live by the Father. You live, You do nothing of Yourself. What You hear is what You speak and what You do. Let Your spirit dwells within us that we may live by You even as You live by the Father. That we would reject the lie of inherent life source. We reject the doctrines that uphold this idea of inherent life source without inheritance, the doctrine of the trinity, that we would resist this idea, that we may come into the new covenant, that we may be justified by faith, the faith of Jesus. We thank You in His name. Amen.

4. Our Father Judge or Judged

Adrian: Our Father in heaven, it's a joy to be able to come before You boldly in the name of Jesus, our wonderful Saviour. We pray that You would send Your spirit to guide us, to be our Teachers, to enlighten our minds, that we may see all the fullness of Your goodness, mercy and grace towards us, and that truly You are love, and in You there's no darkness at all. And we thank You, Father in Jesus name, Amen.

So I began in the last presentation, talking about some of my own experience in the performance kingdom, forming a name, having been given a name and then actually wanting to live up to that name by my works and by my achievements and my performance, thus proving that by nature that I have bought into the lie of Satan, that you have a life in yourself and you must develop that and be good by, or be valuable by what you do rather than who you belong to. And of course I mentioned, I inherited the name Ebens, but when my grandfather said to me, "remember, you are an Ebens", that I felt the need to live up to this name by what I do rather than simply inheriting the name and living in that name. So, you all remember, we talked about when you were buying into this lie of the serpent, "you shall not surely die". This shifts our identity of who we are in relationship to God. One of the ways that I like to express this is the story of what is understood to be two ships in the night. Two ships are coming and the U.S. Naval destroyer is coming up to this other light, and you know the story where it reports on the communication system, "Divert your course 10 degrees to the South" and the light from the other side responds negative, "change your course 10 degrees to the North." And of course, the commander of the ship takes the communication device and says, "Hi, this is the USS... whatever." And he starts listing off "and I am the commander of the ship, and if you do not move, there's going to be consequences." And the other person responds and says, "This is the lighthouse, your call."

When the Naval officer understood the identity of the light, it changed his relationship. You see, all of us have fallen into this understanding that Satan

has convinced us, that we have life in ourselves and in several ways, and in all of our culture and our practices, whether we profess to believe it or not, our whole culture is wrapped up in this way of thinking of independence, and you see this. And I marvel and my father tells the same story that, how I would just run off and run away and do my own thing as a small child. And when you think about all the dangers that are out there, what makes you think that you can live independent and just do your own thing and disobey your parents? Where does this come from? It is the product of a belief system that we can live independently. And to go through teenage life, without the counsel, and wisdom, and instruction, and broken hearted experiences of our parents, and be forced to relive them again and again and again, because of this spirit of independence.

Wouldn't it be wonderful if children could just learn from the mistakes of their parents? But then when they see us who are parents, and we are living with the consequences of our choices, and now you see all our weaknesses as a result. They pointed those things and "we don't need to listen to you", and then they repeat the same mistakes that we make and end up in the same position so that their children will do the same thing to them. And all this is stemming from the lie, "you shall not surely die". And this is the point, as I mentioned in the book, *Life Matters*. I took that precept of the lie of the serpent, "you shall not surely die", and just followed through its consequences for all of the major teachings of scripture. And that's what we put together in this particular volume. But I was led to this from the principles, as I said, in the book, *Identity Wars*, which is "how do we obtain value?" What makes us valuable?"

And when I happened upon that verse, "this is My beloved Son in whom I am well-pleased". It was revealed to my mind by the spirit of God that this was a value system, that Christ Himself was obtaining His value, not by His position, not by His performance, not by His achievements, but simply by resting in the Father's word concerning Himself. "You are My beloved Son in whom I am well-pleased." Christ had took the opportunity to simply believe His Father's Word, and in believing that word Christ became the Lord of the Sabbath. I'm making

a connection here. How did he become Lord of the Sabbath, that place of rest, in the bosom of the Father, where He does not have to prove to anybody about His pedigree as the divine Son of God. He does not have to assert His authority and smash the nations that refuse to submit to Him.

He has no feeling of inferiority, no fear, no concern, because His Father has defined for Him, Who He is. He is the Son of the living God. And as we read in John 6:57, "I live by the Father", beautiful. And even as He says "that you might live by Me." So in accepting His identity from the Father, letting His Father define Who He is, Christ is both the Author of faith and the Lord of the Sabbath. This is an important principle that we need. Because we're connecting a whole lot of points together on this. Because where does Christ, dwell? John 1:18, "in the bosom of the Father." He does not stride out on His own. He did not have any adolescent experience of proving His independence from His Father. I do always those things, which please Him. He has no desire to break out of and form His own identity. And I hear people say, "I just need to go and find myself." And you get lost. Go and lose yourself in the world and all that the world has to offer to find yourself. And this is where I was led down this path, and I was just amazed at the text, Proverbs 17:6, "Children's children are the crown of old men, and the glory of children is their father." Interesting, earthly father. And then I began to connect the sense of value. What is it that defines my value? And I remember that I went to a website called imissmydad.com. People pouring out their hearts about their fathers having passed on, and story after story where children are saying, "Dad, I wish you were here, and that I could just tell you, that you could see the things that I'm achieving, the things that I'm doing, that I might have a word from you."

Because it doesn't matter what you achieve and what you perform, what defines its value is your father. He is the one that defines its value, until he puts his blessing on it, it has no blessing. Do you understand what I'm saying? You can tell yourself all your life. Of what I've done is good, and what I have done is marvellous. But there's always that nagging doubt. Maybe someone else can do it better, maybe they can do it more wonderfully, that I can do it. But when the father says, "son, I'm well-pleased, this is a delight to me." In the relational

kingdom, in the design law system, that's what feeds the soul. The father's blessing upon the actions of the child is what creates value. We do not have capacity to create our own value, we only have the capacity to receive value by living word. That's a big statement. A living word excepted by faith, "This is My beloved Son in whom I'm well pleased."

And that's where my journey began when my Father in heaven came to me back in 2001, and He said to me, through the experience of the birth of my first son, He said, "I don't want anything to come between you and Me, and I just want you to know Me." And I had that tremendous wrestle. I had to give up my old value system of being valuable, in what I achieve, and what I perform. "You offering me an intimate relationship with You, simply, all I have to do is accept that I'm Your son, through Christ. And all that value is mine." I am beloved to the Father, the One that made the heavens and the earth and all the universe, beloved of the Father, held by faith. Simply believing the word of God. And it was a tremendous wrestle for me as the draws of this old life, of the old wineskins, the old wine that I had been partaking off as I'm detoxing from this hangover of what I've been taught, and I accepted this, and everything has change from that point forward in terms of how we've gone.

And we mentioned one other thing. And I just want to repeat this point in tying, that, remember the cycle, we talked about. That when you believe, you have life in yourself, you are on this cycle of achievement and performance, which leads to the cycle of pride and depression. Because when you're achieving, you have value, and that leads to pride because when you achieve, and you perform, and it has come from you, and then you have pride. And when you fail, well, then you have the inverse of pride, which is depression, and this cycle. And of course, as you're going down, you have anxiety, and as you're going up, you have ambition. And this cycle, which is, I connected into the Elijah message, "make stride in the desert a highway for our God, He will lift people out of the valleys and bring down the mountains, raise the valleys to make a path for our God." It is the spirit of pride, and it is a spirit of depression that prevents the spirit of God coming into the heart.

Now, I'm summarizing. I'm just going fairly quickly because I want to move on to the next part.

This is what God is doing in the message of Elijah, to raise the valleys and to bring down the mountains. And how does He do this? What was the message of Elijah, "behold, I will send you Elijah for the great and dreadful day of the Lord", and He shall do what? "Turn the hearts of the children to their fathers. And fathers to their children." For what purpose? That they might receive the word, that says "you are my beloved child in whom I am well pleased." That raises the valleys and drops the mountains. And it prepares a way for the Lord. The Elijah message is intimately connected to this, but you have to give up the lie of inherent life source. And you'll notice that this was the next step for me, that led to the next part of the journey, is that once I understood that the equality, and remember we looked at the text, Philippians 2:6, "Who, being in the form of God, thought it not robbery to be equal with God", and what made Him equal with the Father? It was His knowledge of the Father, His knowledge of His character, that He knew the Father as the Father knew Him, John 10:15. The power, the omnipotence, the strengths, the intelligence, all of that was given to Him. So that's not where the value is coming from, that was freely bestowed upon Him for which He was immensely grateful to the Father in which creates the Agape.

But we go from that point, as we look at, "Who being in the form of God, thought it not robbery to be equal with God, but made Himself of no reputation". Because He is not afraid for His value, He's able to give away, He's able to come down and to let others speak negative about Him without worrying what other people think. And this is the great challenge for us. Isn't it? That when people speak ill of you and I treat you badly, the irritation, the annoyance that comes up within the soul as a consequence of that.

What we did then of course, was we looked at the lie. I just want to redraw this in terms of, that God has life. Of course, this life is not just existence, it is the words that He speaks of blessing. It is the blessing, the fellowship that this life is encompassed, that in this model, man is completely dependent on God to receive this life. He has no life in himself. In the model that Satan has

suggested, he is suggesting, "Yes, God has life, but He has given to men to have life in himself." And there's different variations of this, of course. We talked about new age where we are divine and we are god, and we have life simply because of the fact we are god, the Western Christian formula was that God gave life to man, and then the only alternative after that is atheism, which was, we're only here for a short period of time, and then an oblivion, which is really an interesting situation.

So by having this concept of life and ourselves, our identity is shifted. Our perception of ourselves in relationship to the lighthouse changes, where we, as having life and ourselves can actually mirror back to God and we can ascend into heaven and be like the Most High, because we have life, God has life, He's just a bigger life source than us, and we could dare to say to Him to move 10 degrees, rather than us moving 10 degrees. Because we have a false concept of our identity and His identity. Our identity and relationship to Him. Does that make sense?

So what we then looked at was the idea of the Ten Commandments. Once we introduce the Ten Commandments, in this system of having life in yourself, for God to say anything to you, in terms of directing you or offering you guidance must be considered as something that is imposed upon you. Because if you have life in yourself, if you have existence of your own, anything that God would say to you is imposition. Do you ever find that when you can think...From a child's perspective, when your parent is offering you guidance, do you welcome it? Do you look forward or is it a bit of a, "I'm old enough, I can look after myself. I don't need you to tell me what to do. I have a brain. I know how to think. Stop telling me what to do." Is this is familiar? Familiar territory? And this thought of imposition that's existing within this system, all stemming from the lie, "You shall not surely die."

Now, there's one other point we made and we just want to repeat this issue. Seventh-day Adventists do not believe in the doctrine of the immortality of the soul. So how can we be buying into this live inherent life source? What did we say on that point? Through the Trinity. Why? Because as we look at the Son of God within the Trinity, the Son of God has life from Himself, He didn't inherit

it from His Father. So He is a completely independent self-sufficient life source, having life original, unborrowed, underived from anybody. And by looking at this, we obtain a pseudo doctrine of the immortality of the soul. It creates the same effect. Whether you believe in the doctrine the immortality of the soul or not, if you believe in the Trinity through the doctrine of Christ not having an inheritance, then you end up with the same effect. I begin to wonder why is Adventism being affected by all the same things, as those who believe in the immortality soul, without actually believing in the immortality the soul? The doctrine of the Trinity. That's what led us into that situation.

Audience: Also, the understanding that the spirit has life in himself. That means, it's a separate entity. Because right long with that, because now you're lifting up with the spirit is becoming greater than the Father Himself.

Adrian: I'll repeat that for him. Also, the doctrine the Holy spirit, having a separate existence, and its intelligence, and entity outside of the Father and the Son speaks of that independence, that same principle. So both of those lead you in that direction, it is a masterpiece of deception to lead you in that direction. And so what we're looking at with this shift in life source, and we begin the journey with the value system in the book Identity Wars. This was the way I explained that, I called it the two kingdoms, the relational kingdom and the performance kingdom. They're the labels that I put on these two systems, which I was also using for the terms Old Covenant and New Covenant. The Old Covenant is performance kingdom, the New Covenant is a relational kingdom.

Now I've attached to that, the terms imposed law and design law, because they're terms that other people are familiar with that tap into this same understanding. And imposed law only comes about when you have your own life and it's imposed upon you. So the implications for this, I began to think about the relationship of God and His Son. And this is what opened up something very interesting to me. If the quality of the Son is found in His relationship with His Father, and not in His own power. So this is the problem that we have with the Trinity model, is that, the equality is based in power, which means they are always side by side. If one became subordinated to the

other imposition, that would immediately affect their value. And so they cannot be subordinated. One cannot be subordinated to the other, except for the purpose of demonstration, "Jesus steps down, and He becomes a human to demonstrate humility, to demonstrate all of these things, but that's not who He really is." Does that make sense?

So They can demonstrate submission without actually having a framework of submission. This is coming to imposed and design. The design of this is not submission. There's no submission in the system, but once I understood that Christ is not equal with the Father based on power, I could then conceive of Him being in a position of submission to His Father. And that allowed for the development of the idea of the divine pattern. This was the step-by-step process that we were following, the divine pattern, that the Son is the magnification of the Father. The Son receives. "He is the express image of the Father", as it says, in Hebrews 1:3. "He is the brightness of the Father's glory." He is a magnifier of the Father's Person. The divine pattern only becomes possible when you give up this performance-based value system. Because before that, my great concern when I was studying out the question of the Trinity was, "Yeah, but if Jesus is begotten of the Father, then He has less value." And that does damage to the atonement because, you see that line of thinking, because then He's an inferior Being, and that makes the sacrifice of Christ inferior. And this is what the church teaches. And that was my concern at the time, but when I saw that Christ's value is not in His power, it's in the relationship that He has with His Father, that He then could be in a subordinate position and still be equal. And this becomes very important because of the relationship that exists between a man and his wife, because we were made in the image of God and His Son. So if we have this pattern of the Trinity, then our marriage must be operating on the same pattern, of co-equality based on power, position and performance. It's intellect for intellect, mind for mind, strength for strengths in some cases.

And that creates a lot of tension, doesn't it? But in the divine pattern, if we were made in Their image and we'll just look at a few verses on this. And we've touched on this in Life Matters, but also in the book, Return of Elijah. 1

Corinthians 11:7. These are challenging verses, living today. "For a man indeed ought not to cover his head, for as much as he is the image and glory of God, but the woman is the glory of the man." That's a challenging verse in our culture, in our environment. The woman is the glory of the man? Isn't that male chauvinist, isn't that arrogant? Members of my family from the past had said, "Paul was a male chauvinist." The way he wrote, he treated women badly. But when you're operating in this system of equality, "yes, of course, it's quite chauvinist." But in the other system of source and channel, it's a completely different system, because Christ is the express image of the Father, and He is the glory of the Father, and the woman is the glory of the man. It's a completely different system in which to operate in.

And that really began to intrigue me in terms of this relationship that exists between the Father and the Son as a pattern for all other relationships. And maybe we would spend a bit of time on that right now. And we look at 1 Corinthians 8:6. I'm just quickly going over some key points here, which hopefully most of you are familiar with, but I just want to put all these things together. 1 Corinthians 8:6, in terms of the relationship of God and His Son says, "but to us there but one God, the Father, of whom are all things." And that word in the Greek, is ἐξ from which we understand is the word source or origin. "One God, the Father of whom are all things. And one Lord Jesus Christ," the word in the Greek is διὰ , which means channel, and you can look this up in the Strong's. These are the words that uses the word origin and channel. Source, channel. This is the pattern of this creation. This earth is based on a source and channel relationship. And everything within this creation works within this source-channel system because we were made in the image of God, so God has made everything in this system source and channel. That has dramatic implications for how we live, and move, and have our being. And we look at other aspects of the relationship between the Father and the Son. And again, I'm just going quickly on this, Colossians 1:15. It says that, "Christ is the image of the invisible God." So the Father is invisible, the Son is visible.

1 Timothy 1:16,17, "God immortal, invisible, God only wise." "dwelling in the light which no man can approach unto". "No man has seen God at any time",

as it says, in the book of John. “The only begotten Son, He hath declared Him”, He hath revealed Him. Invisible, visible. And as we see in Hebrews 1:3, the Father has glory and the Son is the brightness. The brightness of the Father's glory. The other ones that I have in the booklet, the divine pattern of life, but these are the three main attributes of Father and Son for which we have been created in His image. And this has tremendous implications for how we read the Bible, how we speak, how we operate in our marriages... Just a few basic ones: The sanctuary in heaven operates on a divine pattern. Most Holy place is the source, but you can't get to the source except through the channel of the Holy Place. It's a divine pattern.

You can get no other way into the Most Holy place except through the Holy Place... “No man comes to the Father except through Me”. And what do we find in the Holy place? The bread. “I am the bread of life.” We find the candlesticks. “I am the light of the world.” All this is operating Christ ministry in the Holy place for us to bring us to the Father. These are just some basic principles of what I call the divine pattern. And this opened up a whole lot of amazing things to my thinking. And I just wanted to mention that point to connect into this framework, because we go along and as we talk about this.

All right. Now, I want to come to something that I find very exciting. If this isn't as exciting enough already. These two systems, in terms of (we will use the term) design law and imposed law. Now with the imposed law system, every time God speaks, it has an element of force in it. In the design law, when you're operating in design law, because you are connected to Him, everything He says is life. Every instruction He gives is life to you because you are dependent on Him for everything. So in the garden, when God says, about the tree of the knowledge of good and evil, what did God say? “In the day you eat thereof you shall surely die.” Now when God says those words, “you shall surely die”, in a design law system. What does that mean?

Audience: That's the effect. Cause an effect.

Adrian: It just cause an affect. As people lives, it's like gravity, you jump off a building, what's going to happen? You surely fall. You drop from a tall building,

you will surely die. It's a warning and love, isn't it? But if you believe you have life in yourself, if you embrace that lie, and God says "in the day you eat thereof you shall surely die." How do you understand those words? "I'm going to kill you." "I'm not dead yet." When man embraced Satan's lie, it actually changed the meaning of God's word. So when they ate the fruit and they weren't dead, what was the only way that they were going to die? Well, the conclusion was that God was going to kill them.

Audience: It's what Adam expressed when he hid in the garden, he was afraid that God was going to kill him. He even said, "I'm afraid".

Adrian: Yes, "I was afraid." And why was he afraid?

Audience: It's fear that unlock that lie.

Adrian: It doesn't say in the text that anything about death, but he now is afraid of Him, that something really bad is going to happen. That God is going to do something to him, which means that Adam has had an identity shift in how he understands God. This lie that "you shall not surely die", changes man's perception of the character of God, as One who is arbitrary, who is tyrannical, controlling, dominating, and all of these things. All of this comes automatically from the lie, "you shall not surely die". It's all inherent in that lie. And this is why we see in the book, *The Great Controversy*, page 561.2, the foundation of the system, and maybe I should just read it to you because I've pondered this statement for many years.

"Satan has long been preparing, for his final effort to deceive the world, the foundation of his work was laid by the assurance given to Eve in the Eden. You shall not surely die." That's the foundation of his whole system, is built on this lie, "you shall not surely die", "...In the day you eat, thereof, your eyes shall be opened and you shall be as god's knowing good and evil, little by little, he has prepared the way for his masterpiece of deception in the development of spiritualism. He has not yet reached the full accomplishment of his designs, but it will be reached in the last remnant of time."

The masterpiece of deception is built on this lie, "you shall not surely die". And so therefore, every teaching is connected to this lie. Every teaching of falsehood is built on this cornerstone of this lie, "you shall not surely die". And what I'm attempting to do, is to connect the points systematically, that by saying that you have life in yourself, you immediately make God's words and law imposed, forced, and tyrannical, being placed upon you. And how we understand the law and the way that it operates.

We'll talk about the design law. So come to Psalms 119:97, where it says, "Oh, how I love Thy law. It is my meditation all the day." In the design system, the law of God is something that is life. Proverbs 13:14, "the law of the wise is a fountain of life." Psalms 1:1-3, it says, "But his delight is in the law of the LORD; and in his law doth he meditate day and night. And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper." So now we want to understand something in terms of the concept of design law. Sin is the transgression of the law. And the law is a transcript of what? So sin is the transgression of God's character. Did you follow that through? Is that logic?

Sin is to believe something about God, that is not true. And be unreconciled to the truth of Who God is. Sin is a false belief of Who God is, and what He's like, that sin. It's a transgression of the law. It's a lie. The implications of this are quite profound in reference to how we view. And of course, by saying the lie, "you shall not surely die", it's shifted men, and of course the evil angels that followed with Lucifer that they moved across, suddenly it made God look like He was tyrannical, that He was forcing Himself upon them. "We have life in ourselves, we don't need You to tell us what to do." And that is sin. It is transgressing the way that God designed things in the way that He had set them up. And it caused man to rebel and resist on the belief that he has life within himself.

Now, I want to show you one area where this is quite profound, but it will take some time to unpack this. And now we do come to Matthew 6. When Jesus taught us to pray, what did He say? Matthew 6:9. "After this manner therefore pray ye", what did He say? "Our Father which art in heaven, hallowed be (Thy

character), Thy name.” We are told to address God as our Father. Now when Satan shifted the as many as he could in the universe over to this, “God does know that when you eat of the fruit of the tree, you shall be as gods knowing good and evil”. It placed within the human heart, suspicion of God's intentions and motives towards us, that He was jealous for His own position, that He was trying to protect His position, which is the mind of Satan himself, he is trying to protect his position. He's putting it on to God, “for God does know, in the day you eat thereof, you shall be as gods knowing good and evil.” He's casting doubt on the character of God, in this situation. But Christ is saying to pray “our Father”, but Satan presents God as an unrelenting judge, to judge and condemn, and to point out, and looking for the mistakes of people as a judge. But what did Jesus say about His Father? Have a look at John 12:44, “Jesus cried and said, He that believeth on Me, believeth not on Me, but on Him that sent Me. And he that seeth Me, seeth Him that sent Me.” Beautiful, revelation of the Father. “I am come a light into the world, that whosoever believeth on Me should not abide in darkness. And if any man hear My words, and believe not, I judge him not.” Christ says, “I don't judge the one that doesn't listen to My words. I'm not judging him.” “For I came not to judge the world, but to save the world.”

“He that rejecteth me, and receiveth not my words, hath one that judgeth him. The word that I have spoken, the same shall judge him in the last day.” How does this work? Christ has given us a witness of God's character and He's left that on record for us, and what we do with that is what will judge us in the end. But He Himself, He says, “I judge not.” Come over to John 5:22. “For the Father judgeth...” How many people? You have to think about this for a minute. “The Father judgeth no man.” In your mind, if you have any kind of understanding of the scripture, your mind should be firing off texts like this saying, “But what about Daniel 7? What about the thrones that was set in place?” “The books were opened and the judgment was said”, Doesn't that say that God is a judge?

Audience: We just block this verse out.

Adrian: We just block this verse out because “God is the great judge, the judge of all.” But Jesus says “the Father judgeth no man.” That’s any man, righteous or unrighteous. Does that make sense? Well, what do we do with this and this is what we talked about in the presentation this morning. Well, what are you going to do with this, now?

Audience: Are we supposed to fear Him, or what do you say?

Adrian: Fear Him. Fear Him that is able to destroy both body and soul in hell. Because you need a little bit of fear. Jesus says, “For the Father judgeth no man, but hath committed all judgment unto the Son.” And what does the Son say? “I’m not judging. The word that I have spoken will be your judge.” “The witness that I have left behind, the testimony that I’ve given of Father will judge you.” This is different from examining and going through and looking and testing. Look at verse 24. “Verily, verily, I say unto you, he that heareth My word, and believeth on Him that sent Me, hath everlasting life, and shall not come into condemnation, but is passed from death unto life.” That word condemnation is also translated judgment. He should not come into judgment, but is passed from death to life. What does this mean? It should be frying your circuits right now. But how does this fit? I mean, the central pillar of our faith is the declaration under 2,300 days, then shall the sanctuary be cleansed, the most Holy place the books are open, and we’re going through the records line by line, line by line, looking at every deed done and not done, that should have been done. The great Judge of all the earth is judging everyone, right?

Audience: When Jesus said to Zacchaeus, “today salvation has come to this house”, it’s the same principle, he was declaring that.

Adrian: He was declaring it, wasn’t He? But didn’t He have to wait for the judgment?

Audience: Well, I don’t think so.

Adrian: This is something we need to process, and to understand, in terms of the character of our Father. How do we reconcile this statement? We’ll, have a look at Romans 2:16. “In the day when God shall judge the secrets of men by

Jesus Christ according to my gospel.” What do you hear when you hear those words?v

Audience: Jesus had the authority brighter than day.

Adrian: Yes. How does God judge the secrets of men? By Jesus Christ? Through His gospel, through the revelation of the character of the Father, by revealing the loving character of God, this tests the hearts of all men as to whether they believe this witness or not. And then we come to Matthew 7:2. Jesus says, “judge not because I'm the only One that can judge you.” Is that what it says? No. “Judge not, lest you be? Judged.” So who are the ones that are judged? The judges are the one who are judged. Those who judge are judged. Interesting?

Audience: When the Bible speaks of the judgment of God, it means that God is the One being judged.

Adrian: Okay. All right, you're on it. So verse two, “for with what judgment ye judge, ye shall be judged.”

Audience: By hearing God's word that we are enabled to create this judgment in our heart and mind, God's word reveals the intent of our hearts, right?

Adrian: Yes. As you saying before, Hebrews 4:12. The word of God in this conflict and understanding God, not judging and judging, it discerns the thoughts and intents of our heart as to what we understand by this passage. How is God judging? Jesus says “for with what judgment ye judge, ye shall be judged.” And this is important to understand because the concept of a judge sitting on a tribunal, looking over your life and imposing sentence upon you is imposed law, it's not design law. It's imposed law. The judge is imposing himself upon you. And that's why man sees God in this light, man sees God as a judge relenting in his minutia to find out every detail in your life.

Audience: How does God's decision design law around us?

Adrian: Yes, Thank you. Design law. We are the ones who decide their own destiny, imposed law, God is the one who decides, okay.

Audience: About, Revelation 14. "The hour his judgment has come."

Adrian: "the hour of his judgment", whose judgment?

Audience: We often are taught, but that's us being judged by Him. But is it we judging Him?

Adrian: Yes. We judge Him, and He accepts our judgment. And how does this judgment play out? Romans 3, "let God be true in every male liar, that you may ever come when you are judged."

Audience: So are you going to change the methodology as the investigative judgment? Or are you going to throw it out?

Adrian: Change the methodology. There's going to be an investigative judgment. There has to be.

Audience: Well, aren't we in that now? Aren't we learning about? Are we judging God now?

Adrian: Yes, Okay. I want to unpack some of those particular points. Let's look at Matthew 25. In terms of how we understand the judgment. The merchantman of course represents God, in Matthew 25. And we have the man with one talent, and we come down and we look at verse 24. "Then he which had received the one talent came and said, Lord, I knew thee that thou art a hard man." How did he come to this conclusion? He's judging the merchantman, which is representing God. He has passed judgment on God, that God is hard, and what happens? "Did you reap where thou hast not sown, and gathering where thou hast not strawed." What evidence does he have for this? Zero. It is his own conception and his own judgment that he has passed upon God. "And I was afraid", oh, there's the voice of Adam. "I was afraid, and went and hid thy talent in the earth, lo, there thou hast that is thine. His lord answered and said unto him, thou wicked and slothful servant, thou knewest

that I reap where I sowed not, and gather where I have not strawed.” Did the merchantman contradict the words? He didn't contradict him. He simply mirrors back to him, his own thinking. In the story in Luke, it says “out of your own mouth, I will judge you, take him in costume into outer darkness”, and in Luke, it says, “bring him and slay him before me”, now that's an interesting statement.

Audience: Number one, Jesus said, “by your words, shall you be justified, and by your words, shall you be condemned.” There was another thing when God asked Adam, "Where are you?" Don't you think God knew where Adam was?

Adrian: Yes, of course.

Audience: He was giving Adam a chance to exercise judgment on himself.

Adrian: So this is the great thing about the investigative judgment. We are active participants in this process. And it says, "As you judge, you will be judged." The story of the talents tells you how this process works. The man who had five talents and multiplied based on his understanding and his love for his master, he multiplied it and turned it into 10 talents. Maybe the reason why the man who had one talent only had one talent, was because of his conception of the merchant. He was given according to his ability to receive. Because when you put it the other way, it sounds like, "Well, he only got one talent and that seems unfair." Well, why would God only give him one, when he gave the other one, five, that's not fair.

Audience: He brought a short purse.

Adrian: He brought a short purse. He couldn't stuff any more money in the purse. “I can only fit that much into your purse. So I'll give you as much as you're willing to take from Me.” You see, this is very different.

Audience: In verse 26, when it says, “thou knewest that I reap where I sowed not”, when it's the word ‘knewest’, and according to Strong, it means ‘to see’. So that was his point of view.

Adrian: In Greek, it says, you saw that art. You saw this way. So with that in mind, come to Psalms 18: 25. "With the merciful, Thou will show Thyself merciful, with the upright, Thou will show Thyself upright. With the pure Thou will show Thyself pure, and with the froward Thou will show Thyself froward." Do we see how this works? As I judge. We will be judged. Why didn't Jesus say when you pray, say, "Oh, Holy Judge or Holy and righteous Judge?" He said say, "Our Father." This is really important. So come to Daniel 7, let's have a look at this. This is really important for us to understand there is going to be a judgment. And what I want to suggest to you is this, by the time we get to 1844, the catalogue of human history in its interaction with God has been complete. And then men could run to-and-fro with the Bible, assessing the character of God and placing Him upon trial as to what sort of Person He is. And whatever verdict we would come to will be the conclusion that is drawn, and God will allow every man to have judgment according to his own desire. This is what is going to take place in the judgment. So the books have now been opened. It says, particularly in Daniel, that the sealed book was opened and we can begin to run to-and-fro through the books. The concept of God, opening books in examining records is a reflection of what man is doing to God. Now, I want to share with you something really exciting. I was going to wait, but I've got to share it with you now because it's just really blowing me out of the water. So looking at Daniel, this is really exciting. Daniel 7:1. "In the first year of Belshazzar king of Babylon, Daniel had a dream and visions of his head upon his bed." So Daniel's having a vision, hold that verse there and come and have a look at Numbers 12:6.

There's a difference in the word. Now the word in the Strong's is 'marah'. Numbers 12:6 "And he said, 'Hear now My words, if there be a prophet among you, I the Lord will make Myself known unto him in a vision, and will speak unto him in a dream.'" Now that word vision in the Hebrew is 'marah', which means mirror.

Audience: There is something in Daniel 4, that even King Nebuchadnezzar, after Daniel revealed the dream, spoke and said, "Your God is a God of God,

and kingdom..." He judged God. He said, "You're God is the King of King, and God of Gods."

Adrian: Okay. So he is passing judgment? Yes. There we have it again. So this word vision in numbers, 12:6, it's meaning is mirror. So every time there's a vision occurring, God makes himself known in a mirror. Now it gets interesting. Now, this same word for vision in numbers 12:6, have looked at Exodus 38:8., same word. "And he made the laver of brass, and the foot of it of brass of the looking glasses." That's the same word, 'marah'. "The looking glasses of the women assembling, which assembled at the door of the tabernacle." The laver was made out of looking glasses, called 'marah', which is exactly the same word as vision. So what am I saying? That when Daniel had a vision, it's in a mirror, it's coming through, man's understanding of what is taking place. He makes himself known in a vision, in a mirror. So this vision that Daniel has is actually expressing man's understanding of what God is doing. It's coming through a vision. Do you see the implication of this? This is our perception of what He is doing in the judgment. He's doing something, but this is through the mirror. This is what we are understanding that He is doing. Now what does it say? And I've just had a thought come to me right then, in Daniel it says, "a fiery stream issued from before Him. 10,000 ministered unto him, 10,000 times, 10,000 went before Him." Now look at Exodus 24:17, you get a similar fire going on here. "And the sight of the glory of the Lord was like devouring fire on the top of the mountain..." where? "In the eyes of the children of Israel." This is how they perceived the glory of the law. Their understanding of this was that it was devouring fire. It was there to kill and to destroy them because they were under the concept of imposed character, Imposed law. Their perception, "I knew you that you were a hard man, reaping where you do not sow." And so what Daniel sees in vision, it's a vision of the night, this is another important point, he sees this picture of God, sitting and doing these things. God is sitting, there is a judgment taking place, but it's coming through a vision of man's comprehension, and man's understanding. Does that make sense? Maybe? I've got more on this.

Audience: Is this where he the text is the days of judgment?

Adrian: He gave the judgment. I'm so glad you picked up on that. Because I was reading that the other day, and I'm thinking, "Oh, I wonder if that's what that means." He gave the judgment to the saints.

Audience: Right. They have the right judgment, so he knew that the judgment, is his judgment. And his saints have my character correct.

Adrian: They've worked it out. They've assessed My character correctly. And that is the dominion, Christ has given a dominion and a kingdom, and the dominion and the kingdom are those who judge the character of God correctly, that becomes the dominion and the kingdom and the glory, which is character. You see? Are you beginning to see something interesting here? This is so beautiful, because how do you harmonize the statement of Jesus? "My Father judges no man." Could you believe it? The central pillar of Adventist faith, completely screwed up and twisted, and totally misunderstood. "Well, there was a voice in the wilderness that was crying out saying, it's the judgment of God that's taking place."

Audience: Can you not take this application to heaven and see that the angels had to decide and judge God?

Adrian: Yes, the angels. They all had to decide. Is not powerful? Now let me show you something in Daniel 10. Because this is where it really gets interesting and I'm breaking into a number of different presentations, but it's okay. As Jim, has lamented several times, I'm always meshing presentations and making it hard.

Audience: There was a time of my life, when I was asked lots of questions, one of the questions was, what do you make of this verse, where it talked about stream of fire? And something intuitive, said, "I believe and depends upon your perspective." At one angle, you see a fire, at another angle, you see a living stream.

Adrian: Yes, when God spoke and said, "this is My Son, hear Him", what did the people hear? Thunder. But it was a still small voice of our Father and it was like thunder. Amazing.

Audience: There's one in John 9, that's a little puzzling, and maybe we can try to look at it for a second. John 9:39. "And Jesus said, For judgment I am come into this world, that they which see not might see; and that they which see might be made blind." Could you kind of explain that a little bit?

Adrian: "For judgment I came to this world" as we read in Romans 2:16, "God shall judge the secrets of men by Jesus Christ, according to My gospels." So when He comes into the world and He reveals the character of God, His revelation of the character of God revealed their characters.

Audience: So when in Hebrews 1, God committed all things to the Son, He committed judgment as well as everything else to Him.

Adrian: And the reason why the judgment is committed to the Son is because the Son is the One revealing the character of the Father. He's the visible. So the Father has put His whole character in the hands of His Son and we judge the character of the Son and the verdict of what we see in the Son is how we judge the character of the Father and whatever we judge, God ensures that every one of us will receive the judgment that we have believed in. And the investigative judgment that is going on is as we are going through. And I can tell you, this is I'm studying this particular question and I'm seeing God's character, it is testing the intents and thoughts of my heart. It is going through a layer. I'm being searched with candles. As it says in Zephaniah, it's going through me, every detail is going through and testing my character against this character that I'm seeing, that is like, Jesus. That's an investigative judgment, because it's testing me, "love your enemies, do good to them who persecute you." This is testing us. This is the investigation that is taking place. And it is a complete reversal of what we have understood.

Audience: God doesn't need to investigate anything. He knows everything.

Adrian: And we've had this dilemma, what does God need to investigate? What does He need to investigate, when He already knows everything? This is the great dilemma we've had with the judgment in understanding the judgment, but make no mistake. The judgment has been set. The whole date, 1844,

October 22nd, 1940. It's all legitimate, it's just, we've understood it under imposed law system, Old Covenant. In the Old Covenant, going into the most Holy place under the Old Covenant is death. It's tremendously fearful. This is the challenge, but the very foundation of Adventist faith has become a millstone around the neck of its believers and will crush many.

The evangelical part of the church tried to escape this doctrine by simply throwing it out. And we're getting rid of 1844 and throwing all those things out. No, that's not the way out. That's the wrong way to go about it. There is a judgment. There is a definitely is a judgment, but how it plays out is completely different from what we've understood, why? "Because My thoughts are not your thoughts and your ways are not My ways." Now come to Daniel 10:5. I'm getting excited. Now notice it says, "Then I lifted up mine eyes, and looked, and behold a certain Man clothed in linen", whose that? It's Jesus, "whose loins were girded with fine gold." The Son of God. So His loins are fine gold. Gold is a representation of purity of character, a correct interpretation and understanding of character. He's gold. But what else does he notice? "His body was like beryl and His face is the appearance of lightning, His eyes as lamps of fire, and His arms and His feet in the colour of polished brass." In this vision of the night, the feet and the arms of Jesus are in the colour of bras, which means there is a perception of His actions that are not seen correctly. His actions and His movements are not understood correctly. Does that make sense? Because it's part of this mirror conception. Now we need to look at a few more verses in the scripture. Job 37:18, it tells you something interesting. And I've covered this in the presentation, "The Bras mirror". But in Job 37:18, Elihu is speaking. And he's instructing his instructors as a young man, "Hast thou with him spread out the sky, which is strong, and as a molten looking glass?" Molten is metal, and modern translation say bras or a bras mirror. So, he says, God is set at the sky like a bras mirror. When does the sky become bras? Well, it says in Deuteronomy 28:23, that when you break my commandments and My statutes and My judgments, the heavens become bras.

And if it's a bras mirror, when you look up into the heavens, what do you see? You see yourself, you think you're seeing God, but you're actually seeing

yourself. And this is exactly what James says in James 1:23. "For if any be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a mirror". And this is what we're seeing in the vision of Daniel. Daniel in the season of the night, in the vision, in the mirror of the night, God's actions are perceived and understood by man as a meticulous judge, but God, as it says, we're going to take the words of Jesus, "The Father judges, no man." Who are you going to believe? But the thing is, if the Father judges, no man, that immediately condemns all of us, doesn't it? Because how many people have we judged? How many people have we sat in the judgment seat and condemn them and sentenced them to disfellowship from our presence.

Audience: What about Matthew 5? There's two verses, in Matthew 5, you might want to look at. Verse 21 and 22.

Adrian: Thank you. Matthew 5. Yes. "You've heard that it has been said of old time, thou shall not kill, and whosoever shall kill shall be in danger of the judgment. But I say unto you, that whosoever is angry with his brother without a cause shall be in danger of the judgment." Judgment, the spirit to judge, the whole concept of judgment and the prosecutor, the accuser, this whole concept of justice. And we're going to spend some time and then maybe we'll look at this tonight. The counterfeit system of justice, which Satan instituted and brought into the universe. "Our Father judges no one", just let that sink in. What does that do to your conception? He judges no one, but He lets everyone have his judgment according to his own understanding. And God is not mocked because "as a man, sows, so shall he also reap." God's ways, are so fair. And the way that this judgment plays out is so reverse of what I've previously understood and thought, how does this operate in a design law principle of judgment. It is not God imposing Himself upon you as a relentless judge going through every last detail of your life, because isn't that what we do to the people that have heard us. We hang on, and we remember the last details of all the things that they have done to us. And we accuse them, judge not, because our Father doesn't judge, He doesn't judge. I mean, this is incredibly good news. But the key is to understanding that what Daniel saw was a vision of the night, it was in the mirror, it was a reflection.

And we need to understand, but why did God allow this to be played out like this? Why does He allow this vision to be showing him a picture of Himself as a judge that is with imposing stature, and fire, and all of these things. Why does he allow this to be shown to us?

We need to go to the covenants. We need to understand how the covenants play out. The conception of judgment. How we understand God's judgment and our judgment. Judge righteous judgment. These are the things that I've been wrestling with as I've been looking at these passage. Now you want to come back to Matthew 5. "Ye have heard that it was said by them of old time, Thou shalt not kill; and whosoever shall kill shall be in danger of the judgment: But I say unto you, That whosoever is angry with his brother without a cause shall be in danger of the judgment: and whosoever shall say to his brother, Raca, shall be in danger of the council: but whosoever shall say, Thou fool, shall be in danger of hell fire."

Audience: Well, it sounds to me in that verse, like they were judging based on false information. Say, without cost you're casting judgment in unjustified way. We need to see through the glass darkly. Don't dare to doom someone else.

Adrian: Yes. We should never because we don't know their circumstances. We don't know the challenges that they are going through. To pass judgment on them, is going to lead to a lot of problems.

Audience: But nowadays, we just judge... your perceived doctors you, and you as the universal, when you judge the doctor, you need documents, you can't say this because that's a possible alignment.

Adrian: Yes. And in suggesting what I'm suggesting today, I've stood on many, many toes and I've probably angered a lot of people because people want judgment. They want people to get it in the neck. They want people to get it because if they don't, then I have to love them. "If I know they're going to get judgment, they're going to burn in hell. I just have to wait till I burn in hell. I don't have to love them, so you're going to get it in the end. God's going to get you." But if you have to love your enemies, you've got to give all that up. You've

got to truly love them. So this for me is some of the implications of the difference between the design law and the imposed Lord, and it changes everything around and how we understand the judgment and how things are all playing out. "As you judge, you will be judged for, with what judgment you judge, it will come back to you."

And this is another angle on this is important, when Jesus says, "judge not", if we are Christians, Whose spirit is it that dwells within us? Christ's. A spirit that doesn't judge. Doesn't it work? I just want to put some thoughts out there. We'll come back tonight and we'll look at the the atonement and the demand of justice.

Audience: I just want to quote somebody. I just love this quote, "the knowledge that my Father does not condemn me, takes the power of sin away and the joy of service to our Saviour, is a complete delight." Do you recognize that? It's yours. Perfect.

Adrian: I wrote that, did I? Amen.

"There is therefore now no condemnation to those who are in Christ Jesus, who walk not after the flesh, but after the spirit", no condemnation. He that is in Christ is a new creation. This is such a revolution in understanding.

Audience: No, condemnation no judgment.

Adrian: There is no judgment, because "the Father judges, no man." The final quote on this that I want to leave with you, that trigger me onto this idea. And I guess I better just read you the quote, because it's implications are big and it'll work into our next presentation. Testimonies to ministers, page 245. Just listen carefully to this. "Must He give up the people for whom such a provision had been made, even His only begotten Son, the express image of Himself. God permits His Son to be delivered up for our offenses. He Himself assumes to wore the sin bearer, the character of a judge." Why is He assuming the character of it? Why doesn't it just say God is the judge. He's assuming towards the sin bearer, the character of a judge divesting Himself of the endearing qualities of a father.

Audience: That's so beautiful because what He's doing is He's giving the people what they want.

Adrian: The only way that we would believe that God would forgive us is to manifest the relentless overbearing tyrannical nature of a judge, and wreak vengeance on His Son. And this is the only way that our minds could be open to a belief that God would forgive us.

Audience: That's why we had to put Christ on the cross. It's like meeting us where we are. It's what we do with our children.

Adrian: And this is what we see in Daniel 7, God is meeting us where we are. He is shooting towards the sinner, the character of a judge, in order to bring him to Christ.

I think you need to process some of the things that we're saying here and look up the word 'judgment'. You need to go back and read facing life's record and go over the concepts of judgment and just test this principle, test the principle. But always remember the words of Jesus, the Father judges, no man. This is really important.

Putting all these pieces together, but it fits perfectly with this imposed law, this imposing judge. If He assumes to what the sin bear the character of a judge, that means He's not a judge. Which is perfectly consistent with what Jesus is saying in the new Testament. We have understood Him to be in this character, through the visions of the night, through the glory of what we understand. I didn't get to this in Romans 5, why does God allow Himself to be portrayed this way? Moreover, the law entered to cause sin to a bound. Our conception of God is made to a bound that the offense might have a bound. Our view of Him has made to a bound, that where is sin abounds grace does much more abound. The fear of the relentless Judge drives us to Christ. And when we find Christ, we actually find that the Father is not who we thought He was. So He allows us to have our conception, our false conceptions of this great Judge. And maybe this is one of the reasons that Adventism is amongst the most critical people on earth because they worship a relentless judge who goes

through every record and looks at studies, and that's why in our communities, there's, "Did you hear, did you hear, did you hear?" Condemn, because we worship a God of condemnation.

Audience: That's why I love Isaiah 1:18. Come now, let us reason together.

Adrian: Yes. So if what I'm saying is true, we're all in trouble. We're going to stop condemning other people, because our Father doesn't do it.

Audience: We could use our minds for other things.

Adrian: Yes. We can be free from worrying about all the silly and foolish things that people do to us and become like our Father.

Lets pray. Father, I thank you for this opportunity to share on this subject, of You as a Judge in how we have understood this. But Father, I pray that we will study these things out, line by line, precept by precept, to see whether these things are actually true. We need to take the time to look at these things, but in the design law system versus the imposed law system, truly, You are our Father, and You were never divested of Your endearing qualities. You do not deny Yourself, but You allow Yourself to see us this way in order that we may be brought to Christ, and that we may see the truth of Your character. And I thank You in Jesus name, Amen.

5. God's Justice and Satan's Justice

Father, we thank You that we can kneel before You. Once again, in the name of Jesus, we don't take this privilege lightly that You are the way to the Father. And we just pray as we open the Word of God, again tonight, as we look at inspiration, as we think about the themes of the atonement and Your justice, that we would gain a deeper appreciation and understanding of the character of our Father. And we thank You in Jesus name, amen.

So, we are following, as it says in Isaiah 28:10, "Precept upon precept." If we accept the precept that, as we've been talking about all day, we've been talking about the shift that when Satan said, "You shall not surely die," that the implications that this had for our Father in terms of an imposed law system. That, that one lie has just set up a whole wrong understanding of the character of our Father. And in our last presentation, we looked at the text, or number of texts, that cause us to rethink the whole concept of judgment; a judgment in the context of imposed law, and a judgment in the context of design law.

And, of course, we've been looking at this from the perception of how many of us have understood judgment. But then we had to take into account the words of Jesus where he says, "My father judges no man." And putting that in harmony where it says, "God shall judge the secrets of men by Jesus Christ according to my gospel," as it says in Romans 2, verse 16. But with this thought in mind of imposed law, and we looked at Genesis 2:17, where God says, "In the day you eat thereof, you shall surely die." Within the design law, it's like gravity, isn't it? You jump off the building, you will die. As opposed to imposed law; the penalty for jumping off a building is that we will execute you. That's imposed law, you're imposing it. Rather than well, you don't have to, because in the design it's already going to happen. You don't have to add anything to it. You don't have to impose anything on that situation.

But we need to come to the central issue of the cross of Christ. And I start in the book *Agape*. I start out with this question. Why did Jesus have to die? Why did He have to die? Why did God demand this? Apparently, did God demand

this? Is this what He required? Is this supposed to make me love Him? By killing His own Son, does that make me love Him and turn my heart towards Him? Is this what the atonement is about? And we mentioned this the other night, in Christ alone... You know that song? And it says, "God's wrath was satisfied." Appeasement-based theology; worship of a pagan god. Appeased by their sacrifice, a human sacrifice, a divine human sacrifice, in this case, by which God is appeased. And whew, we can relax now, because God is not angry anymore, because He's killed His own son, and we should be really grateful and thankful for this.

There's a tremendous problem with this understanding. But it goes back to the concept of justice. Justice within imposed law, and justice within design law. We need to look at these two.

I want to read to you a statement. And this was on the subject of the atonement. And it's by Walter Veith, who I really have appreciated in many of the things that he has taught and shared, and I was very interested in what he had to say about the atonement. And I picked up this thought, and this is a thought that I have had in my mind. It's what he is saying here, this is what I used to think. And I think most people have had this thought. So this is what he says:

"The great majority of mankind totally misses the point of the atonement." Well, that's true. God's wrath was satisfied; that's missing the point of the atonement. "Why was He numbered among the transgressors?" These are good questions. "Why did He bear the sins of many? How did He do intercession for the transgressors?" And then he says this, "You see, God has a standard, a norm. And He said, "If you transgress, then the wages..." then he adds some words, "...the consequences is death." That's God's justice. Justice demands the death of the transgressor." Okay. And then he says, "Grace demands the forgiveness of the transgressor."

What he's presenting here is that you have this justice that is demanding death, and this grace that's demanding forgiveness, within the one person. That's problematic, isn't it? That God is, there's two sides to His personality.

And one is demanding death, and the other is demanding forgiveness. How does that work? This is the question.

Now, before we get too hasty on this, listen carefully, because the Spirit of Prophecy seems to support this theory:

“Justice demands that sin be not merely pardoned, but that the death penalty must be executed.” Justice demands this. “God in the gift of His only begotten Son met both these requirements. By dying in man's stead, Christ exhausted the penalty and provided a pardon.”

So Christ takes the contradictions of justice and grace, and He resolves them within Himself. And He dies, and He exhausts the penalty, and He provides the pardon. And this concept is what we call a paradox, where two things that seem to be in opposition are resolved. A lot of thinking theologians within the Adventist movement follow this idea that Christ must be God in order to take these contradictions of justice and mercy, and take them into Himself and resolve the contradiction. God was in Christ reconciling the world unto Himself. And I follow the logic, I see the logic and what is being said, but it's based upon a premise that God's justice demands death.

If God's justice demands death, and that is part of His character, then death exists in God, doesn't it? If He is the one that originated the thought that His justice demands death, then death exists in God. And He then becomes the author of death. Because an author, when they are thinking, it first starts with the conception, the idea, the thought must originate within the mind. And He originates this thought which would make Him the author of death.

But of course, the Bible tells us something different to this. In Hebrews chapter 2 and verse 14. We need to look at this verse, Hebrews two verse 14. Just trying to resolve these points. Justice demands death. “Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil;” Now that word, power, in the Greek, what is it?

Congregation: It's Kratos. Kratos? Yeah, Kratos. Means great. Great! I haven't heard that for authority before.

Congregation: So that's from Strongs. Power, or strength or even might. Might! Power, strength, great..., might. Satan is the one that has the power, the strength of death. This is something that he controls, okay? Congregation: Dominion. Dominion, control. He's the one that has the authorship of death. Faith and Works page 73, "Satan is the author of death."

Congregation: The power that God gives us is like the power of dynamos, like of a dynamite. It pushes out like an explosion. The one that he has, is like might or force; it's like forcing.

Yeah. I'm not ashamed of the gospel of Christ for it is the dynamos of God unto salvation - the power of God unto salvation.

So, the Bible tells us, the Spirit Prophecy tells us that Satan is both the author and has the power and dominion of death. This is not something that God has, okay? And we just look at a few texts in the Scripture. Just think, 1 John chapter 1, verses 1-3 to three, "That which we have heard, that which we've seen with our eyes and our hands have handled, of the word of life, for the life was manifested." So, John is talking about Jesus as THE life. If He is THE life, how can He have any connection with death? It's not just that He possesses life, He is life. And if He is life, life and death, they don't go together. He could possibly hold death and life in His hands, but John says that He is life; IS life, for the life was manifest, and we've seen it, etc, etc.

2 Timothy 1:9, "Who hath saved us..." Really, are you saved? Let's not get into that debate. Word of God says He saved us. "...and called us with an holy calling, not according to our works,..." Hallelujah. That's a good thing. "...but according to his own purpose and grace, which was given us in Christ Jesus before..." when? "...before the world began" Grace, before the world began. What? The Priest upon His throne; the Council of peace. Grace was available. Verse 10, "But is now made manifest...", now it's been manifested, "...by the

appearing of our Saviour Jesus Christ, who hath..." done what? "...abolished death..." .

Jesus has abolished death? So if He's abolished it, what does God have to do with death then? How does He resurrect something that He's abolished? He has abolished death, "...and brought light and immortality to life through the gospel:"

And as I said... Sorry? *Congregation: There's no darkness in Him.* No darkness in him. Revelation 20, it says, "And death and hell were cast into the lake of fire." It's not God using the lake of fire as death to destroy. It's death and hell are cast into the lake of fire. A concept is exploded, is destroyed in the light of the glory of God's presence.

Congregation: When we transform into Christ, when we have that experience, it's the same kind of experience, in a kind of a microcosm of what happened to Jesus; as the goat that [inaudible 00:13:36], and put it onto to the scapegoat in atonement. So it's transferred, death was transferred over to the scapegoat. It was never meant to be of the garb of Jesus.

Death is transferred back to the author of death.

Congregation: It didn't escape, and that's the atonement right there, a microcosm.

Okay. There's obviously an element of it. I want to look at another aspect of the atonement. This is a statement from General Conference bulletin, 4th quarter 1899, volume 3, page 102. Just for those who are interested. Now listen carefully to this:

"Justice and mercy stood apart." That's an interesting statement. "...in opposition to each other, separated by a wide gulf."

Now ask yourself the question, is this happening inside the head of God? Mercy and justice inside the head of God, standing in opposition to each other, is God in contradiction to Himself? It cannot be. Never. God is not in

contradiction with Himself. There's only peace and love and mercy; harmony within the character of God.

“Justice and Mercy stood apart, in opposition to each other, separated by a wide gulf. The Lord our Redeemer clothed his divinity with humanity, and wrought out in behalf of man a character that was without spot or blemish. He planted his cross midway between heaven and earth, and made it the object of attraction which reached both ways, drawing both Justice and Mercy across the gulf.” What is this talking about? Now listen, “Justice moved from its exalted throne,...” Now, doesn't that suggest that's the Father? *Congregation: It seems so.*

It appears that way, doesn't it? But notice, “Justice moved from its exalted throne, and with all the armies of heaven approached the cross. There it saw,...” IT saw! This is a personification of justice. “There it saw One equal with God...” That's strange language, isn't it? Justice “saw One equal with God bearing the penalty for all injustice and sin. With perfect satisfaction Justice bowed in reverence...” Does the Father bow in reverence to anybody?

Congregation: I know He doesn't, but why would He be even bowing to Himself?

It doesn't make any sense. So, justice here is taking on a life of its own in this context. “With perfect satisfaction, justice bowed in reverence at the cross saying, It is enough.” It's a most curious statement.

Congregation: Couldn't be the Father, because it presents the Father as a third person there. IT sees one equal with the Father. It sees one equal with God. You have Jesus, that's the one equal with God. So you have those two over there. Who's...? What does this talk about? Let's dig a little bit further into this.

This is written in 1897, Bible Commentary 470, "Christ's death proved God's administration and government to be without flaw. Satan's charge in regard to the conflicting attributes of justice and mercy was forever settled."

Satan made this charge that brought conflict between justice and mercy. So here we see this idea of justice and mercy being apart from each other, being separated.

Now, this is Christ Triumphant, page 11.4, "The condemning power of Satan would lead him to institute a theory of justice inconsistent with mercy."

Who instituted a theory of justice inconsistent with mercy?

Congregation: Satan. The destroyer.

The destroyer instituted this idea of justice.

Congregation: 1 Corinthians 14, verse 33, says, "For God is not the author of confusion, but of peace, as in all the churches of the saints."

Okay. He's not the author of confusion. Amen. So, and listen carefully to the rest of this statement. Satan has introduced a theory that causes the universe to perceive God's justice and mercy to be in opposition. Ellen White describes this, justice is standing in opposition to mercy. But through the cross, Christ is able to draw them back across the gulf and resolve this issue. Now it says, "He claims to be officiating as the voice and power of God, claims that his decisions are justice, are pure and without fault. Thus, he takes his position on the judgment seat..." Where is the judgment seat?

Congregation: The throne.

The throne. Didn't Satan say, "I will ascend into heaven, I'll be like the Most High, I will be as God"? I suggest to you that Satan, through his concept of justice, was able to rule from behind the throne, through his theory of justice, which the universe embraced.

Congregation: Was that in the holy place? In Ezekiel, when he leaves, and he takes the throne in the holy place.

That's in a slightly different context-, about how he assumed. But it's related, it's very much related. He assumes the work in the holy place.

So, he takes his position on the judgment seat. He inserts into the minds of created beings a concept of justice that is inconsistent with mercy. Which means that when justice is operating, mercy is silent. And when Mercy is operating, justice is silent. They are in opposition one to each other. And this is a theory that Satan instituted in the beginning of the Great controversy.

Now, notice a little bit further what it says. I need to read to you a statement. Desire of Ages, page 761:

“In the opening of the great controversy, Satan had declared that the law of God could not be obeyed, that justice was inconsistent with mercy, and that, should the law be broken, it would be impossible for the sinner to be pardoned. Every sin must meet its punishment, urged Satan;...”

This is a concept of justice that Satan invented, that every sin must be punished. “...and that, should the law be broken, it would be impossible for the sinner to be pardoned.” Okay? “...and if God should remit the punishment of sin, He would not be a God of truth and justice.”

Well, we just had this theory of justice, every sin must be punished, okay? And so, very interesting.

Now, we come back to this statement, “He takes his position on the judgment seat and declares that his counsels are infallible. Here his merciless justice comes in, a counterfeit of justice, abhorrent to God.”

Okay? So there are two types of justice; there's God's justice and Satan's justice. Satan's justice demands death. But didn't we hear in the beginning that it says God's justice demands the death of the transgressor? Is that God's justice, or is that Satan's justice? Satan's justice. Satan is the one that is demanding death. This is important for us to understand.

Congregation: Satan is the author of death. The author of death demanding the death of the transgressor.

Congregation: Yeah, he's the accuser. He's the accuser. He is the one that is demanding death.

Notice, this statement, "That which Satan has instilled in the minds of the angels, a word here and a word there..."

Satan is instilling. We see this in the story of Absalom. Absalom stole the hearts of the men of Israel. How did he do it? "Oh, that I were made judge in the land, that everyone might have justice." So he's instituting a concept of justice that's at war with God's justice. And he's injecting this into the minds of the angels.

"In his artful way, he drew the expressions of doubt from them. Then when he was interviewed, he accused those whom he'd educated. He laid all the disaffection on the ones that he had led."

How dare you suggest such a thing? God is righteous and holy. And you would suggest these things, that's abhorrent. This is how Satan works.

"As one in holy office, he manifested an overbearing desire for justice. But it was a counterfeit of justice, which was entirely contrary to God's love, compassion and mercy."

That's amazing. That's Review and Herald, September 7th, 1897.

This overbearing desire for justice, that the death of the transgressor is what justice demands. But this is something that Satan invented. It did not come from God. It came from Satan. But because of this concept of justice, he was able to instil this into the minds of the angels. And it was a loophole that he had created, because of not understanding the difference between design law and imposed law. Because if you were to transgress God, and to go contrary to His law, you would die, wouldn't you? But the question is, how would you die? And Satan could insert himself into that ambiguity and say that God's justice demands the death of the transgressor. And everybody bought it; the whole universe bought it. They all bought into this, this concept of justice.

That's why Colossians 1:20 says that at the cross not only things on earth were reconciled, but things in heaven were reconciled to God.

And this is why we come back to this statement in Testimonies to Ministers 245, "Herein is love, not that we loved God, but that He loved us, and sent His Son to be the propitiation for our sins." Here is language that expresses His mind toward a corrupt and idolatrous people: How shall I give thee up, Ephraim? how shall I deliver thee, Israel? how shall I make thee as Admah? how shall I set thee as Zeboim?..."

Who is Admah and Zeboim? What towns are these? *Congregation: Neighboring cities of Sodom and Gomorrah*. Neighboring cities of Sodom and Gomorrah, that's an interesting one.

"Mine heart is turned within Me, My repentings are kindled together. Must He give up the people for whom such a provision has been made, even His only-begotten Son, the express image of Himself? God permits His Son to be delivered up for our offenses. He Himself assumes toward the Sin Bearer the character of a judge, divesting Himself of the endearing qualities of a father. "

Why does He have to do this? Why does he have to assume the character of a judge? What kind of a judge? A judge that we understand. Because when Adam and Eve fell under Satan's dominion, we embraced Satan's concept of justice. And as I've said before, when we become irritated with people when they transgress us and want to see retribution is evidence that we believe in Satan's justice system, isn't it? It's the clearest evidence, that we want to see the perpetrators brought to justice. We want to see that perpetrators have penalties placed upon them. This is evidence that we have the mind of Satan and not the mind of Christ. This is the clearest evidence.

Congregation: The story of Absalom and David. When David was mourning for Absalom. Absalom was playing the role of Lucifer, the accuser, the innuendo maker. But David, so remorseful. David, my son, my son. If David was playing the role of the Father in this case, that means that this being, this creator is the same one that marks every spot where a sparrow has fallen. My son, my son,

Lucifer, why have you fallen? My son, my son, Jim, why have you fallen? Where are you? The remorse, the longing. That is the endearing attributes of a father. Like it or not.

David manifests that for us, doesn't he?

Congregation: Yes. And the people did not appreciate it. They expected a stronger leader that would have rejoiced in the death of that errant young man.

Shouldn't he as a father sacrifice his son to bring atonement to Israel?

Congregation: Why not? But he didn't, instead he played a different role.

It makes sense to us, okay? So, let me read you something now. This is very interesting. This is Review and Herald September 22, 1896: "Every manifestation of God's power for his people arouses the enmity of Satan against them. Every time God works in their behalf, Satan with his angels is aroused to work with relentless vigor to compass their ruin. He is jealous of every soul who makes Christ his strength. His object is to instigate evil, and when he has succeeded, throw all the blame upon the tempted ones, presenting him before the advocate closed in the black governments have seen and endeavoring to secure to him the severest penalty. He would urge justice without mercy. Repentance, he does not allow. The penalty, he argues can never be remitted, and God be just." This is what Satan is arguing as the prosecutor against us. "The sinner cannot contradict or answer the charge of Satan." Why not? Because we are completely in harmony with this concept of justice. It makes perfect sense to us. I deserve to die. I've transgressed, and I deserve to die. We cannot contradict it.

Congregation: We inherited it.

We inherited this concept of justice. And we can't answer the charges of Satan, because we know we're guilty; we know we've transgressed the law of God, so we can't answer it and defend ourselves. "But our advocate presents his wounded hands..." Who does he present his wounded hands to? Let's look. "...and makes an effectual plea in behalf of the repenting one who has pleaded,

placed his case in the hands of Jesus. Our Savior silences this bold accuser by the unanswerable argument of the cross." Who is being silenced?

Congregation: The accuser.

So who is he presenting this to? The accuser! To silence his arguments against the transgressor. Congregation: Same one that said the Lord rebuke you.

The Lord rebuke you. So, this is very interesting, isn't it? We have inherited a concept of justice that is abhorrent to God. And this is why when people offend us, when people do things to us that we don't like, our spirits are stirred up because the sense of justice demands that a penalty be retributed on those who transgress us.

Congregation: Just a thought as I was reading and you made that statement. In Mark 1 starting at 22, it says, "They were astonished at his doctrine:..." Talking about the demons. I'm sorry, talking about the people. "...for he taught them as one that had authority, and not as the scribes." So Jews teaching was different from the beginning there. After that statement, the Scripture goes on says, "And there was in their synagogue a man with an unclean spirit; and he cried out, Saying, Let us alone; what have we to do with thee, thou Jesus of Nazareth? art thou come to destroy us?" is the question. And this is given by the demons, "Have you come to destroy us? I know thee that thou art, the Holy One of God." And then Jesus rebuked him, "Hold thy peace, and came out of him." My thought on that was this, that it is such a deception that the deception rules into all the angels as well. These angels think that Jesus coming to them in that man who's possessed was an attack to destroy them. So even they had the concept, "Are you coming to destroy me, Holy one of Israel?"

Because they perceive him in their own context, in their own understanding.

Congregation: Exactly. So this is deeper than just people thinking this. This doctrine goes into all the third of the angels that fell.

Yeah.

Now on this particular point, we need to, and I've mentioned this before, how many angels sided with Lucifer in the Great Controversy in the beginning? [crosstalk 00:33:30]. The Spirit of Prophecy, volume 1, page 22, it says, Satan said, pointing to nearly half the angels, "These are with me." What was the difference between the almost half and a third that went with Lucifer finally? It was about 15%. Yeah. 15%. They went back to God because it says many of Satan's sympathizers were inclined to go back to God and be received again into the fellowship of the Father. But Satan says, "I know God, He will not forgive you." The third of the angels believed Satan that God would not forgive, and that gave him the power of death over those angels. But the other 15% went back to God. And what was the penalty for them?

Congregation: Forgiveness. Reinstatement.

Forgiveness. Reinstatement.

Congregation: Where was the sacrifice?

Where was the justice?

Congregation: He gave them mercy. God's justice leaves you to God's mercy, and the right to extend forgiveness. This is not a hard concept. It's boring, because we...

Because we have the mind of Satan on the concept of justice. This is the issue. Do you want something repeated?

[Request for repeating]

Congregation: Oh, the justice of the Father leads Him to be able to extend mercy. It's the logical side. The law is our schoolmaster to bring us to Christ. Exactly. And from the beginning, the plan was forgiveness and a changed character; an enmity against the enmity. Only the New Covenant way of life. It is only that way to life. And it's been that way from the very beginning. It has been through forgiveness; not through the works of the law. That was man made. "We are good slaves. We know what to do. We don't really want to listen

to you. We're not sure we like you. But if you tell us what to do, we didn't feel any differently to Pharaoh. So you tell Moses what you want us to do,2 and we'll take care of the rest. Got it, God? Got it?" Yeah, we'll handle it, leave it to us. That's righteousness my works. It is. That is the Talmudic equivalent of salvation by working out the law; the spiritualistic side, which you demonstrated yesterday with your demonstration of the circles. Amazing.

So, we see Satan with his counterfeit system of justice. He's convinced the universe of this principle. This is why this great controversy is taking as long as it is. And I will read you some statements about how the angels were affected by this false concept of justice; an imposed law concept of justice. The imposed principle that if you transgress me, I will kill you, without mercy. Oh, but I will provide a sacrifice so that my wrath can be satisfied, and then you will love me, or else. Now that's stated in harsh terms, but that's the reality, isn't it? That is the reality.

And this is what we say, within Adventism, we're caught between a rock and a hard place. Because the Pope is saying on one side, "You worship on Sunday, or I'll kill you", and God is on the other side, "You worship on Sabbath, or I'll kill you." Take your choice. That's not a very good choice, is it? You burn, the smoke of their torment, ascended up forever and ever. This is the understanding.

So, let me read a little bit more here. It says here. I don't want to miss this quote. Okay. No, that's good.

"This counterfeit justice that Satan advocates, God abhors; it must not come into the experience of the sons and daughters of God. Satan's censuring must not be imitated by anyone who is a partaker of the mercy and love of God."

Isn't that what we talked about in our last presentation? We must not sit on the judgment seat and pass judgment on other people. *Congregation: Or ourselves.* Or ourselves. What did Cain say in the marginal reading? "My iniquity is greater than can be forgiven." I judge myself unworthy of eternal life. And God, you cannot overturn my sentence. Depart from me.

Congregation: That will happen to all of us; if we're not careful, we condemn ourselves. Yeah, if we have Satan's justice system, we will say, "Hide us from him and siteth on the throne." Let the rocks fall on us.

Yeah. Now listen very carefully to this statement. This is from Reflecting Christ, page 58.4.

“Before Christ’s first advent, the sin of refusing to conform to God’s law had become widespread. Apparently, Satan’s power was growing; his warfare against heaven was becoming more and more determined. A crisis had been reached. With an intense interest, God’s movements were watched by the heavenly angels.”

Hey hey, God's on trial. God's movements are being watched by the heavenly angels.

“Would He come forth from His place to punish the inhabitants of the world for their iniquity? Would He send fire or flood to destroy them? All heaven waited the bidding of their Commander to pour out the vials of wrath upon a rebellious world. One word from Him, one sign, and the world would have been destroyed.”

Whoa! Do you think the angels were buying into this concept of justice?

“The worlds unfallen would have said, “Amen...”. And the world would have been destroyed. “The worlds unfallen would have said, "Amen. Thou art righteous, O God, because Thou hast exterminated rebellion.”

Just think about that for a moment. He had all the good angels with Him. All the unfolding worlds were with Him. They were waiting for Him to pull the trigger and blow us away. And He would have had everyone with Him. Except for one thing. This is not His character. This is not who God is.

Congregation: And that may be what we were talking about at the dinner table, where I was asking a question. What is it? What do we do with these groups that say, "You have the right to give them blood to drink, because they share

the blood of the saints," talking about the plagues on the sea and so forth. So, there's this choir in the background, "Yes, go God, get them," the whole time. If it's the evil angels, or those angels that are convinced, I now understand these other voices, and why they come into play.

They come into play. You're righteous God in doing this. We're ready. We're ready for you to do it.

Congregation: The other quote that says the same thing, where Ellen White says, that the angels thought it would have been far easier to sweep... Are you about to say that? I'm getting up to that. Okay, I'll stop.

It says, they would have all, everyone, the whole, the righteous angels, all of the unfallen worlds! Because of their understanding of justice, and because man was so defiant, so rebellious, so wicked. They were saying, "We can't do this anymore. This is not right. It needs to end now." And then there's the word "but", and how I love this word "but". "But God so loved the world that he gave his only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." That really moves me, brothers and sisters. THAT is atonement!

That is what turns my heart towards the Father, because we shouldn't be here today, we should have been blown off the face of the earth. Our ancestors long ago, we never would have even existed, we wouldn't have been known, anything about it. God might have sent His Son to condemn, but He sent Him to save. Christ came as a redeemer. Listen to this statement. "No words can describe the effect of this movement on the heavenly angels." Hallelujah! No, nothing. Isn't that amazing?

With wonder and admiration, they could only exclaim, "Herein is love." We were finished. We were done. God could have wiped us out and taken the whole universe with him, but it's not His character. Because this justice system, that every sin must be punished. If He'd have wiped them out, Satan would have won, even in death, he would have won Because his system would have

ruled the universe. And God was never going to let that happen. Thank you, Father.

Congregation: This is Desire of Ages 764.1 and point two, talking about the destruction of the wicked, quoting Ezekiel 28. It says that, "The glory of Him who is love will destroy them." Then it says, "At the beginning of the Great Controversy, the angels did not understand this. Had Satan and his host then been left to reap the full result of their sin, they would have perished, but it would not have been apparent to heavenly beings that this was the inevitable result of sin." It wouldn't have been apparent to them. It says, "A doubt of God's goodness would have remained in their minds as evil seed to produce its deadly food of sin. Whoa.

Because Satan had introduced his imposed law concept. And we have other statements where it talked about, Satan was saying, "We as angels are holy, we have our own righteousness, we have life within ourselves." And that shift which he made with the angels caused him to think of God in an imposed law concept. And this idea remained until the death of Christ on the cross, until he fell as lightning from heaven and his ideas were purged from heaven. So, this issue is going deep.

Now the quote that I think Ben wanted to look at. "Before Christ first advent, the world seemed indeed to have become the grave of all piety. It was Satan's seat. Man was in the power of the great apostate, helplessly receiving his lies in regard to God and to Christ as truth. The heavenly angels looked upon the world polluted by sin, and the inhabits often thought how much easier it would be to exterminate it and to reform it? But the Son of God Himself, came to do a work of reformation." That's a that's an amazing statement. I think this is part of the same quote. No, this is Reviewing Harold.

Jim: The reason that the law is still valid and the Son died, to make it known that this law is unchangeable. That law is a transcript of His character. The on was standing up for His Father's character. We cannot destroy because God does not destroy. That's Lucifer's chosen role. It's a mystery, even to God, from where that came. But it was born in the heart of the second Archangel. And so

that's why they couldn't. And it's just not there. It's not in the character. It's not in the... What do you call that suitcase you carry around? The tool bag.

Not in the tool kit.

Joseph: There's a lot of good thoughts in 1 Corinthians 15. But the one that I see here is verse 26, says, "The last enemy that shall be destroyed... is death."

Amen, brother. That's it. Death is the enemy. Death is not an ally of God in His war against sin. Death is part of the sin problem, okay? And so, we see here, on this particular point, "Satan had cast his shadow throughout the pathway of every human being in order that he may misrepresent God to the world. He had clothed the character of God with attributes that are satanic and wholly at variance with the truth. He has pictured Him as a being full of revenge, as a law giver whose law is beyond the power of man to keep and he has implanted enmity in the heart of the sinner, so that man, unregenerated, is in rebellion against God."

So, he presents this false concept of justice. And all it does is stir up rebellion within the heart of man, and resistance. This is the impression that Satan has made upon the human mind. "Those who present the law of God as a transcript of the divine character will blend with their teaching, that which belongs with the subject and will present the love of the Father and the Son. When this is done, the shadow of the evil one will be removed from the hearts of men and the clear light of Christ's love, illuminating the understanding, will reveal the character of God as one who is infinite in mercy." Full stop.

Doesn't say anything else. Infinite in mercy. When we understand the character of God, this is the revelation, that God is infinite in mercy. "Sinners will behold Christ as one, able and willing to cleanse from all sin. They will behold God, not in his wrath, but in the sunshine of His love. His love will be seen as beyond all human love, and without parallel." Reviewing Harold, February 10, 1891.

Carl: I don't know why I just keep thinking about this. But I brought this up just now. And though this isn't biblical, it stands from a biblical tense. And that is

9/11, when George Bush went to the rebel there, and he stood up, and he looked around, and he says, "Those terrorists out there that are responsible for this, they're going to hear from America soon." And what he was really doing was, and it was so effective was, he got everybody to come to his side, come to his aid and say, "Yes, let's get those terrorists. Let's get those people, Osama Bin Laden and all that. Let's go and get those terrorists."

And it was a very good ploy, because then from that point on, they were giving George Bush all the power he needed to get all these wars going. So, a lot of these wars that we had back at the time of 2001, they all came out of the accumulation of anger that was stirred up by saying those very words, "They're going to hear from us," because those terrorists did this to us, we're going to come back. And that was the justice that was brought by America.

Not just stirred up but manufactured. Because they wanted to manufacture that event to get that ability to do what they wanted to do. And it comes from a concept of justice, the perpetrators will be brought to justice through the means of force and destruction. This is a challenge. So, we see then, this counterfeit system of justice, is that a justice system that demands death, God did not demand death as the transgression. Transgression of the law is the transgression of God's character. It has an inherent death principle in it. If you turn away from God's character, you turn away from life, because He is life. And to turn away from His character is death. And the law is a transcript of His character. So, the wages of sin is death. It is like gravity; it is going to kill you. This is the inevitable result.

So why did Christ have to die? That through death, He might destroy him who had the power of death. When Adam and Eve embraced the lie of Satan that God would not forgive, humanity embraced this. How do we know this? When God came to Adam in the garden, and He said, "Did you eat of the fruit of the tree?" Did Adam get on his knees and say, "Father, forgive me for I've sinned. I'm sorry, please forgive me." Is that what he said?

"You did this to me by making her." That's not a very repentant spirit, is it? It's like, "Well, since You are so nasty, and You demand death, I'm going to defy

You and resist You." Eve, maybe she's a bit more gentle, maybe she repented. Did she repent?

Congregation: I just wanted to mention that the thing that tempted him to go ahead and eat that apple five minutes before or whenever, because he didn't want to lose this wonderful thing that God had created for him. Now he's ready to throw God AND her under the bus.

Yeah. There's no chivalry in sin. So, he threw her under the bus. So, Adam's not asking for forgiveness, Eve's not asking for forgiveness. When Cain kills his brother, does he ask for forgiveness? No, he says, "I cannot be forgiven. My punishment is greater than I can bear." Marginal reading, "My iniquity is greater than can be forgiven." This is the nature of man. Man does not believe in the forgiveness of God, because when men allowed Satan to come in and take dominion of this world, we embraced his justice system which does not allow for mercy. And so, how could God convince us? God could have come down and says, "Adam, I forgive you." And what would Adam do?

"Well, that's big of You. Wonderful, You forgive me, great." He doesn't understand the depth of his sinfulness, he does not understand that within him is the seeds of the murder of the Son of God. He doesn't understand any of these things. He doesn't understand that he is in desperate companionship with Satan and his angels, and in total rebellion against God. He has no concept of these things. He just knows that he's taken an apple and eaten and he shouldn't have.

Jim: The apple gets blamed for everything.

It does.

Jim: God says where the apple resides, is starting to worry me.

I'll have to ponder that one. So, in order for God to reach us, He has to meet us where we are. We are the ones that believe that sin cannot be forgiven, but He sold it through the cross. Through the cross, the justice system that Satan erected which we embraced as humanity, through the cross, He could draw us

back across the Gulf to the point where we would believe that God would forgive us. And so, without the shedding of blood, there is no forgiveness. Not because God demanded it, but because Satan and man demanded it without even realizing. This is why Jesus had to die.

And this is the thing that amazes me is that if it were possible, but it's not possible, when you transgress the law, you no longer believe that God is who He is, you believe that He is something else. So, you no longer believe in His mercy, and His grace and His love, so you don't ask for forgiveness. The only way that we could be brought back to believe in forgiveness was for His Son to die. But He would have forgiven us freely if we had have comprehended the depth of the sin that we had committed and simply asked and believed in His mercy.

But if you start asking and believing in His mercy, you're back within the law of God. Does that make sense? You're believing in His character. That's what it means to walk within His law. And this is the amazing depth of reach of the Father. When we say to people, "Well, I forgave you and you didn't believe me, there's nothing more I can do." There was more that God did. He was willing to give His Son. He was willing to, as it says, "Jesus staked his eternal existence on being able to provide this option for us." And even in providing this option, they knew that the most of the world would still reject it. How great is our salvation? It just blows my mind, it's like, "Why would He bother?" And it challenges me. Why do I give up so early with people and draw lines in the sand?

Jim: Why would the evil one draw such a firm line in the sand that he also would be behind it? Why would he insist on death that all sin be punished? He was drawing his own death warrant. He chose death over God. And it's not God imposing death on him. He said it. He fell, he failed, and therefore, his character does not rule and he's bound by his own judgment. This punishment, this is the greatest sin that's ever been committed. And it demands, he demands that it be punished by death out of his own mouth. This makes no sense to me.

So, let me give you some inspiration for that quote before we go on. 12 Manuscript Release page 413, "Satan will be judged by his own idea of justice."

Jim: It has to be, because as you say, you get to choose. You are the one to choose. I don't remember who it was but he said, "God has voted for you, Lucifer has voted against you. They're waiting on you to cast the deciding vote."

Yeah, exactly. It was his plea that every sin should meet its punishment. If God remitted the punishment, he said he was not a God of truth or justice. Satan will meet the judgment which he said God should exercise. There it is.

Jim: Open mouth, stick in foot.

It's a bad day, isn't it? And it's all here in inspiration and we're backing it up point by point.

Jim: I'm so glad it's there.

Congregation: You could sum up God's whole plea to us in Isaiah one, where God says, "Come now and let us reason together," saith the LORD, "Though your sins be as scarlet, they shall be as white as snow. Though they be red like crimson, they shall be as wool. If you'd be willing and obedient, you shall eat the good of the land. But if you refuse and rebel, you shall be devoured by the sword, for the mouth of the Lord has spoken it."

Amen.

Carl: I wanted to add something to that, and I know it directs off of the three angels' message where it says, "Fear God, and give Him glory for the hour of His judgment has come." And this is a thought for all of us to see. When in the book of Job, God goes and says, "Consider Job," to Satan. And it's very interesting when you see that, because in verse three of chapter two, it says, "And the Lord said on to Satan, has thou considered my servant Job that there is none like him on the earth, a perfect and upright man, one that feareth God," there's that word feareth God, "And escheweth evil, or hates evil, and still holdeth fast His integrity, although thou movest against him to destroy him

without a cause." And Satan, what did he say? What was his response to God saying, "I have a man that fears me"?

Skin for skin.

Carl: Skin for skin. He says skin for skin and then he goes, "Yea, all that a man hath will he give for his life." And it says, "He put forth thy hand now and touch his bones and his flesh, and he will curse Thee to Thy face." So, Satan claims that, "Oh, Job will curse You. If he wasn't so blessed, he would curse You to Your face."

He'd been taunting God.

Carl: Taunt Him. The idea is, is that when you see what Satan says back to him, he's there in that passage, given God an accusation of his own justice. And Job is an example of those that fear God.

Okay. And this brings us to the point of the atonement, because the life of Job is the manifestation of someone who is manifesting the atonement. What do we mean by manifesting the atonement? Most people understand atonement as God is satisfied by the death of the transgressor.

Robin: At onement with God. That's what Job-

Had to have.

Robin: They share a mind.

Yeah. Let this mind be in you, which was also in Christ Jesus. So, this is the atonement. And what we're presenting here in terms of the true justice system of God, it is creating atonement within the heart to turn the soul towards God. And we read in 2 Corinthians 5, and we'll close out maybe on this one.

Jim: That when he said, "Let this mind be in you," we have an example of what should happen. "Let there be light," and there was. This is a creative command. Let this mind of Christ be-

Let this mind be in you.

Jim: But we resist it.

Yeah, amen. All right. I want to hold off the comments and just want to finish a few thoughts here on this particular point in regard to the atonement. Christ, through death destroyed him who had the power of death. It was by manifesting that the selfless character of God on the cross that He turned our hearts towards God. Because on the cross, Jesus said, "Father, forgive them for they know not what they do." It's this manifestation of God's love, the willingness to lay down one's life that is actually forming the atonement. It doesn't say in John 3:16, For God so loved the world that He butchered His only begotten Son, that whosoever believeth in Him should not perish. No, it says, whosoever believeth in Him.

And what do we believe about Him? We believeth on the name of the Son of God. It says in verse 18, "To believe in his character." This is the atonement that Christ manifested. The atonement that the heart is turned. It is not an appeasement-based system. So that when Jesus died upon the cross and revealed the character of the Father, He would cause the sacrifice and ablation appeasement-based mindset of pineal substitution to end. Because they didn't stop sacrificing lambs and animals after Jesus died, it continued. But it was to take away from us this concept that we must appease this angry deity, we must appease His wrath, we must give Him offerings, we must pay tithes, we must eat all these good foods in order to appease His wrath, for a God who would kill His Son instead of killing us.

But the atonement is something completely different. The atonement is relational. The atonement is spiritual. It is the heart being turned towards this beautiful, wonderful God. And once we understand this principle, once we understand they overcame by the blood of the Lamb, and by the word of their testimony. The realization that through the blood of the Lamb has been the purchase ticket for us to believe that God would forgive us, because none of us would be here without the blood of the Lamb, because of our justice system,

because of the way we think, because of the Satan's concept of justice which we embraced.

I want to continue from that point. To wit, that God was in Christ, reconciling the world under Himself not imputing their trespasses under them, and hath committed to us the word of what? Which is the same word as atonement, is committed to us. How can the word of atonement be committed to us? That we might manifest is the first fruits to God, we might manifest the character of God, the selfless loving, sacrificial character of God to the world. And when the world either accepts or rejects this atonement, this character revealed within human hearts such that the world is either attracted or repulsed by this revelation of God's character of love. The world itself will close its probation by either accepting or rejecting the manifestation of God's love in the 144,000.

And the world will close its probation, the world will reject, the world will enforce the death decree, and they will shut out the love of God. And it even says, you can read in Great Controversy, at the end of the 1000 years, when all the wicked are outside the city. And they are marshalling their house and they are preparing to take on the heavenly city, all of that time, the gate of the city is wide open. It's wide open as evidence to show that, "I didn't keep you out. You chose to stay out of the city." And even when possible, and it's not possible, because they have rejected all possibility of believing in Christ and the forgiveness of God, not one of them would walk through that door. But if it were possible, they could walk straight through that gate if they could believe in the forgiveness of God, but they can't.

They have seared their conscience with a hot iron. It is utterly impossible for them, but it is not God that's keeping them out. It is man and his disbelief of God's love, and grace and mercy. And so, I hope that as you meditate on these things, about the atonement and the demands of justice, that it does in your heart, what it's doing inside of my heart. And I just think of that statement about the angels when they realize that when God said, "I will send My only begotten Son," no words can convey what this did to the hearts of the angels in understanding who God really, really is.

And so I have to contradict the opening statement versus that's God's justice. I'm sorry, it's not God's justice, that's Satan's justice. And until we break free of this false justice system, we will never understand the atonement, never understand the atonement, and have our hearts turned toward him. Because the atheists and the rebel rulers that are out in the world out there, they are not drawn to a concept of God that God butchers and murders His own Son in order for us to be reconciled to Him. It does nothing for them.

Congregation member: Why should He do anything for us?

Why should He do anything for us? Unless we're like the older brother in the prodigal story, the prodigal son. We don't get it. We don't understand living a life of misery under rules and regulations, because we don't understand the atonement. So, I commend to you the true atonement, the true justice of God, which is not in opposition to His mercy. You can only have to read the 10 commandments and it tells you how it works. In the second commandment, visiting the iniquities of the fathers upon the children under the third and fourth generation of them that hate me, and showing mercy under thousands of generations that love me and keep my commandments.

Visiting iniquity means allowing men to reap what they sow. That's God's justice, to give to every man according to His own justice system. And so, I hope and I'm confident that the seeds that we plant in this message will produce a harvest, and the gates of hell shall not prevail against it. So, let's pray.

Our Father in heaven, we just worship you and praise you, that in your long-suffering patience, as this false concept of justice was embraced by many and it was considered worthy by all the universe that it made sense, that the sinner should be punished for transgression. The threat of death seemed reasonable. But we thank you, Father, that you are not like this, that you show mercy. Father, we choose to believe that you're merciful, that you would forgive us, your wayward children, that have believed lies about you, we believe them no more, but we embrace this truth.

And for those that are studying this question, let us study line by line, precept by precept. Are these things truly so? Is your justice truly compatible with mercy and without the need of death? And did you give your Son? Because this is what we needed to have the assurance to believe that you would forgive us. Such wondrous love is this. And for this, we worship you and praise you in the name of Jesus. Amen.

6. The Brass Mirror of Sin

Father, what a joy it is to kneel before You this morning and in the light of what we said yesterday. My heart is overwhelmed at the thought of could it be really true? Could it really be true what Jesus says that, Father, that You judge no one? Is it really true? Can we really believe this? And I just pray that as we continue to study the Scriptures and we look into the beautiful face of Your dear Son, that we will hear the words 'yes' and 'amen' and much more than what You have ever believed and that You would guide us as we spend this time together. In Jesus name. Amen.

Last night as I had time to look at a few messages my beloved brother in Cape Town, Morris, he said to me, "That message, God judge or being judged," he said, "This message has to go to the world." I know you're watching, brother, and bless you. We're going to take it to South Africa and the whole worlds. A dear sister down in DeLand, Florida, Chris said, "My head's spinning. My head's spinning." Well, bless you, sister. We'll try and stabilize the spinning and when the rug comes out from underneath you and you hit the deck your head does spin a little bit but it's okay. We will continue to outlay some points on this.

But I was just meditating on that verse in John chapter five. John chapter five. It's the very words of Jesus, the purest light that has ever entered this world and he says in verse 22, "For the Father judges no man." Does a father judge his children, arraying them before legal courts and making them stand their alone? Does he do this to his children?

The Father judges no one and all my life I'm in the shadow of this, the judgment was set and the books were open and the Ancient of Days did sit line by line going through my life but I tell you what, with this revelation of God's character the fire, the fire that streamed forth from him, it came into my heart and as I thought, I've been worshiping this judge and all my life I've been judging people. All my life I've been judging people, comparing, looking, assessing, condemning people. And in the light of the truth of our Father's character, this was going through me. It was an investigative judgment that was going

through me condemning everything of my past and all I felt was love and joy and peace.

Now that's a fire that I want to live in forever. Don't you want to burn forever in the love of God? Who shall dwell with everlasting burnings? Satan turns it around and says, "The wicked will burn forever." No, no, no, no, no, no. The righteous burn forever. Every day is Pentecost with the tongues of fire coming down upon you and you're just in your Father's embrace and you know that your Father loves you so. Let us make no mistake, there is an investigative judgment and every inch of your soul is going to be examined but it's in the light of God's character.

When you see that He's not judgemental, He's not tyrannical. He's so living and as I just meditate on this, I thought this is the investigative judgment. As I look at my past and I realize I don't have to judge people anymore because my Father doesn't judge people.

I can stop doing this but because my Father ... I thought that my Father was a judge and by beholding you become changed and He's going through the records and I'm going through people's lives. "Yeah, hmm, see, ha ha, yeah."

I thank you, Father, I'm not like one of them. Oh bless you, Father, I can be released. Oh, I thank you, God, I'm not like other men. I can be released from that wretched pharisee. When all I can say is, Lord, have mercy on me, a sinner. Oh, it's going to take time. It's going to take time to stop judging people. Some of you have had less experience at this than me. It'll be easier for you. I've been doing this for 50 years. So it's going to take some of you a little longer.

But there it is. "For the Father judges no man but has committed all judgment under the Son," and whatever we judge of Him we will be judged. As you judge you will be judged. So I'm really enjoying this investigative judgment. I'm enjoying being searched with candles and being released saying, "My son, my son, you can stop judging other people. You can be like Me and you can just love people. You can be merciful to people. You can be gracious to people and you don't have to do that stuff anymore."

But I'm going to need help, I'm going to need grace but it helps when you have a perfect image, a perfect representation to copy because if your original stamp is stamped with judgment and condemnation and condemning the sinner in it, it's kind of you can't avoid being like that can you? By beholding you become changed. But we still need to explain a little bit more.

What did Daniel see? What did Daniel see? What did he understand? So I covered it a little bit last night and I want to go through what I call the brass mirror. We mentioned the text about Elihu. Do you know the story of Elihu, the young man after Job's three comforters had come to ... What did they do? Did they come in the spirit of our Father or did they come in the spirit of the accuser?

You are of your father, the devil. He as a liar and a murderer from the beginning. The Bible's record of Job is that he was perfect and upright. He feared God and eschewed evil.

(Joe: We see the Lord God, Exodus 34:6.)

Amen. Proclaim the name of the Lord.

(Joe: The Lord God merciful and gracious, long suffering an abundant goodness and truth. Keeping mercy for thousands, forgiving iniquity, transgression and sin and that will by no means.)

And why can God by no means clear the guilty? Because the guilty won't be cleared. Because Cain said, "My iniquity's great and can be forgiven," so he can't clear the guilty.

(Joe: They won't let go of their sin.)

Yeah. They won't let go. They want to judge. They want to condemn.

So Elihu has some interesting things to say. Maybe we should just spend a little bit of time there. Come over to Job. Job after listening to these three older men in chapter 32 of Job, Elihu was listening to these men and then he says ... It says in verse one of 32. "So the three men cease to answer Job because he

was righteous in his own eyes." How do you read? He was righteous in his own eyes but of course when you read what Job says, he says, "I have put on righteousness." So he was righteous in his own eyes because he had put on righteousness, the Lord's righteousness.

"Then was kindled the wrath of Elihu. This young man. The son of Barakel the Buzite." He was buzzing around. "Of the kindred of Ram." This is interesting. The kindred of Ram. What is the ... We did some word study on this. Ruben and I were doing some word studies on this. What's that in the Hebrew?

(Congregation member: The word is rûm, sounds like this. R-A-W-M. It's an active participle of the word high, of something that's high up.)

High. Yes, thank you. That's what I was looking for. High is the active participle of H7311 and H7311 is the word rûm. So, it's from the word H7311, rûm and rûm is the word that the little horn magnified himself, rûm, rûm. He exalted himself. So that just gives you a little clue. It gives you a little clue. This young man exalts himself and I'll just put a layer down for you. After Babylon, Medo-Persia, Greece, then comes Rome, the youngest of them all and exalts himself. I'll just lay that one out there for you.

And it says, "His wrath was kindled against Job because he had justified himself rather than God." Interesting. "Also against his three friends was his wrath kindled because they had found no answer yet had condemned Job. Now Elihu had waited until Job had spoken because they were elder than he." So he feigns respect for the elders. He's waiting for his opportunity but his wrath is kindled because he has passed judgment.

"When Elihu saw that there was no answer in the mouth of these men then his wrath was kindled." That keeps coming up. His wrath was kindled. "And Elihu, the son of Barakel the Buzite answered and said, I am young and ye are very old. Wherefore I was afraid and just not show you my opinion. I said days should speak and multitude of you should teach wisdom but there is a spirit in man and the inspiration of the Almighty giveth them understanding. Great men are not always wise, neither do the age understand judgment."

And for the new generation that comes through this always bear true that most men are not wise that are older than me because they don't agree with me. "Therefore I said, harken to me. I also will show my opinion. Behold I waited for your words, I gave ear to you reason while ye searched out what to say. Yea, I attended unto you and behold there was none of you that convinced Job or that answered his words."

We need someone that can nail Job to the wall and show him to be a sinner, that he is vile and worthy of death because why else would God allow all this trouble to fall upon Job unless Job was an evil person? This is the question. Why did all this calamity befall Job? Because this was to do with the character of God. Does Job serve you for nothing and can you ... The word Job, what does that mean in the Hebrew? It means hated. Hated. Do you think that Satan was running around heaven saying, "Do you think that the Son of God serves God for nothing? Look at all the stuff that God has given Him. Look at Him. He's given Him everything. No wonder he follows Him around like a little lap dog." Could this be a parallel? Does Jesus serve His Father for nothing?

So, all this calamity befalls the Son of God but He was righteous, He was perfect, He was upright in all His ways and what did all this calamity falling upon the Son of God produce? It produced atonement. It revealed the character of God that in all this Jesus sinned not and blasphemed not with His lips but gave honor to God. This is the story of Christ. It's the story of Christ and the story of Job is the story of the 144,000 who will manifest the atonement for calamity will fall upon them. We will be considered the offscouring of the Earth. We will be made penniless by the world for preaching this message and the world will point to us and say, "Where is your God now?" And all these bad things will happen and all these things will take place and what will we do? Will the atonement manifest?

And the last dross of earthliness will be removed. And we need to look at that verse because that's part of the mirror. The dross. So the final atonement, because it says in II Corinthians chapter 5, "It was committed to us, the ministry of atonement."

This has been a problem for me, the story of Job. Why did God let this happen to him? Why would He let this happen to His ... Why would He do this? The atonement. When you understand atonement, when you understand the character of the Father, Job is manifesting the atonement. "Though He slay me, yet will I trust Him. Yet, in my flesh shall I see God." This is the words of the Son of God as He's preparing for the cross. "Yet in my flesh though He slay me yet will I trust Him. My God, My God, why have you forsaken me?" I feel as if you're against me. There is Christ on the cross wrestling Jacob's wrestle, wrestling with His Father. "Why have you forsaken me? Why have you left me?" Because His flesh is wanting to rise up but He hangs on. He says, "Bless me, Father."

(Joe: Isaiah 53. "He was despised and rejected." Can we expect anything less if we are following Him?) Amen. I'm so glad you mentioned that, Joe, because He was despised and rejected yet we did esteem Him smitten to who? Smitten of God and afflicted. This is what the problem was with the comforters of Job. They esteemed him stricken of God and afflicted and this is an important point when we read through all the stories of the Old Testament. Christ in Egypt. "I gave Egypt for your ransom." There is only one ransom. It's the Son of God. "I gave Egypt for your ransom," but we did esteem smitten of God and afflicted. Christ with the antediluvians but we did esteem them stricken of God and afflicted. We talk about that in the antediluvian cross.

Anyway, I just wanted to lay out a bit of Job for you. The hated one, Job. It's the story of Christ. Interesting when Job is wrestling through his difficulties. I remember a number of years ago reading this, how many verses it took for him to get to the point of praising the Father. It was quite a number of verses. With Jesus it took three verses. "My God, my God, why have you forsaken me? Why are you so far from me in the words of my roaring? But though inhabitest the praises of your people." Verse three. Verse three, He's onto the Father. He's focusing on the Father. He knows the Father's character.

It will take us a little bit longer, maybe 15 verses but we'll get there. We'll get there. And in chapter 37. This is Elihu and I just might mention actually before we read in chapter 37, it's quite daunting. None of them is lost, save the son

of perdition. Judas is called the son of perdition, the man of sin is called the son of perdition, the one that has considered himself unworthy of eternal life in Rome.

We see that Elihu the youngest representing Rome of the tribe of Ram, of rûm who exalted himself. It says in the last chapter of Job, "God says to Job, therefore take unto you now seven bullocks," verse eight. It's the last chapter, verse eight. "And go ..." This is what he says to the three men. We've got to go back and read verse seven. "And it was so that after the Lord had spoken these words under Job, the Lord said unto Eliphaz the Temanite, My wrath has kindled against thee and against the two friends," and we need to look at that word wrath, when God's wrath is kindled. We'll come back to that word, as to what it means.

"Against thee and against thy two friends for thou hast not spoken of me the things that is right of My servant Job, of My servant Job. Therefore, take on you now seven bullocks, seven rams and go to My servant Job and offer up for yourselves a burnt offering and My servant Job shall pray for you for him will I accept lest I deal with you after your folly." Oh, lest I let you have your own decision. "In that ye have not spoken of me the things which is right like My servant Job." In speaking evil of Job you have spoken evil of Me.

"So Eliphaz the Temanite and Bildad the Shuhite and Zophar the Naamathite went and did according to what the Lord commanded them. The Lord also accepted Job." It doesn't mention anything about Elihu. All was saved except the son of perdition. It's interesting and why? Why is this the case? Because in chapter 37, verse 18 this is how Elihu understood what was going on.

It says, "Hast though with him spread out the sky which is strong and as a molten looking glass," and that word molten is metal and the looking glasses of those days were of metal and particularly of brass. So the sky is like a molten, it's like brass. It's like a mirror. Now we see through a glass darkly and this was his understanding and of course, brass is an alloy. It's not pure. It's an alloy. It's a combination. I think it is copper and zinc? There's another alloy in there. So it's not pure but it has the ability to create a mirror surface and if you read a

modern translation it says, "Can you join him in spreading out the skies hard as a mirror of cast bronze." Cast bronze.

And then we come to, how does the sky become like brass, like bronze? Well the Torah will tell you. Deuteronomy 28. It says in verse 15 of 28, "That it shall come to pass if they will not harken under the voice of the Lord thy God to observe to do all His commandments." Now understand what we're saying. To observe to do all His commandments is to walk in the ways of the character of our Father. That's what it means. Coming to the new covenant.

(Congregation member: It's copper and zinc.) Copper and zinc. Okay, that's what I said. I thought I'd studied that. Copper and zinc together are an interesting combination because copper and zinc in the body actually work against each other. They're oppositional. So brass is an oppositional mindset. Oh, let that one sink in. Woo.

So, verse 15 says, "If you do not observe to follow my commandments... " And then it gives you the list of all the things that are going to happen to you. It says, verse 16, "Cursed shalt there be in the city and cursed shalt there be in the field. Cursed shall be thy basket and thy store. Cursed shall be the fruit of thy body and the fruit of thy land and the increase of thy kine and the flocks of thy sheep." Because when you do not walk in all the ways of the character of our Father then you are like the man that only could receive one talent and he says, "I knew you that you were a hard man. You are hard and tyrannical in nature and therefore you are one who curses and because you believe that you're God you're going to be cursed. You have judged the curse upon yourself when you do this."

And it comes down to verse 23, "And the heavens that are over thy head shall be brass." Okay, this is where the brass comes from. And what else? "And the earth under thy feet," shall be what? Iron. Is it any wonder that our culture of the West today is based on the Greco-Roman empire? We have brass over our heads and we have iron under our feet and we worship a God of fire. That's the Greco-Roman system. The leopard beast. Interesting.

So, when you break the commandments, when you transgress the character of God then the heavens become brass. In relationship to gold, which one is harder? Brass is harder than gold. Gold is softer but as the metals go down they get harder and this is symbolic of the heart, of the heart. The more impurities are coming into the metal the harder the heart becomes. This is the illustration of the metals. This is the illustration because we notice that Nebuchadnezzar has converted to the true God. We notice that Darius the Mede loves Daniel and does everything he can to save him. Gold and silver. There is gold and silver in the character of these kingdoms. They recognize the true God but by the time you get to Alexander the Great the curse was too great.

You know why the curse was too great? Because when Alexander was a young boy, 10 years of age, he became a horse whisperer and his father was not able to break in this horse. He couldn't break it in and his son took the horse at 10 years of age and was able to break in the horse and the father rather than seeing this, "Look what my son has done. Bless you my son." He says to his son, "This territory is not big enough for you and I. Go and get your own kingdom." That hardened the heart of Alexander and it made him one of the most ruthless conquering leaders the world has ever seen, that he was unreachable by our Father in heaven. Did you know that story? Interesting isn't it? By the time you get to the brass, when the brass comes. How could God speak to us through the brass? How could he reach us to show us that He's truly a God of love once we get to the brass. This is interesting.

So, come to Ezekiel 22. We're just going to follow line upon line, line upon line. Ezekiel 22:18. "Son of man the house of Israel is to me become dross. All they are brass and tin." Well, there's tin. "And iron and lead in the midst of the furnace. They are even the dross of silver." So he's saying the dross of silver, when silver is purified out. He's saying this is the dross of silver, brass, tin, iron and lead. So this is something that's not good. It has impurity. It's dross. Compared to gold and silver, brass is dross. It's deceptive isn't it? Very toxic.

So, let's take this theme of iron, brass as opposed to gold and silver. There's obviously a lesson for us here. I Kings 14:25. Very interesting story. "And it

came to pass in the fifth year of the King Rehoboam the Shishak King of Egypt came up against Jerusalem and he took away the treasures of the house of the Lord and the treasures of the king's house. He even took away all and he took away all the shields of gold which Solomon had made and King Rehoboam made in their stead brazen shields and committed them unto the hands of the chief of the guards which kept the door of the king's house."

This is reflective of what's going on in Israel. The shields of gold are replaced with shields of brass. This is symbolic of what's going on in the kingdom. To be protected with brass and in order to do that you must harden your heart.

Now we looked at this yesterday at Exodus 38:8. Exodus 38:8. It says, "And he made the laver of brass and the foot of it brass." Why is there brass in the sanctuary? If brass represents dross of silver and gold why is there brass in the sanctuary?

We have the altar of brass upon which the sacrifice is laid. We have the laver of brass. Everything in the courtyard is brass but when we come in the holy place what's everything made of? (Congregation member: Gold.) It's all gold in here. What is this telling us? Could it be possible that when we first come into the sanctuary our conception and understanding of the sacrifice of Christ is polluted with brass? We have a false conception of the sacrifice. A false conception of the atonement, an appeasement based system as we behold Christ suffering for us and burning that we have this wrong idea but when Messiah comes He will cause sacrifice and ablation to cease and bring us into the holy place.

We are told that when we had to measure the temple, what are we to leave out? Leave out the court. Why do we leave out the court? Because we are purging out the brass and we're coming into the gold.

It's interesting, isn't it? Just with the metals that we are seeing in the cross incorrectly. Why? Because when we first come in our understanding is all on a basis of justice. As we said last night, our conception of justice demands the death. We have demanded the death of the transgressor. Christ has

substituted for us and Christ and God meets us where we are and He's telling us, "I'm doing this for you but it's on an altar of brass because it's related to your impure thinking about my character." It's right there in the type. You see it?

And so, Exodus 38:8, "He made a laver of brass and the foot of it was brass of the looking glasses." Okay, a looking glass of brass and what was amazing to me is that word looking glass is mara. Mara from which we get the word vision. Do you make the connection here? That men in looking at God, they are looking through the looking glass of brass. They are looking into the laver and they are seeing the character of God through the laver, through the looking glass of brass and the glory of the Lord was like devouring fire in the eyes of the children of Israel.

This is what's going on in the Old Testament. If even the angels didn't comprehend the justice and character of God what about men? How would they understand? How would they comprehend the pure gold of God's character while operating in a brass environment with the copper and zinc, the oppositional mindset that are working against each other? Where Satan says, "I will ascend into heaven. I will be like the most high." It's just amazing the layers that are in this, that's in the type.

Now Genesis 46:2. Very interesting. Line upon line. "And God spoke unto Israel in the mara of the night." In the looking glass of the night, in the mirror of the night and what is the night? The night is a twisting away from the light. That's what it means in Hebrew. In the visions of the twisting away from the light and why do we twist away from the light? Because it's so bright. You cannot look upon God and live. When you're looking through the brass it's just ... The depth of meaning here is amazing.

So, and this is why. When Jacob is wrestling with Christ, at first who does Jacob think that he is wrestling with? An enemy. He thinks that his most beloved friend is his enemy. That's an important lesson for the time of Jacob's trouble. When we're being weighed down and all of our sins are coming up before us and we just have this feeling of utter despair and hopelessness and there's no

hope for us and we think that it's an enemy. We think that it's an enemy that is doing this and certainly the enemy is there but why ... Well, we get to that. We'll get to that in the next presentation or one of them in the next day or two.

But in the visions of the night. This is really important that we understand how the Bible has been written and if we've read Numbers 12, verse six and He said, "Hear now My words. If there be a prophet among you I, the Lord, will make Myself known until him in a mara." In a mirror. So, what we're reading in the Old Testament is a mirror. So, when we're reading, we're reading God's character in the Old Testament unilluminated with the mirror of the New Testament. We see ourselves when we read about God in the Old Testament.

I'm just laying out that thought. We think that we are seeing Him but we are seeing ourselves and I've said this before but I'll say it again. When you read the Old Testament, you read the Torah without the lens of the New Testament because where we stand today we stand in light of the New Testament looking back into the Old Testament. When you read the Old Testament without the witness of the New Testament you are taking the mercy seat off the ark and you're looking straight down onto the surface of the law. What happened to the men of Bethshemesh who took the lid off the ark and looked straight down on the face of the law? They died. 50,000 of them died. Why? Because as they looked down on the surface of the law and they are thinking about the character of God they see their own face and God is like them and empowered by all the power of the law, their condemning nature empowered by all the power of the law comes back and kills them. Is that amazing? Destroys them. This is the symbolism in this story.

Psalm 50:21. "You thought that I was like you." "You thought that I was like you." So, Numbers 12:7. Now, it's interesting. Let's go to Numbers and look what God says. This is really important. "My servant Moses is not so who is faithful in," how much of my house? (Congregation member: All.) "With him I will speak mouth to mouth even apparently. And not in dark speeches." What is this saying about the writings of the Old Testament? A lot of it is understood and spoken through dark speeches, through an understanding of the character

of God but why does God allow it to be written this way? This is where we need to understand the covenants.

"But with Moses it was not this way and the similitude of the Lord shall he behold. Wherefore then were you not afraid to speak against my servant Moses?" When Moses came down from the mountain his face shone with the glory of Christ. He understood the character of God. That's why he said, "The Lord will raise up a prophet like me." It says, "Moses was the meekest man in all the earth." He understood the character of God. He came to that position and that's why the Torah forms the basis of everything else that would come after that.

Now that does mean we have to try and comprehend what He wrote because there's some stories in there like the flood, like Sodom and Gomorrah, like the plagues in Egypt that we need to understand in the light of those things and the growth of His character because obviously we know that at the beginning of the 40 years when He was in the wilderness, He killed a man and we need to unpack those things.

So, we looked last night again at Daniel chapter 10 where Daniel sees Christ with His middle of gold but His arms and His feet are brass. So this is telling us something. There's still not quite a clear conception.

Now it is interesting of course. What did Nebuchadnezzar make? An image of what? That's interesting isn't it? He made an image of gold, pure gold.

Let's have a look at verse seven of Daniel 10. And this is interesting. "When Christ appeared", and it says, "He saw this image." Verse seven. "And I Daniel alone saw the vision for the men that were with me saw not the vision but a great quaking fell upon them so that they fled and hid themselves." There's Jesus casting people out. He cast them out. "Great quaking fell upon them." Why? They're coming into the presence of purity and they can sense it.

What did Daniel do? "Therefore, I was left alone and saw this great vision and their remained no strength in me for my comeliness was turned in me into corruption and I retained no strength." This is a man that's been fasting for

three weeks, there's no sin recorded against him and he comes into the presence of Christ and what happens?

Angels don't need to kill people. They just need to manifest. That'll kill them just by being themselves. Not doing anything.

"Yet heard I the voice of His words and when I heard the voice of His words then I was in a deep sleep, death on my face towards the ground." By beholding you become changed. This conception of the great law giver, the fear of death. Anyway. Daniel was seeing gold but he's also seeing brass.

Now I want to, to now turn to I Corinthians chapter 13 and we need to just go through this. I Corinthians 13:11. "When I was a child I spoke as a child, I understood as a child, I thought as a child but when I became a man, I put away childish things. For now we see through a glass darkly but then face to face."

Now when I've read this verse, I've understood Paul and I've been wrestling with this verse in my understanding in the light of the fact that Jesus Christ is the full revelation of the Father. If He's the full revelation of the Father then we do we see in part? When we're looking in the face of Jesus are, we seeing in part or are we seeing in full? We're seeing in full. So what does He say we see in part? Because this is Hebrew parallelism. "When I was a child I understood as a child. When I became a man I put away childish things," and then he goes, "Now we see in part as a child. When I become a man then I will know even as I am known." Do you see the parallelism that's taking place there? Because if we only see in part now how can we receive the seal of God? How can the earth be lightened with the fullness of God's glory if we're only ever seeing in part? We only ever see in part when we are a child but when we become a man. This taps straight into the covenants.

I've got to jump over. I've got to touch on this because it plays into what we're going to see. Galatians 4:1. "Now I say that the heir, as long as he's a child differs nothing from a servant though he be Lord of all." There's the child. "But is under governors and tutors until the time appointed of the father. Even so we when we were children were in bondage under the elements of the world

but when the fullness of time was come God sent forth His Son made of a woman, made under the law." God sends forth His Son. Where does He send his Son? Notice verse six. "And because you are sons God has sent forth the Spirit of His Son," into where? "Into your hearts." And what does he cry? "Abba Father." When Christ comes into your heart you become a man and you put away childish things. Childishness is understanding in part. It is looking at the sacrifice of Christ on the brass altar. It is looking at the laver. It is mixed with brass. It has this wrong understanding. It is under governors and tutors. It is the old covenant. It is the old wineskin but when Christ comes into your heart the fullness of the revelation. Christ in you the hope of glory. When it comes in you become a man and what happens when you become a man? Then shall you know even as you are known. So this relates to the covenants.

And I need to, at this point I want to give this illustration because there is a mirror operating for us in the heavens. The heavens become brass because we do not understand the character of God correctly. The heavens become brass which means when we look up we see ourselves. That's one mirror that's operating that causes us to see God as like ourselves.

The other mirror that is operating is this mirror. We are standing here and we are looking back this way through scripture history. Now we all understand that Christ is the light of the world and when He came into this world, He set up a great light and we see this light. And when Christ came to this earth did He fully reveal the Father? This is the question. If you have seen me you have seen the Father. I have glorified you on earth. If you accept this testimony of the Son of God, that He has fully revealed the Father then the light that exists in the New Testament penetrates all the way to Adam.

This is important. If it doesn't, if Christ is not the full revelation of the Father then this light only penetrates to the cross and this is a shadow. Now when you look, and this is darkness here. We don't have any windows here but when you look at a mirror during the day you see straight through the glass don't you? But when you look at a piece of glass at night what do you see? You see your own face.

So, in our reading of the Old Testament if we believe that Christ on earth is not the full revelation of the Father, we have created a mirror and this is how Augustine established it by putting the old covenant in the Old Testament and the new covenant in the New Testament, he created a mirror to make God like us. Because he put darkness here and light here and created a reflective surface so that when we read God's character in the Old Testament, we're reading our own character. But we don't know it. We don't discern it and that's why God sent a most precious message in 1888 to break down this mirror. To destroy this mirror so that when we read the Old Testament, we're no longer seeing ourselves. We are reading these stories in the light of Jesus Christ and what He manifested while He was here on earth. This is such a critical thing to understand. If you don't understand it you won't make it. I'm telling you; you won't make it because you will read God in the Old Testament like you and who are we by nature? We are sons of the devil we are children of the devil by nature, by natural nature and what was Satan from the beginning? A liar and a murderer and so we project... You understand the principle of projection? When someone is doing evil they project their evil onto you. It's a stunning experience to have, isn't it? When all the wickedness they are doing they are blaming, you are the reason for this, you are doing this, you are the one that is doing this and we project all our evil onto God's character.

This is why we must understand the covenants as two hard experiences not as two dispensations of time because if this is the old covenant and this is the new covenant and Jesus is not the full revelation of the Father, you'll never break this mirror and this is exactly what Paul says in II Corinthians chapter three.

II Corinthians 3:13. "And not as Moses, who put a veil over his face." Why did Moses put a veil over his face? Because this represented the veil that they were putting over their hearts. "That the children of Israel could not look steadfastly, look to the end of that which was abolished." That's an interesting statement. "But their minds were blinded for until this day remaineth the same veil untaken away in the reading of the Old Testament." Which veil is done away how? In Christ. When you know who Christ is the revelation of Jesus in the

New Testament. You know Him and you realize that the light that Christ manifested penetrates all of the Bible. The veil over Moses is taken away. Hallelujah.

Do you see it? Do you grasp it? Do you see why the covenant issue is at the core of what prevented us from going into the promised land over 120 years ago because we couldn't break the mirror. We couldn't break it so when we read the stories in the Old Testament we read God as like ourselves, a murderer and a liar.

You've read the story of Micaiah, haven't you? When Ahab is saying, "Shall we go up? Shall we go up?," and there's with Jehoshaphat and it opens up the vision there and it says, "Who will go and convince Ahab to go up and be destroyed?" And this lying spirit says, "I'll convince him. I'll go down and I'll be a lying spirit in all of the mouths of the prophets and I'll convince him to go up and die," and God says, "Go. Do it." Doesn't that make God a liar? Let alone all the murder and genocide and killing of babies.

When you read the Old Testament without the lens of the New Testament God is a liar, a genocidal maniac. Now for those who have a problem with my personality notice that I said that without passion. That's the way you see God and it's frightening and of course by beholding you become changed.

Now notice something very interesting in terms of the mirror. I need to explain a few more principles.

Now in the principles of the divine pattern. The Father and the Son. The Son is an express image of the Father. That word express image means that there is an exact copy of the Father's character stamped into the heart of the Son. And so, in this sense there is a... And to accommodate Jim's very technical mind I suppose it's not a mirror because it reverses the image doesn't it? It's a copy. So, there is a copy of the Father in the mind of the Son. He's sealed with the Father's name. Isn't that what we receive the seal? We become like the Son. The Father's name is sealed in us so there is a copy of the Father that should

be in us. I was saying that this is like a mirror but technically it's not. It's an express image. It's a karakter, as it says in the Greek.

Now notice this statement in Desire of Ages. Just like Christ has the exact representation of the Father stored here in His mind. Notice what it says here. "Christ is sitting for His portrait in every disciple." Everyone God has predestined to be conformed to the image of His Son. Everyone's been predestined to this purpose. "In everyone Christ's long suffering love, His holiness, meekness, mercy and truth are to be manifested to the world." So that we are to have a copy of Christ sealed here in our forehead. So, there is the original and then there's the copy. And this is the divine pattern that has the mirror principle in it. That we are reflecting His image stored up in the mind.

Why do we see through a glass darkly? Romans 1:21. "Because when they knew God, they glorified Him, characterized Him not as God, neither were thankful." There's the agape principle. Thankfulness is a recognition that God is the source of all, the agape, the giver of all. "Neither were thankful but became vain in their imaginations and their foolish heart was darkened."

So, man, he imagines himself and if we put man in this position here, he imagines himself to be in the light and his foolish heart becomes darkened. There is a darkened surface that comes onto the back. He creates a mirror in his soul and he sees God as himself and that's how the heavens become brass because his mind becomes darkened. There's this layer, this layer that goes over the back of the heart.

And it's very interesting because when you read in Jeremiah chapter 17 it tells you where sin is recorded. Where is sin recorded? Jeremiah 17:1. "The sin of Judah is written with a pen of," what? "Iron." Well, that's interesting. "And the point of a diamond." Need to do some more study on that one. "It is graven upon the table of their heart," and that word table is exactly the same word as the table of stone, the table of commandments. Our hearts, where is the law written? We show the work of the law written in there. So it's written on the tables. So the whole investigative judgment is going on right here. It's all

recorded here. The books of record are all here, all written into the tables of our hearts. That's where the sins are recorded. "With the point of the is graven upon the table of their hearts and upon the horns of your altars."

So, when sin is building up and sin is the transgression of the law. Sin is the transgression of God's character. The more you sin, the more you build up this crusty layer of sin and you darken the face of the table that should be transparent. You should be able to see straight through to see the father but you layer it with sin, with the wrong understanding character of God and you create a mirror and God becomes like you and this is what's... We have to make God like us so we don't have to change. We have to darken the windows outside so we can just have this beautifully air conditioned controlled environment in which we don't have to worry about what's going on outside. It's in other ways like the ostrich with it's head in the sand.

No, I want to read this statement. I think I read it last night and I want to read it again. How Satan darkened the mirror's surface with falsehood. "Christ came to save fallen man and Satan with fiercest wrath met Him on the field of conflict for the enemy knew that when divine strength was added to human weakness man was armed with power and intelligence and could breakaway from the captivity which he held inbound. Satan sought to intercept every ray of light from the throne of God. He sought to cast his shadow across the earth."

And by creating this dispensational covenant system he created a mirror. This was intentional on his part. He understands the human mind. He has worked it and he says, "I've just got to create mirrors to stop them looking at the true character of God and make them think that God is like them and I will have them." Sin took occasion by the commandments and by it slew me. This is what Romans 7 is telling us.

It says, "That men should lose the true views of God's character and that the knowledge of God might become extinct in the earth. He had caused truth of vital importance to be so mingled with air of brass that it lost it's significance. The law of Jehovah was burdened with lead less exactions and traditions and God was represented as severe, exacting, revengeful and arbitrary." This is all

stemming from the lie, "You should not surely die." It's all coming out of that understanding.

"He was pictured as one who could take pleasure in the sufferings of his creatures. The very attributes that belong to the character of Satan, the evil one represented as belonging to the character of God." And then she says, "Jesus came to teach men of the Father, to correctly represent Him before the fallen children of the earth. " Signs of the times, January 20, 1890. So this is how he's creating these mirrors and sin adds to this mirror principle.

Just a few other points before we close in reference to gold. This is Early Writings, page 54. "The crown of the saints were of most pure gold decked with stars. Their faces shone with glory for they were the express image of Jesus." There's that express image of the Father, express image of Jesus.

Notice this. Acts of the Apostles 591. "And I John saw the holy city, new Jerusalem coming down from God out of heaven prepared as a bride at dawn for her husband." And then it gives a description of the events there. "The 12 gates were 12 pearls. Every several gate was one pearl and the street of the city was pure gold as it were transparent glass."

Now the paths that you walk on in the city or the street of the city and the street of the city leads you straight to the Father. The street is transparent gold, which is like glass and that is symbolizing the path of your heart to His heart is trod by transparency. Then shall we know even as we are known.

Notice what else that it says. CET (Christian Experience and Teachings), page 60. "Here we saw the tree of life and the throne of God. Out of the throne came a pure river of water and on either side of the river was the tree of life. On one side of the river was a trunk of a tree and a trunk on the other side both of pure transparent gold." So the tree of life is made of transparent gold. Interesting, isn't it?

"At first I thought I saw two trees. I looked again and saw that they were united at the top in one tree." Symbolism is interesting there. "So it was the tree of life on either side of the river of life. It's branches bowed to the place where

we stood and the fruit was glorious. It looked like gold mixed with silver." Interesting, isn't it? There's no brass mentioned here. It's all gold and silver and in the sanctuary we mentioned it was all gold but weren't there sockets of silver to hold the gold pieces? So it was gold and silver that were in the sanctuary and it's gold and silver that are in the tree of life.

Proverbs 25:11. "A word fitly spoken is like apples of gold and settings of silver." There it is. Gold in the sanctuary and settings of silver. It's the same, representative of the word of God.

John 6:63. "It is the spirit who gives life, the flesh profits nothing, the words that I speak unto you, they are spirit and they are life."

CT, 430. "Christ's sayings are pure gold without one particle of dross."

It's beautiful, isn't it? You see how it fits together and so I would reiterate. I'm making the point based on the symbolism of metals. The whole Christian world sees the sacrifice of Christ on an altar of brass. This is an imperfect view of the character of God.

(Congregation member: The snake, the serpent was made of brass.) Okay, the serpent was made of brass wasn't it? Very interesting. We see the symbolism.

Just a few other tidbits for you on this. When Sampson lost his strength he was led away by the Philistines and they fettered him with fetters of brass. It's interesting isn't it?

When Saul went to fight with Goliath, he wanted to give David a helmet. He wanted to give him his helmet and the helmet that he wanted to give him was a helmet of brass and David says, "I can't wear this. I need a golden helmet." He didn't say that but of course the symbolism is there.

So, a few other points on brass. "Because I knew that they were at obstinate thy neck is as iron sinew and thy brow is of brass." That's an interesting statement. Talk about iron maiden, neck of iron and a brow of brass. He's talking about those that are stubborn.

Jeremiah 6:28. "They are all grievous revolters walking with slanders. They are brass and iron. They are all corruptors." This is the symbolism that's there and so the summary of the point that we are making here is that how do you read? If you have a dispensational covenant mindset you're not going to read and you don't believe that Jesus is the full revelation of the Father you are doomed to seeing God like yourself and I don't mean to be rude and step on your toes but if your nature is the same as mine that you have the nature of a murderer and a liar and a deceiver by nature and this is what you will see in the character of God in order to avoid the need to change. This is what's taking place.

So, having laid those things in place we now are in a position where we can begin to start to look at some of the stories in the Old Testament without this mirror and see something a little bit different and see that truly that God is love. So let's pray.

Father in heaven, I just thank you. I thank you for these beautiful revelations to help us to see because so many of us when we read the Bible and it says, "I will destroy", the mirror doesn't lie does it? It tells you exactly what's going on but it's in a context, in a framework that reflects us and I pray that we would understand why You've allowed the Bible to be written this way. You caused the mirror to come to cause sin to abound. In our study of the Old Testament seeing you as someone who destroys and kills and judges and genocides we are seeing a magnification of our own character. Father, forgive us for putting on You our own attributes and justifying our wicked ways by saying that you are like us. We look to Your Son. We see meek and mild and lowly Jesus, holy, harmless, undefiled, who did no violence, neither was gile found in His mouth. We thank you, Lord Jesus, that You revealed to us the Father and we praise You, Father. In Jesus name. Amen.

7. Bible Story Examples of the Mirror Principle

Father, we just thank you that we can kneel in your presence. We thank you that we are not far out from the Sabbath when the gift of your spirit comes in greater measure. And we just pray now as we continue to go through step by step and reading the Word of God and studying the points point by point that we will gain a deeper understanding and I thank you in Jesus name. Amen.

I think when we look back few years from now, when we look back and we comprehend the significance of the mirror, I think we'll realize that what we've been experiencing on this particular topic is massive. It's really quite significant. In terms of understanding, reconciling the life of Christ with the stories in the Old Testament. Now, I said we'd get into some of the stories of the Old Testament but I need to take one more step to link another piece in the puzzle in.

We first presented on this in July, August of 2015 where we introduced the principle of the pentagon. That's where we first did it and then it got perfected in Germany. Then we came back here, Talking Rock, in October of 2016 and that's when we did the Escaping the Pentagon of Lie Series which is really a landmark series of presentations in terms of understanding this message. The reason I lay those points out is because I could see that in order to accurately get to this correct understanding of the character of God, there was a number of foundational points that needed to be understood first.

Within the pentagon system, escaping this pentagon is five key points and I think most here are familiar. Is there anyone here not heard of the five points of the pentagon? I know Carl said it. The first point, the foundational cornerstone of this pentagon, this false system, which we've been talking about in all our presentations is the declaration, you shall not surely die. Which lays the foundation for spiritualism. And so the immortal soul or life in yourself is the foundation of this whole structure that prevents you from understanding. As we indicated, the concept of life in yourself changes the

words of God so that when God says, "In the day you eat of it you shall surely die." It changes the meaning of God's words. Because if you have life in yourself and God says, well in the day you eat of it you shall surely die, it leads to the conclusion that God is going to end your life. And so, in the true understanding of life and how we have it, every moment breath by breath, is we are receiving from God. So, people say that, "Well, God gives life and God takes away life." There's nothing to take away, because it's moment by moment connection. There is nothing to... There's no entity by which we've been given it and he snatches it out of our hands again. There's none of that.

So, we don't have this... This is the context of the immortal soul. The two foundational pillars of the pentagon is based on a statement in great controversy, page 587, through the two great errors. Immortal soul and Sunday sacredness. Satan is sought to bring the people under his deceptions. Tonight and tomorrow we'll go into the whole Sabbath question and the importance of the Sabbath in reference to the character of God because the Sabbath is very much connected to the name of God or the seal of God or the character of God. It's intimately linked to that.

That's why Satan has sought to change times and laws to prevent the seal of God from taking place. The doctrine of the Trinity is a product of the doctrine of the immortality of the soul. It is a natural shift in understanding to have life in yourself. The doctrine of the Trinity is directly standing against the character of God because the doctrine of the Trinity is against agape. It destroys the true principles of agape. And why is this so?

(Congregation member: Because in the understanding of the Trinity, the son doesn't receive anything from the Father. The Father doesn't give anything to the son. He's attracted to him because of inherent qualities in the son.)

Okay, that's the essence of it, isn't it? That in the Trinity, the Father and the son are actually attracted towards each other because they possess the same elements. That's what makes them equal, their omnipotence, omniscience and the use of omnipresence or however they choose to use it and that's what makes them equal. So there's no agape in this. Except that the Pope says, Pope

Benedict said in 2005 that God is eros, refined and ennobled by agape. That's as close as you're going to get. Which means if you put that into divine patent language, the heart of the Trinity is eros with an agape front to deceive you. A false agape. And of course, this is why in the Latin the word caritas is a synthesis of eros and agape. That's why charity... But Tyndale didn't use the word charity, he used the word love.

(Carl: There's an interlink between the Trinity immortality of the soul and the Sunday. There's a blend between it because what we have here is, we have the idea. Of course, the Trinity and Sunday sacredness is coming under the same God. Now they have a God in the Trinity that is a spirit and a spirit that doesn't have an ownership or something it's possessed by or something that's held by makes a spirit by itself, its own life. No spirit can be without itself. Immortality of the soul teaches us that a spirit needs a body or has an ownership of a body.)

Body plus breath equals living soul.

(Carl: So, here's a trinity where it's saying, there's somebody outside of a father and a son that has its own life. So therefore, it's a life that is a spiritist life. No different than a satanic spirit that we see in the wrappings of New York back in the 1800s. It's all part of the same blend.)

That's a good point, Carl. The ability of a being to exist outside of a form. Good point.

(Carl: Now on Sunday we deal with the Babylonian gods of the past where you have the morning, the afternoon and the evening as the times of the sun and the sun rising so sacredness of Sunday.)

Yeah. And Sunday is go back to Nimrod, Nimrod was the one that we said we shouldn't ascribe strength to God but to ourselves. He was the embodiment of the principle of life within yourself. When his wife convinced everyone that Nimrod had gone into the sun and that she became pregnant through the rays of the sun, gave birth to Tammuz that there was the Trinity, right there. That's the original threesome and is...

(Congregation member: A couple of years ago, the Pope Francis, he published a papal bull, what we call a papal bull. It was a long one and it had to do with ecology and...)

Yes. Sunday.

(Congregation member: He started talking about Sabbath and then he switches about... He talked beautifully about the Sabbath, but us as Christians we should do that in Sunday. In about writing about the Sunday, he said that we keep this Sunday in honor of the Trinity.)

And so, it is aptly named a papal bull. Loads of it. So, agape is not manifested in the Trinity. It's not pure agape. They bring it in there they take it on the front, but it's not there. There's a whole lot of other reasons why the Trinity doctrine destroys the understanding of the character of God. The Trinity destroys the Sabbath because Jesus is the Lord of the Sabbath. And Jesus is Lord of the Sabbath because he rests in the bosom of the Father. His value, identity, everything is bound up within his father and so that makes him Lord of the Sabbath. So the Trinity destroys the Sabbath. That's why Trinity and Sunday and all these things are interlinked. They're all connected and they're all stemming from the lie, "you shall not surely die", that you have life within yourself.

Now, of course, to have an attack on the character of God, the step down from God Himself is in reference to the law because the law is a transcript of the character of God. Christ's Object Lessons, three or five. You can do the Bible study and look at all the references to the commandments. Righteous, holy, just and good and God is Himself holy, righteous, just and good. Exactly these commandments. His law and His character are one and the same or transcript.

So, the law has to come into this. Satan in order to bring down the character of God, he must attack the law. This is part of it. In order to prevent us from having the law written in our hearts, what is it that causes the law to be written into our hearts? The spirit but what... [inaudible 00:13:12]. Too vague. Hebrews 8:10.

Okay, thank you. I was too vague in my question but Carl picked it up. The covenants or the new covenant or the everlasting covenant and of course there's an old covenant so it's related to that. The law and the covenants are connected to this issue of understanding the character of God. So, in order to get a correct understanding the character of God, you must reject the immortal soul, you must reject Sunday, you must reject the Trinity, you must have a correct understanding of the covenants in order to understand the character of God.

(Joe: There's another perspective of that in Ezekiel 36:26. He says, "A new heart also will I give you. A new spirit will I put within you. I will take away the stony heart out of your flesh and I will give you heart of flesh. Put My spirit within you, cause you to walk in My statutes. You will keep My judgments and do them.")

Interlocks with all of this, doesn't it? Statutes, judgments, longest chapter in the Bible. It's all about what? The law, the statutes, the judgments. It's all connected. There's a reason it's the longest 22 times eight verses for every letter of the alphabet. The Word of God is all related, it's all connected. I want to come to the subject of the covenants where we will deal with the Sabbath Sunday thing. We've dealt with this extensively. We've touched briefly on this point here. I've documented all this in Escaping the Pentagon of Lies series.

Because some people are teaching that God is love but they have a wrong understanding... They also believe in the Trinity. You're going to end up with problems if you do this. There are some people who believe in the immortal soul and believe in the loving character of God. Who might they be? Well, new age. They believe God is love. They believe the soul is immortal, they're part of God or... In order to get a correct understanding of the character of God, you must come out of these points.

Now I've mentioned this before, these two points are anchored in the statement of Great Controversy 587. These three points are anchored in the first chapter of Patriarchs and Prophets. To dispute the supremacy of the Son of God thus impeaching the wisdom of the Creator became the object to which

Satan at mastermind would bend all his powers resisting the begotten son. The issue of the relationship of God and His son. That's the issue of the Trinity.

When Gods stood and said, he assembled the heavenly host and he brought them and He showed the true relationship between Himself and His Son and apparently, he didn't tell them, "Look we're really twins and we're just playing the roles of father and son." He didn't tell they that. Told them it's His Son and that His Son was equal with Himself. Very plain. Okay, so Satan shifts tact and he starts to insinuate doubts concerning the law of God. Angelic beings have immortal souls. They don't need to be guided by law. They will guide themselves right.

And so, he began to attack the law of God. How did he attack the law of God? Chiefly on the point, and this is where it comes to the character of God, these two are intimately connected. We talked about this last night, about he made God's justice and mercy inconsistent with each other. He introduced a false concept of justice which made God's character seem in opposition. The justice and mercy were in opposition to each other. That was a direct attack on his character. All these points are linked.

So now, I want to spend just a little bit of time in history that we can understand why this covenant is so important to be able to read the stories of the Old Testament correctly. At least, as I'm understanding it. And so we come back to a little bit of Adventist history. Testimonies to Ministers, page 91 92. We're told the Lord sent a most precious message through elders Wagner and John. Presented Christ. Well, what does it say? The righteousness of Christ in obedience to all the commandments of God. Something along those lines.

Most people say, well, the 1888message is bear righteousness by faith. Well yes, it is but how? So I'm going to read to you some statements. This is Wagner writing to Butler. He says, "But you say, the apostle..." And we're talking about Galatians chapter three. "But you say the apostle is reasoning of dispensations and not of individual experiences and that bringing them to Christ means bringing them to the first advent."

So, this is why people talk about the feast. Well, it's all pointing to the future. Everything is all pointing to the future. Then Wagner says to elder Butler, and I hope it's respectfully. "But that is the weakest position you can take for if that were the meaning, that would follow that the law accomplished its purpose only for the generation that lived at Christ first advent." Because the purpose of the law is to bring people to Christ. If there is a dispensational understanding the covenants and Christ is only available from the time he was here on Earth, that means everybody in the Old Testament only had the law and could never be brought to Christ.

As Wagner argues to Butler in his paper, the gospel in Galatians, it does not say the law is a schoolmaster to point us to Christ. It is a schoolmaster to bring us to Christ. The difference is really important to understand. You will all get used to it. He says, "The text does not say the law is a schoolmaster to appointment to Christ, but to bring them to Him." Which means that in the time of Moses, the law was to bring people to Christ.

As it says in Peter, the Spirit of Christ which was in the prophets, Christ was present and the rock that followed them was Christ. First Corinthians chapter 10. Christ was the pillar of fire. Christ was the cloud and the law was to bring them to Him. This is the point that he makes. So that he says this, justification by faith is an individual and not a national matter. It's an individual experience.

He says, "1000s who lived at Christ first advent knew nothing of this experience. While 1000s who lived long before he came were actually brought to Christ for pardon and they received it. I've always encountered righteous through faith. Noah was the heir of righteousness which is faith and Abraham actually saw Christ's day." This is all in the book of John, "And rejoiced in it although he died 2000 years before the first advent. This most positively proves that the apostle in the third chapter of Galatians is speaking of individual experience and not dispensational changes."

Changes, dispensational changes. Old Covenant, New Covenant is not before the cross, after the cross. The way that the Bible has been labelled Old Testament, New Testament is based on a false theology. It's not Old

Testament, New Testament, its first testament second testament. Its source testament, channel testament. That's the way it should be labelled. But it's been labelled after Augustine's false concepts of old and new.

Now, we can use that language of old and new in the context of old man and new man. That's a context in which we could use old and new. But it's not the way that most people understand it. So, Wagner in order to explain righteousness by faith, he's saying it's critical for you to understand... And I know this is a little bit complex but it's important to understand that the old covenant is something good. It's designed to kill your old man. Don't you want your old man killed? Don't you want him to die? This is glorious.

2nd Corinthians 3:7. "For the ministration of death written engraved in stone was glorious." We need our old man to be confronted and put to death in order that we may be raised to newness of life. And so the Old Covenant magnifies our sinfulness in order to cause us to see our need of a saviour that we may then be justified by faith alone. This is critical. You must be killed in your ability to believe that you can please God in your flesh. Any effort to obtain God's mercy by your merit or your works, all of that must be killed off. You must receive the sentence of death on yourself before you can receive one ounce of mercy.

Because anything outside of that, anything that you could offer to God as a reason why He should give you mercy is no longer mercy. It's no longer grace. There's a little bit of merit. It's just been weaved in there in order for you to think that maybe you had something to do with the fact that God gave you something and didn't give it to somebody else. You see?

This is why we must accept the death sentence in order to have mercy. This is old covenant and new covenant. 2nd Corinthians 3:6 it says, "Who had also made us ministers of the New Testament not of the letter but of the spirit. For the letter killeth but the spirit giveth life." People say that's of the letter. Our work is not to condemn people and to convict them of sin. Our job in the New Covenant is to speak of the righteousness and the love of Christ and the Spirit

will convict them of sin as we reveal the beauty of God's character and the wonderful love of His character.

The Spirit then goes in with the law and convince them, "Well, you're not like this." The letter killeth is a great thing. It's a wonderful thing. The Spirit makes alive. This is what Moses was saying in Deuteronomy 32:39. "I kill," the letter killeth, "and I make alive." This is what Hannah was singing in 1st Samuel 2:6 after she'd been beaten down by these other woman who was producing offspring and she couldn't and she's hearing the pitter patter of little feet that aren't those of her own children and it's killing her.

But when she had news that she was going to have a child, she sang that song, "the Lord killeth and the Lord make it alive". Why would she sing that song? She understood the covenants. She understood the covenant principle that she was laid waste to the point where she surrendered herself completely to her Saviour and then He raised her to newness of life and she understood the principle. New Covenant occurring for Hannah back there in the time of Samuel. Beautiful experience.

This is important for us to understand and I need to make this statement. Ellen White in two years after this experience, because of course, Butler Smith and the church absolutely resisted this idea of the covenants being individual experiences. They hung on to the idea that it was dispensational changes. Old Covenant is Old Testament, New Covenant is New Testament. They clung to Augustine with all their might.

Which they would be shocked if that was presented to them in that light but that's what they did. So then, Ellen White on March 8, 1890 she writes, "Night before last I was shown." What does that mean? Shown by the Lord. "That evidences in regard to the covenants were clear and convincing. Yourself," – which was Uriah Smith – "brother B, brother C, and others are spending your investigative powers for Nord to produce a position on the covenants to vary from the position of brother Wagner."

She was showing this on the covenants. Now, what Wagner had taught about the law in Galatians was not quite correct. But what he taught about the covenants was absolutely correct. That is covenants are individual experiences. The enemy knew that if we could get this understanding of the covenants and we can connect it with the Father-Son truth, and the mortality of the soul and the Sabbath, we can connect those points. We'd be able to make a run towards the summit of the character of God teaching and get the seal of God.

This was the piece in the puzzle that was missing but the church rejected this. And she says this, "Why did spies follow him to mark his words? That they could repeat and misinterpret and twist in a way to mean that which their own unsanctified minds would make them mean." Is that a mirror? These are the leaders and the ministers of the Seventh Day Adventist Church in 1898. Agents of Satan to crucify the Spirit of Christ. Let us take heed lest we fall.

"The covenant question is a clear question and would have been received by every candidate unprejudiced mind, but I was brought where the Lord gave me an insight in the matter. You have turned from the plain light because you were afraid that the law question in Galatians would have to be accepted. As to the law in Galatians, I have no burden and never have had." He was speaking about the covenants and not about the law. Because the issue there was that Wagner was teaching that the law in Galatians was the moral law only and he was incorrect in this statement.

When Ellen White stated that it was both the moral and the ceremonial law, she was agreeing 95% with Wagner. It was a completely different position but Wagner, because he had to oppose completely and resist completely Butler and Smith, had to go oppositional and say it's only the moral law not the ceremonial. But it was both of those. The point here is that this idea of the two covenants be individual experiences: a death experience and a resurrection experience. That's what the covenants are. These two women, Hagar and Sarah are the two covenants. Does that mean that the new covenant existed in the days of Abraham? Must have if that's representing Hagar and Sarah were representing the two covenants.

And if these two women are the two covenants, then the two covenants are operating within the lifespan of one man because he was married to both women. He was betrothed to the New Covenant first, he then engaged the Old Covenant and the Old Covenant produces fruit, the fruit of Ishmael. And then finally, when it seems oddly impossible, the New Covenant produces the heir. This is how the covenants work. This is how the covenants works.

Adventism was betrothed to the New Covenant in the very, very beginning but it rejected the 1888 message and it is made an Old Covenant and books of a new order have been written. A new God has been brought in, a whole new organization has been raised up. Oh, that Ishmael would live before you. No, he's not the promised seed. And so finally, this little bedraggled group, which seem incapable of producing a seed, if you haven't had that said to you, had it said to me plenty of times in scorn, "Go and start your own church." With scorn, as if you're going to produce a seed. I doubt it. That's what they think. But barren woman is the one that shall sing for joy and the one that has many children shall mourn. This is what is going to take place.

So just explaining a little bit about the covenants in the life of Abraham. The two covenants are happening right there in his experience and all of us are going to go through this process if we are responding to the Spirit of the Lord.

So, two days later, Ellen White again says, "Since I made the statement last Sabbath, that the view of the covenant as it has been taught by brother Wagner was truth, it seemed that great relief has come to many minds." So make no mistake, Ellen White has said very clearly, two witnesses, two times she says it that Wagner had the truth on the covenants. She did say on the day in between these two days on March 9 she said, "If Wagner agrees with what I have written in Patriarchs and Prophets then he has the truth."

For the life of me, I cannot work out how that statement sandwiched in between the other two statements that says Wagner has a truth, in that sandwich that people would snatch defeat from the jaws of victory and say Wagner didn't have the truth. How do you do that? That's insanity. It's suicide. But this is what people are doing. I can't comprehend it. All I can do is believe

what the prophet says, “believe in the Lord your God so shall be established, believe His prophets so shall you prosper.” You don't believe His prophets, you're not going to prosper.

And so, we come now to Romans chapter five. We need to lay out this principle. This principle of how the two covenants work. Romans 5:20. “More over the law entered.” Parallel that up with: the laws are schoolmaster. The law enters, and that word entered in the Greek is privately. This is not the grand display on Mount Sinai, this is entering the human mind. The law entered privately that the... For what purpose? That the offense might abound.

“When he, the spirit of truth, has come he will convict the world of sin and of righteousness.” You must be convicted of sin in order to receive righteousness. This is the way many people think their first encounter with God will be something that is just very fluffy and light and nice. No, it's quite confronting. It's quite, "Oh, I've got a problem." It doesn't feel very nice but the result is very nice.

(Joe: Just like it shows in Galatians, you're going to be dead and buried in baptism and then you're going to rise to a whole new experience.)

And Romans 6:2, buried in death of baptism, raised in newness of life. It's like they say when you're getting your teeth filled, getting drilled out doesn't feel great but the result is, well hopefully goodness it's a root canal but that's not a good idea. Better get it pulled. Move on. So more over the law and the defence might abound but where sin abounded, and this is the point that Jones really focuses on in 1893, he really hones in on this. In the place where the offense is abounding, where you become aware, where the problem... The stench of your soul becomes so apparent that you can't even hide it anymore with all your perfume and fig leaves. You can't hide it anymore but you see: “I need help.” Where sin abounds. At that point, if you believe that God is merciful in that very place, you can say, "Father have mercy on me a sinner." That's the place where grace will much more abound. This process we have to understand because one of the chief attributes of the human heart, actually the chiefest attribute of the human heart is the spirit of murder. Are we not all

guilty of murder? Who did we murder? The Son of God. We're all guilty of that crime. Aren't we? That proves that our natures are murderous. People say, "Well, I wasn't there." Well, that's another whole topic.

(Congregation member: The cross is what points out our sins and also show us the grace. It's amazing how... When we come to understand the true cross, that's another subject, but when we come to understand the True Cross, we now have a better idea of our sin. Of our murderous nature. Now you can appreciate how gracious God has been all this time giving you life, giving you opportunity, having patients on you and Jesus carrying your sin all this time. You can understand your sinning at the same time, you can understand how gracious God has been that He has grace for you that even though you have sin, He has given you His Son.)

The cross draws justice and mercy. Our understanding of justice brings us to the point of receiving His mercy. This is the point and so, this principle... I now want to take the practical application. I think most of you are familiar with this, but we'll do it any. Do we show how this principle of making sin to abound through the use of the law to bring someone to repentance and to hang on and receive grace and using the mirror principle because we know that the law is a mirror, isn't it? The law is a mirror to show us our transgression. The way that this mirror works is... Well, let's have a look at Matthew chapter 15. I love this example, and then we'll have a look at the parable of the rich man and Lazarus upon which most of the churches believe that this is where we teach the doctrine of eternal damnation, is taught out of Luke 16, the parable of the rich man and Lazarus.

Matthew 15, "Behold a woman of Canaan came out of the same coasts and cried unto him saying, "Have mercy on me Lord Son of David. My daughter is grievously vexed with a devil." But He answered her not a word. Now, what would you think? What would you think in that situation? Matthew 15:23. Jesus is quiet. It sounds like He's ignoring her, doesn't it?

This is how Jesus is causing the offense to abound, and what is the offense that He is seeking to cause to abound? The offense of the disciples and their racial

intolerance towards this woman and her culture. Because what happens immediately after this? His disciples came and besought Him saying, "Send her away for she cried out after us." Jesus silence magnifies the attitudes and thinkings of the disciples to the point where they feel safe to manifest themselves.

Jesus is causing sin to abound. This is the work of the law. This is the letter of the law now that is now revealing the sinfulness of the disciples. It's also testing the woman at the same time. She is seeking a blessing but she has to endure this... "He's not responding to me." Now, the Spirit of Prophecy says something about His body language. His body language is inviting me. But His actions... That's an interesting point, isn't it? A body of gold with arms and legs of brass.

He's actions are puzzling to me. I'm confused by this. This is discerning the thoughts and intents of the heart. This is testing her as well and on her racial issues towards Jews. I'm sure they had just as many racial responses to the Jews as the Jews did with them. And so, it says, "But He answered and said, 'I am not sent but unto the lost sheep of the house of Israel.'" How do you read? How do you read this statement? What did Jesus just tell this woman? "You're not one of us." That's what it would sound. But if that was the truth, then that would contradict that He was the saviour of the world. Behold the Lamb of God which takes away the sin of Israel. No, sin of the world. So how do we understand this?

(Joe: That didn't stop her from saying, "Lord help me." That didn't prevent her from saying, "Lord include me.")

So, she's having her time of Jacob's trouble. She's wrestling all of her worthlessness. Satan is screaming inside her head saying, "What is you a pagan woman doing here? You're nothing but a waste of time. See the disciples, see their snare, see the way they looking at you. You should just go home and crawl into a hole and die." All that's going around in her head. She's seeing the face of Jesus and the faith of Jesus in her does not let go. It holds on.

What does the Bible say who is Israel? He is not a Jew who is one outwardly in the flesh, but he's a Jew who is one inwardly in the spirit. This woman was responding to the Spirit of God. Which may mean that she was an Israelite. So, Jesus through the Old Covenant process is testing her, "Do you believe that you are an Israelite, a true Israelite?"

Now the disciples are thinking, "You tell her, Jesus. You tell her where to go. We haven't got time for dogs like this." That's what they were raised with. Raised up like that. Then came she and worshiped Him. The faith of Jesus inside this woman does not let go. I'm going to hang on saying, "Lord help me." How much did Jesus want to help her? Oh, He desperately wanted to answer that woman's prayer, her request. But He says something else. "But He answered and said, 'It's not right to take the children's food and give it to dogs.'"

How do you read? How did the disciples read? "Yes. You tell her. We haven't got time for pagans. We're going to fight off the Romans." It's not right to take the children's food and give it to dogs. What is Jesus saying? This is making the offense abound. He is framing his statements in the context of the ideas of the disciples themselves. This is a mirror; it's a mirror being applied. But because He is speaking in the spirit, it has a completely different meaning. But at the same time, it has a meaning in the flesh which the disciples understand.

But in the spirit what is He saying? He's simply stating a fact. It's not right to take the children's food and give it to dogs. His question to her really was, "so what are you? Are you a child or a dog?" You're the one that chooses. He didn't say, "Woman, you are a dog get out of my sight." Did he? He simply stated, "It's not right to take the children's food and give it to dogs." He took their idea and he mirrored it back to them but it was framed in a way that would encourage faith in the believer and discover the lack of faith of someone who had none.

This is the work of the law. It's glorious. It's a glorious work, this work. This woman, this beautiful woman she says, "Truth Lord, yet the dogs eat the crumbs which fall from the Masters table." That's beautiful. She could have said, "But Lord, I'm a child." And he would have done the same thing wouldn't

he? Would have been a lot easier on her spirit. But even though she saw herself as a dog, she still believed in the mercy of God through Christ. She says, "But even the dogs eat the crumbs which fall from the Master's table."

I'm sure that Jesus was crying for joy at that point. Because it's in that little single... In the King James, it's a single letter O. It's an expression of passion. "O woman. Great is your faith." He knows it's great because it's His faith in her manifesting itself. Christ being manifest in the flesh. "O woman great is your faith." What does it say, "Be it unto thee even as thou wilt."?

"You have judged me merciful even though in the flesh I have been presented as the unjust judge. Even though I have assumed the character of a judge of your people. Even though darkness and blackness has covered My face, you have pierced the darkness and obtained the victory." It's a beautiful thought, isn't it? Thank you, Father. That was her own cross which she had to carry for the love of her daughter. She was not willing to let go.

(Congregation member: And also, she acknowledges Israel as a channel of blessing. That salvation comes from the use. That's a beautiful thing also.)

Okay, thank you. Why didn't she go to Baalzebub, the God of Ekron? She came to the true channel. She came to the place where God's Church was.

(Congregation member: She called the channel the children and she called herself the dog. Like receiving a blessing of them, of the Jews. I have a blessing to receive from the Jews. That's another way of...)

So, she humbled herself. And she came under the shower.

(Congregation member: Exactly. And for the disciples, they were pretty much rebuked with Jesus words because He never told them great is your faith, but men of little faith. But then in that moment, they're hearing Christ words to this pagan woman. He calls her woman of great faith or great is your faith, and the disciples were men of little faith.)

I hadn't made that connection because he said to the disciples, didn't he, "Oh ye of little faith." But she says to her, "Oh, ye of great faith." That's interesting, isn't it?

This is the thing. Why go through all this trouble and put this woman through this difficulty and challenge? Why couldn't he just sit down with the disciples and say, "Gentlemen, today we're going to have a discussion about racial relations and how we deal with other nations. You have a racial intolerance problem and you need to deal with it." Why didn't He do that? "What do You mean we have a racial intolerance problem? My fig leaves are good enough, aren't they? What's wrong? What do you mean? I've done this and I've done that." You know, we put on the agape front. Eros is quite willing to put out: "I do this and I feed the poor. I fast twice in a week. I do all these things."

God is too wise for this. So, He causes the Lord to magnify. He brings out the sinfulness in order that they can realize, "I've got a problem." Well, they could choose to go, "I don't know if this is the Messiah. This is not..." Isn't that what some of them did? Many of them turned around and walked and followed Him no more. Rather than give up their cherished false conceptions, they would turn around and walk and follow him no more. Are you the one to come or should we look for another? Even John the Baptist had come to this and we'll look at this story a little bit later when we study Elijah.

This really explains the principle of the two covenants. This is the two-covenant process where the law is mirroring back the racial... It's being stated in the flesh in a way that actually is reflecting their own thinking. But in the spirit, it's doing something else and it's drawing the woman into and deeper into the New Covenant. These are the two covenants working together and Jesus demonstrates it and that's why I love this story.

But there are many other places where this occurs and I've mentioned this before. The story of Solomon with the two women. One woman rolls on a child, the child die, she gets up in the night she switches out the child and puts the dead child with the other woman and then they come and appeal and tell their story. What does Solomon say?

He could have said, "Now ladies, let me ask you this." But he just says, "Bring me a sword. Just cut the child in half and give half to each woman." He divests himself of the endearing qualities of a father and he assumes the character of a heartless judge. He mirrors the heart of the woman that could care less for that child and he discovers what is inside of them. The true mother says, "Give the child to her." The false mother says, "Be it as the king says." This is how the covenant processes work.

(Congregation member: Got a question. Many people when... I have presented some of these points to other people and they have asked me is Jesus or is God in the Old Testament? Or is Jesus lying or acting? I said, no but I want to know your answer or what would be your answer?)

Yeah, this is the question. One of the best examples of that is to look at the story of Moses in Exodus chapter 32. Exodus 32 is a good story to explain this. At the sin of the golden calf, verse nine and the Lord said to Moses, "I have seen this people and behold it is a stiff neck people. Now therefore, let Me alone that My wrath may wax heart against them that I may consume them and I will make of thee a great nation."

God has commanded Moses to stand aside. This is command of God. What does Moses do, does he obey? He doesn't. Is that wise? It worked. Apparently, it worked. Moses besought the Lord and said, "Lord, why does thy wrath wax hard against Thy people, which Thou has brought forth from the land of Egypt." He goes down, verse 13, "Remember Abraham, Isaac and Israel thy servants, do you not swear by them by their own self and said to them, I will multiply your seed."

And it says, "And the Lord repented of the evil which he thought to do." Now, if God Himself intended to kill His people and Moses is pleading with God not to do it, then the only conclusion we could draw is that Moses is more merciful than God. That's not really a good option. The other option is that God is watching Moses, He's saying, "I wonder if he's really understanding this. I know. We'll test him. Moses, I'm going to kill these people." Now that would

be a lie. God does not lie. So, it can't be that. Can't be that either that He's just testing him by offering something.

The only other option that exists is that this is the mirror that Moses himself is being tempted by Satan and he's thinking, Moses is thinking, they've gone too far and they're going to be destroyed. And Satan is saying, "And God will make of you a great nation." Just... It'll be fine and then you won't have to deal with all this nonsense because they're going to be meek and mild like you. You're going to have all these little Moses's and you're going to rule the world.

And so, God, in the imperative puts to Moses, in the command voice He puts to Moses what he is being tempted with. That's the mirror, that's the law. This is what the law is doing, to show you what you are being tested with and tempted with to see how you're going to respond. Now Moses could have responded in the affirmative and God would have punished sin with sin. He would have immediately withdrawn probably and Satan would have wiped them all out. God would have been blamed for it.

But everything hung on Moses now. Everything hung on Moses and whether he understood the character of God. And so, Moses knowing the beauty of the character of God, he ventures out into the mercy of God against the command that has been given, which is really a reflection of the thoughts that he himself has thought. And he reaches into the mercy of God and begs for mercy and that's exactly where God wanted to bring Moses. Deeper into the New Covenant. Deeper into the New Covenant.

Speaker 1 (00:57:34):

This is critical to understand how the mirror works, how the covenant principle works. This is applying in a lot of places. "Take now your son, your only son and offer him for a burnt offering upon one of the mountains that I will show you." What was that? I have not commanded you concerning burnt offering and sacrifices. "The idea of child sacrifices never even entered My mind," it says in the Bible. So, what is this? It's a reflection. It's a reflection because Abraham

was raised in the Ur of Chaldees where they would sacrifice children. It was a reflection of his own thinking which was still lurking within his soul.

God was trying to drag this out of him. And so, He puts it on Abraham. God is not interested in child sacrifice. This is repulsive. "Oh, but the Bible says..." But you're looking in the brass mirror. That's why it's written this way. This is how the covenants work. God is trying to bring Abraham fully out of the Old Covenant. He must present to him the things that are still lurking within his soul, the temptation to think, "I've messed up. Maybe God is going to require me to give up my son because I've messed everything up. Maybe this is going to take place." So God puts it on him.

This is the mirror. This is how it works. Because so many people, you can hear them, the atheists that are out there saying, "What kind of God would command someone to kill their own son?" Have you heard people say it? But these are the thoughts that exist within humanity itself and God is as the law, the glorious work, the administration of death being applied to the human soul to see whether they will come out or not. Even though Abraham applied the dog option, he took the dog option, didn't he?

He understood that God said to kill his son and God knew that he would take that option. But He also had confidence that Abraham had faith that He could raise his son from the dead. And so, when Abraham is at the point where he shuts his eyes and goes like that. Stop. It says in Patriarchs and Prophets, at that point, Ellen White says, that Abraham had fulfilled the command of God to the very letter.

Do you catch the meaning of that? But he didn't kill his son which means that the command of God did not involve the death of Isaac, it only meant the offering up of his son. Because God only offered up His son, He did not kill His Son. That is the typology. Do you see? But Abraham was brought through to understand, "You see Abraham, you thought that I was like you. You thought that I was like you but I'm not like you. I didn't demand this of you. I needed to bring you out of your own thinking." But through Abraham's distorted

comprehension of God's character, his faith, the faith of Jesus brought him through to the point where he would trust God for everything.

You see, the Old Covenant is glorious. It's beautifully glorious. This is what he's doing all through the Scriptures. We can look at example, after example, because... I want to just finish on this one because I've stretched you enough for the afternoon session. This is one that is an amazing mirror and it's in 1st Samuel 15. When you understand this mirror principle, these stories start to unlock and you see something very, very beautiful.

In 1st Samuel 14, because Saul is missing out on the action, his son has stolen the march on him and is going to get glory for defeating the Philistines by showing bravery and trusting God. Saul beats his chest and says, "I pass a vow that if anybody eats anything until the enemy is vanquished, they shall be put to death." Of course, Jonathan doesn't hear the command because he's out there dealing with the Philistines and he takes some honey and dips it in his mouth and then the king finds out and he says, "Surely Jonathan, you must die."

There is child sacrifice. There is a spirit of child sacrifice, isn't it? He was willing to kill his own son. The people of Israel said, "Don't be ridiculous. Your son worked a miracle for us. You've lost your mind. You're not going to do this to Jonathan." And so, the people rescue Jonathan from his own father. It's a man in this demented state of existence that now we come to chapter 15. That's the context of this verse. A man who is willing to kill his own son, for his own vanity, is now asked to do something.

"Thus, saith the LORD of hosts, I remember that which Amalek did to Israel. How he laid wait for him in the way when he came up from Egypt. Now go smite Amalek and utterly destroy all that they have and spare them not, but slay both man and woman, infant and suckling, ox, sheep, camel and ass." Whose thought was this originated with? God is asking a man who was just willing to kill his own son for some stupid idea and now he's got some righteous command to go off and kill a whole bunch of babies.

We're going to think a little bit about this in terms of what is this? This is God putting on the Saul his own thinking. And it's in the imperative. It's stated to him in the imperative because we have to ask ourselves the question: can you truly say that you can love God without any fear? A God that has commanded the hacking to death of small children with big swords. Tell me you have no fear of a God like this and I'll say you're a liar. It's not possible. Not possible.

There is no fear in love. Apart from saying you love. Respecting a God? Do you respect a man that goes up to a small child and smashes them up against the wall? Does that man earn your respect? It earns my disgust. Pick on a small child to do that to children. Here we have, not only the slapping them up against the wall but the impaling them and hacking off their heads. There's no respect to be had for an individual like this. But because of the mirror principle, this is being attributed to God.

But this is man's projection onto God. But God is confronting Saul with the sin that exists with inside of him. What should Saul's response have been? What did Jesus say when the woman caught in adultery was brought to him? Saul should have said, "But Lord, only he that is without sin cast the first stone and I am not without sin. I need to be forgiven. I need to repent. I need to give up the wickedness that I have been involved in. My jealousy towards David and all these things, and all the abominations that I've practiced. I need to change. I need to repent and ask for forgiveness."

And when that had taken place, and in the clarity of mind that he then had, I think something else would have happened to the Amalekites. Maybe it would have had something to do with what he said in Exodus 23:27, "I will drive them out with hornets." Maybe we'll be brought back to the New Covenant. And Saul wouldn't have to do anything with his sword at all. This is the problem that the world has when I read the Old Testament. Your God hacks little babies to death.

I remember talking to a young person saying, "you're comfortable with the idea that God would hack little babies to death?" "Oh, yes." What? Have you been watching too many movies? Are you so desensitized? Have you ever seen

a baby hacked to death? Have you ever seen a dog hacked to death? Have you ever run over a dog with your vehicle? Have you ever shot an animal? Do you know what this feels like? Do you have any comprehension of what this feels like? You cannot... "Oh, yes." What manner of beast are we? But not to cast reflect on this person, my spirit... I'm of the same flesh. This is our human nature because what we see with Saul, rather than repent himself because this was an opportunity for him to repent of his sins. Rather than repent, he would rather kill little babies than repent. This is exactly what all the crusaders of all the ages have done. Rather than repent, they would go and slaughter the enemy and hack them to death and have glory to themselves.

Wonder of wonders, the one man that should have been hacked to death, the king Agag himself, Saul keeps alive. He kills little babies and he keeps the king alive as a trophy. That only further confirms the demented state of this man's mind who in the previous chapter was willing to kill his own son for his glory.

(Ben: That was a reflection of the same authority that put him into power. As brother Ruben pointed out, you remember that?)

Reflection of the same-

(Ben: The same authority that put Saul into power as king so we have to think who is this authority here.)

Give us a king that we might be like the other nations.

(Ben: Yes, that same authority is reflected in what Saul did by slaying all the babies and the women.)

Saul's sin is a corporate scene because all of Israel participated in it. What about the soldiers saying, "You can kill me. I'm not going to kill children. I would rather die than kill little children. I'm not going to have that on my conscience. I'm not going to go to bed every night with that image imprinted in my brain for the rest of my life. That's not the promised land. That's hell, you kill me instead." They could have done that couldn't they? But they didn't. We're only obeying orders. Just like the Nazi said, "We're only obeying orders."

(Congregation member: He was commanded the intentions of his heart. The desires of his heart he was commanded and it's like Jesus with Judas. What you are about to do, go do.)

What you do, do quickly. It was a command.

(Congregation member: It was a command but it was already in the heart of Judas.)

But the way he stated it was both to the flesh and the spirit. Either repent quickly or do what you're doing quickly. It's either way. The mirror was operating. This is the story. This is how the mirror is operating in the Old Testament and the New Testament. Because when you understand the covenants. This is what it's designed to do. Again, the story in Leviticus 24, the Egyptian man that blasphemed God's name, and they put him in prison and they asked the Lord, "What shall we do?" They asked the mind of the Lord. The Lord says take him out and stone him. Why? Because that's what they were all thinking because he was half Egyptian. He was not pure blood Jew. We don't want these stinking Egyptians following us. Let's get rid of them and this one, we've got an opportunity now to kill him off. This is what they're thinking. And so God says, "Take him out and stone him." And God says, "Oh, and by the way, if any man kills any man, he should surely be put to death." ... "But Lord if we kill this man then I would have to be killed."

They seemed to miss that point. If someone killed me, then he would have... We'd all die. You see, nobody in that chapter is begging for mercy. No one's pleading the cause of this man. No one is saying, "Lord, have mercy on him." None of them are saying, "Well Lord, we all said all that the Lord has said we will do. We were all grumbling and complaining when there was no water. We should repent." Nobody was saying anything. "Oh good, someone is more sinful than myself. Let's put all of our sins on him and let's have satisfaction and appeasement that God will be satisfied by us killing this person." Oh, wretched man that I am.

This is our humanity. This is what it is. And so they took him out and stoned him. And so it's recorded in Scripture so people say, "See, this is what God is like. He stones people. He kills people." But Jesus says in the New Testament, "all manner of sin and blasphemy shall be forgiven men." Surely this man could have been forgiven, couldn't he? But nobody believed in forgiveness. So, God oversaw and He tried to insert something in there to say, "Oh, by the way if you kill anyone, you should surely be put to death." To try and stop them but they didn't get it. All good, we've got the Go ahead. Let's do it. Let's kill him.

He's only half Egyptian anyway so he's not really a true human being. So, there's a little bit... I'm trying to explain how that the cabinet question is directly connecting to how God is working in human hearts through the Bible to reveal and magnify the sin within the individual. That people are thinking, "Oh, this is what God is like." But it's God showing us what we are like. "And you thought that I was like you. Because you didn't understand My covenants, you don't understand how I'm operating and you definitely don't understand yourself."

And this is your chance to make me look like you so that you don't have to repent, because I'm like him anyway so I got nothing to repent of. It just feels much more righteous to be able to go and kill someone else and do some great deed, to show that you're willing to do anything for God rather than actually repent. That's what Louis the 14th did, didn't he? All the great monarchs. How do I expunge myself of this wickedness? Go and kill a bunch of people that are enemies of the state, you'll feel better? Didn't work.

All right, let's pray.

Father in heaven, I pray that as we have discussed this subject, that our minds will be enlightened. For my brothers and sisters here and listening online, that the mind will be enlightened to think, is this really the way it is? Have I been misreading the scriptures? Is the Old Covenant and New Covenant, the magnification of sin, and the commands that you're giving the individuals that has been misunderstood as really being Your character when it's our

character? Father, help us to study this point by point and see that we've been constantly looking in the mirror thinking it's You when it's really us.

How could we be so hardened as to believe in a God that would slaughter innocent children? God help us. Deliver us from these evil thoughts. Rather than repent, we would believe that You are the murderer. You are the one that genocides people. Deliver us from this insanity. We pray that Your true spirit, Lord Jesus, You said love your enemies don't hack them to death. Help us Lord to understand this and give us patience with those who refuse to see this point and love them as You have loved us. This my prayer in Jesus name. Amen.

8. Focus of the First Angel's Message

Father in heaven, we just thank you that we're approaching into the edge of the Sabbath and we want to claim the special rest that is available at this time and discernment and understanding that as we open the scriptures together again tonight, that you would lead us and give us a deeper appreciation of Your wonderful character. We thank you in Jesus' name. Amen.

So, we were talking earlier today about stories in the Bible that reflects the Old Covenant to the New Covenant. And I'll just give us a few more examples that we've looked at, and this will be obviously for the benefit of those that were here and have listened and then we'll go into my presentation of, where a command is actually offering a choice. Jesus said to those around Him, "Destroy this temple." That was a command. It wasn't a, "If you destroy this temple, I will raise it up in three days." It was a "Destroy this temple and in three days I will raise it up." So there's that command process again.

It's stated as a command. He said, "This is what you're going to do." But it's stated as a command. So, He's revealing what they're going to do to Him, but it's stated in the Bible as a command.

And as we talked about Judas, "What you'll do, do quickly." Command. And that could be taken either way.

That your yea be yea and your nay be nay. Yes. So hopefully we can keep digging and looking up and collecting some of these examples. I would like to stop and catalogue, I've had people say to me, "Now Adrian we need you to go through all the examples in the Bible and put them all together," and I'm saying, "Yes. Just add that to my list of books that I need to write." It's like, I'm giving you principles, and then you can bench press the rest because you need to strengthen up a little bit.

So, what I want to do tonight is put the context for the subject to the character of God. And a number of the subjects that we're looking at. So a number of us here have been on a journey. And as several have said to me, the doctrine of

the Father and the Son is a distraction. It's a distraction from the teaching of the third angel's message. Have you heard this? It's an unnecessary division and Satan is bringing in this division. It's just like Charles V, when Martin Luther was preaching righteousness by faith. When the Muslim Horde's wrote the doors of the German Kingdom there, Martin Luther starts preaching about righteousness by faith. He's dividing the Empire. Just when we need to stick together, these people come in and start preaching this crazy doctrine about righteousness by faith. So we've been there before in terms of those type of issues.

So, Father and Son, they say, is not part of the first angel's message. The Father-Son teaching, apparently is a distraction. So Revelation 14, first command. There is the command: fear God.

The obvious question is which God? So it's important to know which God that you're actually serving. And so the first angel's message when we come to the first angel's message, "I saw another angel flying in the midst of heaven having the Everlasting Gospel." First angel, having the everlasting gospel. Now that's the first clue, isn't it? We've been talking about Everlasting Gospel, and the first thing is fear God. And that is of course which God are we serving?

So, we believe that the third angel's message is the Elijah message, don't we? Well, what was Elijah's work when he came to Israel, what did he say? "How long hold you between two opinions? If the Lord be God, and serve Him, if Baal be God then serve him." It was a question about which God you're serving. So this is very much at the center of the issue of which God you serve. And I've had many people say to me, "It's a distraction. It's not an important issue." But the first angle's message tells you it is an important issue. It's the first issue. It's the first point that you must consider, fear God. This is not a distraction, this is the critical issue. This is the issue that Israel needed to deal with. So, it's front and center.

After fear God, we have what's the next, give glory to Him? Now glory, what's the synonym for glory? Give glory to Him. What does it represent? Character. Give character to him. How do we give him character?

(Congregation member: I'm not getting character and glory.)

You're not getting glory and character. All right, come to Exodus 33. Exodus 33, I'm glad you asked. If you had not asked, I would not have told you. Exodus 33, and it says in verse 18, Moses says to the Lord, and he said, "I beseech thee show me thy glory." Okay. 33:18 and then 34:5, "And the Lord passed before him and proclaimed what?"

(Congregation: The name of the Lord.)

Verse 5, proclaimed the name of the Lord. So glory, name and what does he actually proclaim? Merciful, gracious, long suffering, this is character. We put all those things together. So to give glory to Him is to give character to Him. What does it mean to give character to God?

(Congregation member: It's funny because I'm looking at reaffirmation notes from my Geneva Bible and I just thought it was so beautiful. It references in Exodus 34:6-7, and he uses the word my mercy and my fatherly care.)

Fatherly care. In the notes?

(Congregation member: Yeah, that's in the notes of the reformers that were the ones that put together the Geneva Bible. And I believe this is the 1599.)

Amen, good.

(Congregation member: Fatherly care. So, you were saying what was it? Repeat your question.)

How do you give character to Him?

(Congregation member: How do you give character to him? I think that the reformers did it right there. He said the fatherly care of Him is the kind of fatherly care of the character that we give to Him. For He is our Father.)

So, they were planting a seed. The problem for the reformers of course, is that they all believed in the Trinity, except Michael Servetus, who was burned at

the stake by Calvin, who didn't believe in the Trinity. But Servetus was an anti-Trinitarian, he could get really savage. And that might be that was the reason why no one listened to him. Take note.

Give glory to Him, give character to Him. How do we learn about the character of God? Well, Hebrews 1:3 says of Christ, that "He is the brightness of the Father's glory." He's the brightness of the Father's glory. So in looking in the face of Jesus, we see the glory of God. 2 Corinthians 4, "For God who commanded the light to shine out of darkness has shined in our hearts, to give the light of the knowledge of the glory of God." Where? "In the face of Jesus Christ." So to give glory to Him, you must know Jesus Christ. This is the emphasis in which we learn.

So in looking at the person of Jesus, we discover the character of the Father, and this is how we give glory to Him. So by studying the character of Christ, and when we're talking about Jesus Christ, the ministry that he gave here on Earth, this is how we learn about the character of God. And we've spent some time talking about... Well, let's just we need to repeat these points again. John 17. This is a creed, this is a good creed, John 17. "Give glory to Him." Where did the glory of God in Christ fully manifest itself? Verse four, "I have glorified thee" Where?

(Congregation member: On Earth.)

On Earth. So, when Christ was on Earth, the work that he did on Earth, He fully revealed the glory of the Father. So in studying the first four books of the New Testament, you have a definition of God's glory. And this is backed up by the fact that Jesus said to Philip when he asked, "Show us the Father, and it sufficeth us," He said, "Have I been so long with you, Philip, and you have not known me? He that has seen me, had seen the Father." So it's the first four books in the New Testament that define for you, the glory that you are to give to the Father, the character that you are to give to the Father. Does that make sense? Do we have enough scripture support there to back that?

So obviously, the issue of the character of God is very central to the first angel's message, character of God. And Revelation 14:1, what does it say? What does it say in Revelation 14:1 in reference to this part of give glory? "I looked and lo, a lamb stood on the Mount Zion and with Him 144,000 having the Father's name." Proclaiming the name of the Lord, which means that in the forehead or in the frontal lobe, it doesn't necessarily mean that we have Yehova tattooed on the front of my forehead. No, it means the name, the character of the Father, which means standing to God's people is merciful, gracious, long suffering, a bounding in goodness and truth. That's what it means to be sealed into the mind. Doesn't it?

(Congregation member: They know who they worship.)

They know who they worship. They know that if they have the Father's name it means they know that there is a Son and through the Son they have learned the character and it is through that character that they are sealed with the Father's name, this is intimately connected, and why you must understand the Father-Son relationship to receive the seal of God. I think we all agreed on that one. And you must know who Jesus, what He's like, His character is like in order to receive the character of the Father for the express image of the Father is placed in Christ.

(Congregation member: Yes. I want to make a comment about that Revelation 14:1 in the Greek Bible. It says, if we read in the Greek "Having His, and His father's name written in their foreheads." So, there we have, we got to know Jesus in order to know the Father, because He's the one that reveal to us who the Father is. And it's interesting, some Bibles translated that way, others just put the Father's name, but some Bibles do translate having His and His father's name.)

And there is already difference between the Father's name and the Son's name?

(Congregation member: Exactly, its the same because He inherited the Father's name. So, it's interesting that in the Greek, we would see that we know the

Father's name, we have the Father's name because Jesus revealed the Father's name to us, His character.)

This is a technical question, but do you know what the Textus Receptus has on Revelation 14, as opposed to the Nestle Alon, which is the Greek for the modern translations? Because in the modern translations they say both.

So being sealed with the Father's name, requires an understanding of the character of God. So, the issue of the character of God and what God is like, is the defining issue in terms of the seal of God, and we might say that...

The point I was going to make is obviously to receive the seal of God, we must know which God to know who is being sealed, we must know His character to know, what is being sealed. We must understand this. We may have an intelligent understanding, that's why these two components are critical for us to understand. Who is this God and what is He like? This is the first angel's message. Who is this God and what is he like? It's really obvious, isn't it? Fear God and give glory to Him, that's what that sums up.

And then once those two pieces are in place, and of course the fear God component is the Father that has a Son, and it's only the Father-Son relationship that gives to us the component of Agape, because the Father gives everything to His Son, which is the definition of Agape. This is my Agape Son; this is the Son of My Agape. You must have this true God to get the Agape component, which leads into the give glory, it's all linking together. And then the next component of the first angel's message is: fear God and give glory to Him for the for what?

(Audience: On the hours of judgment.)

Whose judgment?

(Congregation member: The Father's.)

Hour of His judgment. Now we've known this for some years through the teachings of Robert Weil and others, and the 1888 Study Committee that this

is God on trial. We've known about this idea for some time. Because once you know who the true God is, and you have assessed His character, then you must pass judgment. We are the ones passing judgment on God's character. And this is the component. And that's when we come to Romans 3:3, "For what if some did not believe, shall their unbelief make the faith of God that a fake God forbid. You all let God be true, but every man a liar, as it is written, that thou mightest be justified in thy sayings and mightest overcome when thou are judged." Speaking of God, when you are judged.

So, whenever we're reading the Bible, we're passing judgment on God, aren't we? We are assessing his character. This is the record that he is left for us, through human history of His dealings with mankind. And we are running to and fro through the Scriptures, and we are determining, we are examining, we are investigating the character of God and we are making assessments and judgments of His character. Aren't we? Maybe we might we haven't thought about it that way, but that's what we're doing. We're looking at his character and assessing what he is like.

And the first angel's message is fear God, give glory to Him, and then make your judgment. Because we remember the text that we looked at this morning that just moved me to tears this morning as I thought about it, and I just have to read it again because it's such good news that I'm beside myself. John 5. Never really thought about this before. This contradiction in my head between this endearing Father and this incredibly mighty and frightening judge that's really looking carefully and studying me and examining all the defects in my character. But it says in John 5:22, "For the Father judgeth no man."

Okay, that's interesting, but what is He done? "He has committed all judgment unto the Son." But what does Jesus say? John 12:47. So the Father is not judging anyone, He's committed all judgment to the Son, into the hands of the Son. And it says, verse 46, "I'm coming light into the world that whosoever believeth on Me should not abide in darkness. And if any man hear My words and believe not, I judge him not. For I came not to judge the world, but to save the world." You see it? The Father judges no one. The Son is not judging anyone, but what is doing the judging? Notice what He says. "He that rejecteth

Me and receiveth not My words, have one that judges him the word that I have spoken, the same shall judge him in the last day." The word that I have spoken.

The character that Christ has revealed, a clear revelation of God's character has been given in the person of Jesus Christ. And what we do with that revelation, how we judge this revelation is what will judge us. And this is what it says in Matthew 7:2, Matthew 7:2 is completely fair. Verse one, "Judge not." Why not? Because I have left you an example I don't judge. I'm not judging. So why should you? "Judge not, that you be not judged? For with what judgment you judge, you shall be judged." As our judgment of God, will be the judgment that we receive. Remember, we read last night Satan will be judged according to his own concepts of justice. You remember that statement? That's a mind blower.

If the notes are here somewhere, your time and the demand for justice on the last page, "Satan will be judged by his own idea of justice. It was his plea that every sin should made its punishment of God remitted the punishment. He said he was not a God of truth or justice, Satan will meet the judgment which he said God should exercise." 12 MR413. That's a mind blower, isn't it? If Satan will make the judgment, his own idea of justice, what does that mean for you and I? We made our own idea of justice? And that's why we then read in Psalms 18, and then we'll go to James.

Psalms 18:25, amazing. "With the merciful that will show thyself merciful." And what does it say next? "With the upright they will show thyself upright, with the pure that will show thyself pure, with the froward," what does froward mean?

(Gary: Perverse.)

Perverse. "With the perverse that will show thyself perverse." God is going to show Himself perverse to the perverse. How does that work? Well, I'll give you one example. Before that, We do need to read James 2, come over to James. James 2:12, "So speak ye and so do as they that shall be judged by the law of

liberty." Judged by the law of liberty. "For he shall have judgment without mercy, that has showed no mercy and mercy rejoiceth against judgment."

Now, what does that mean? He shall have judgment without mercy that has showed no mercy, to the perverse He will show Himself perverse, but mercy rejoices against judgment. Noah found grace in the eyes of the Lord. But for the children of Israel, the glory of the Lord was like devouring fire in the eyes of the children of Israel. Now, God works things out so that we receive according to our own conception, and an example of this is found in Great Controversy page 35 and 36. The first chapters of Patriarchs and Prophets, Desire of Ages and Great Controversy, essential reading, very, very important.

So Great Controversy page, come to 35 I think it is, point two. It says, 35:3. "The Jews had forged their own fetters, they had filled for themselves the cup of vengeance, in the utter destruction that befell them as a nation and all the worries that followed them in the dispersion they will but reaping the harvest which their own hands had sown." This is the retribution judgment of God. They're reaping the reward, reaping what they had sown themselves. Says the prophet, "Oh Israel thou has destroyed thou self for thou has fallen by thine iniquity." It's the wages of sin, wages is something you earn.

"Their sufferings are often represented as a punishment visited upon them by the direct decree of God is thus the Great Deceiver seeks to conceal his own work, by stubborn rejection of divine love and mercy, rejection of mercy," what happens? You have judgment without mercy. "They show no mercy. The Jews had caused the protection of God to be withdrawn." Why did God withdraw? Did He get in enough and said, "I've had enough of you, I'm leaving?" They caused Him to withdraw.

And the illustration I gave is, someone who is determined to destroy themselves hanging off a building, and God is reaching down with His hand holding on to them and the person with the other hand is trying to break God's fingers to make Him let go. That's what it means why God withdraws. He's forced to let go, the person makes them let go. That's not God's fault. The Jews had caused the protection of God to be withdrawn from them and Satan was

permitted. Satan was permitted to rule them according to His will. "The horrible cruelties enacted in the destruction of Jerusalem are a demonstration of Satan's vindictive power over those who yield to his control. We cannot know how much we owe to Christ for the peace and protection which we enjoy, it is the restraining power of God that prevents mankind from passing fully under the control of Satan."

Mankind. Did you know that God is still looking after Donald Trump and Malcolm Turnbull? Do you know who Malcolm Turnbull is? He's our prime minister. Its all right, check out. We're not running the world's number one superpower down there. That's all right. "The disobedient and unthankful have great reason for gratitude for God's mercy and long suffering and holding in check the cruel malignant power the evil one. But when man passes the limit of divine forbearance, that restraint is removed. God does not stand toward the sinner as an executioner." How many times do you want me to read that?

(Audience: One more time, brother.)

"God does not stand towards the sinner as an executioner." Get it?

Great Controversy 35. "God does not stand towards the sinner as an executioner of the sentence against transgression, but he leaves the rejecters of His mercy to themselves to reap that which they have sown. Every ray of light rejected every warning, despised or unheeded every passion indulge, every transgression of the law of God is a seed sown, which yields its unfailing harvest. The Spirit of God persistently resisted..." as breaking the fingers of God, as it were, because the Spirit of God is the finger of God breaking the fingers of God. It says, "...but at last is withdrawn from the sinner, then there is left no power to control the evil passions of the soul, no protection from the malice and enmity of Satan. The destruction of Jerusalem is a fearful and solemn warning to all who are trifling with the offers of divine grace and resisting the pleadings of Divine Mercy. Never was there given a more decisive testimony to God's hatred of sin, and a certain punishment that will fall upon the guilty."

How many people will just take that last part of the quote, "See God's going to get them in the end" and miss all the context of what's just being said, in this particular passage? And why does God allow Himself to be considered perverse to the perverse? Because within the withdrawal of His Spirit and the coming into the spirit of Satan, the sinner still thinks that is God who is visiting the judgment upon him. You see, this is how it works. God has withdrawn because His fingers have been broken by the resistance of the Holy Spirit. This is the unpardonable sin. Why is it unpardonable? Because man has determined that it is unpardonable by sending God away. He passes judgment on himself and forces God away, because my God is ever merciful. My Father is ever merciful. Psalms 100:5 in case you're doubting.

So, this is how God allows every man to receive according to his works. We can read in 14 Manuscript Release page three, it says, "I was shown that the judgments of God do not come directly out from the Lord." Now when he says, "I was shown," by who? By God. I was shown that the judgments of God do not come directly out from the Lord. Maybe I should read it to you. 14 MR page 3. Let that one stay in your conscience. "I was shown that the judgments of God would not come directly out from the Lord upon them, but in this way, they placed themselves beyond his protection." What does it mean to be beyond his protection? To walk outside of His statutes and His judgments and His commandments? That's what it means to place yourself out of His protection.

And there's plenty of texts to talk about that. He warns, corrects, reproves and points out the only path of safety. Then if those who are the objects of special care will follow their own independent course of the Spirit of God after repeated warnings. Do you get what he's trying to say here? God is trying to reach them after repeated warnings. If they choose their own way, then He does not commission His angels to prevent Satan's decided attacks upon them.

So, it's quite clear, isn't it? I was shown that the judgments, not some judgments, not a judgment, not a few judgments. The judgments. Plural, all of them, every one of them. It makes sense? I was shown this. So we don't need to be under any illusion about how the judgments of God come about.

(Congregation member: That's not the only quote either.)

No, there's several quotes with at least five, six, seven, eight saying exactly these words. Case and point, story of Uzza. Uzza touches the ark. Bang! What happened there? I was shown the judgments of God do not come directly out from the Lord. So what happened? Well, the Bible tells you? 2 Samuel 6:8. You got to look at this Old Testament story through the New Testament lens of the face of Jesus Christ, who never killed anybody. And ask yourself the question, Well, what does this mean? How does this work? 2 Samuel. I think Gary's got a booklet on that over there. 2 Samuel 6:8. "And David was displeased because the Lord made a breach upon Uzza." What does that mean? A breach means hole in the wall.

God made a hole in the wall for Uzza, which means he was no longer. After repeated warnings and pleadings with Uzza to come and stay within the protection, he refused to listen. And when he placed his hands on the ark and the spirit of prophecy says, he placed his hands on the ark in anger. God had to step back and Satan came straight at him and smashed him. That's what happened. Because you have to understand he made a breach, he made a hole in the wall. This is an example of how this takes place. Is that good news? Well, it wasn't for Uzza, but it helps us to understand the character of our Father and how He operates.

So, we come back to the hour of His judgment. God is not judging, Father judges no man. In our previous presentation, we looked at Daniel 7. How do we understand the Ancient of Days? Did sit, the books were open and the judgment was set. This is the core of Adventism. Great Controversy page 409. "The central pillar and foundation of our faith is the declaration, under 2,300 days then shall the sanctuary should be cleansed." Judgment is a core doctrine for Adventism. And you're saying God doesn't judge anybody? Yes, I am. Because Jesus said it.

The ARV is judgment is come. We are judging Him. And I'll tell you what, when I judge His character, when I judge my Father's character, and I see the purity and the love and the mercy and the grace, it goes through me like a burning

fire. And I feel like every deed, everything that I have done is being carefully examined by myself, and saying that I am the man, I am guilty, I am worthy of death. Just simply by looking at His character, He searches me with candles. His Word is like a sharp two edged sword that cuts me. That's the judgment.

Simply looking upon His character as it truly is. In my judgment of Him, I condemn myself as worthy of death, and then turn to my Saviour and beg for mercy. Now that's an investigative judgment that I can cope with. How many times I've read the story and facing life's record, going through every little thing, every sin of omission and commission, everything that you did on this sweating and writhing, praying to God, "Oh, help me. How can I ever deal with this?" No wonder Adventists are psychotic with having that understanding of the judgment? It drives you a little bit insane. See it?

All those years you're thinking about running to the hills from the black helicopters in the time of trouble. Am I ready? Am I ready? Total misunderstanding of what the judgment actually is. The hour of His judgment is come. Because when we know who God is, and we give glory to Him, then we are ready to make the correct character assessment of His character. And when we know who He is, then we will feel poor in spirit, we will mourn just simply by seeing who He is and how gracious He is.

(Gary: The goodness of God.)

The goodness of God is what leads you to repentance. Romans 2:4. This is turning the judgment on its head, isn't it? So why is it that Daniel sees the Ancient of Days sitting with and this fiery stream issuing and coming forth from before him? Why does he see this in vision? Because this is us looking at God in the mirror. Because remember, it was a vision and we looked at the subject of vision, a vision is a mirror. This is how we perceive God. Because this is how we are. Sitting on our judgment seat condemning everybody else, wishing everybody else could wise up and be as smart and as intelligent as I am. Everyone's quiet. I'm tired of judging people. Truly, I'm tired of judging people. But you can't stop judging people if you worship a judge.

And that's why... Testimonies to Ministers 245. Thank you, Lord, for helping me to remember these things. 245 Daniel, it's time to get excited. 245. "Here it is love not that we love God but that He loved us and sent His Son to be the propitiation for our sins. Here expresses the language of His mind towards a corrupt and idolatrous people. How shall I give thee up, Ephraim? How shall I deliver thee, Israel? How shall I make these, Admiral? How shall I set thee as Zeboim? My heart is tuned within me, my repentings are kindled together, must he give up the people for which such a provision had been made? Even His only begotten Son, the express image of Himself, God permits His Son to be delivered up for our offenses. He Himself assumes towards the sin bearer, the character of a judge divesting himself of the endearing qualities of a Father." Now if you listen carefully to this statement, the Father, the qualities of a father and the qualities of a judge are in opposition to each other. Aren't they? In order to assume the character of a judge, He must divest Himself of the endearing qualities of a father, thus placing justice and mercy in opposition to each other as we looked at in the quote, the last night.

So, if He must assume the character of a judge, what does that tell you? The Father judges no one. That's what it tells you. But in order for us to believe that God would forgive us, in the mirror, in the vision, in the twisting away from the light, the Father is seen in the vision. He is seen as the judge, passing judgment passing sentence upon us in the Old Covenant, in order that we could conceive and believe that the death sentence placed upon us would allow us to fall at Jesus feet and ask for mercy and believe that we would receive it.

Because we simply do not believe that God would forgive us without going through all that trial and torture and agony of soul, because it's our concept of justice. So we have placed this being on the throne, who is a relentless judge. So that's what we're seeing in the vision. That's what I'm presenting to you.

That's an amazing statement. Amazing statement. Here in His love commends itself in the most marvellous manner to the rebellious race, and I can only say, amen. To all my life had this understanding, the hour of His judgment is coming. As a young Seventh-Day Adventists who grew up under the three angel's logo. Anyone else grew up under that logo? I liked that logo. Who grew

up under that logo as a young person? This is what I got, "Fear God. He's going to judge you. Babylon is damned and so are you going to fry if you don't get your act together."

That certainly made my Weet-Bix go through me quickly. Maybe that's why I had digestive problems. A complete false understanding of the character of God is what leads to this understanding. So the hour of His judgment we are running to and fro. Now that I have understood that Jesus is the full manifestation of God's character, I'm running to and fro through the Old Testament and I've been doing this for a number of years now, seeking to understand the character of God. I'm thumbing through the Bible going, and I'm examining the character of God. I'm examining his record, and I have come to the place where I'm ready to pass judgment on my Father in heaven. And I judge him merciful, gracious, long suffering, abounding in goodness and truth. That's my judgment of His character.

But by beholding you become changed, from glory to glory, from character to character. It's just a new revelation to me that I can stop judging people. When you worship a God, who is a judge and He judge not, then you shall not be judged. It's like trying to lose weight eating Pavlova every day. It's going to be hard, isn't it? Its going to be hard to stop when you're doing those types of things. And now we want to come because we're coming into the Sabbath. You got a point there?

(Congregation member: Just can't find it, but I remember it. You're talking about you Weet-Bix going through, maybe that's why. It's in the mind, and we're told that nine tenths of disease begin in the mind. So, it's what we're believing that brings on all of our problems.)

That's it. Imagine that, Adventist health message combined with an unrelenting judge. This psychosis, so bits the problem. So, then we come to the what's the hour of His judgment has come, we're ready to pass judgment. And once we have got the character of God correctly assessed, this is the Father who has an only begotten Son and He has this beautiful and wonderful character, and we have gone through His record, we have gone through the

books, the books have been open and we have opened them, the Bible and the Spirit of Prophecy, and we've gone through them and we've passed our judgment, then we are ready to be sealed. And how is it that we are sealed? The next point is worship Him that what? "Worship Him that made heaven and earth, the seas and the fountains of waters." This is a quote out of the Fourth Commandment.

So, the last point "Worship Him that made..." This is where we come into the Sabbath, the principle of the Sabbath. Now, for those of us in an Adventist context, we know that the Sabbath is the seal of God. Well it is the mechanism by which the seal is applied. Who is being applied in the seal? It's the Father. Fear God. What is being applied? It's give glory to Him. When it is applied? It's that the hour of His judgment 1844 onwards. And how, is through the Sabbath. Does that make sense? We got a few of them: who, what, when, how. First angel's message. This is all about the seal of God. Who is being sealed, what is being sealed, when is it being sealed, and how it's being sealed. All tied up in a Sabbath.

And how is it that we sealed in the Sabbath? This is the joy, and we come to Exodus. Well of course, Genesis 2:3, "The Lord sanctified... He set the Sabbath apart... He sanctified it." He rested and God blessed the seventh-day and sanctified it. How does God bless something and sanctify it? With His presence. So God's presence is in the Sabbath? Well, I worship God every day. Isn't God's presence in every day? Well, there's obviously a special gift of presence in the seventh day, isn't there? A double portion. Well, we'll get to that. Because that in it he had rested from all these works, which God created and made. And then you come to Exodus 31. We will make a little bi-stop on the way through Exodus 31. Let's read verse 15, just to shake ourselves up a little bit. This is adding to the psychosis and why the Weet-Bix goes through a little bit fast.

"Six days, may work be done. But the seventh-day is the Sabbath of rest Holy to the Lord. Whosoever do with any work in the Sabbath day, he shall surely be put to death." Does that make you love the Sabbath? Is that why we're running around on Friday afternoon in a panic with this? You don't want to die.

All that's the Old Covenant? Well, if you're reading it in the Old Covenant mindset, that's definitely Old Covenant.

Well, what does that mean? Well, let's unpack that a little bit. Come down to verse 17. "It is a sign between Me and the children of Israel forever." This is the Sabbath. "For in six days, the Lord made the heaven and the earth, and on the seventh-day He rested and was refreshed." And the word refreshed means to blow or to be breathed upon. So if it's saying the Lord was refreshed, then the Lord is being breathed upon. And so who is the active agent in creation? God created all things through Jesus Christ. And Jesus is Lord of the Sabbath, the Lord of this rest, and Christ dwells, John 1:18 in the bosom of the Father. So, on the Sabbath, Jesus lays upon His Father's breast, having created all of these things, He lays down on His Father's breast and the Father breathes upon Him His Spirit.

And Christ does not look at all of the things that He has made and He does not say, "Isn't this this great earth that I have made by the might of My power and for the glory of My majesty?" Is that what He says? No, not at all. He lays down on His Father's breast, and He just rest in His Father's relationship, because He knows that everything He does, nothing that He does, has anything to do with where His value comes from. His value comes alone from His Father, and that's why He is Lord of the Sabbath. And the Father breathes upon Him His Spirit and reminds Him of His identity. "You are My beloved Son, in whom I am well pleased."

Now tell me, is that legalism? It sounds like love to me. A special day. Every week Jesus comes and rests in the bosom of His Father. Lays in His arms, and the Father breathes upon Him His Spirit and tells Him, "You are My beloved Son." And one person asked me, "Do you think that Jesus actually lies down in the bosom of His Father for a whole 24 hours?" Well, if you'd been walking up and down in the earth, and you'd been beat up all week by all the people swearing and killing and destroying one another, and the agony and the rejection that you had experienced, wouldn't you lay in your father's arm for 24 hours? Just to recover from the agony that you've had the whole week?

I put a different twist on the Sabbath. So there we see, whosoever does not come up into the bosom of the Father and rests in the Father's arms for 24 hours, is surely going to die. That puts a different twist on it, doesn't it? You've read the stories about the children in orphanages that have never been picked up and held. What happens to them? They die. So, the New Covenant understanding, whosoever does not keep the Sabbath shall surely be put to death. in the flesh. But in the spirit, whosoever does not come up into the arms of the Father and is reassured of the Father's love, will self destruct. That's what it means to keep the Sabbath holy. And Karen mentioned that the Sabbath comes in a double portion. How do we know this? Yes, Dennis?

(Dennis: Yes, Through Jesus Christ and the Fathers breath comes upon us.)

Okay, what did Jesus do to the disciples? He breathed upon them the Holy Spirit. And where did John dwell when they were having the communion service? Where did John lie? On the bosom of Christ. Who's in the bosom of the Father? We accepted in the Beloved, aren't we?

(Dennis: I just want to remind us of a scripture that's seldom really emphasized, and that's in Hebrews 4:10. "For he that is entered into his rest, have also ceased from his own works, as God did from His." The same blessing of the breathing upon is the same blessing we get, as it was given to the Son; so the Son has given us who is the Lord of the Sabbath. That's a righteousness by faith message right there because right there, it's saying, "Okay, it's the Sabbath, we're being breathed upon.")

Amen brother.

(Dennis: It's giving that same rest in His breast. That's why it's so important for us to realize that when we cease from our cares of this world, that is what is meant by being in the bosom. We're in a bosom by not going and saying, "Well, let's go and do this or that or the other thing," but following Him, following His example, and being breathed on, and having that Spirit in us.)

And you said He has ceased from His own works. It's righteousness by faith. And when were these works completed? Read verse three.

(Denis: Verse three states this, it says, "For we which have believe do not enter into rest, as He has said to the other." And I'm reading this out of the Geneva, "As I have sworn in My wrath, if they shall enter into My rest, although the works were finished from the foundation of the world.")

So, when was righteousness by faith available from? The foundation of the world. The works were completed from the foundation of the world, righteousness by faith. There it is, intimately connected to the Sabbath, the Spirit. And this is the thing, because most Protestants will tell you that the Spirit is the seal of God. And that's absolutely true. Ephesians 1:13 tells you that the Spirit is the seal of God. But when does the Spirit come? It comes on the Sabbath in double portion.

Well, it does come every day. And let's have a look at Numbers 28 and it will tell you. We have this in the book, Living Bread from Heaven, where we talk about... Have you ever wondered about all of the weights and measures of flour and oil that are there? Or you say "That's the Old Covenant. We know it all points to Jesus. Don't worry about it."

But the measures are important, and so... The ratio between the morning and the evening sacrifice. And it says in Numbers 28:4, "The one lamb shall they offer in the morning and the other in the evening and on a 10th part of an ephah flour of meat offering mingled with a fourth part of a hin of beaten oil." And when you read those things you go, "What does that mean?" Well, the best approximation 1.0... I work in kilos, is that a problem? 1.2 kilos, 2.2 pounds to one kilo, 1.2 kilos of flour, and about 900 mil or about a quart of oil, 900 mil of oil.

But we're just go on the ratio of the flour, 1.2 kilos in the morning, 1.2 kilos in the evening. Now the morning sacrifice is about nine o'clock in the morning. The evening sacrifice is about three o'clock in the afternoon, which means between the sacrifices every day is how many hours? Six hours. That's the Sabbath principle. Sacrifice, six hours, sacrifice again. Sabbath, six days, Sabbath again. So every day you're receiving a portion of the Holy Spirit. And there's a whole study on that point about the particular time of the day. On

the day of Pentecost, when the Holy Spirit fell down with great power, it was a particular time of the day when the Spirit fell.

These men are not drunk as you suppose, seeing it as but the third hour of the day. That's the time of the morning sacrifice. That's when the Holy Spirit came down with great power. And then Acts 3:1, where it says that Peter and John went up to the temple to pray being the ninth hour, the hour of prayer. It's a time of the evening sacrifice. When did Gabriel come and visit Daniel? Daniel 9:21, time of the evening sacrifice. The timing of morning and evening sacrifice is very important because there's a gift of the Spirit that's being poured out. 1.2 kilos of flour mingled with oil. Bread is coming. "Give us this day our daily bread." It's not just talking about fleshly bread, is it? It's talking about spiritual bread? Give me Christ every day.

We have communion every day with Christ morning and evening, morning and evening. But then on the Sabbath day, what happens? It says in verse nine, "And on the Sabbath day two lambs of the first year without spot and two 10th deals of flour for a meat offering." Everything is doubled up on the Sabbath. "This is the bird offering of every Sabbath besides the continual burned offering." So, on the Sabbath, everything doubles. 2.4 plus 2.4 means it's 4.8 kgs is an approximation. That is living proof to you that on the Sabbath is twice as much of the Holy Spirit available than on any other day of the week. That's what the types are telling us.

Jesus says, "I'm the living bread that comes down from heaven." So, He's the bread, He's the manna. And this is also borne out by the fact that on the Friday when they gathered the men on the Friday, how much did they gather? Twice as much in preparation for the Sabbath. So there's a double portion of the Holy Spirit coming on the Sabbath. And if this is true, and the Sabbath is a special gift of the Holy Spirit that comes on the Sabbath; then I have to testify that for nearly 50 years, I have been a legalist. How many of us have been told that the seventh day Sabbath is the gift of the Holy Spirit? Have you ever been told this?

We know it's the seal of God. We know it's a blessing. We know that God sanctified it. We know that God's presence is in it, but it's never been put to us

the Sabbath is the gift of the Holy Spirit. If it's anything else, it can only be legalism, can't it? Are we trying to gain merit with God by keeping the Sabbath. That's ridiculous. It's only of Christ, Christ pouring out His Spirit in greater measure when He calls us. And of course, in Leviticus 23, the Sabbath is the first of the feasts, because it's the feast of the Spirit. It's a gift of the Holy Spirit in twice as much measure as any other day of the week, but only for those who believe it.

Let me give you a statement. 2 Testimonies page 704. Point three, "All heaven was represented to me as beholding and watching upon the Sabbath, those who are acknowledging the claims of the Fourth Commandment. And observing the Sabbath, angels were marking their special interest in and higher regard for this divine institution. Those who sanctified the Lord God in their hearts by strictly devotional frame of mind. And who sought to improve the sacred hours in keeping the Sabbath to the best of their ability, and to honor God by calling the Sabbath delight. These angels were specially blessing with light, health, and special strength."

Has that ever been put to you as the Sabbath is at the heart of the health message? Special health and special strength is given to those who enter the Sabbath with a strictly devotional frame of mind. Simply by believing that God has called them into this hour, and you will receive light, light in the scriptures. And it's my testimony that if you were discerning any light coming in the messages that I've been sharing, and I've been writing about, it's coming from the Sabbath and the festivals. That's where my light is coming from. That's the secret of my long hair. The blessing that's falling upon my neck and my back, is coming from the Sabbath, because angels of God are bringing light, health and special strength.

And do you think Satan's interested? Do you think he's interested in God's people receiving light, health and special strength? No, he shall think to change times and laws to overturn God's moderm so that they cannot receive the Spirit of the Living God, and they cannot worship Him that made heaven and earth. Interesting, isn't it? Notice what it says. It says, "But on the other hand, the angels were turning from those who failed to appreciate the sacredness of

God's sanctified day." How many Adventists fail to appreciate the sanctity of God's holy day? "Oh, we have to do it, and I'm doing it because I want to oppose the pope."

Anything but the pope, so I'm going to keep the Sabbath in rebellion to the pope. I mean there's plenty of people doing that, isn't there? All the presentations on the papacy and how bad the pope is, and all of that, in rebellion to the pope? No, that's not going to do it for you. It says, "They were removing from them their light and their strength. I saw them overshadowed with a cloud to spurning and frequently said they felt a lack of the Spirit of God." One group of people who are appreciating the Sabbath, the oil in their vessels is going up. The other group who are not appreciating the Sabbath, and I would suggest to you the Sabbath more fully than modern, the spirit is going down. One group is wise, the other group is foolish. Do you see the connections? Connections that are being made here.

(Congregation member: What does devotional mean?)

Devotional means to be in love. You're devoted. A strictly devotional frame of mind means not distracted by other things. I remember when I first gave my heart to the Lord, and I'm thinking about keeping the Sabbath. And I'm trying not to think about worldly things and trying to avoid people that are talking about worldly things and "Don't contaminate me with your worldly language." And by the time I got to the end of the Sabbath, I was exhausted.

Sabbath rest, isn't it wonderful? Just going about it seeking to honor the Lord in my own, rather than injecting blessing and light and help to others and "don't contaminate me with your worldly language and conversation." So, thankfully we've moved on from that experience. Now we come to the New Moon. Verse 11, "And at the beginning of your months, you should offer a burnt offering under the Lord to young bullocks, one ram and seven lambs of the first year without spot." And then it says, "A three tenth deal of flour for meat offering mingled with oil with one bullock," and it goes on with all the details and you can read it there.

But basically, on the New Moon, the amount of flour that you're getting is about 20.4 kilos of flour at the time of the New Moon. Which means that there is a fourfold magnification of the Sabbath blessing of the Spirit at the time of the New Moon. That's what it says 20.4 kilos of flowers, it's a symbol of Christ. The Holy Spirit is being poured out and the woman in Revelation 12, what is she standing on? The moon. She has the moon under her feet. Ezekiel 46:1-3 tells you that the gates of the temple, they are closed the six to working days, and they are open on the seventh day, and they're open at the time of the New Moon.

There's a special access that's occurring at the time of the New Moon. And we know that when we go to heaven, or when we return to the New Earth, what does it say in Isaiah 66? "That from one service to another, and from one new moon to another shall all flesh gather before me," says the Lord, "To receive that fourfold magnification of the Spirit." And this is where the Divine Pattern becomes really important to understand, because if people have a wrong concept of equality, and you look at the Sabbath, and you look at the new moon, and you say, "You're saying that the new moon is more important than the Sabbath, because there's more Holy Spirit coming on the new moon than on the Sabbath?"

Well, if Jesus is the brightness of the Father's glory, and He's brighter than the Father, then are we saying that Jesus is more important than the Father? No, He's the expressed image of the Father. And so the New Moon is an expression of the glory of the Sabbath. He's the brightness of the Sabbath glory. When we look at the moon itself, where does the moon get its light from? The sun. It's all there, isn't it? The brightness that is coming through the moon is coming because of the Sabbath. And it's just so interesting of course, that the seventh day Sabbath is governed by the rotation of the sun. As it goes across the heavens, every seventh rotation as we see it go over, and then all of the feasts are following seven cycles of the moon. The festivals are governed by the moon, the Sabbath is governed by the sun. That's interesting, isn't it? It's all sevens. It's all beautifully connected.

Most of you familiar with this, but if you read the rest of Numbers 28 and 29, and you come to the Feast of Unleavened Bread, you find the amount of flour can mixed with oil is 142 kilos, which is a 30-fold magnification of the Sabbath, and all the feast of the seventh month, Feast of Trumpets, Day of Atonement, and Feast of Tabernacles. You get 480 kilos of flour, which is 100 fold magnification of the Sabbath.

Now, didn't Jesus say something about 30-fold, 60-fold, 100-fold? So, we're sealed through the Sabbath and the festivals. You read Zechariah 14:16, it says, "Those who do not come up to the Feast of Tabernacles will not receive rain." Leviticus 26, "Worship the true God, reverence His sanctuary, keep His Sabbath and you will receive rain." It's not just talking about physical rain; it's talking about spiritual rain.

When did the 1888 message take place? What time of the year? October. And if you study and you look at the time when the Feast of Tabernacles was occurring, 1888 message occurred during the time of the Feast of Tabernacles.

(Ben: What came out of that message is something from A.T. Jones in 1893 about the Sabbath.)

About the sabbath, exactly. So when there was 480 kilos of Holy Spirit being poured out in October 1898, a message of great light came to God's people. It makes perfect sense to me. And in 1893 as Ben was saying, A.T. Jones said in sermon 20, 1893 that "On the Sabbath there is additional blessings of the Spirit of Christ available." So, it's part of the 1888 message. So, all this time, there have been every Sabbath, a double portion of the Holy Spirit. Every new moon, a four time magnification, the Sabbath of the Holy Spirit. Every Passover, a 30 fold magnification, the Holy Spirit being poured out. And every Feast of Tabernacles connected with the other festivals, 100 fold magnification, the Holy Spirit being poured out. The Holy Spirit has been falling all around Seventh-Day Adventists for over 150 years, and we haven't known it.

That's intense. Didn't we say the Holy will be failing all around people, and wouldn't even know it? We haven't known it. But there's one thing in order for

you to be able to tap into 100 fold magnification of the Sabbath. And this is the point of the sacrifices is that in offering the sacrifice, you are acknowledging the amount of suffering that you have caused Christ. In the acknowledgment of His suffering, in allowing sin to a bound, that is when the bread, that is when grace much more abounds. You can only receive more grace when you become more aware of your sinful condition, your mind which is corrupt. The more you acknowledge this, the more of the Spirit you receive.

You can't just turn up to the festival and receive a 30 fold magnification of the Spirit, there has to be a sacrifice. And this is the thing that people who oppose the feast say, "Well, you can't have a feast without a sacrifice." Hallelujah. You cannot, you must recognize the sufferings of Christ. And as you do this and become aware of His suffering, then you receive a greater portion of the Holy Spirit.

(Ben: This verse speaks to the point. 2 Corinthians 1:5 phrases "Sufferings of Christ abound in us, so our consolation also aboundeth by Christ.")

There we go. Read that again.

(Ben: "For as the sufferings of Christ abound in us and when do they aboundeth in us more?" When the gift of the Holy Spirit on the appointed times on the Sabbath in the morning, evening sacrifices, we see that with greater revelation of the suffering that we cause our Saviour. So when that happens, our consolation also aboundeth by Christ. It's just Romans 5:20.)

As we become more aware of the sufferings of Christ, so our consolation, the gift; where sin abounds, grace does much more are bound. So definitely there must be a sacrifice connected to the feasts. Must be. But of course, what does it say? The sacrifices of God are a contrite heart and a broken spirit. This God will not despise. They're the sacrifices and offerings that God desires of us. And so I fully agree that you cannot keep a feast without sacrifices. Just got to know which ones. The spiritual sacrifices of the Spirit.

And so there is many more things we could say on this, but the point I need to finish off on... We need to come back to the third angel's message. And I'm not

I hope I'm not overloading you with information, but I know I am... Is that, when these four points come together, (1) fear God, (2) Father-Son message, (3) give glory to Him, (4) character God message. The obvious judgment is coming, 1888 understanding that we are actually judging God's character, then we can be sealed in our understanding of the Sabbath and the festivals. And when this begins to take place amongst God's people, Babylon will fall.

The second angel's message, Babylon will fall, and she will make all nations drink of the wine of the wrath of her fornication. And as this stirs up the nations, as it says, in Early Writings page 35, "We were filled with the Holy Spirit as we proclaimed the Sabbath more fully." This enraged the churches and the nominal Adventists. It stirs them up. And this fall of Babylon, the one of the wrath of her fornication, does indeed become the wine of the wrath of God. Note that carefully. The wine of the wrath of her fornication, the joining together of church and state. The wine of the wrath of fornication joins together to unleash the final events in earth's history. And this becomes the wine of the wrath of God, where He does not prevent man, God says, "I will destroy him who destroys the earth." What does that mean? "I will allow a man to destroy himself." This is what it's saying.

Poured out without mixture into the cup of his indignation. Don't have time to go into all that now. And of course, tomorrow we'll come back and we'll look at the fourth angel in Revelation 18. But the point we want to make tonight is putting all these things in context is that Father-Son message, character of God message, 1898 message, and of course, the pioneer of all 1844 and all that stuff connected to the Sabbath and the feasts is front and center of what we should be preaching as part of the first angel's message. That's the point I wanted to share tonight. I think I've filled everybody up enough. So, let's have a prayer and thank our Father.

Our Father in heaven, I thank you that in great mercy You have sent the three angels. And we've been told we should not allow anything else to absorb our attention. And I pray that we've shown tonight that focusing on Father and Son, character of God, the hour of His judgment, and the Sabbath and the festivals, that this is indeed the present truth, to prepare the way for the fall

of Babylon, and the mark of the beast and the seal of God. We pray that we will be sealed with the seal of the Father, help us to be attentive and watching for Sabbath, New Moon, the feast day, three times in the year, that we may receive the greater portions of the Holy Spirit, that we may receive light health and special strength. And I thank you in Jesus' name. Amen.

9. Sufferings of the Cross before the World Began

Father in heaven, we just thank You for the Sabbath. We claim the promise of the double portion of Your Spirit. And by faith, we see Lord Jesus, the Father is breathing upon You and You are being refreshed by His Spirit. And as we are accepted in You, we receive this refreshing by inheritance. And we thank You that You say to us today, "Receive ye the Holy Ghost." And we need this because we are poor in spirit. We need a daily refreshing. And on the Sabbath, we claim that double portion. Open our hearts and our minds. And may we know truly that we are Your beloved children and whom You are well-pleased in Christ. And we thank You in His name. Amen.

In my study of the subject of the character of our Father, this text... This is really important, our understanding of the cross and what the cross really means. We're going to spend some more time on this tomorrow. And looking at the calendar and the atonement and how God offered up His Son and what that means. And this is a statement in Great Controversy, page 652. "The mystery of the cross." Now, what does that you? It tells you that the cross is a mystery. And it's not understood by a lot of people as to what it actually is. We spent some time looking at how the cross brings justice and mercy. Justice climbs down from its exalted throne and bows in reverence to the cross and is reconciled with mercy as we read.

"The mystery of the cross explains all other mysteries." That's interesting, isn't it? "In the light that streams from Calvary, the attributes of God which are filled us with fear and horror appear beautiful and attractive." The attributes of God as we're reading the Scriptures that have filled us with fear, when you put the lens of the cross over the front of them, they become beautiful and attractive. Isn't that interesting? There's only one way that that could be. Because if God is demanding the death of His Son, in order to satisfy His wrath, that's not beautiful or attractive. Not to me. I don't know about you.

“Mercy, tenderness, and parental love are seen to blend with...” Are seen to blend. Notice how she words that. “...are seen to blend with holiness, justice and power.” Seem to blend because of our perceptions of justice as we've been talking about in the presentations. “While we behold the majesty of His throne high and lifted up, we see His character in its gracious manifestations and comprehend as never before the significance of the endearing title, our Father.”

This is all in the cross. So what are we seeing in the cross? Well, certainly it cannot be God's wrath was satisfied. That's not the endearing qualities of a Father. That's a relentless judge demanding justice through death. It's like Saul with his son Jonathan when he broke the veil that he didn't even know existed. And he said, "Jonathan, I have a decree, and by that decree, you have to die." That's not a loving father. Not at all.

And so, I want to go a little bit into the mystery of the cross. And one of the elements of this mystery is in Revelation chapter 13:8. And it says, "And all that dwell upon the earth shall worship him, whose names are not written in the book of life, of the Lamb slain from..." When?

(Congregation: From the foundation.)

From the foundation of the world. Christ is slain from the foundation of the world. Well, how do we understand that? This is the thing that we going to will look at. But before we do that, I want to come more to my own experience. And we're going back to 1985. Many of you are familiar with this story, but it was in 1985 that I'd come to a kind of a crossroads in my experience. My love of the things of this world growing up in a Seventh Day Adventist home was starting to take its toll upon me. The movies, and the music, and the sports, and the things that were pulling me in one direction were being challenged by my... Suddenly you would get these outbursts in your character that even shocked me. And I was becoming alarmed at the person that I was becoming. You listen to hard music, you become hardened in character. You listened to rebellious music, you become rebellious in character. This is by beholding you. You become changed.

And so, I have related the experience that one time my mother came into my room and told me, as a 17-year-old, that I should clean up my room. And this spirit that I was nurturing and fostering inside of me came out and said to my mother in a very harsh tone, basically to get out of my room, this is my space and do not tell me what to do. And I was just as shocked as she was, that this would come out of me. So then I had a decision to make. What are you going to do? Do you want to insist the way you want to be?

And a number of events had been taking place around this time where the Spirit of God was coming to me and saying, "Is this the person that you want to be? Do you really want to be like this? Do you want to be like this in character?" And I became deeply convicted. I was taught as a child, "Let us hear the conclusion of the whole matter, fear God and keep His commandments for this is the whole duty of man." And of course, one of those commandments is, "Honour your Father and your mother that your days may be long upon the land, which the Lord thy God giveth thee."

And so, I went to my mother and I apologized and I said, "I want to change. Can you give me something to read? Or what do I do?" And she gave me the book Steps to Christ to read. Bless you, Mother. Thank you for giving me that book. I had been given the book when I was 14 and I didn't sense my need when I was 14. I didn't feel the need of a saviour quite like I did when I was 17 when the seeds of rebellion had manifested themselves to a much greater degree. That's when I began to feel my need to change. Because my relationships were important to me and I didn't want to lose those relationships. And I'm thankful that that had been instilled in me.

And so, I read on page 13 of that book, "Behold Him in the wilderness." Because I was raised in an Adventist home, I was familiar somewhat with the stories of Jesus. I'd heard preachers talk about Jesus dying on the cross. And so, then it says, "Behold Him in the garden, the garden of Gethsemane." It was as if I was being transported to the garden. As I'm reading, I have this sense that I am standing there as a witness to what He is experiencing. It became very to me, all of a sudden.

And I see this great burden that He is under, and He is sweating drops of blood. And then I read the words, "Behold Him on the cross." And the scene comes before me and I see Him upon the cross. And as I looked at His face, and I guess I would preface this by saying that any other time that an authority figure in my life had to do something because of my mess ups and my mistakes, they were typically a little bit annoyed that I was causing them and inconvenience.

And so, I know that this was a massive inconvenience for Jesus to be hanging on the cross because of me. So, the thought would be that He would be saying to me, "Well, I'm willing to do this for you, but I want you to know that this is really annoying that I have to do this because of you and you better be grateful. You better be grateful for this, young man, that I'm doing this for you." I think we understand that type of experience.

But the Spirit of God came into my mind and obviously showed me actually what Jesus was thinking while I was looking at the cross. I saw in His face such love and acceptance. And that pieced me. It went straight through me. How could You love me? How could You love me? But what I saw, I embraced immediately. And I cried out and I said, "Lord, please come into my life. I want You to help me because I want to be a good person. I don't want to say and do things that cause me guilt and frustration and break my relationships with my family and my friends."

And with that look, that look of acceptance, that look of love. There was an instant bond that was formed between myself and my saviour. I know I can trust this person. If He can love me in my completely wicked state, and He could still love me, and still smile at me, I know I can trust Jesus. I know that I can trust Him. And this was a revelation to my heart by my Father in heaven. No one can come to Christ and except the Father draw him, the Father drew me to His Son and He revealed to me in the Spirit, what Christ felt towards me, it was only love. For the joy that was set before Him, He endured the cross, despising the shame. Hallelujah.

And as I asked Him to come into my life, I felt this peace come over me. And all of the guilt. Because it says, as we read the other day in Jeremiah 17, that

your sins are recorded with a pen of iron and the point of a diamond on the tables of your heart. And all that sin and all of that darkness that was there in my soul is that Spirit came down, and it cleanses the temple, and it drove out those things that were there. And I felt the white go off my shoulders as Christian, that weight, that burden that went into the sepulchre with Christ when He died.

And the joy and the freedom that came caused me to cry uncontrollably, and to weep. That I've chose to believe that I was forgiven. Because I was good? Because I was a Seventh Day Adventist? Because I had been reading the Bible? No. None of those. There was no evidence that I was forgiven, except that the Word of God that says, "If we confess our sins, He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness."

I knew enough of these things to be able to claim the righteousness of Christ by faith alone. And what a joy to be able to have that experience at 17 years of age. Saved me a lot of heartache. But I had plenty of headache up to that age, being a rebellious teenager and child. But the joy that I experienced, and the transformation. The things that I once loved, I now hated. The things that I hated and were distasteful to me, I couldn't get enough of.

And as I began to read the Scriptures with great earnestness, I remember reading the book of Philippians and each verse was bursting with meaning. The Spirit was teaching me and I was just saying, "Wow, wow, I never saw this before. And this is amazing." And He was teaching me how to read the Scriptures. And some of my friends, because I was attending an Adventist high school, rang me up on this particular Sabbath afternoon and said, "We're going to a movie tonight. Would you like to come with us to the movies?" I said, "Oh, I'm busy tonight. I don't want to come."

Now as a young person, at least in... I think it's for most people in the world. There's a thing called Saturday night fever. Have you heard of Saturday night fever? Like to be home on a Saturday night. I mean, what kind of a person are you to be home on a Saturday night? Nobody's home on a Saturday night, except old people and invalids. You must go out on a Saturday night and enjoy

yourself to the full. And if they say, "What is wrong with you?" "No, I'm going to stay home tonight." "Well, we're going to come around and we're going to... You're coming. We can take you. You're coming with us."

So, they came round and I said, "Come on, I don't want to go." I said, I don't want to go. I didn't tell him I didn't want to go because I was really enjoying my study of the book of Philippians. And I didn't want to tell him. But I was enjoying what I was reading. But they wouldn't leave me alone. So I thought, all right, I'll pull out the big guns. "Look, I want to stay home and read my Bible." They left. And it's with a tinge of sadness that I say this. This was my fellow Seventh Day Adventist young people that were having this experience.

And one of my friends, because I love to indulge, ingesting, and joking, and as we say in Australia, ripping people off in verbal ways. And my friend came to me a week later and he said, "Adrian, How do you do this religious nut-job thing? You've got everybody convinced that you're a religious nut. How can you not laugh when you're saying these things?" And I remember looking him straight in the eye and said, "It's no joke." "Whoa."

Jesus has come into my heart. He's cleansed the temple. The things... What's it? "He that is in Christ is a new creation. All things have passed away. All things have become new." And so I was noised abroad throughout the school that Adrian has become religious. In a Christian school! Isn't that amazing? Huh? Imagine that. Getting religious. Getting religion. In a Christian school. That's bizarre.

So that was my experience. And another experience that I want to share, do you remember the... Some of you that were here last night? I talked about my friend who lives in North Carolina, who I'm hoping will come down. But on this night, and it was just before I had this experience, all of us is final year students in high school, we were taken to Avondale College. This is a place where all Adventist, young people go like Andrews University or Southern. And they wanted us to sign up to go to Avondale College to get our... What was it? PhD. Permanent head damage? Is that... It's not all bad. It's just mostly bad.

But there we were: a group of young people. You put a group of 16, 17-year-old boys in one room, all go to bed down and sleep for the night. How long is that going to stay calm and peaceful? I mean, seriously. Who thought of that? You know, one guy elbows another guy. And then someone throws something and hit someone in the head. And then next thing it's on. And we're all up, and pillows flying, and punches of flying, and objects and projectiles are going everywhere. And then the air becomes blue with the language, the foul language that is coming out the mouths of these young people.

And just before this do a Bible test. And I had to memorize the third angels message. First time I really encountered the third angel. And I passed the test. So I'd memorized them and I'd pass the test. That was Old Covenant. I was forced to encounter the third Angel's message because I had a test on it. And I didn't want to fail, so I memorized it.

And while all this language is going on, and all this activity activities going on, I heard in my mind a voice, "And this is the next generation to take the third angel's message to the world." And inside, I went, "We're in big trouble." And right then, everything went into slow motion. And the door, the main door, swung open, and I looked outside and I could see three young ladies sitting on a porch area to the building where they were and something beckoned me to go in that direction. So I walked straight through all these projectiles flying and everything going around. Nothing hit me. It was a very dumb thing to do, to stop looking what was going on. I just looked straight and I just walked straight out of that building. And I walked over, and there were these three young ladies studying their Bible.

Imagine that. Adventist young people studying their Bible. And I was attracted to sit down and begin to engage them. That was like my calling. This is the next generation to preach the third angel's message to the world. That was my calling, to preach the third Angel's message. Called out of a room blue with the air. The air was blue with foul language, rebellion, and defiance against God. And out of that snake pit, I was called to preach the third angel's message. Amazing.

And it was just after that, that I had that experience. One of those three young ladies was my friend in North Carolina. And she encouraged me. And so, she's a very special friend. That helped me in that journey. But the point that I want to make is the reality of coming to the cross, where I first saw the light. But the cross happened 2000 years ago. How can you come to the cross when it happened 2000 years ago? For me, in the Spirit. It was if I was standing right there in front of the cross and there was this reality of that Christ was suffering on that cross because of me.

But when you read the Scriptures, you will find something very significant. Come to Galatians 3:1, "Oh, foolish, Galatians who have bewitched you that you should not obey the truth before whose eyes Jesus Christ have been evidently set forth, crucified among you." And EJ Wagner asked the question, "How did Paul set forth Christ crucified among the Galatians?" He was crucified among the Galatians. Well, there's a little clue in the previous chapter, the Galatians 2:20. "I am crucified with Christ."

Now, didn't Paul make a mistake he shouldn't? He has said "I'm crucified like Christ." Why does he say "I'm crucified with Christ"? Would this not suggest that Christ is still being crucified? That's the implication, isn't it? That Christ is still being crucified. And how is Christ being crucified? Hebrews 6:6 tells us in what capacity. Hebrews 6:6. "If they shall fall away to renew them again unto repentance, seeing they crucify to themselves the Son of God afresh and put Him to an open shame."

The reality is... In the principles we talk about within the divine pattern, one of the principles of the divine pattern is Invisible-Visible. There is a fleshly cross. There is a cross of flesh. There is a cross of wood. But the visible is always pointing to invisible. The visible is a magnification and an expression of the invisible. And we see that Christ has not ceased to be crucified in the Spirit. In His heart, in His Spirit, He is pierced by our words, by our actions, and our deeds.

He is pierced because every person who comes into this world, comes in through the life of Christ. "He is the light that lighteth every man that cometh

into the world.” “In Him, we live, and move, and have our being.” “Low, I am with you even under the end of the world.” “In Him, all things hold together,” Galatians 1:17. So Christ is connected to every individual. He's connected to them. He dwells in those who have accepted Christ, but He is bound to every person. And those who do not allow Him entrance, He must experience continual pain and suffering of being kept out.

How does it feel when someone you love intently, and you have given everything for, holds you out? How does that feel? Does that pierce you? And this is what Christ feels billions of times over through the souls that hold Him out while He is holding them. For He is their life support system. He is the one that is making the heart pump and the kidneys work. He is keeping all the organs alive. And He has every single individual in His embrace. And in that embrace, can you imagine the person who is on this life support system that they are saying to the one that is giving them life support, “Get out of my life, I don't want you.” Can you imagine how hurtful that would be? And this is happening to Christ right now, billions of times, over.

“The cross is a mystery.” The reason it is a mystery is because it is too bright for us to look upon. I'm telling you, you cannot look upon the cross in all of its glory. If you did, it would crush you instantly. If you took the full relational impact of the sufferings of Christ over the last 6,000 years, and you tried to take in and comprehend that, you would collapse and die instantly. You cannot look upon the cross in all of its glory without being sustained. And we're going to look at some verses on that.

Isaiah 63:8. “For He said, surely they're My people, children, that will not lie.” So, He was their saviour. This is speaking of Christ. “In all their affliction, He was afflicted. And the angel of His presence saved them. In His loving and His pity, He redeemed them and He bear them. And carried them...” How long? “All the days of old.” In all your affliction, Christ is afflicted. Why? Because His heart is for you. You are His child. He loves you. And everything that wounds you, wounds Him.

We know this as parents. If you are a true parent, you are wounded when your children are wounded. And Christ is wounded when we are wounded. When we cry, He is affected by our sorrow. And this is an understanding of the cross that is so hard to grasp, and yet this is part of the 1888 message. I want you to look at the book Education, page 263, "Those who think of the result of hastening or hindering the gospel, think of it in relation to themselves and the world. Few think of it in relation to God. Few give thought to the suffering that sin has caused our Creator. All heaven suffered in Christ agony, but the suffering did not begin or end with His manifestation in humanity. The cross is a revelation to our dull senses of the pain that, from its very inception, sin has brought to the heart God." Can you get a glimpse of the cross? When was the inception of sin?

(Congregation: Before the foundation of the world.)

Before the foundation of the world. Sin began in heaven with Satan and his angels. And that's when the pain... Can you imagine the pain that our heavenly Father experienced when His beloved Son Lucifer was sprouting lies and saying things about his Father that they both knew false. The pain that would have come to the heart of God in bearing long with Lucifer. And then to see a third of the angels. How many? Hundreds of thousands, millions of His children choosing to believe that their heavenly Father was a tyrant who desired only to control, dominate, and withhold from them that which is good.

Can we begin to grasp the suffering and the pain of our Father, which has been manifested in the life of Jesus Christ? The Father is the one that... That's where the cross really exists. The cross exists in the heart of the Father. And it is manifested by His Son. We just take for a moment to think about how much suffering the Father has been through. I want to read you a statement and this is... I'm trying to think of the words. How did it go?

Listen to this. This is General Conference bulletin, December 1, 1895. "Remember that Christ risked all, tempted like as we are, He staked even His own eternal existence." In Christ, in the Father being willing to give up His Son, there was a risk, as it says in Desire of Ages, page 49, there was a risk of eternal

loss. There was a risk that Christ may fail in His mission to save the human race. And the Father, before time began, was willing to take that risk. He was willing to lose His Son forever to save you and me.

If everything had failed and we all had perished, the pain of the Father would have gone on forever in the loss of all things. Because in Christ, all things consist. Everything would have gone down. But He was willing to take that risk. Because despite what Augustine tells us, despite what he says about omniscience, there is no re there is no love in calculation. There is only love in risk. The love that someone has is measured by the risk that they are willing to take. Otherwise it's not love. It's just calculation. It's just chess. It's just where the moves are going to go, we'll do this move, we'll do this move. That's not love. That's just robotic calculation.

But love is measured by risk. And God risked all. He was willing to yield up His only begotten Son. He delivered up. He did spare, not His own Son, but delivered Him up for us all. And when the council of peace was had in the very beginning, and They were commuting in the council of peace. It says in Earlier Writings page 127. The angel said to Ellen White, "Do you not think that that God's struggled? Do you not think it was a struggle for our Father to yield up His only begotten Son?" Why would you struggle if it was only a chess game and you knew the outcome? You struggle because there's a risk. There's a risk that I could lose my Son forever on this.

But my beloved children, this isn't nonsense to us. It is the nonsense of the cross that God would give up someone infinitely more valuable than you and I for us. But that's agape. And Jesus was willing to give up His life. The infinite Son of God, the infinite Son of God was willing to lay down His life for dirt and clay like us. That's a mystery. That's the mystery of the cross that is so hard to comprehend. And if you would try to comprehend it in its fullness, it would crush you.

And that's why we have Zechariah chapter 12. In order to behold the cost because we're all going to behold it. We're all going to look upon the cross one day at the end of the thousand years, as it says in Great Controversy, that the

cross will appear above the throne and everyone will see the whole story like a movie. Not like Hollywood portrays it. In its reality. All laid out. And we will all see, in human history, the cross. And we will all behold it.

But here, Zachariah chapter 12. Before that time, it says in verse 10, "And I will pour upon the house of David and upon the inhabitants of Jerusalem the spirit of grace and of supplications." You're going to need grace for what's coming next. "And they shall look upon me whom they have pierced. And they shall mourn for him as one mourner for His only Son, and shall be in bitterness for him as one is in bitterness for his firstborn."

When we are strengthened to behold the cross as it really is, because you will have to be strengthened to endure it, then we will begin to comprehend the love of God. That's when we will begin to comprehend it. And you will need supernatural strength in order to look upon the cross in all of its reality. Now we see the cross through a glass darkly. But we can get an inkling. We can get a comprehension. It's difficult for us, and when we begin to speak in these terms, the mind just starts shut down. Because right now... How many children are starving to death on this planet right now? Many. Does Christ feel it? Does He feel the suffering of those children?

I do know, at least from statistics. Do you know how many women and children are being trafficked for sex on this planet right now? 800,000. That's what we know about. 800,000 people in terror, in fear. Christ feels all of that. All of it. How many people are shooting up? How many people are overdosing? How many people are being murdered? How many people are being raped? How many people are being abused? How many people right now, where there's a woman cowering in the corner with her drunk husband smashing furniture and swearing at the top of his lungs? How much of that is going on right now? And how much of that does Jesus feel? All of it. Every last bit of it.

And when you start to talk like this, I can see it in your faces. As I experienced myself, I have to stop thinking about. I can't think about this. Because this is the cross. This is what Jesus is willing to bear. And why is He willing to bear this? So that you and I might have another breath to choose, to reflect the

character of Christ, and to know Him. He's willing to endure all this suffering, to endure all the planning and the scheming of the new world order, and all those who are planning the domination of this world and all the death camps. He's willing because He's in all those council meetings and he sees all those things that are happening, and all of the stuff, let alone all the issues. The child, pedophilia, pizza gate, whatever you want to call it, He knows all about it. He sees all of it.

And He not only sees it, He experiences it. He experiences what that little child feels when he or she is being violated. He experiences the terror that they experience. This is the cross. This is what the cross is about. And this is what we were beginning to be taught in 1888. And why is it that we haven't heard these things? It's evidence that we have rejected the 1888 message. It's evidence, isn't it?

How can you live with keeping this conception of the cross in your mind every day? Isn't it going to spoil your day, to be thinking about all this misery every day? That's going to spoil my day. I don't want to think about things like this. And yet there is a morning and evening sacrifice. Twice a day, we are called upon to remember the sufferings of Christ. And to remember with joy that we have been given life, living bread. Every time there is a sacrifice, there is living bread that comes to us in order that we may live.

Christ is willing to endure all this suffering in order that we might take another breath. How much is your breath worth? Just think about that. The cross, the goodness of God leads us to repentance. I try to keep these things in my mind, but I find it difficult.

There are two directions I want to go now from this point and I don't know which way to go because I've only got 10 minutes.

If Christ is experiencing all of these things, then we need to think about the judgments of God. Remember we said the mystery of the cross explains all other mysteries. And those attributes of God which make us afraid, they become beautiful and attractive. This is what it says Great Controversy 652. So

I want you to think for a minute. Think of the mother in Egypt after the destroying angel has gone through and slaughtered all the first born of Egypt. And there's the mother bending over the form of her dead child. Did Christ feel that? Yeah. He felt it. He felt it.

When the antediluvians knew that the ended had come and they're about to die, did Christ feel that? Did He feel the terror? Did He feel the terror that they felt? Yes. He felt it. These people felt, "My God, my God, why have you forsaken me?" That's what they felt, wasn't it? And they felt that their sins, the guilt of their sins upon them, they felt that those sins were separating them from God and that they were worthy of death, that they who not only do the same know that they are worthy of death. Oh, I better read it. I lost it. Romans chapter 1 last verse. "Who knowing the judgment of God that they which commit such things are worthy of death, not only do the same but have pleasure in them that do them."

They knew that they were worthy of death. And now that the sentence was coming, they were experiencing that cutting off, that separation, because the Spirit of God has been withdrawn and they are experiencing the cross. Not an attorning in cross, but a destructive cross. And because Christ was there with them, because He is the one that gives them breath, He is the one that is afflicted in all their affliction, Christ is going through the cross with the antediluvian, with Sodom and Gomorrah, with the plagues Egypt. Christ is experiencing the cross in the dead, the terror, the agony, of all these people. Are you making a connection?

But what do we see in Isaiah 53? Isaiah 53. I didn't read for you the quote. You can look at it in in the Spirit of Prophecy that says, "Daily, Christ suffers the agonies of crucifixion." Crucifixion of Spirit, crucifixion of heart, not flesh. If I speak to you of earthly things, we speak of the cross 2000 years ago, but I'm speaking to you of Spiritual things. And that is, every day, Christ is pierced by our words, deeds and actions.

And so... Isaiah 53:3, "He is despised and rejected." Notice how we read this in the present tense. As we read it, it's written in a way that we would understand the present tense. Because He is today despised and rejected, isn't it?

(Congregation: Yes.)

"A man of sorrows and acquainted with grief, we hide as it were our faces from him." He was despised. Now, Isaiah wrote this in 700 BC, and he's saying in 700 BC, he was all ready despised. How was Christ despised? The rejection at the Spirit level where the Spirit of Christ is pleading with the hearts of men, and men are pushing away from Christ. He is despised and rejected of men, the man of sorrows and acquainted with grief.

And then it says, "Surely he has borne our griefs and carried our sorrows." There it is again. He has carried... How do you carry someone's sorrow? You experience it with them. This is what it means. But notice what it says. "Yet we did esteem him what? Stricken smitten of God and afflicted." It was God that destroyed them in the flood. It was God that destroyed them in Sodom and Gomorrah. You see? We esteem smitten of God. And that enables us to disconnect ourselves from the reality of the cross.

You're making the connection? The mystery of the cross explains all other mysteries. It makes the attributes of God, which has caused us to fear, to become beautiful and attractive. And so it will be at the very end of time when the wicked are right before God. And in the brightness of the Father's glory and they see this cross, they comprehend this cross of God's love. It is a fire. The glory of God is a devouring fire to the wicked. When they see the beauty of His character, the crushing weight that comes down upon them.

But even in that experience, where they know that they are carrying the weight of their guilt, and they feel cut off from the Father, and they feel alone and destitute, in that moment, Christ experiences it with them. So, to the very end, Christ experiences the cross. Can you see it? Can you glimpse it? Just a little bit of what the cross really is. And in all that, Jesus defines for us what the cross is. Matthew 16:24.

People think of the cross like Mel Gibson. It's all about the flesh, and the beating, and the whipping, and the laceration, and the destruction of the flesh. But it is much more than that.

“Then Jesus said unto His disciples, if any man will come after me, let him deny himself and take up his cross.” What is the cross? It is self denial. And this is the great test for all of us. When Christ is whipped and beaten by our words and our actions, does He come out and begin to accuse us and attack us and say, “Why are you doing these things and get aggressive, and how dare you do this to Me? I am suffering under the weight of this cross, and why are you doing this to Me?” Does He do this? No, He doesn't. He suffers patiently. He endures, He denies Himself, and He carries this cross every day without complaining. This is the cross.

But what does it say? “If any man will come after me, let him...” What? Deny himself. How does a man deny himself? You must be born again. You have to be born again to have a spirit like this, to love your enemies, to do good to them that persecute you. When they slap you in the one side that you would turn the cheek and let them do the other. Oh Lord, I am poor in spirit. I feel the intensity of the investigative judgment. When I look upon the character of God and I see His love and His compassion and these self denial as manifested in the cross, I feel myself a sinner. I feel condemned. Not because He's condemning, but His character makes me look terrible.

I feel guilty when I compare myself to Him, that I'm so unwilling to deny myself. But should God deny Himself? Should He deny Himself in order that I don't have to deny myself? Well, He is denying Himself, but eventually God must be God. He must simply stand up and be who He is in all of His loving, selfless, mercy, and grace. And when that day comes, a fire will come forth from Lucifer. It will come from his heart. A fire will come forth from the midst of him. And it will consume him. It will crush him.

And because he is such a hardened individual that has killed billions, upon billions, upon billions of people, it will take a number of days for him to finally yield and die under the weight of the guilt of his transgression. Because what

is it that kills Lucifer? Go to the Typology. What does the priests do? Where does he place his hand on the goat? Where does he place it? On the forehead. A transfer as the hand goes on to Satan's forehead and he is caused to remember all the things that he has done. That is what will kill him. It is simply a hand on the head saying, "Do you remember all the things that you have done? Let me show you." So that is how God kills Satan. Simply showing him his character in contrast to His own. And cross to show the cross.

I will share that other part with you. I want to suggest to you that as we are sitting here and the Spirit of God is speaking to you, and you're under conviction, and you are marvelling at the power of the cross, there is a marvel even greater than this. Because probably by tomorrow, most of us will have completely forgotten what we've just talked about today.

And it's important for us that we do forget. Because if we don't forget, we have to change. We have to change who we are and become completely different people if we keep remembering and thinking about this. So you have to forget it if you want to keep doing what you're doing. Otherwise, you have to change. There's no option. And this is the secret of the parable, in Matthew 25, of the 10 virgins.

It's amazing when we read the parable of the 10 virgins, we focus on the sleep of the foolish virgins, but who else is sleeping? The wise virgins are sleeping as well. And why're they sleeping? Well, it tells you. Because Matthew... Well, if you draw the implications and you go to Matthew 26, it tells you what the sleep represents. Because when Jesus is going into His suffering and agony, in Matthew chapter 26, what happens to the disciples? They fall asleep. Why do they fall asleep? Because their Messiah, their beloved Messiah, who is going to overthrow the Romans, and they are going to sit on His left hand and His right hand, He is now suffering and in agony. And this is not part of the program. Time to go to sleep. Wake up tomorrow. Everything will be fine. We'll be back on the program.

So, we have to go to sleep. Because if we don't sleep, we have to enter into His sufferings. Which means we'll have to deny ourselves. So it's better to sleep.

You see why the wise virgins sleep. It's asleep to the sufferings of Christ. But they will come a cry at midnight. "Behold the bridegroom cometh. Go you out to meet him." We have to go out to meet Him. And the only way we can meet Him is at the foot of the cross. If we want to meet Him, we will have to meet Him at the most glorious point where He stands. And that is at the cross. And we will have to behold Him, and we will have to mourn for Him as one mourns for his only son, and being bitterness as one is in business for his first born.

And then this earth will be lightened with the glory of the Lord when the cross is truly presented in all of its glory. And when you understand this, then you will begin to realize that this gospel of the kingdom shall be preached in all the world for a witness and to nations. And then the end shall come. And people everywhere are saying, "Oh, the third angel's message. And we're preaching the third angel's message. And it's going to all the world." That's not the gospel. The gospel has not been preached yet. It's not preached from any poll, but anywhere on this planet at the present time. It was amazing when Robert Wieland in the 1930s said... And I'd love to know who this person was. The audacity of this Australian lecturer there in Takoma Park, Washington when he said, "There is none available evangelist to help preaching the gospel." What? Well, who is that preaching the gospel.

You need to go and find a little book it's called Glad Tidings by E.J. Waggoner. In there, you will find the gospel. And in that book, you will find the ever-present cross. It's on Galatians chapter three. You'll find there the present cross. It's also, we have no excuse because it's in the book Education page two 63. And it's written in other places that the sufferings of Christ have not ceased, that they continue on every day.

And it is in this truth that I discovered the meaning of the judgments of God in the Old Testament. But we need to esteem them smitten of God and afflicted because we need to esteem them smitten of God and afflicted. Because if we don't, then we have to come into the reality of the cross. But the cross is an offense to us. And we must put up walls and barriers to resist. To resist the cross lest we should have to deny ourselves and give ourselves fully to Christ.

This is why the gospel and the subject of the character of God must intersect. If you want to understand what the cross really is and what the character of our Father is really like. If you don't, you will not understand the cross, which means you can't come to the foot of the cross, which means you will be lost. And that is something that we don't want to happen to anyone. So, I'm asking you, as we're in the double portion of the Spirit and your mind has the opportunity to be enlightened, to respond. Now is the day of salvation. Now is the appointed time to respond to the cross of Christ.

Are you going to you go out from here and forget what you heard, what does it say? "Be not hearers of the word, but doers. For the hearer of the word reads, and beholds his own natural face in the word, and straight life forgets what manner of man he was and goes back into his vomit." This is what it says. But we have an opportunity. A message is rising in which you have the opportunity to fully embrace the cross. To receive a Spirit that is willing to deny itself. That's what I long for. I long for a Spirit that is willing to fully deny itself. For I find within myself no good thing. For the things that I want to do, I do not.

But hallelujah, there is therefore no condemnation to those who are in Christ Jesus. Why? Because my Father does not judge me. Why? Because the Son of God does not judge me. What is it that judges me? It is His beautiful self sacrificing-character as revealed in the first four books of the New Testament. That's what judges me. That's what is going through me. That is what's going through me like Epsom salts ripping through, showing me all the filth, and rubbish, and selfishness that exists within my character.

No words are ever really going to describe what God has done. And I'm just so thankful that right back there in 1991, there was this understanding of the separation of the Father and His Son. And so I just think it would be good for us to kneel. And maybe some of you would like to pray as well. I don't want to stop anyone if you want to respond. And I will close. So, let's kneel and just talk to our Father.

Father in heaven, I know I speak on behalf of all my brothers and sisters here and those that are watching online. There's no words that we can really give

to you, but we thank you that Your Spirit is speaking to our hearts and minds. Please help us not to go from this place, the same way that we came in. Help us to be able to behold the cross. 6,000 years, and it's still going on, and it will go on till the end of the thousand years. We cannot comprehend Your self denial.

And in the midst of all that turbulence, in the midst of all of that agony, on the Sabbath, we sense the deep calm assurance of your love. It's beyond our comprehension, but we worship You. We thank You, Father. What can we say, but we thank you that You're willing to give up your Son. We don't comprehend its full meaning. We won't comprehend this throughout the ceaseless ages of eternity. We'll never fully understand what you sacrificed in order that we might have eternal life. We dare not throw it away. It's been given to us at such an immense cost.

And I pray for each one of my friends here. For I know that for some here, that Satan is telling them, "You're not going to be there. You're not going to make it. Your sins are too great. And your wicked life is going to prevent you from being in the Kingdom." Father, I pray that they would not believe this. There is no sin or blasphemy that cannot be forgiven except the sin that says, you can't forgive me. That's the blaspheme of the Holy Spirit.

I pray Lord that we would take hold of this opportunity while heaven is open, while the Spirit is being poured out. And that we would yield our lives to you that this controversy can finish, and that You can finally come down from the cross, and that You can be at rest. And we thank You in Jesus name. Amen.

10 Elijah in the Mirror

Father in heaven, what a joy it is to call You Father and just rest in the arms of Your Son who dwells in Your bosom, and to begin to realize how much we're loved, and just let that impact us and ask ourselves, "Why do I still hold on to all these meaningless things so much? Why do I still fall into the addictions and the things and the habits that I practice?" All these things grow strangely dim in the lights of Your glorious cross, and I pray now, as we shift into the story of Elijah, that you would help us. This is an important story for us, and I thank You in Jesus name. Amen.

The story of Elijah is important for a number of reasons. Elijah was one of a few men that were translated from the earth without seeing death. The other man, of course, that is of interest is Enoch, and it says in Patriarchs and Prophets, page 84.3. It says, "Of Enoch, it is written that he lived 65 years and begat a son. After that, he walked with God 300 years. During these early years, Enoch had loved and feared God and kept his commandments. He was one of the holy line and preservers of the true faith, the progenitors of the promised seed."

Then, it goes on, and it says, "But after the birth of his first son, Enoch reached a higher experience." Why? "He was drawn into a closer relationship with God." What does that tell you? "He realized more fully his own obligations and responsibilities as a son of God, and as he saw the child's love for its father, its simple trust in his protection, as he felt the deep, yearning tenderness of his own heart for that firstborn son, he learned a precious lesson of the wonderful love of God to men in the gift of His Son."

So, Enoch had to comprehend the Father-Son relationship in order to be translated. That's why this message is coming. It's coming to prepare us to be part of 144,000. You must understand the Father and Son relationship. Debating with the church about whether the Trinity is right or wrong is a distraction. The issue is the Father-Son relationship. The spirit of debate is not the spirit of our Father. How many quotes do you want me to give you as spirit

of prophecy on that? The spirit of debate is not the spirit of our Father. Jesus stepped away from debate.

That's not the point. The point is that we might look upon the beautiful relationship that Jesus dwells in the bosom of His Father, and be invited into a relationship with our Heavenly Father that will prepare us to be part of 144,000. This is why Elijah came to turn the hearts of the fathers to the children and the children to the fathers, "lest I come and smite the earth with a curse." What is the curse that He's going to smite the earth with? He's going to allow the curses that men put upon their children, and then grow up and manifest to destroy the earth. God is simply going to allow men to receive the deeds that they themselves have done, but when men love their children, when men care for their wives and their children, then the character of God begins to be revealed.

The interesting thing about Elijah also, it relates to, and the Apostle John on the Isle of Patmos when writing the Book of Revelation, he says something interesting about the beast in Revelation chapter 13, and it's in verse 13:13. It's an interesting number. "The beast," he does something very interesting, "and he does great wonders so that he maketh fire come down from heaven on the earth in the sight of men." Now, I thought for a long time that this deception was simply a repeat of the Mount Carmel experience when the fire came down on the earth. That's what I had understood, but there's another story where fire comes down on the earth related to Elijah. That story's in 2 Kings 1, and he deceives the world by being able to bring down this fire. What we want to look at in this presentation is also in the story of Elijah in 2 Kings 1, the whole world has been deceived on this story in terms that it causes us to not be able to receive the seal of God, and that is the character of God.

So, we go to 2 Kings 1, and the new king after Ahab, he is sick. He sends his servants to a neighbouring country. We can read it where he says, verse 2, "And Ahaziah fell down through a lattice in the upper chamber that was in Samaria and was sick, and he sent messages and said unto them, 'Go inquire of Baal-Zebub, the god of Ekron, whether I shall recover of disease.'" Did that pierce the heart of Christ when he did that? Rejection. "But the angel of the

Lord..." who's that? "...said to Elijah the Tishbite to rise, go and meet the messengers of the king of Samaria and say unto them, "Is it because there is not a God in Israel that you go to inquire of Baal-Zebub, the God of Ekron?" Do you hear the cry of a father? Why are you doing this to yourself? You're exposing yourself to Satan. You are making a hole in the wall by doing this.

So, Elijah delivers the message, and of course, the king is not very happy about the message, and in verse 9, it says, "Then, the king sent unto him a captain of 50 with his 50, and he went up to him and behold. He sat on the top of the hill, and he spake unto him, 'Thou man of God, the king hath said come down.'" Now, when you have text like this, you're reading the text, there's things that you can't read because did he say "thou man of God" in derision? Did he say it in sarcasm, thou man of God? Or did he say, "Thou man of God, the king has said come down"? We don't know how he said it, do we? After Mount Carmel and what had taken place in Mount Carmel and the reputation that Elijah had and all the things that he had done, do you think that he had a reputation as a man of God? Yeah? Daniel agrees, yes. In any case, there's a lack of certainty there.

"Elijah answered and said to the captain of 50, "If I be a man of God, then let fire come down from heaven and consume thee and thy 50," and there came down fire from heaven and consumed him and his 50." Came down from heaven, so it's Elijah doing it. Elijah commanded it, came down, they're dead. Seems pretty obvious, doesn't it, that God killed these men. That would be the conclusion you would draw if you would be lacking in diligence to study all that the Bible has to say upon this subject and even in the context of the life of Elijah. Now, this doesn't happen once, but it happens twice. Another group of 50 come along, and what happened to them? Apparently, they didn't learn. Didn't they see the charred bodies on the ground? They had to sort of kick them aside and sort of, "Hey, man of God, come down." I mean, wouldn't you think like ... Apparently, they didn't get it. So, bang. Second one. Did you discover something?

Audience: Yeah, I did.

Audience: I just found interesting that the first captain that came said, "Thou man of God." The second one with exclamation, "Oh, man of God." So-

Okay. Thank you.

Audience: ... probably, he comes with fear or he's being cautious with him, but it says, "Oh, man of God," the second one.

Okay. So, the second one, when he says, "Oh, man of God," that would suggest that it's not sarcasm, wouldn't it?

Audience: It sounds that it wasn't to me, at least.

Oh. Oh, man of God. That suggests that he recognizes, he has a little bit of fear because he can see the evidence, kind of see the evidence of these destroyed soldiers, 50 men on the ground. They're dead with fire come down upon them. It would cause you to think a little bit, you would hope... Verse 12, "And Elijah answered and said unto them, "If I be a man of God, let fire come down from heaven and consume thee and thy 50," and the fire of God came down from heaven and consumed him and his 50." Okay? So, then we come to the third one, and of course, the third man says, "Oh, man of God," and then he says, "I pray thee let my life and the life of these 50 thy servants be precious in thy sight."

Audience: He feared him, it looks like. He fell on his knees.

He fell on his knees before Elijah. Now, that's a way to do evangelism, isn't it? See, he's on his knees. He's praying. Is that a way to convince people's hearts of the love of God? Got to char up a few bodies to make that happen? He explains the story. Now, in verse 15, what does the angel of the Lord say to Elijah? "Go down with him," and what are the next words? Be not afraid. What does that suggest? That Elijah could have been afraid, okay? So, we need to unpack this story because what happens in chapter 2? Right after this story "and it came to pass when the Lord would take Elijah up into heaven." So, these men are killed, and immediately after this story, Elijah is translated into heaven. So, it seems pretty obvious that God killed these men and that He

translated His superhuman prophet to heaven, but there's some little pieces of evidence that trouble this story a little bit and that maybe this story here has a linkage to Revelation 13:13, that the whole world was deceived by this story of fire coming down from heaven. It would prevent the world from receiving the seal of God because they have not gone precept upon precept, line upon line, line upon line, but taken that which suits their understanding.

We come to Luke chapter 9. Now, if you're reading a modern translation, as we say in the Australian vernacular, you're going to get ripped off because part of the verse is missing, and it's a very significant part of the verse. As Jim and I discovered this morning, that the amplified version has it in it. I think the New King James has it in it, but the disciples are going through a village, and it's not a Jewish village. It's a Samaritan village, and they wanted to make ready for him, and they refused to entertain them. They refused to show hospitality to Jesus and the disciples.

As we're saying the other day, the disciples did have a racial hatred problem. They needed more schooling in the art of diplomacy than what they currently had, and this was the diplomacy that they wanted to employ, which I'm getting the feeling that some of the leaders of the major world powers are starting to employ this type of diplomacy. Verse 54, "And when His disciples, James and John, saw this, they said, "Lord, wilt thou that we command fire to come down from heaven and consume them even as Elias did."

Okay, so which story are they referring to? It's got to be 2 Kings 1 because it's talking about fire. It's consuming people. The other one didn't consume people, and they wanted to consume people, so they're biblically accurate. They know the story, and so they're talking about this story, and they're pretty confident they've got it right because they read and they know that as soon as Elijah did this, he went straight to heaven. So, notice what Jesus says. "But He turned and rebuked them and said, "Ye know not what manner of spirit ye are of."" So, spirit here could be interpreted as character, spirit, character. You don't know what type of character you're of.

Now, we could say, "Well ..." If it had have ended there, we could say, "Well, they have misused the time. They simply have a spirit of revenge. Elijah maybe didn't have a spirit of revenge. He did what God wanted him to do, and this was just bad timing. If that was the case, Jesus would say, "You don't know what manner of spirit you're of for the time is not yet." That's what He should have said, but that's not what Jesus says. Notice what He says. "For the Son of Man has not come to destroy men's lives but to save them." Now, in your modern translations, that part is missing. Is that just an accident? Do you think that could be significant?

I've not come to destroy. So, He reinforces the principle of, you know not what manner of spirit you're of, and then He makes a statement about Himself. "For the Son of Man has not come to destroy men's lives but to save them." Now, again, people misinterpret this and say, "Well, when he came to earth, he came offering a bouquet of flowers, but when He comes again, He's coming with a sword." I think we call that bait and switch. That's not a really good method of evangelism, is it? Bait and switch, but He simply states who He is. "For the Son of Man has not come to destroy men's lives but to save them. I am the Saviour. I'm not 9:11." Revelation 9:11 Apollyon the Destroyer, okay? 9:11. Interesting.

So, we need to unpack this story a little bit more. What's going on in this story? So, let's go back to the first fire coming down from heaven, and we come to 1 Kings 18. We need to look at this story piece by piece and gather the pieces together. 1 Kings 18, and you know the story of how all Israel was gathered, and it didn't rain for three and a half years. And then they make a proposition to sacrifice, and of course, verse 38, "Then, the fire of the Lord fell and consumed the burnt sacrifice, and the wood and the stones and the dust licked up the water that was in the trench, and when all the people saw it, they fell on their faces, and they said, "The Lord, He is God. The Lord, He is God.""

Now, at this particular point, the people are saying, "The Lord, He is God." Does it say, "And there was a great repentance in Israel, and they confessed their sins, and they wept sore, and it was a great reformation and a revival that took place in Israel"? Doesn't happen. These are like the 50 men, the third set of 50 men. "The Lord, He is God. He is God." Okay? Verse 40, "And Elijah said unto

them, "Take the prophets of Baal. Let not one of them escape," and he took them, and Elijah brought them down to the brook Kishon and slew them." 400 prophets of Baal and 450 prophets of the other God. Was it Molech? Ashtoreth? One of those. 850 people, Elijah killed with his own hand. I bet you he was pretty exhausted after doing that, killing 850 people. That's hard work. It's a bit like Samson killing a thousand men with the jawbone of an ass, but for Samson, he had a little bit of extra strength, but Elijah was zealous.

Then, of course, it tells the story of how rain comes. So, after Elijah does this work, the rain comes, and Israel is restored. It seems like that harmony is brought back to Israel, and so, it would seem that this was a good thing that took place. The difficulty comes in the next verse because when I read chapter 18 concerning Elijah, you look for the word fear, and there's no fear here. Elijah has no fear. He is fearless. He comes in before Ahab, and he tells them, "There'll be no rain except at my word." Fearless. Then, he's out, and he's doing all these things, and the people are afraid of him, but he has no fear. After this event, what takes place in chapter 19? And of course, Ahab goes to Jezebel, just like a little boy going back to his mommy. I'll go back to mommy, and mommy will look after me. She'll take care of me, so mommy's going to fix it for us.

Verse 2, "Then, Jezebel sent a messenger unto Elijah saying, "So, let the Gods do to me and more also if I make not thy life as the life of one of them by tomorrow about this time." And when he saw that, he arose and went for his life and came to Beersheba which belongeth to Judah, and left his servant there." So, just saying to my sound crew up there, if I get a little bit excited, I get the sense I'm going to blow holes in these speakers, but anyway, "But he himself went a day's journey in the wilderness and came and sat under a juniper tree." So, why is he now afraid? He wasn't afraid, and then this event takes place, and now, he's afraid. He's afraid of a woman. Well, she's a powerful woman. She had power to destroy and to kill him, so it's not just a woman but the fact is that he didn't say to her, "The Lord, my God, shall defend me." Why couldn't he have said, "Fire come down, and if I be a man of God, let

fire come down and consume"? Why couldn't he have done that then? Why did he run away?

Audience: The burden of guilt.

The burden of guilt. Well, let's have a look at this verse. When he's under the juniper tree, what does he say? "He requested for himself that he might die." Now, this is a little bit strange. I mean, couldn't Jezebel have done it for him? He wants to die. Well, yeah, it's a bit nasty to have to die at the hands of... So, you can understand him running away. He wants to die. He wants to be euthanized under his own circumstances. He does want to die at the hands of somebody else. I could accept that.

He said, "It is enough now. Oh, Lord, take away my life for I am not better than my father's." What does that mean? I'm not better than my father's. There's a hint here of something, isn't there? So, then, he strengthened the Lord, and His grace strengthens him, and he comes to Horeb, Mount Sinai, and the Lord asks him a question. Verse 9, the bottom of verse 9, "What doest thou here Elijah?" What does Elijah say? "I have been very jealous for the Lord God of hosts, for the children of Israel have forsaken thy covenant, thrown down thine altars, and slain the prophets..." With what? Why does he mention the sword? Why is he very particular about they have slain the prophets of God with the sword? Is it the prophets of God? He's speaking to the negative. He's complaining here. He wouldn't be complaining about the prophets of Baal being slain. He'd been complaining about God's prophets, because didn't Obadiah have to hide them in the cave for fear of the king because they'll be killed? This is what he's talking about, that they were killed with the sword. "And I, even I only am left, and they seek to take away my life."

So, does this suggest possible motive? They killed our guys with a sword. So, the Bible says an eye for an eye and a tooth for a tooth. That's what the Torah says. Then, God does something very interesting. Verse 11, "And he said, "Go forth and stand on the Mount before the Lord, and behold, the Lord passed, and a great and strong wind rent the mountains and break it in pieces, and the rocks ... break in pieces the rocks before the Lord, but the Lord was not in the

wind." So, how does the Lord bring a wind but not be in the wind? It's an interesting statement. The Lord was not in the wind. "And after the wind, an earthquake, but the Lord was not in the earthquake." How do we understand this? This is not representative of who He is. The earthquake is coming, but it doesn't represent who He is.

"And after the earthquake, a fire," and this is the one that interests me particularly, "but the Lord was not in the fire." Is He trying to tell him something about what happened on Mount Carmel? He says, "A fire comes, but I'm not in the fire." Now, there's an interesting story when Abraham was told by the Lord to sacrifice animals and cut them in half, and then the smoking furnace and the burning lamp walked between them. It says in Patriarchs and Prophets that God condescended to meet Abraham where he was. This was how Abraham understood covenant. It wasn't God's mode of thinking, so God allowed for the sacrifice, but He was not in the sacrifice. It wasn't His mode of operation, but that's the only way that Abraham could comprehend that God would keep His promise to him. So, you can read that in Patriarchs and Prophets.

So, this was something that Elijah understood, a God who answers by fire, and it would provide for them an answer to show who was the true God. It would suit the purpose, but when that fire came down and it consumed everything, it gave Elijah the idea, "Right. Now, we are going to, in the spirit of this fire, we are going to right the wrongs that have been done to the servants of God, and we're going to settle this issue right now." God is telling him, "Elijah, I'm not in the fire." Now, Elijah is being taught this. Notice we're in 1 Kings 20, and God is telling him, "I'm not in the fire." So, when we come to 2 Kings 1 and fire comes down from heaven and destroys them and God has already told Elijah, "I'm not in the fire," what should we conclude from this?

Audience: The fire was FROM the Lord. It was not OF the Lord. It was fire FROM the Lord.

Okay, from the Lord, so how do we understand this?

Audience: Fire of the Lord. It wasn't fire from the Lord.

Do you know the difference between the two? I'm just asking. I'm just ...

Audience: Well, God wasn't in the fire that was from the Lord.

Ah, yes, like it was from, so it was caused ... The fire was caused to take place, but it didn't reveal His character.

Audience: Exactly.

Okay. So, that in itself is inviting all of us to do some more research and some more study on that particular issue. What would be the difference between those things? But when we add to this the life of Jesus, when Jesus says, "You don't know what manner of spirit you are of, for I have not come to destroy men's lives but to save them." So, that begs the question, did this rebuke that Jesus gives to the disciples, could that extend to Elijah? What does it say in James? That Elijah's a man subject to like passions. Could he be tempted to a spirit of revenge? Are you tempted to spirit of revenge at times? Could he be tempted? These are the questions. They're important questions to ask as we try and piece these things together.

Now, there were some statements. For those of us who've been listening to this, the material on the mirror, if you're reading Patriarchs and Prophets ... I'm trying to find the quote. I covered this in the book, Ministration of Death. Prophets and Kings, page 153, the bottom of the page, it says, "The priests of Baal witness with consternation the wonderful revelation of Jehovah's power." So, that fire is Jehovah's power, okay? "Yet even in their discomfiture and in the presence of divine glory, they refuse to repent of their evil doings, they would still remain the prophets of Baal. Thus, they show themselves ripe for destruction. That repentant Israel may be protected from the allurements of those who have taught them to worship Baal, Elijah is directed by the Lord to destroy these false teachers."

Okay? That's interesting. Elijah is directed by the hand of the Lord to destroy these false teachers. So, again, we can say, "All right, well, that settles it." This

is the point where we need to come back to the earthly life of Jesus. Is it the full revelation of the character of God? Now, if you don't believe that the earthly life of Jesus that He manifested on earth is the full revelation of the character of God, you would end your search right there. That would end your search. You wouldn't search any further because, "Well, very clear," but if Jesus is the full revelation of God's character, if you have seen me, Philip ... Philip, if you have seen me, you have seen the Father, then you have to keep searching because this doesn't reflect because Jesus never killed anybody.

He said, "Love your enemies. Do good to them that persecute you. Feed them. Clothe them." That's what you do to your enemies, and if this is what God is like, then you have to go, "Well, this is not fitting." So, the rules of interpretation says, well, we need to keep searching and bring more information together, and we need to get all the information on this subject and bring it together that we might try and harmonize this.

As Father Miller said, and I use that ... That's a term that Ellen White used as a term of affection, by the way. As Brother Miller said, if you can bring all of the information together and harmonize it, you have the truth. So, there's more information that you can bring together on this subject, and I'm interested in the story of John the Baptist. Why are we interested in the story of John the Baptist's? Luke 1:17 gives you a clue. It says of John the Baptist's, "And he shall go before Him in the spirit and the power of Elias." So, John the Baptist is coming in the spirit of Elijah, which means the character of Elijah. He has his character, his spirit, of course the spirit of God is with him, and he will turn the hearts of the fathers to the children and the disobedient to the wisdom of the just.

Now, if you come to Matthew chapter 11, I'm going, "Okay, I'm following this along. John the Baptist has a work to do similar to the work of Elijah, so could I learn some clues from John the Baptist's life that could give me light on the character of Elijah?" When I began to search, we struck gold. Matthew chapter 11, this is important for us to understand because John the Baptist is recorded to be the greatest of the prophets. Is that right? Is he the greatest of the prophets? But then, Jesus makes this curious statement where He says, "He

that is least in the kingdom is greater than he." What? How can he be greatest of the prophets and yet the least in the kingdom is greater than he? Have you ever wondered that?

So, Matthew chapter 11, John the Baptist is now in prison. He's facing potential death. He's announced Jesus as the Lamb of God, which takes away the sin of the world. He's proclaimed Him as the Messiah, and while he is in prison, it says in verse 1, "And it came to pass when Jesus had made an end of commanding His 12 disciples, He departed thence to teach and to preach in the cities. Now, when John had heard in the prison the works of Christ, he sent two of his disciples and said unto Him, "Art thou He that should come, or do we look for another?""

What is that? That's doubt, isn't it? You have proclaimed Him to be the Messiah, and now, you are having a crisis of faith, and you could die at any day. This is not a time to lose confidence in the Messiahship of Jesus, and yet even the greatest of the prophets is starting to have serious doubts to the point where he verbalizes his doubts to his followers, and of course, if you read The Spirit of Prophecy, they are verbalizing their doubts to Him, saying, "Why doesn't He get you out of prison? Like, if He was the Messiah, any general knows that you need your men, and wouldn't He come and get you out? And He's leaving you to rot here in prison, and He's not willing to get you out." These thoughts start to go around in John the Baptist's mind like any of us would go, "So, why doesn't He set me free? He's acting as if I'm dead already."

So, we read an interesting statement in Desire of Ages, page 215.2, "Like the Saviour's disciples, John the Baptist did not understand the nature of Christ's kingdom." So, if he didn't understand the nature of Christ's kingdom, would that suggest that he was not in the kingdom? If you don't understand the kingdom, you're not in the kingdom. So, the nature of Christ's kingdom, and notice what it says ... but it says like the Saviour's disciples. Were the disciples in the kingdom at this point? No. That's why they all forsook Him and fled because they were not in the kingdom.

Audience: That's why they wanted fire to come from-

That's why they wanted fire to come down from heaven because they were not in the kingdom. The kingdom of heaven is like unto ... The kingdom of heaven is all the kingdom of heaven. "Like the Saviour's disciples, John the Baptist did not understand the nature of Christ's kingdom. He expected Jesus to take the throne of David." The throne of David was an earthly throne, wasn't it? "And as time passed and the Saviour made no claims to kingly authority," that's earthly kingly authority, "John became perplexed and troubled. He had declared to the people that in order for the way to be prepared before the Lord, the prophecy of Isaiah must be fulfilled, the mountains and hills must be brought low, the crooked made straight, the rough places plain. He had looked for the high places of human pride and power to be cast down." So, human power, human's authority structures of power to be cast down means some form of violence, doesn't it? An overthrow of government, a coup of some nature, a revolt, a rebellion, or a miraculous demonstration that would smash the existing structures of human power.

"He had pointed to the Messiah as one whose fan was in his hand and who would thoroughly purge his floor, who would gather up the wheat into his garner, and burn up the chaff with unquenchable fire. Like the Prophet Elijah in whose spirit and power, he had come to Israel, he looked for the Lord to reveal himself as a God that answers by fire." That's an interesting passage, isn't it? "Like the Saviour's disciples, John the Baptist did not understand the nature of Christ's kingdom. He looked to the Lord to reveal Himself as a God who answers by fire," which is clear evidence that this is not in the kingdom, and thus, he that is least in the kingdom is greater than John the Baptist. See the connection?

Now, it's interesting that when John the Baptist ... His disciples come back and they see the wonderful things that Jesus has done. He heals the sick. He raises the dead. He opens the eyes of the blind, and they come back, and they report to John the Baptist, and he says, "Happy is he that has no doubts about me." Now, this is what Ellen White says two pages later in *Desire of Ages*. "To John was opened the same truth that had come to Elijah in the desert when a great and strong wind rent the mountains and break in pieces the rocks before the

Lord." So, at this moment, John the Baptist is having an Elijah experience at Sinai. It's the same experience that's being had here. "But the Lord was not in the wind," and she goes through, and she goes through the whole story. Then, she says this. "So, Jesus ..." So, Jesus, same as what was happening in Mount Sinai with the fire, the wind and the earthquake. So, Jesus, because how did God speak to Elijah? With a still, small voice. He spoketh to Elijah back then. "And so, Jesus was to do a work, not with the clash of arms and the overturning of thrones and kingdoms but," remember the word so, so, "but through speaking to the hearts of men by a life of mercy and self-sacrifice."

He that is least in the kingdom is greater than John the Baptist. You're making the connection, and she's connecting it to Elijah. Elijah was revealed ... He had revealed to him in the mountain, he had revealed to him the same truth that John the Baptist had revealed to him. As you'd go on and you read the story of John the Baptist, he accepts this revelation of the character. He enters into this kingdom, and then he is martyred and saved. Right before his martyrdom, he gets it, receives the seal of God, saved. Now, he's coming to power in the spirit of Elijah, hasn't he? Could this have been what had happened to Elijah in the same way? If we're reading these passages correctly, then Elijah knew the character of God from the time of Sinai, and yet why does he say, "If I be a man of God, let fire come down and consume you and your 50"? He knows that this is not the character of God. He had it revealed to him. The Spirit of Prophecy says it was revealed to him, but he does it. Why does he do it? Why does he do it?

The flesh did it because he was a man subject to like passions, because what did the angel of the Lord say to him? "Be not afraid." He was afraid for his life, and even though he understood this truth because he had done great miracles, because he had been an agent to do great things for God. In his fear, he made this statement. This is the thing that I want to say. It's a formula. It's a formula that fits ... and we need to look at this formula very closely. It starts with the word 'if'. What does if suggests? Doubt. If I am a man of God, 'if' identity. He's saying, "If my identity is such, then let there be a miracle." Miracle. 'If' identity defended by a miracle.

Now, what did Satan do to Jesus in the wilderness of temptation? 'If,' identity, miracle. Whose signature is on this? The enemy's signature is on it. Elijah should have known he was a man of God. It had already been proved. He'd already been called by God, but because of the uncertainty, because I am no better than my father's, because of the carnage when he went to bed at night and he remembered all of the things that he did and the carnage that's going around in his mind, and he's not sure. He's not sure. "Am I a man of God? Am I a man of God? I need reassurance that I'm a man of God."

Now, there's a statement in here, and it was ... I've got to try and find it. It's my beloved Brother Ruben who found it. There's been a number of times when there's a passage in the Bible where it says there's a time to dance. This is one of them. This is on page 34. It says, "What did Elijah see? Did he see by faith the promises of God? Did he recount his faithfulness in every past emergency? No. The dark shadow of Satan in his agent Jezebel was athwart his pathway, threatening him with cruel death. He did not look through the shadow heavenward. Human terror amazed and paralyzed his mind, and he was so terribly disappointed on Israel's account that he arose and went for his life in disappointment and sorrow, bending his uncertain steps he knew not whither." This is 1888 study materials, page 488.3.

"A little before in the strength of the power of God, he was full of zeal and intensity of interest for apostate Israel, running before or at the side of the chariot of Ahab. He was to vindicate the glory of God. He was to challenge apostate Israel either to serve God fully or Baal fully, but now, the man seems as weak as other men. His hair has been cut. There was no particular word he had heard from the Lord directing him to take the course that he had taken." So, at this particular point, this is both referring to his running away, but is that all that this is referring to? Let's keep reading. "And there was no purpose to his steps." So, obviously, his steps is referring to running away from his post of duty. "Distracted by doubts and uncertain whither his way was tending, he pushed this way and that for his life, but God did not forget Elijah. He wrought for his servant. He inquired of him, "What doest thou here, Elijah?""

This is the punchline. "This history, carefully and prayerfully studied, will be a help to the people of God under difficulties. Let man be careful not to assume responsibilities that God does not require of him and interpose himself between the Lord and his tempted and tried ones, so that the purposes of God shall not be carried out in the experiences of these persons." What responsibilities did Elijah assume? He told the people, "Take them, and let's execute them." He assumed a responsibility that was not given to him. So, how do we marry this up with Elijah was directed by the Lord to destroy the prophets of Baal? Can you feel the tension in your head?

This is what we've been talking about in our last presentations about the mirror. "Judas, what thou doest, do quickly. " "Elijah, what thou doest, do quickly. " "Destroy this temple. It's a command, and in three days, I'll raise it up." The commands, the commands. "Solomon, bring the child. Cut it in half. Give it to both women." It's a command for what purpose? To reveal what was in the heart. Elijah, Elijah was commanded to do this because it is reflecting what is in Elijah's heart. "I have been zealous for the Lord God." Now notice, come back to after God says to Elijah, He goes through the story, and He shows him His true character. God asks him the same question. "Now that I've explained to you my character, Elijah, I'm going to ask you once again. Why are you here?"

We look in 1 Kings 19, at the end of verse 13, God asks him again. "What doest thou here, Elijah?" And this is what Elijah says. "And he said, "I have been very zealous for the Lord God of hosts because the children of Israel have forsaken thy covenant, throw down thine altars, and slain the prophets with the sword, and I, even I am only and left, and they seek to take away my life."" Has what God shown him changed Elijah in any way? Does he change his story? It's exactly the same. He repeats exactly the same words. There's no change in what he says.

Now, notice what happens next "And the Lord said unto him, "Go, return on thy way to the wilderness of Damascus, and when thou comest, anoint Hazael to be king over Syria, and Jehu, as the son of Nimshi, thou shalt anoint to be king over Israel, and Elisha, the son of Shaphat of Abelmeholah, shalt thou

anoint to be prophet in thy room." What did God just say to Elijah? "Here's your replacement." We could say it in the jaded words of Donald Trump. "You're fired. " That's a little bit too harsh, and it's not the character of God, but someone has been anointed to take his place because it's difficult for Elijah. He's been very faithful. He's been zealous. He loves God with all his heart and all his mind, but he's not in the kingdom of God. Not yet. But in the story of the calling fire down from heaven in 2 Kings 1, God, through Elijah, causes the sin of Elijah to abound, doesn't He?

The desire that is within Elijah, is this different to the desire that was within Jonah? When Nineveh repented, what did Jonah do? "Oh, praise God. Isn't it wonderful? The Ninevites have repented." He goes and sits under that vine, and he sulks. "I knew you'd do this. I know you. You're merciful. I was hoping you were going to kill them," and did he have good reason to want them to die? Well, these Ninevites, they are nasty people. They impaled people on stakes, and then they skinned people alive. This is what had happened to some of Jonah's friends. Do you think Jonah was irritated and angry? Do you think he wanted revenge?

So, with this understanding of God and serving God, believing that God is the destroyer, you do not have to love the Ninevites. You just have to wait for God to destroy them. But in the Ninevites repenting, Jonah now had to love them. This is something he was unwilling to do, and what did he say? "Take away my life," just like Elijah did. "I don't want to love these people. You ask me to love people that skinned my family and friends alive? Forget it. I'm not doing it. Kill me."

He that is least in the kingdom is greater than this. This is the challenge, and so, what I see in this picture is that the sin of Elijah, the desire to have revenge, God visits the iniquities of the fathers upon the children. He oversees the circumstances. This is what God says about His character, that He punishes the sin of the prophets of Baal with the sin of Elijah as He said He would, and He restores harmony to Israel through this process, but through the sin of Elijah, God is trying to show Elijah what is in his heart to prepare him for translation so that where sin abounded, grace could much more abound. Just as John the

Baptist realizes the kingdom of God, in my understanding, in order for Elijah ... and this is an Invisible-Visible. This is the divine pattern relationship between Elijah and John the Baptist. One is visible to us. The other is invisible. Elijah realizes the character of God. His sin is magnified. He confesses that sin. He confesses his hatred of the prophets of Baal, and then he's prepared for translation.

Now, we shared some of this story last year, and I remember talking to my brother who's up there, and with tears in his eyes, he said, "Now, I can believe that I could be one of the 144,000." It's not the superhuman prophet that's going to be part of the 144,000. It's the man subject to like passions as you and I who fully realizes their wickedness and repents and ask God for mercy that is going to be translated as one of the 144,000. Does that take a weight off your shoulders? Because for all this time, we're saying we should pray to be one of the 144,000, but Satan's saying, "Yes, but look at your wicked life. I mean, who do you think you are? You think you're going to be part of the 144,000?"

We need to be able to believe in a God that can forgive, that can forgive superhuman prophets. Elijah was afraid. Why was he afraid? Just like Cain was afraid. When he took Abel's life, what did Cain say? "All men are going to kill me." And I want to suggest to you something. This might startle you a little bit if I haven't already. All this talk about the New World Order and the fear of the New World Order killing people, could this fear actually be concealed murder, a desire to kill those who would dominate us and seek to rule over us and take away from us our liberties and take from us our freedoms? Is the fear of these things an inverse form of a desire to kill? This is what I'm seeing in the life of Elijah. He has a fear that, when given the opportunity, manifests itself as a desire to kill. You see? Fear, the inverse of fear is killing.

I remember one time when I was having difficulty with one particular individual. This person was quite aggressive in his manner and his style, and I began to fear that this person might try to harm me. The Lord said to me, "Adrian, look in the mirror. You're deceiving yourself. You want to harm him, and you're lying to yourself, and you're pulling it back on yourself and becoming afraid." The reason I was able to be told this is because I read the

Bible where it says there is no fear in love. Why am I afraid? There must be a reason why I'm afraid because I should fear no man in the love of my Saviour, but I was fearing that this man might do something to me. I said, "Lord, why am I afraid?" "Because you want to kill him." "Oh, not I, Lord. I would never betray You. I would never do such a thing. Not I, Lord." "You are with your father, the devil, for he's a murderer from the beginning." Shouldn't we accept that this is our nature, that we are murderous by nature?

Audience: The heart is desperately wicked.

"The heart is desperately wicked. Who can know it?" This is the challenge that comes to us. So, a lot of this discussion, all of this pompous talk about the New World Order and all the things that are coming in and the fear and the fact that we need to prepare, it's concealed murder. That's what it is. We need to be preaching the mercy of our Father in heaven. You want to prepare for the New World Order? You need to love your enemies. That's how you prepare for the New World Order because if you don't love your enemies, then your hearts will fail for fear of the things that will come upon this world.

Your desire to kill others will kill you with fear, and you won't even know that that's what was taking place. If you want to survive the New World Order, you must love your enemies. The only way you can love your enemies is to worship a God who loves His enemies. Giving you a little tip for how to survive the New World Order because it's coming. Oh, it's coming. I think we know that, so if you want to be prepared, find a God that loves His enemies, and then you'll be safe.

So, I'm going to leave those thoughts with you. There's other things, and I've written more in the book, *The Ministration of Death*, about Elijah. The whole world is deceived in the fire that came down from heaven in 2 Kings 1, thinking that it was God. Oh, and by the way, it says the fire of God. Well, it says that in Job 1:16. "The fire of God came down and consumed the herdsmen and the flocks, and it was Satan who did it," and that leads into another whole subject that the power belongs to God. All the power belongs to God, but it is used by,

at times, by those who are not followers of God. The only power that Satan can use is the power of God.

When the Roman soldiers were killing Christ on the cross, who was making their hearts beat? Who was giving them breath to breathe? Father. So, did God then kill His Son through the Roman soldiers? No. That power was under the influence of another spirit, and Satan was able to use that power. He's able to use the power of God to do what he wanted to do, had no power of his own. Power belongs to God, Psalm 62:11. Romans 13:1 tells you these things, so there's plenty more on this subject.

Audience: Oh, in this gospel, it says you have no power-

You had no power unless it's given you from above. Remember the words of Jesus, "My kingdom is not of this world. If it was, then would My servants fight?" All these people preparing for the New World Order, getting their weapons and everything like that as the Christian's right to defend their right, to protect their property and their family, you're not going to make it. You're not going to make it. Your heart's going to fail you for fear, and you'll never be able to get a weapon big enough to take on the U.S. Army. I assure you. Let's pray.

Father in heaven, we just thank You for the opportunity to study Your Word. May we not be deceived by the beast's power that will have bring down fire on the earth to convince the world that God is with them. He that is least in the kingdom will understand that this is not God who does these things, that our Father is just like His Son, and we read the record of Jesus that he killed no man, and that is the definition of the commandment, "Thou shalt not kill, " which is a transcript of the character of God. I pray that we would be prepared for the New World Order by learning to love our enemies and to know that you are not in the fire and that Jesus came to save and not to destroy, and we thank You Father in Jesus' wonderful name. Amen.

11. Man's Impact on Nature

Father, we just thank You for the blessedness of the Sabbath. And I just thank you for giving that song to Brother Joseph, it really speaks to our hearts. As we think about Your loving character, it just goes deep into us. We just want to say that we love You, so much. Our hearts are filled with joy as we think about how tender You are, and we think about the cross, and all of the suffering that You've been willing to endure just that we might have eternal life. We worship You; we praise You, and we ask that You would invite the angels. We ask the angels to sing a song worthy of your praise, that is fit for You. We know that our expressions of joy, our tears of joy, are also a symphony for You, and we offer those to You today. We thank You in Jesus name. Amen.

It's nice, for the labourer, as it says. Paul says that the labourer must first partake of his own crop. It says that. There are times when I think about this subject, and it just overwhelms you with joy. I've had so much joy in the last few years. It's getting clearer and clearer, this picture of my Father. It's like, yes, I want to believe this, and yes, I'm seeing evidence that this is true, and as each piece comes in, it's the joy rises up further in my soul, with confidence. I knew my Father was truly loving, I knew that He never got to the point where He says, "I'm sorry, My child. You're going to have to die, you have no more value to Me because you've broken My commandments. So I have to kill you." My Father's not like this.

As Shane and I were talking before, the path that led me in this direction was the identity message. "You're My beloved child in whom I am well pleased." And the cross, the gift of the cross, and the concept of how much God is giving, how much value He is investing in each of us, that value can never be eroded. Nothing that we can do, can erode the value that we have in God's eyes. And so, it became completely inconsistent in my mind to say, "Well, God's strange act is that He suddenly suspends all of His value system, and all that He's invested, and all that He's given, and He's just hitting the pause button on that, to finally fulfil what Satan said about Him all this time, and to be arbitrary, and to say, "Well, you're going to have to die.""

But it's been a long journey. But I say this because people come to me and they say, "What about this?" And "What about this?" And "What about that?" Don't be lazy. Study.

Congregation member: Amen.

Well, I can show you some of the things I've found, but it's not all going to be handed to you on a plate. Well, it could be, but there are going to be some things where you see quotes, and you're just like, "How do I reconcile these points?" And there are just, where I've had to kneel and say, "Father, I can't understand this. This is not making any sense to me. Can You show me what this means? Help me because I'm confused now. I'm reading this here, and I'm reading this here, and it's not making any sense to me." And every time I've done this, I sit there for a moment, and then a thought comes. "Oh, go and have a look at this. Oh, look over here. Oh, wow, look at this." And then I dance. Wow, I didn't know that was there, that's amazing. There's struggle for birth to take place.

Congregation member: God does not say study to be approved, He says study to show that you're approved.

Thank you, Brother. Nice little turn on that one. Is it all right if I take this down now? That's a nice synopsis, isn't it? Who, what, when, how. Nice. Why? If. Get rid of the if. No if, why? Because God is love. Where? In the forehead. Yeah, the where is in the forehead. Verse one. It is there.

So, let's now consider. I need to also share ... I'm operating on the principle of the divine pattern. This is always figuring in our thinking. And as I said yesterday, what is happening in the New Testament is an amplification of the Old Testament. This is source, and this is channel. And Jesus says, "I am the way to the Father." So my understanding of what's going on here is, I'm going to start here, and I'm going to work my way back into here. This is my methodology, okay?

If I read a lot of the things in the Old Testament, and I ignore the Revelation of Jesus here, then I'm not going to have an accurate picture, because it's only

through Christ that we can know the Father. This is the only way we can know who God is. If you've seen Me, you've seen the Father. So this becomes our measuring rod. And I have a little booklet over there called *The Two Mirrors*. And I just want to read you a few statements. I've got this on the back.

This is *Signs of the Times*, February 24th, 1909. "We need to understand," this is Ellen White speaking, "that the gospel fully reveals the glory," which is character, "of the Lord. It is the mirror that reveals the character of God to the converted soul." The gospel. And where is the gospel revealed? It's written in the New Testament. Particularly in the first four books in the New Testament. Fully reveals the character of God. It is the mirror that reveals the character of God to the converted soul.

Now, we have some other statements here. "What was the earthly mission of Jesus? In describing His earthly mission, Jesus said, "The Lord has anointed Me to preach the gospel to the poor. He has sent Me to heal the broken hearted, to preach deliverance to the captives, and recovery of sight to the blind, and those that are bruised."" And then it goes on. "While He ever bore himself His divine dignity, He bowed with tenderest regard to every member of the family of God. In all men, He saw fallen souls, whom it was His mission to save."

In how many men? All men. He saw in them a duty to save them. "Such is the character of Christ, as revealed in His life. This is the character of God. It is from the Father's heart that the streams of divine compassion manifest in Christ, flow out to the children of men. Jesus, the tender pitying saviour, was God manifest in the flesh." This is the point we have to keep coming back to. Emmanuel, God with us. And we have as many quotes. That one was ... Where was that one? Well, it's in the book.

This is on page 22, this is *Signs of the Times*, December 30 1889. "The whole character of God was revealed in His Son." The whole range of the possibilities of Heaven is displayed for the acceptance of man in the Son of the Infinite One. The way for man's return to God and heaven has no barriers. The matchless depths of the Saviour's love have been demonstrated. And if this manifestation of God's love for the children of men does not prevail to draw men to Himself,

there is nothing that ever will. God has left nothing undone that He could do for us. He gave a perfect example of His character in the character of His Son."

This is the statement over and over. And we found statement after statement after statement. So this is your measuring rod. This is your measuring rod. Looking at the life of Christ, looking how He lived. He defined what the 10 commandments mean, because He is the living 10 commandments. So whatever those 10 commandments are, He's living life defines the meaning of those terms. So when we come to the sixth commandment where it says, "Thou shall not kill," and people say, "Well, the Hebrew word means murder, and killing is not murder when it's in an executive judicial phase.

Well, Jesus is the one who defines that term. How many people did Jesus kill? Zero. And if you want an inspired statement for that, this is Unpublished Writings, Manuscript 62, 1886. "Christ never killed anyone." There you go. So that's the definition of what it means, "Thou shall not kill." He is the definition of this statement. The other reason why this is really important, if it's for us to be able to keep the commandments, the spirit of who is living inside of you, Christ, if Christ is executing executive judgment and that's in His Spirit, and that Spirit comes and lives in you, what will you do? You'll do the same thing. Won't you?

But the commandment says, "Thou shall not kill." And He's the demonstration in His own life. You see, there's a number of things that we need to consider when we look at these things. So let's come to Genesis, now. Genesis 6. "Let's not be hearers of the word only. Let's be doers of the word." Doers of the Word are taking the gospel mirror, and they are applying this. We look at the life of Jesus on earth, and we begin to study this passage. Now, verse 7. It says, "And the Lord said, "I will destroy man, whom I have created from the face of the earth. Both man and beast, and the creeping thing, and the fowls of the air, for it repenteth Me that I have made them."" So many people quote to me, "I will destroy man." Period. Okay.

So, the term, "I will destroy man," in that statement, is there any statement here of how He will destroy man? There's nothing there. It just says, "I will

destroy man." So, let's keep reading, because He does tell you how He will destroy man. It's quite evident, here. We come down to verse 11. Well, verse 10 tells us about Noah's three sons, and verse 11 says, "The earth also was corrupt before God." And when you read that term, "the earth was corrupt," what are you thinking, with the word earth? What does the word earth mean, here?

We naturally think it's the inhabitants of the earth. Yeah, the physical earth, the earth. So the earth also was, past tense, corrupt. Now, that word, corrupt, someone like to look that up? What are some of the Hebrew definitions of the word corrupt there? I need to dig around a little bit. Let's have a look at the word, Genesis. Wasting, H7843, to decay, wasting, causatively ruin, batter, cast off. Corrupt, destroy, perish, spoil. Spoiler, earthly waste. So destroy is one of the meanings here. To decay.

Congregation member: Inaudible.

To cast off. Okay. So the earth was decayed. And one of the meanings there is destroyed. So this is important. It says the earth was decayed. So something has happened to the earth that it's fallen away. It's become ruined. The earth is ruined. And one of the meanings there is destroyed. Now it says, "It was decayed before God, and the earth was filled with violence." Now, when you read that word again, "the earth was filled with violence," what are you thinking about? You're thinking about people. What about the earth itself? Was the earth itself filled with violence?

All of the violence of men affecting the earth. This is what we want to look at. That the earth itself was filled with violence, and it's about to erupt and explode. Because it's filled with violence. It's inert? Okay. So what are you understanding? Let me go on a little bit more, I'll explain a little more on that one. I need to read you a quote out of this little book. The Dominion of the Earth. I'm going to read you, I think it's in the book, Education. Here it is. Listen carefully to this. This is Education, page 26. "Continually, they were reminded also of their lost dominion. Among the lower creatures, Adam had stood as king, and so long as he remained loyal to God, all nature acknowledged his

rule." All nature acknowledged his rule. "But when he transgressed, this dominion was forfeited. The spirit of rebellion, to which he himself had given entrance, extended throughout the animal creation." Yeah. We hear the wows. Spirit of rebellion entered into the animal creation.

"Thus, not only the life of man, but the nature of the beasts, the trees of the forest, the grass of the field, the very air he breathed, all told the sad lessons of the knowledge of evil." They were corrupt, because the spirit of violence within man was affecting the earth. So now we need to look at, there is a divine patent relationship between man and the earth. And how do we know this? What is man made of? Earth. And man was given dominion over the earth. Now, the earth has no ... It has no intelligence of its own, does it? This is not Pantheism. The earth has programmed intelligence. What do we mean by that? Laws of nature.

Laws of nature are programmed intelligence that God has placed in nature. There is no living being in nature, it's just programmed laws. What is it? Garbage in, garbage out. Blessing in, blessing out. It's programmed intelligence. God has programmed it that way. So let's go to Genesis 3, and look at something interesting. But notice verse 17. Where the thorns and thistles come from, and unto Adam, He said, verse 17, "Because thou has hearkened under the voice of thy wife, and hast eaten of the tree of which I commanded thee saying, thou shall not eat of it, cursed is the ground for thy sake."

So, does God take his little box of curses and sprinkle some curses on the ground? Why is the ground cursed? Well, we just read. The spirit of rebellion in Adam went through the whole animal creation. This was the curse that went in to the animal creation. And so it says, "Cursed is the ground for thy sake." What does that mean? It's providing a feedback loop. The more the earth is becoming like Eden, the more we know that man is becoming more righteous. The more death, decay and destruction and more tornadoes, earthquakes and floods occur in the earth, the feedback loop is telling you, this nation is becoming sinful.

How many hurricanes came through here last season? Yeah. Is that a record number? Anyway ... No? Not a record number, it's been ... Oh, it's not THE record. It's up there. "Cursed is the ground for thy sake. In sorrow, thou shall eat bread all the days of thy life. Thorns and thistles, shall it bring forth to thee, and thou shall eat the herb of the fields. " Now, did God make the thorns and the thistles? Yes? They weren't there in the garden. Garbage in, garbage out. Man becomes hardened and prickly in nature, the creation will reflect man's nature. I think I've got the statement in here. I think if you look in here, it talks about that there are triggers within plants, and that leaves can wind themselves tight into a spike, depending on certain inputs. They become thorns. They were leaves, and they become thorns. There's an incredible bush in South Africa. It has two types of thorns on it. One is a hook, and as you're walking along, it hooks you in. And then there's another one that's a spike, and it spikes you. Have you ever met people like that? The wait-a-bit. Yes, that's it. That's the wait-a-bit bush, isn't it? Just go, "Don't."

It was for their sake. When thorns and thistles are coming, they can see, this is reflecting your nature. It's a feedback loop for you. And as I'm talking to some of my friends, more and more insects, more and more things that are destroying agriculture and all this is reflective of man's nature.

And all of this stuff is happening because it's reflecting what is in man. The spirit of rebellion in man is going into the creation. The more that man rebels, the more the earth is going to become violent. It's man's violence affecting the earth that will come back on man. So, in heaven, the lion and the lamb will lie down together. Because the Spirit of peace in Christ, and those who have dominion over the animals, flows onto those animals. But as we rose up against our maker and wanted to kill him, what do now the lions and the bears want to do to us? And why do they want to do this to us? Because we put this spirit in them.

They have our spirit. The spirit of rebellion went all through the animal creation. Now, this is interesting. The young men who taunted Elisha. Spirit of rebellion, it went into where? Went into the bears. That's an interesting story. Interesting story. So, come over to Isaiah 24. And just on that particular story,

most people I talk to, they say, "Well, those bears killed those boys." It doesn't say that. It says that they were torn. It mauled them. Now, it doesn't say they died. Just being accurate, that's all. Isaiah 24. Listen carefully to these words, verse 4. Isaiah 24:4. "The earth mourneth and fadeth away. The world languisheth and fadeth away. The haughty people of the earth." Which means the first part is the earth itself, is fading away, the word languisheth and fadeth ... this is this decay that is taking place. The haughty people of the earth do languish. "The earth also is defiled, and the inhabitants thereof. " Do we see the connection? How is the earth defiled? Under the inhabitants. The inhabitants are breaking the commandments of God, their spirit of rebellion is having some kind of an effect on the earth. Because we have to have some explanation of when Adam ate the fruit of the tree, why did leaves start falling off trees? Why? Because there is a direct connection between man and the earth. There is a dominion that man has been given over the earth. And his spirit affects the creation. When his spirit is evil, garbage into creation. When his spirit is righteous, blessing into creation. And it's going to come back. So the system that we have been put into, it's an unbreakable system. God doesn't have to do anything. We are the ones that are creating these situations, we are the ones that are destroying ourselves. We are the ones that are putting violence into the earth.

That's why it says in Genesis 6, that violence filled the earth. And that word, *erets* in the Hebrew, means the earth. It can mean, by extension, humanity on the earth, but it's the earth itself. And we need to read the text as it reads, don't we? So violence is coming into the earth.

Congregation member: In Romans 8, Paul tells us the creature is going to be delivered from the bodies of corruption in the glorious liberty. He says, "For we know that the creation groans."

Groans. And prevails. We need to get into that text. Now, a little bit further on here, the earth also is defiled and the inhabitants thereof, why? Because they have transgressed the laws, changed the ordinance, broken the what? Everlasting covenant. Therefore, hath the curse devoured the earth. There was the curse that came on the earth when Adam sinned, and what happened to

the earth when Abel's blood ran into the soil? What came upon the earth? Let's have a look. It was a double curse. Another curse.

Now, it happened with Adam, because notice what it says here. No, it's written in 4:12. "When thou tillest the ground, it shall not henceforth yield unto thee her strength." So, Abel's blood going into the earth brought a curse upon the ground itself, that the earth would not give back the strength that it would have given before. The killing of Abel put death deeper into the system, and it means the earth would not yield its strength like it did before.

There's a direct connection between the actions of man and the effect on the earth. Every murder affects the ability of the earth to produce as it should. Which leads us to an important question. With all the murders that have taken place, we should be living in a desert. And you know why we're not? Because of the blood of Christ causing resurrection in the desert, causing speaking life, speaking life into the creation. Every loaf of bread is stamped with the cross of Christ.

And let's get something really clear. The food that you eat, is that what keeps you alive? No. It's God's life through that food that keeps you alive. God's life. It's God's life that keeps us alive, and He puts it through the channel of the things that we eat. Just to get that clear. Because none of these things would grow without the life of Christ, without the spirit of Christ being breathed into the creation. When Jesus spoke to the wind and the waves. If you speak to wind and waves, what do people think you are? He spoke to the wind and the waves, "Peace, be still." And they went still. His Spirit of total submission to the Father, came up against the wind and the waves, which were in rebellion... And notice by the way, when you read *Desire of Ages*, because the disciples were in the boat, and... They were about to get in the boat, and Ellen White makes this interesting statement. She says, "As they're getting into the boat," she says, "their thoughts were storming."

Look it up. Thoughts, storming. Their thoughts were stormy, and then she says, "So God gave them something to think about." Meaning, breaking the hedge. He let their thoughts have a direct impact on the creation. And I want you to

think about this point. Because this adds a dimension to the cross that many of us have not thought about. Many of us are engaging in rebellious defying action, and it should go straight into the earth, and the earth should rise up and kill us, but Jesus, He absorbs, He groans and travails, under the weight of our sinfulness, and He absorbs the curse as much as He is able to do.

When Adam sinned and this curse came, it says, "Thorns and thistles shall it bring forth to thee." Now, where were the thorns when Jesus died on the cross? Right here. Piercing His mind. And this is symbolic of when we are violent and rebellious, and our spirit has an effect, a garbage-in response to the earth, and the earth should immediately fire back at us, and do to us what we did to it, just by garbage in, garbage out. It's just programmed logic. Jesus immediately steps in and breathes, and tells the angels to hold the winds. The winds of human strife and passion. And we do not die.

Every time you walk through the forest, and you feel the peace and the tranquillity in that place, it is because Jesus has spoken or breathed His Spirit into that place. That forest should be trying to kill you with every ounce of its strength, by dropping things on you, opening holes, sending creatures to destroy you. Shouldn't it? But you feel peace. You have to be like Daniel Boone. To survive in the wilderness. Because mother nature is going to get you.

This is what I wondered. Walking, I'm thinking, the beauty of creation, it's only because of the cross. Because beneath all of this peace and tranquillity, Jesus is being spiked with the crown of thorns, and He's holding back what really should be happening, in order for you to experience the tranquillity of the creation. Now, that's a dimension of the cross that just blows my mind. It's just absolutely amazing.

So, we can read ... I think I've got some other ... This is all in this booklet. This is Bible Echo, July 15, 1893. "Not only had man come under the power of the Deceiver, but the earth itself, the dominion of man, was swept by the enemy." You see?

Congregation member: The voice said, "Your brother's blood cries to Me from the ground."

Okay, the voice. The voice. And what is... We don't want to go too technical on this, but what is in the voice? The vibration. You do some research on water memory. Water memory. Vibration. The things that we speak, the things that we say, it has spirit in it. Water and breath. Water and wind is coming out, it has vibration. And it affects the earth. And when we have thoughts of love and peace and joy, that has an impact. Of course, the new age has taken this and twisted it. Good vibrations. You want to become tree huggers.

There is an element of truth in this, but of course, it's been twisted. It's been twisted, and pantheism comes in and it's turned around from what it actually was intended. Now, I want you to notice this statement. "Satan works through the elements also to garner." So of course, Satan is able to take more control of the earth as men turn away from God's everlasting covenant, and His commandments. And Satan's spirit takes more control of man. That automatically gives Satan more power over the earth.

You see? It has a direct ... so the more he causes men to sin, the more he knows he can use nature to smash mankind. And so he studies laboratories of nature, and he uses all his power to control the elements, as far as God allows. How does God allow Satan to control the elements? By man refusing to keep the commandments of God, it allows Satan more and more to control the elements. And so when we have a national Sunday law in the United States, following on the back of gay marriage, and all these other things, these things are going to give Satan more and more control of the elements, to really start to bring problems on the earth. And then they will rise up and say, "Those Sabbath keepers are the ones who are causing these problems." That's serious projection, isn't it?

"When he was suffered to afflict Job, how quickly flocks and herds, servants, houses, children were swept away. One trouble succeeding another as in a moment. It is God that shields His creatures and hedges them in from the power of the destroyer." Hello? Anybody listening? "It is God that shields His

creatures, and hedges them in from the power of the destroyer. But the Christian world have shown contempt for the Lord, Jehovah. And the Lord will do just what He has declared He would do."

What does He do? "He will withdraw His blessings from the earth and remove His protecting care from those who are rebelling against His law. And teaching and forcing others to do the same." Now, just on that point, and just to make a little bit of a side note, in Mathew 5. I've not come to destroy the law or the prophets. Not one jot, not one tittle, in no way should be taken from the law, till all be fulfilled. Nothing is going to be taken out. He that shall teach men to break one of the least of these commandments shall be called least in the kingdom of heaven.

And Ellen White says, "He that is least in the kingdom of heaven is not in heaven." How long have we as Seventh Day Adventists been teaching that the festivals are not important? You're teaching men to break the commandments of God. One jot, one tittle, shall in not ways be taken from the law. And I just want to connect some dots here for you, and we're going to go back into the Sabbath on this particular point. But if what we're saying is correct, that the Sabbath and the festivals are providing a Sabbath fountain where the Spirit of God is coming in greater measure, and that the feast of unleavened bread is a thirtyfold magnification of the Sabbath, if you are keeping the festivals and drawing down that amount of Spirit, what is going to happen to the earth? Isn't it going to bless the earth? Isn't it going to have a good effect on the earth? Isn't it going to stay the effect of the earth?

Now, let me read you something. Exodus 5. We're jumping around a little bit, but I think you'll be okay. Exodus 5. In this context, you'll begin to understand why God instructs Moses to go to Pharaoh and ask him to keep a what? A feast. Exodus 5:1, "And afterward, Moses and Aaron went in and told Pharaoh, "Thus sayeth the Lord God of Israel, "Let my people go that they may hold a feast under me in the wilderness.""" God is wanting to pour Spirit out on Egypt. Why does He want to pour His Spirit out on Egypt?

Look at Leviticus 18. Verse 3. "After the doings of the land of Egypt, wherein you dwell, you shall not do, and after the doings of the land of Canaan, whether I bring you, shall you not do." You go through Leviticus 18, the list there is vile. Adultery, paedophilia, homosexuality, incest, all of these things are listed here. This is what the Egyptians are doing, and this is what the Canaanites are doing. These actions have what result? Verse 25, "And the land itself is defiled by these actions."

Do you think Satan's dumb? Do you see why he's pushing for stuff like pizza gate? Gives him more control of the earth. Verse 25, "And the land is defiled thereof. I do visit," as in, I do oversee, "the iniquity there upon it, and the land itself..." Does what? "...vomiteth out the inhabitants thereof." The earth is about to vomit out the Egyptians, because they are practicing these abominations. They have filled up the land with their abominations and their rebellion against God. And the winds can no longer be held back. God in His mercy is looking for a way to get His Spirit into Egypt. And He says, "Moses, go to Pharaoh and ask him if you can keep a feast." Why does he need to ask Pharaoh if he can keep a feast?

Because in granting the permission, he obtains the benefit. The blessing. So that Egypt could be preserved and could be protected. God loves the Egyptians. They are His children. He wants to save them. And so, notice what it says in Exodus 5:3. And Pharaoh of course, "Who is the Lord that I should serve Him? I know not the Lord." Rubbish, Pharaoh, you know who the Lord is. You know who Joseph is. You know that you are sitting on that throne because Joseph had put you there, and made Egypt a great nation. He knew this, so he's lying.

Verse 3, "And they said, "The Lord God of the Hebrews hath met with us, let us go we pray, the three days' journey into the wilderness and sacrifice under the Lord, our God, lest He fall upon us with..." What? "...pestilence and sword." Pestilence is nature in spirit of rebellion. Sword is man in a spirit of rebellion. Both man and nature is going to rise up in Egypt, and terrible things are going to take place. That's why we need to keep the festivals. Keep a feast under the Lord. We need festivals, we need the Sabbath, we need the new

moons, we need the festivals, to bring the Holy Spirit into this land, to buy more time for this nation and for my nation, and all the nations. We need to ask God to give us His spirit.

You're getting a different context, a different paradigm on these things now? I mean, doesn't it blow your mind? It's just like, it makes sense now. It makes complete sense about, why do to Pharaoh and ask to keep a feast? I mean, what's the big deal? Pharaoh doesn't even know what the feasts are about. Keep a feast. God is wanting to save this nation. He's wanting to save the Egyptians, and of course, they are not able to do that. And difficulty happens. So, we've side-tracked a little bit, so let's come back to Genesis 6.

So we're talking about the effect of the earth. So, what does it say in verse 5 of chapter 6? "And God saw that the wickedness of man was great in the earth." In the earth. "And the very imagination of the thoughts of His heart was only evil continually." So this is all going into the earth. It's all affecting the earth, and that's why verse 11 says, the earth also was corrupt, it was decayed, it was destroyed, because of all the abominations they were practicing. And now verse 12 tells you, "And God looked upon the earth, and behold, it was corrupt for all flesh had corrupted his way upon the earth."

It's very clear, isn't it? Why was the earth corrupt? Because all flesh had broken the everlasting covenant, the earth was defiled under the inhabitants thereof, the earth is stirring up the wrath, it's stirring up the rebellion, and it's got the point where the whole thing is going to blow apart. And who did this? Man did this. But if man accepts that we did this, if we accept this, then when we have tornadoes and winds and destructions, then we have to accept the responsibility for it. So it's better to blame God, that God did this. God smote sinners, God did this to people. Because otherwise, I have to accept that we are responsible for doing this.

Verse 13. "And God said unto Noah, "The end of all flesh is come before me."" What does that mean? As He's looking into the future, He can see ... I can see. It's all going to collapse. It's all going to fall apart. "The end of all flesh is come before Me for the earth. The earth itself is filled with violence." How did the

earth itself become filled with violence? Because man was violent. And his spirit. Through them, the earth itself became filled with the frequencies of violence. Through them. Violence through them. "And behold, I will destroy them with the earth."

So, the earth is already destroyed, and the language is, "I will destroy them." Meaning, "I'm going to let this happen. They have chosen this, I've reached out to them as much as I can. They're refusing to listen. I'm not going to stop what man has sown. As man has sown. I've been holding this off as long as I can. Holding back the winds, trying reaching, sending Noah 120 years, pleading with them, please stop doing these things. Not listening, not listening. I can't I have to let them have their own way." And notice something really interesting about this story in Job chapter 22.

Oh, why would we find... Well, Job was actually the first book of the Bible that Moses wrote. Did you know that? Job 22. It tells you what the people said to God. Job 22:15. "Has mark the old way which wicked men have trodden, which were cut down out of time, whose foundation was overflowing with a flood?" What did they say? "Which said unto God, "Depart from us." And what can the Almighty do for them? Yet what did He do? He filled their houses with good things. "But the counsel of the wicked is far from me."

You see what happened? They said to God, "Depart from us." And in telling God to depart from them, Jesus could no longer carry the crown of thorns for them. He was absorbing as much of the violence as He could absorb, and they said, "Get away from us. We are breaking every one of your fingers." The fingers being the finger of God, being the Spirit of God. "We are breaking your fingers, get lost. We don't want You."

And so finally, in grief, God is forced to withdraw, and the earth erupts. And this is what we are seeing within the flood. So people say, "Well, why was it a flood? Why wasn't it some disease? Why was it water that destroyed them?" This applies to the plagues in Egypt as well. If you study the Antediluvian world, the primal god of the Antediluvians was a god of water. Nammu, the goddess. She was the one that created the goddess of the sky, and the earth. Water. As

you judge, you will be judged. Why were they destroyed with water? Because they believed in the god of water. And so that's why water destroyed them. They destroyed themselves through their belief in the god, because they knew they were worthy of death, and their death came through the god that they worshiped. It came through water. Man destroyed himself.

Carl: And it's the same way with the plagues to come. All the plagues are of what they worshiped. The sun, the frogs. All these different plagues that fell on Egypt were the same way. They were known as the gods that they worshiped. But the seven last plagues leave out three plagues that fell on Egypt and on the Israelites. So, we see the same kind of thing with the last destruction. It's what they worshiped, it's what they had reflected on, will be reflected back on them. And I'd learned this a long time before I even knew or understood anything on the character of God.

There you go.

Carl: This was something we were even talking about in Andrew's university. This is something they know. They know that each one of these gods is depicted by the plague that would fall.

So why will the earth be destroyed by fire in the end? The gods, both in Christianity and Islam, and Judaism, they worship a god of fire. That's why fire is going to destroy the earth. It's because we... It's our conception, our dominion of the earth is used to destroy us. That's why it'll be fire, not water. This is why the plagues in Egypt. They worship frogs, they worship these things, they worship. And these gods destroyed them. Because they worshiped them. And God was trying to hold it off.

Ben: Jeremiah 12:4 says, "How long shall the land mourn, and the herbs of every field wither, for the wickedness of them that dwell therein?" So that's giving the reason. "The beasts are consuming the birds because they said, He shall not see our last end." And if we look at Willian Miller's rules, rule number 11, "If a word makes good sense as it stands, and does no violence to the simple laws of nature, it is to be understood literally, if not figuratively."

There we go. For the wickedness of them that dwell therein. You see? It's all here in the Bible. Why haven't we been taught these things? Why haven't we seen these things ourselves? It's all here. It's in the Spirit of Prophecy. It's all laid out there. "Oh, God says, "I will destroy them."" That's lazy. That's very lazy. The Bible is telling you what is going on and how the earth is going to be destroyed, why it was destroyed with water.

Now, you come back to Isaiah 24. Isaiah 24. So the flood came because men stored up wrath in the earth, they worshiped the god of water, they told God to depart from them, they wanted nothing to do with Him. And so they say, and it says in Romans chapter one, it says that they knew that those who do these things are worthy of death. They know this. The wicked know this. Because the sin is written in the heart with a pen of iron. And so when it's coming, they know that it's coming. This is why we have such a phobia and fear of a new world order and being enslaved. This is the psychosis of humanity that's guilty with sin. The expectation that someone is going to destroy them. And because that's what they expect, that's what's going to happen. We bring it upon ourselves.

Congregation member: I was going to say, another reason why the earth is not going to be destroyed by water is because God said He would not destroy with water anymore.

Okay. Because God looking ahead in the future, He knew. He knew the direction it would go. That's a good point. Very good. Thank you. He wasn't going to destroy the world with water anymore. He's going to let man go in that direction. For He knew where the man would go. Let's lay aside this water stuff. Let's go for the Greek gods.

So, this really opens up our understanding, doesn't it? I find this fascinating. In as many more quotes, Isaiah 24, notice something here. Isaiah 24:6. "Therefore hath the curse devoured the earth, they that dwell there are now desolate, therefore the inhabitants of the earth are..." What? "...burned, and few men are left." So in Romans chapter one, it says, "Men burned in their lust, one for another." So when they burn in their lust, one for another, how does

the earth respond? It burns. What happened to Sodom and Gomorrah? Did men burn in their lust, one for another? Doesn't it say in the Torah, Leviticus chapter 18? Lists all these perversions which were being done in Sodom and Gomorrah, and it says the earth itself will vomit out the inhabitants. How were they vomited out? Fire and brimstone. Because they burned in their lust, and so the fire comes down and consumes them. This is the laws of nature. Oh, but we want to blame God. We must blame God so we don't have to take responsibility for it. But man is the one that is doing this.

I have several other quotes in here. And this is only the beginning. I think it's in 3 Manuscript Release. Let me find this quote for you. You remember key words. Unregulated mechanical forces. How's that one? Unregulated mechanical forces. Three MR 342. "Winds and earthquakes and tempests are not capricious outbreaks of unregulated mechanical forces. All nature is in the fullest sense, under the control of physical law." Garbage in, garbage out, blessing in, blessing out. That's the law. "It is the expression of a higher will. He holds the wind in His fists, He gathers the waters in the hollow of His hands." Now that's interesting, isn't it? In the hollow of His hands.

"He maketh the clouds His chariots. The Lord sitteth upon the flood. The Lord sitteth King forever. Let not human wisdom dethrone and defy the great Sovereign of the universe. He that made the worlds and all that are therein. He is the sustainer. All nature is but the working out of the laws which He has made, a manifestation of His sovereign will." And His will is to bless. But man turns it around. Now, notice, it keeps going, a series of quotes here, in 3 MR that's really good.

"It is a wonderful and grand fact that the laws of God in nature, effect follows cause with unerring certainty." Effect follows cause. Blessing brings the cause of blessing. Curse, sin, brings the opposite. "The seed sown will produce a harvest of its kind. So it is in human nature. He that sows to the flesh shall have the flesh reap corruption. He who sows to the Spirit shall have the Spirit reap everlasting life. If human beings would consider that they are making their own harvest," flood, Sodom and Gomorrah, making their own harvest, "they would be careful what seed they sow." And there's some more quotes here.

Now, listen carefully to this one. "Under the supposed wisdom of men, nature is placed where she becomes a destructive agency." Under whose wisdom? Men, nature is placed where she becomes a destructive agency. This is nothing to do with our Father, other than the laws that He created, which He designed to bless us with, but are now turned against us under human wisdom. That's three MR, 342 to 344.

I don't know if I've got it in here or not, but, "The good things which were given to man only to bless him are converted into a curse." And then she gives an example within man. "By the use of wine and liquor, men become slaves to appetite. God does not interpose to work a miracle to convert evil into good, for He has laid all nature under His eternal laws. "Let there be no peace to the wicked," He says. "Let everything be at war with him." And nature responds. "There shall be none." If man takes himself into his own hands to do with himself as he pleases, if he works against God and nature, his indulgences will become to him, the instruments of death."

Ben: Over here we notice how she says, "all nature."

All nature is operating by these laws. "Under the hand of God, nature ministers against the transgressors of God's laws." He visits the inequities of the fathers. The inequities of the fathers go into the earth, and they come back to the third and fourth generation, and destroy the earth. You see? You see how it works? "She holds her destructive elements in her bosom." Interesting language. Who put those destructive elements in there? Under the human supposed wisdom, nature becomes a destructive agency. It's man who puts these things in there. And notice this. "When Pharaoh defied God through Moses and Aaron, saying, "Who is the Lord that I should obey His voice? I know not the Lord, neither will I let Israel go." Nature expressed her sympathy with her injured Maker, and cooperated with God," interesting language, "cooperated with God to avenge the insult to Jehovah. All Egypt was laid desolate because of the stubborn resistance of Pharaoh."

How did the plagues come? Man had stored up wrath, the earth vomited out the inhabitants thereof, and this is God's vengeance. God's vengeance. Yeah. They're gods. These are the gods, and the immorality that they were practicing.

Ben: Just one more scripture. Job 21:27, Ruben found it this morning. "The heaven shall reveal his inequity, and the earth shall rise up against him."

The earth shall rise up. This is what's going to happen. I mean, isn't it clear? This is only a small portion of the text that exists on this particular point, which explain the flood, which explain the plagues, which explains Sodom and Gomorrah, and all of these things that are explained in the scripture. And all the while, the reason why we are not being annihilated right now is because Christ is carrying a crown of thorns, He's being pierced by this rebellion, He's holding on. But eventually, the typology of the cross is that Christ is carrying the cross, and then what happens? He collapses under the weight of the cross, and then the winds are released, and then destruction comes. This is how it's going to happen.

And it's on this particular point that the angels of God are holding back the forces. And when they are forced to stand down, they become, in the language of the spirit of prophecy, they become angels that determine the destiny of souls. And this is interesting because it says, "We have come to overthrow this city." Now, that word, overthrow, is also translated, throw off this city. Which means the angels come down, the angels that are protecting Sodom and Gomorrah from Satan and the elements. To release all the elements, the angels are told to stand down, and that releases all of the violence, both within men and within nature, and that's how Sodom and Gomorrah were destroyed.

That's how they overthrew the city. They threw off the city. And why did they throw it off? Because man had said, "Depart from us. We want nothing to do with you. Leave us alone." You see? So hopefully, that will stimulate your thinking on this. I mean, this just excites me so much. And there was a lot of study. I said, "Father, how do I explain this?" Bang, bang, bang, take. It's just here, here, here. Just waiting for someone to ask. To put the pieces together. And of course, others, "What about this, Adrian? Look at this, look at this, look

at this." And it all fits together. My Father is not a destroyer. Satan is the destroyer. Christ is the restorer. That's a quote. In the Spirit of Prophecy.

So I don't know, maybe there are some questions. Other questions? Otherwise, we can finish off.

Congregation member: Inaudible comment.

That's an act of man, not an act of God.

Congregation member: Inaudible comment.

It's an act of man. Man is projecting. I forgot something I needed to share with you. Now that you've raised that point. The issue of the Sabbath is directly right at this, because the Sabbath and the festivals are bringing Spirit that bring peace into the earth. So when a Sunday law is enacted, it ensures that the whole world is going to shift away from Sabbath, which means it cuts off the ability of more of the Spirit of God to come into the earth. And it guarantees more violence in the earth.

And let's have a look at Early Writings. We'll see this in Early Writing. So Early Writings, 34. Us keeping of the Sabbath is buying time for this nation. So I've got to go back. 30 ... Oh, it's 33:2. "I saw that God had children who do not see and keep the Sabbath. They had not rejected the light upon it." And then she says this, "At the commencement of the time of trouble, we were filled with the Holy Ghost, as we went forth and proclaimed the Sabbath more fully." The Sabbath more fully is the gift of the Holy Spirit and the Sabbath. The Sabbath more fully is that keeping the Sabbath brings the Holy Spirit and subdues violence in the earth. This is Sabbath more fully.

And as we proclaim the Sabbath more fully, as we engage in the Sabbath and the new moo in the feast, we are filled with the Holy Spirit. And what does this do? Notice what it says. "Proclaim the Sabbath more fully. This enraged the churches and the nominal Adventists." Who were the nominal Adventists to the time of the commencement of the times of trouble? Well, I hope some brethren in the GC come through. Anybody who is ceasing to study, and follow

present truth. Who just are attending, those who are ready to settle down on the creed and cease to continue to study their Bibles become nominal. Whose who are simply wanting a degree from Andrew's in theology or whatever else. Those who are doing these things become nominal. And these people will become enraged as we present, and as we proclaim the Sabbath more fully.

Carl: Okay, may I read something from Leviticus 26?

Good. 26. Excellent.

Carl: Yeah. Exactly where we're going.

Yeah.

Carl: "And I will bring the land into desolation, and your enemies which dwell therein shall be astonished at it. And I will scatter you among the heathen, and I will draw you out a sword after you, and your land shall be desolate, and your cities waste. Then shall the land enjoy her Sabbaths. As long as it lieth desolate, it will be your enemy's land. Even shall the land rest, enjoy her Sabbath." And I know this goes to the fulfilment, but it goes on and says, "As long as it lieth desolate, it shall rest because it did not rest in your Sabbath when you dwelled upon it." And then it goes on to say, "And upon them that are left alive, I will send the faintness into the hearts of the lands of their enemies, and the sound of the shaking leaf shall chase them, and they shall flee as fleeing from a sword." There's a fear going on in this. "And then it shall fall, and none pursueth."

Carl: I always think about these quotes in this particular area, where this actually happened. And this actually happened a couple times in Babylon, is one that most people understand it to be. But it also happened before that, and it's going to happen again. The land has to have its rest, it has to have its time. Its Sabbaths. The Sabbaths weren't just for man, even though they were made for man. They were there for the land as well.

Doesn't that show there's a connection between man and the earth? The fact that the land must have its Sabbath? If the land must have its Sabbath, it is

affected as well as we are. It needs rest. It needs a spirit of rest to be put into it.

Carl: And any good farmer knows that after seven years, they have to stay off the land that they have and till into another portion of land.

Yeah.

Carl: Six years, and give it the rest year.

Let me ask you this question. This opens up a whole can of worms, and maybe puts the can of worms away. No, we need the worms. How much longer can we afford to eat food that is being offered to idols? Do you know what I'm talking about? Food produced by the heathen, what effect do they have on the food that they produce? Now, of course, when you pray, God will bless, and yes, He'll take care of you, but as the wickedness of man increases, the quality of the food will continue to go down, the disease will increase. The whole food production system is going to break down. That's where it's going.

Ben: What Carl was saying, and what Pastor Adrian was encouraging, Leviticus 26, all this is detailing all the consequences of not walking in the statutes and the judgements, which includes the Sabbaths. And so, it says here, "Your heavens will become as iron and the earth is brass." Pastor has already said that. "That the land shall not yield its increase, the trees of the land shall not yield their fruits. Wild beasts will be sent among you. Your cattle will be destroyed. Everything will become desolate." It just goes on and on and on. It's everything that we experience today.

Absolutely. It's all laid out there. These are just things that stimulate our thinking. I'm not telling you to stop shopping at the supermarket, I'm just saying, we need to start thinking.

Dennis: You brought up an interesting point here, because my brother is in Mariam. He farms, he still farms, and it is getting harder and harder for farmers to give a quality product in agriculture. Not only in plants, but also in the meat production. And now, they are resorting to more and more chemicals-

The laws of nature.

Dennis: ... to take the place of the loss of the good food. And that comes right into us if we eat that stuff. So, what you're saying has a ring of truth to it, not only from scripture, but we're seeing it in evidence today.

And I travel in several countries, and I'm hearing the same in all of them.

Congregation member: To hear about the mites that are being experienced by the bees. Now, if the bees are destroyed, there's no fruits or vegetables. I have a question about Genesis 8:20. Because after the flood, it said Noah took an alter to the Lord and took every clean beast, and the Lord smelled the sweet savour, and the Lord said in His heart, I will not again curse the ground anymore for man's sake.

Yup.

Congregation member: How do we fit that into what we are studying right now?

Verse 21, and the Lord-

Congregation member: Verse 20.

20. And-

Congregation member: Genesis eight.

Noah built an alter unto the Lord and took of every clean beast and offered of every clean fowl and offered burned offerings on the alter. Yeah. So the question is? And the Lord smelled the sweet savour, and the Lord said in His heart, "I will not again curse." Now, that word, smelled, actually, if you look at it more closely, is exhale. The Lord breathed. So, He's breathing His Spirit into the earth, to hold back the curse that man is bringing. The Lord breathed the sweet savour, and the Lord said in His heart, "I will not again curse the ground anymore for man's sake. I'm going to hold back what man's doing to the earth. I'm going to hold it."

He's going to breathe His spirit as much as He can, to hold the creation. We are living in such mercy from our Father in Heaven. We should not be alive. There's just no way. No way possible. But it is by the grace of God that we're able to live. Now, I want you to notice something here. "This enraged the churches and the nominal Adventists, as they could not refute the Sabbath truth, and at this time, God's chosen oh so clearly that we had the truth, and they came out, endured the persecution with us."

We have brethren at the present time who are? They're watching. They're observing. And then they'll see and they'll come out and join us. And then she says this, "I saw the sword, famine and pestilence in the land." Those who do not come into this truth, who do not come in to receive the Spirit coming through the Sabbath more fully, the Sabbath, the new moon, and the feast days three times in a year, will begin to experience sword, famine and pestilence like Egypt did. And then what happens? Notice.

"And great confusion in the land. The wicked thought that we had brought the judgements upon them. And they rose up and took counsel to rid the earth of us, thinking then the evil would be stayed." You see how this is all going to play out? The Sabbath is intimately linked to the final events of earth's history. "In the time of trouble, we fled from the cities and villages, but were pursued by the wicked, who entered the house of the saints with a sword." Are you going to be ready with your AK-47s to blow them away then?

"They raised the sword to kill us, but it broke and fell powerless as straw." There you go. It'll be a tense moment as the sword's coming down. It'll be a bit tense. But then it becomes as powerless as a straw. "Then we all cried day and night for deliverance, and the cry came up before God. The sun came up and the moon stood still. The stream ceased to flow." The streams of what? Of the Spirit. Ceased to flow to the world. And then it says this, "Dark, heavy clouds came up and clashed against each other, but there was one clear place of settled glory, whence came the voice of God, like many waters which shook the heavens and the earth. The sky opened and shut." That's interesting.

"It opened and shut with commotion. The mountain shook like a reed in the wind, and cast out rugged rocks all around." The earth is starting to manifest itself according to what man has done. "The sea boiled like a pot, and cast out stones upon the land. And as God spoke the day in the hour of Jesus' coming, and delivered the everlasting covenant to His people, He spoke one sentence and then paused as the words were rolling through the earth." And then it goes on and describes. And then it says something interesting. "Just after this, then commenced the jubilee, when the land should rest."

From all of the abominations of man and the evil that's going to the earth, and then the jubilee would commence when the earth would rest. It's all connected together. And I find this fascinating. So I think I will leave it there. I hope that that will encourage you to study more, and as you can see, as we look at each topic, it just gets better and better and better. And so, I appeal to you to participate in Sabbath, New Moon, and feast days, three times in the year, to bring down the Spirit of God to buy more time for this nation, and that the earth will be held a little longer. And let us share this with as many people as possible, and tell them it is man who brought the flood, it is man who caused Sodom and Gomorrah, it is man who brought the plagues on Egypt. This is how it happened, if I'm understanding the Word of God correctly. So let's kneel and have a prayer.

Father in Heaven, I just thank you so much for the scripture. Line upon line, precept upon precept. As we follow and we put all the piece together and grab all of the texts, it's so clearly revealed, to show that the earth is defiled under the inhabitants thereof. That Adam's sin brought thorns and thistles, and Cain's sin caused the earth to reduce in its prosperity. Please help us, Father, to not only be planting spiritual seed, but in the divine pattern, physical seed. That we may pray over the produce and things that we would produce. That we would be like Joseph. To store up not only spiritual seed, but physical seed, that we might feed those around us, spiritually and physically. And I thank You in Jesus' name. Amen.

12. Smiting Angels

Father I just thank you that as we open Your Word, that we can keep studying and keep looking at these beautiful truths that You have given to us. That we may truly know that our Father is love. And as we put these pieces together with the festivals, the Spirit, the earth, the character, all these things, Father and Son, they all interlinked, and together they present such a beautiful picture so that we can say with the queen of Sheba, "There's no breath left in me. I'm just overwhelmed with the amazing things that are taking place in these subjects". So, we pray for your guidance now as we spend this time together. In Jesus name, amen.

Just a few more preface points on this question is that I've found as I press into the subject and present more and more convincing evidence in regard to the loving character of God, people who for whatever reason wish to maintain a view that God does personally and directly kill and use corporal punishment, or whatever personally intervened to kill people, as this message is being presented, they get pushed further into the language of God killing. They become more talking about God killing than God's saving. And I think that for many, they don't intend to do this, but they are drawn into this position in order to prove... They'll find that in order to defend against this, they must speak more about God as a killer than as a saviour. And this is what I'm witnessing. This is what I'm experiencing.

So, the level of research that we've done, the lies that we've laid down in this, I'm simply putting it out there for everybody, you will be forced to give a message that God is a killer in responding to this message that we're giving. You'll have no option. And that is in complete violation of the statement in Christ's Object Lessons page 415. The last message of mercy to be given to a dying world is a revelation of God's character of love. That's the message that will lighten the earth with its glory. You're not going to lighten the earth with the glory of the Lord by telling people that God killed billions of people.

That's not going to lighten the earth in any way. And so this is what I'm saying to people. If you choose to believe that God is a killer, you would be better to stay silent about it than to try and take on this message. You will end up in a place you don't want to be. That's just what I'm saying because this is multifaceted and the Lord in His grace has been able to give us the answers that we've needed to answer the key points. At least for myself, when I first started looking at this, there was a number of stories in the Old Testament that I had to solve for myself. To be able to stand up with a clear conscience before people and say, "I have an answer for this," I had to answer these questions.

And one of those questions was relating to the work of angels, and how angels are relating to humanity because there are several stories in the Bible that would suggest that angels have used destructive force on individuals. But once again, we have to be doers of the word and not hearers only and get all the evidence. So, why don't we look at... One of the big ones is killing 185,000 Assyrian soldiers. Now I have a little book called *Smiting Angels*, where I simply looked up the word smote in relation to angels and there's four stories that address this word smote. The first one was relating to Balaam who smote the donkey and saw the angel. So he's smiting.

The second one is when David numbered Israel and 70,000 people were smitten by the angel of the Lord. Then we have the Assyrian army of 185,000 men that died, and Acts 12:24, the angel of the Lord smote Herod for his sin. So in this book, when I'm addressing those four stories, I want to go down to 2 Kings 19:35. 2 Kings 19:35. And it says, "It came to pass that night that the angel of the Lord went out and smote in the camp of the Assyrians and 185,000. And when they arose early in the morning, behold, they were all dead corpses."

So, it seems very clear to people that the angel of God came down and it says he smote them. So how do we address this? Well, I want you to note something in the book of Daniel. Daniel 10. We're talking about angels. God's angels. Daniel chapter 10. Now, where's the part? It's down in... It's towards down the end, is it? 17? Yeah. Well, that's right. So verse 16, "And behold, one like the similitude of the sons of men touched my lips, then opened my mouth

and spoke and said unto him that stood before me, "Oh my Lord. By the vision, my sorrows are turned upon me, and I have retained no strength. For how can the servant of this, my Lord talk with my Lord for as for me straightway, there remained no strength in me, neither is there any breath left in me." So when Gabriel comes to Daniel and he just stands before him, what happens to Daniel?

He just collapsed. He just fell down. Now this is a man that loves God, has been fasting and praying and doing all these things. And when he encountered this angel, he collapsed and fell on the ground and he had to be strengthened to stand in the presence of the angel. Now, if an angel can do that to a righteous man, what would happen to the wicked? Simply by appearing. Would it smite them?

What happened when the angel came down to the tomb, when Jesus...? What happened to the men in front of the tomb? They fell down as dead men. Okay? The angel didn't touch them. They just... When Jesus was in the garden and they asked who He was, "Is this Jesus of Nazareth?" He says, "I am He." And when he said, "I am He," what happened to all the men?

And what does Desire of Ages say? An angel went between them. It just passed between them, and they all fell over. Okay? Didn't hit them, didn't strike them. So, the angels filled with the Spirit of God can cause this fright reaction. There's a fright reaction within human soul. If someone is in a fright reaction for an extended period of time, what happens to the human body?

Audience: You collapse.

You collapse, your immune system becomes compromised, and interesting things starts to take place after that. Now, there's an interesting piece of commentary in the book Great Controversy on the story. On a number of stories. And I'd like to read that to you. I need to get you an updated edition, Garry. This is an older one of Smiting Angels. I put a few extra quotes in it. So I better send it to you. It's on the website.

This is as quoting about a Hussite war. It says "As the sound of the..." This is page 117. " As the sound of the approaching force was heard, even before the Hussites were inside, a panic again, fell upon the crusaders." So this panic comes over the crusaders. The Catholic crusaders. "Princes, generals, common soldiers, casting away their armour, fled in all directions in vain. The papal legate, who was the leader of the invasion, endeavoured to rally his terrified and disorganized forces. Despite his utmost endeavours, he himself was swept along in the tide of fugitives. The wrought was complete. And again, an immense booty fell into the hands of the victors." Now, for those of you who've studied some of the history, inspired history that Ellen White talks about. The civil war here in America.

Do you remember? When it seemed that the North was going to have an easy victory. But angel was there and waved and it caused disarray and it changed the course of the war for a period of time. Why that happened, I'm unsure. Also, in terms of when... In Lake Champlain, when Miller was up at Plattsburgh, Lake Champlain... No, not Plattsburgh. Was it? I can't remember. Up North. Upstate New York. When they're fighting the British, and I was certain that they were going to lose. But events took place where the Americans won. And so we have another example of this here. The play into play of human history where angels are involved. "Thus, the second time a vast army sent forth by the most powerful nations of Europe, a host of brave warlike men, trained and equipped for battle, fled without a blow before the defenders of a small feeble nations." Is that driving them out with hornets?

He was a manifestation of divine power. Now notice this part of the quote, "The invaders were smitten (smote) with a supernatural terror. He who overthrew the hosts of Pharaoh in the red sea, who put to flight the armies of Midian before Gideon and his 300, who in one night laid low the forces of the proud Assyrian." There's the story of the 185,000 Assyrian soldiers. It says, "Laid low the forces of the proud Assyrian." And notice carefully the language. They were frightened, okay? Now, in the updated version of Smiting Angels, if you study Josephus, Josephus tells you that a plague broke out amongst the Assyrian soldiers and wiped them all out. So why did they get the plague?

Because they were frightened for an extended period of time in terror, the immune system break down, some disease came in amongst them, and they all died. All of them died through the fear and weakened their system. And why did they become afraid?

Audience: Inaudible comment.

So, someone in their sins thinking, "This is it. All my sins are here. The glory of the Lord." And there was terror. They experienced terror.

Audience: He smote them. Is it to strike, or is it to literally kill them?

Well, this is the point. Now on that question, let's have a look at the one with Herod, because it's very interesting in the story of Herod in Acts chapter 12. Because the word smite or smote is used twice in that. Well, let's have a look. Acts 12:22. "And the people gave a shout saying it is the voice of a God speaking of Herod and not a man. And Herod gloried in this. And immediately the angel of the Lord smote him because he gave not God the glory." So he smote him. So if an angel with the power of an angel physically smote someone, wouldn't that kill them instantly? But how did he die? He was eaten by worms, okay? And gave up the ghost. Now, that word smote is exactly the same word that is used earlier in the chapter when Peter was awoken by the angel. Is it verse seven?

Audience: Seven.

Yeah. "And behold, the angel of the Lord came upon him and light shined in the prison, and he smote Peter on the side." That's the same Greek word. So the smiting of Peter here has one effect on Peter. The same action by the angel towards Herod has a completely different effect on Herod than it does to Peter. Peter that night went to sleep, knowing that in the morning he was going to be executed and he was completely at peace with his Lord, and the presence of the angel and the touch of the angel did not cause him terror like it did to Herod. So whether you experienced terror, or whether you experience something positive, it depends on the person as to what they experience, as

to what they're going through. Does that make sense? So for these 185,000 Assyrian soldiers, they are overcome with fear.

Well, 185,000 Assyrian soldiers, they are terrorized because of this sin, the glory of the Lord was like devouring fire in the eyes of the children of Israel. And the fear, their anxiety and fear, it suppressed their immune system to the point where disease began to break out in their body. Herod died of worms. The fear that he experienced compromised his immune system and allowed him to die. But the angel didn't kill him. He didn't strike him. He didn't hit him. This is the point. And when you look at the evidence, you look at the history, you look carefully, you'll see these points coming out.

And I'm just touching on some of these things to give you some clues. You need to do the research. It's been a little while since I've gone over this material. So I'm just touching on some of these things. Now we remember once again, the statement in 14 manuscript release, page three, I was shown that the judgments of the Lord would not come directly out from him, but in this way. He warns and instructs and corrects and does all. And they refuse to listen, He finally does not command His angels to protect them anymore. And so Herod was no longer protected from the pestilence. He was no longer protected. And he died a horrible death through his own fear, his own crushing weight of sin upon him. And he died. And you could say, "Well, the angel knew that when he manifested himself in that way, that that's what would happen to him. And therefore he's responsible for the death of Herod. And therefore he killed him." Could we make that argument?

Audience: Inaudible comment.

Well, what I'm saying is that the terror that's created by his own sinfulness... I mean, I'm following a line of thought that leads to disease that leads to death, but it's not the angel that smote him. He didn't use force and strike him. This is the point that we're making. Another story that I'm interested to look at is what about the war in heaven? Wasn't there a war in heaven and didn't God cast them out? Didn't he throw them out of heaven?

Audience: Yeah.

Oh, well, let's have a look at Revelation chapter 12, and we look at verse seven. "And there was war in heaven, Michael and His angels fought against the dragon and the dragon fought and his angels." Now that word war in the Greek is the word Polemos, from which we get the word polemic. So what is polemics?

Arguments. It's a war of words. So there was a war of words in heaven. A debate that took place, okay? "And prevailed not neither was their place found anymore. And the great dragon was cast out. That old serpent called the devil and Satan, which deceiveth the whole world. He was cast out into the earth and his angels were cast out with him." So, he's cast out, but let's look at other takes on this particular passage. In the same chapter, look at verse three and four. "And there appeared another wonder in heaven and behold, a great red dragon having seven heads and 10 horns and seven crowns upon his heads. And his tail drew the third part of the stars of heaven, and," did what? "Cast them to the earth." So, who cast the angels to the earth?

Audience: The dragon.

With the lie the dragon, with his title, he caught a third of the stars and he cast them to the earth. Come back another book and look in Jude chapter... There was only one chapter, verse six. It says, Jude 1:6, "And the angels, which kept not their first estate, but left their own habitation." So what does this say they did?

Audience: They left.

They left. When Jesus cleansed the temple, how many people did he grab by the throat and throw them out of the temple? None. But in revealing, as it says, when divinity flashed through humanity, and if you read Desire of Ages, there was an instant dread that came over the people who were engaged in all this trafficking, and they left their first estate. Why did Jesus manifest this? And this is again, coming to the covenants. Why does God manifest this terror to take place in the individual? He wants to arouse them to their sinful condition

so that they might fall down and ask for mercy and forgiveness, okay? But they're not asking for mercy or forgiveness. Rather than stay and say, "Please forgive me," they leave. And so just as God hardened Pharaoh's heart, Jesus cleansed the temple. How did God harden Pharaoh's heart? He appealed to him to soften his heart. And by continuing to ask, Pharaoh continued to resist and to harden his heart. And so God hardened his heart.

Audience: About that point, I was reading it earlier, Isaiah 53:9, when it says that, "And He made His grave with the wicked, and with the rich in His death, because He had done no violence." And Jesus is the same yesterday, today, tomorrow or forever and He had done no violence. He has never used violence. So, this war in heaven cannot be a violent war. The cleansing of the temple cannot be done by violence so we have to harmonize-

Harmonize all the points with violence.

Audience: Exactly. If Jesus used no violence, how do we read or how do we interpret the cleansing of the temple? For example, when we read it, we usually see Him enraged and that's not the truth.

So, the question we need to ask on the cleansing of the temple is, didn't He overturn tables? I think the text says that He overturned the tables. Is that violent? It's an interesting question. He didn't strike anybody, but to inanimate objects, He did turn them over.

Audience: Violence also has to do with what is going on inside of you.

Okay, violence. But He didn't kill anyone. He didn't do any of those things, but they fled from His presence. And this is what's going on with the angels in a lot of these stories. There's fear because if Daniel fell on his face and lost all strength when he was a righteous man, then the angels don't need to kill people, they just need to reveal. And this brings us to the question... Well, because the angels manifest themselves and they know that they're going to be harmed, that proves that they killed them. It's an interesting case, isn't it? It's an interesting case.

So it's interesting there that God cast them out. How did he cast them out? He allowed Satan to draw a third of the stars, a third of the angels, and cast them to the earth, and it says that they left their first estate. So using Miller's rules, how did God cast them out? He allowed Satan to deceive them and He let them leave. That's how He cast them out. It's line upon line.

Audience: Inaudible comment.

Is that simple? Okay. Just putting all the pieces together. But some people insist, "No, God threw them out. God put them out of the temple."

Audience: That's the way we've been shown, and it's been explained to us that He literally threw them out, and Jesus got violent down there, and tipped tables over, scattered the money and all. That's how we've been raised, to believe that.

Other congregation member: So, wouldn't that have the same effect if divinity flashed through humanity, when the crowd was coming to take Him away? So, in the money changers of divinity flashed through humanity, don't you think they would want to get out of there, and a lot of disarray might happen at that time?

Yes. Oh, a lot of the stuff got turned... Yeah, that's worth pursuing.

Audience: He didn't have to get violent to do that. And He said simply, "Take these things hence." He didn't say, "I'm going to throw them out." "Take these things hence." They were so terrified when divinity flashed through humanity-

They ran to get away.

Audience: That they ran and left most of it.

Everything got smashed and turned over, and that's how He turned over the money tables.

Audience: So, it looked like the aftermath, the story of the aftermath, we blame it on... You sure that we don't.

Yeah. Interesting, isn't it? Interesting. So I want to give you, another perspective because this goes right back to the very beginning. The garden of Eden, we've looked... Oh, Dennis has got a point. All right, move on.

Dennis: Is this just not what we've been discussing, the last several days? A reflection, what we see Christ doing here is just a mirror image, a reflection of what we would do.

How do you read?

Dennis: So, we would look at Him turning the tables over as an anger. But maybe He turned them over just to stop the trading, but not with anger in His heart. So, we have to look at it in that light. That's what I'm thinking.

Yeah, how do you read? When Jesus was silent, as we did the other night about the Canaanite woman and she says, "Lord, help me." And He says nothing, and the disciples interpret what He did as racial hatred. And the stories are written as white is to... It's dividing. Hebrews 4:12, it's testing your motive. What do you see here? Do you see someone who... Yeah, Jesus rolls up His arms and have you... Even watched some of the movies, where the disciples get on the act and they start knocking people around, because it reflects our own thinking. But come to the garden when Adam and Eve sinned, and it actually says in Patriarchs and Prophets, I can't remember the page number, I have to look it up, that He had the sentence of death in Himself, and because He was King of the garden, He destroyed everything in the garden immediately. So, whoa.

Carl: Well, it triggered me when you said what they were thinking and stuff, and it goes to Hebrews two on angels. In one statement, it says, of course it goes to start off with, "Therefore we ought to give a more earnest heed to the things which we have heard, lest any time we should let them slip." But here it is, right after it says that, "For the word spoken by angels was steadfast, and every transgression and disobedience received a just recompense." Where it says that right there, the word of... Which one was it? I'm sorry. There was... Oh, the word steadfast, what's steadfast is that sure force is through the idea

of basically stable. It's a figurative statement here, but it's a statement that clears that out, as in, steadfast is that of an idea or something that's thought of, that which basis it's... in an idea. And that directly links to what is spoken from angels.

Interesting.

Carl: And it's a deep thought there, that I don't know if I can articulate correctly here, but I think what it's saying there is that the direction of angels when they speak and when they represent for God, when they're doing that, they're doing it to draw out an idea that is sent forth to place something in its position. Does that make sense to you?

I'm not sure.

Carl: How do I say it in a different way? Angels as ministering spirits, and they are the ones that go out for God, they're the ones that connect with us with God, a lot of people don't understand that.

They are ministering spirits that bring the spirit of God.

Carl: Of Christ to us, yes. But what I'm getting at with that is that, not always is what God saying to us a direct command, as much as it's an idea, kind of like hinting to us, like a friend, "Hey, look at where you're going, what you're doing, how you're doing it." And if we have something drawn to us, when angels speak to us, it can have a back cause, because the angels put that idea to us, and then we, like that mirror you talk about, reflect that mirror of the idea that was brought to us from God through those angels. In other words, it's almost like we see an image from what the angels spoken to us, that was directed from God, that reflects back upon us. Does that make sense?

I think so.

Carl: A guidance to it.

Coming to Exodus, I think I've got a story that may relate to what you're saying.

Carl: But do you see that when you read Hebrews two, and it says those words there? And that particular statement there has always puzzled my thinking, because I'm not quite sure and it's quite vague in my mind, that we're... And then it goes into being recompensed. That word in my mind shivers me back to the idea that, sometimes the words that are spoken to God, come to us to tell us something, that we then make a response. Even when we don't know that response is the response that... It's almost like we go into tears, when we hear something bad. In judgment, it can be the same way sometimes with us, when we have something that comes to us, our reaction draws out of our emotion, from those statements that are made. The angels can work that way in us because the angels are speaking.

Moreover, the law entered to cause sin to abound.

Carl: Amen, that's what I'm getting at. Maybe I didn't articulate it correctly. People are going to say, "What is this guy crazy now?" And they watch this in the tape 100 times.

Have a look at Exodus 4, when Moses is on his way to Egypt, something weird happens when he's on the way down. It says, "And it came to pass on the way in the inn, that the Lord met him and sought to kill him." You read that verse, in Exodus 4:24? Like, "Huh?" If you study the Spirit of Prophecy on this, it says the angel of the Lord postured in a state as if he were to do him harm, as if he would harm him. So what had Moses neglected to do? It says, "Then Zipporah took a sharp stone and cut off the foreskin of his son and cast it at the feet." Says, "Surely a bloody husband thou art to me." What's going on here? Well, Zipporah didn't like the custom of Abraham's descendants to circumcise the males, and Moses relented and didn't do it, which placed Moses outside of the protection of the commandments, and going into Egypt outside of the statutes and judgments, meant that a breach was going to open up on Moses and Satan was going to be able to come through and harm him. So did a good angel posture as to what Satan would do to him, to let him know, "This is what's going to happen to you, if you don't do what needs to be done." Now with that posturing, why did Zipporah immediately understand, and just goes straight... She immediately goes, "Oh, okay. Oh, there you go. Have it your way." How

did she know that, that was the issue? There's no detail here and what's going on. But God is trying to protect Moses to close the gap, to close up the breach, and so either God shows him what Satan is going to do, or a good angel postures in a way to say, "Moses, this is what's going to happen to you, if you don't come back within my statutes and my judgments." Because that's an interesting statement.

Now I want to read a statement from Great Controversy, page 614. We did address this. I don't know, we were here for Pentecost. Was that last year? I can't remember, it was. 614, oh, it's not in here. Yes, there it is. Now, listen, this is 614.2 of Great Controversy, "A single angel destroyed all the first born of Egypt and filled the land with moaning. When David offended against God by numbering the people, one angel caused the terrible destruction by which his sin was punished." Then this statement, "The same destructive power exercised by holy angels when God commands, will be exercised by evil angels when He permits." Now, this is written brilliantly. This is testing the motive of your heart, as to how you read this. So, the same destructive power exercised by holy angels, is this connected to what we've just read? About the Egyptians, about David, and offending and numbering Israel, and causing a terrible destruction?

Is that referring to good angels or the evil angels? It's not clear. So, we read the previous paragraph, let's get some context, and this is the context. This is the first paragraph of that was the second paragraph, "When he leaves the sanctuary, Jesus, darkness covers the inhabitants of the earth. In that fearful time, the righteous must live in the sight of a Holy God without an intercessor. The restraint which has been upon the wicked is removed, and Satan has entire control of the finally impenitent." Here is God's protection being withdrawn and Satan is moving in. "God's long suffering has ended. The world has rejected his mercy, despised His love, trampled upon His law." That's the breaking the fingers of God telling Him to leave. "The wicked of past the boundary of their probation." How? They have decided and forced God out, they have closed their own probation.

"The Spirit of God persistently resisted, has at last been withdrawn. And sheltered by divine grace, they have no protection from the wicked one. Satan will then plunge the inhabitants of the earth into one great final trouble, as the angels of God cease to hold in check, the fierce winds of human passion. All the elements of strife will be let loose. The whole world will be involved in a ruin more terrible, than that which came upon Jerusalem of old." Now reading that paragraph, the context of this paragraph is what?

That God is forced to withdraw, and Satan comes in and takes over. And in this context, we now read this, "A single angel destroyed all the firstborn of the Egyptians, and filled the land with moaning." Connecting that statement to the previous paragraph, that's telling you that's an evil angel. You see it? "When David offended against God, by numbering the people, one angel caused that terrible destruction by which the sin was punished." It's connecting it to the previous paragraph. And then it says, "The same destructive power exercised by holy angels when God commands, will be exercised by evil angel when God permits." You've got to read it in context.

So, the question we then need to ask is, it says that God's angels will exercise destructive power. When do they exercise destructive power? Well, we have the quotes in here, that when the walls of Jericho were knocked down, it says, "God's angels knocked those walls down." So that's destructive power. And you'll have to look in the booklet, but when the temple in Jerusalem was destroyed, angels were helping the Roman soldiers to pull all of that apart. And they were tearing apart, and helping them to move the blocks out of the way. That's destructive power, that God commanded them to use. So, God commands His angels to use power. When the angel rolled the stone away, God commanded him to do that, to knock the stone out of the way.

We just want to follow this train of thought through, in terms of destructive power, and when God's angels are using destructive power. Now, I just want to follow this line, come to this story. Well, we need to go to the story of... I want to show you this story because people say, "Well, if God's angels knocked down the walls of Jericho and they must have been soldiers on those walls, that means the angels knocked those walls down with soldiers on them, so

they killed them." What does the Bible say? People are getting desperate to prove that God's angels kill people. It's really sad, the Bible is very clear. Now we got to find the story.

Okay, here it is. Joshua 6:20, "So the people shouted when the priest blew with the trumpets and it came to pass, when the people heard the sound of the trumpet and the people shouted with a great shout, that the wall fell down." When they shouted the angels, Spirit of Prophecy says, they pushed the walls down. "And it came to pass, when the people heard the sound," Yeah, we've read that. "Fled, so that the people went up into the city, every man straight before him, and they took the city." Now notice verse 21, "And by utterly destroyed," What? "All that was in the city." So, the Bible is telling you who did the killing.

See it's there, if you're willing to look for it. All that was within that city was killed by Joshua, that's what the Bible says. So that means that when those angels knocked the walls down, they obviously knocked down a part of the wall where men weren't standing, because the Spirit of Prophecy says, angels of God are not sent from heaven to destroy, but to protect and to care and to do all those things. They're not sent to destroy people. And I can't find that quote at the particular time.

Congregation member: The same with the chariots of Pharaoh?

The chariots. Yeah, I was going to go to that story next. So, we need to look at that. When the angels of God are trying to stop Pharaoh... Let's have a look at that in Exodus, it says... Is that chapter 14, 15?

Garry: 14:25.

Thank you, 14:25. And it says, "And they took off their chariot wheels and drove them heavily," so that the Egyptian said, "let us flee from the face of Israel." These are the angels that are doing this. Now, why are angels pulling off chariot wheels? Why didn't the angels just kill them? Because they're not sent to kill. And when they're pulling off chariot wheels and they're getting bogged, what did they think? They thought to flee. Maybe the angels were

actually trying to save them. That puts a different twist on it, doesn't it? Because it doesn't make any sense, if they were sent to destroy them, then you're not going to pull off chariot wheels, you're just going to crush them like watermelons. Aren't you? Smashing pumpkins. All right? But they didn't do that. They pulled up the chariot wheels, and they caused the chariot to bog down, and they got confused and everything like that, so that they said, "Let us flee from the face of Israel."

Now, just on this particular story, we want to spend a bit of time here. Now that they are caught and they can't get through, and they're stuck in the middle, I want to share with you something that I find profound, because the winds were stirred up in the red sea, there was a tremendous wind in the red sea, okay? And the Lord made a path directly through the wind. Now, have a look at Psalm 74:13, and I'm going to listen for someone to go, "Wow."

We call it the San Jose syndrome. Psalm 74:13, "Thou didst divide the sea by thy strength, thou breakest the heads of the dragons in the waters," or the multi-headed dragon in the waters. So, when he pulled apart the ocean, it says, "You broke the heads of the dragons in the water." So, who was stirring up the water? The dragon was stirring up the water, and Christ made a path through the sea. Nammu, stirring up the waters. And he says, "I'm not going to let you past here," and he's whipping up the water. Wow. And the angels... And you'd understand this story, that before Israel went into the water, what happened. We're going to read the rest of the story, that the fire of the Lord came down, and it was darkness on the side of the Egyptians, and light on the side of Israel. And they saw this supernatural event that's telling them, "You shouldn't go in this direction," but they didn't listen. Because it says, "There was dragons in the water." So, it went through the midst of the sea, "Thou didst divide the sea by thy strength, thou breakest the heads of the dragons in the waters." So, the dragon was in the waters, you see? Stirring things up, but He made a way through that.

Congregation member: Inaudible comment.

Well, that needs a bit more research, doesn't it? Into what that actually means. "Thou breakest the heads of the dragons in the waters." Are you saying, He takes the dragon and puts him in the water?

Congregation member: I was just looking it up, but you know the serpent? You were asking, what is the Levite, that mean, it was the serpent, which is Satan.

So, it does say in Ezekiel 28, that, "Satan will die the death of them that die in the midst of the seas." Within the seas. Okay? But obviously, Satan is wanting to destroy on this point, but I'll look at the Hebrew bit more, I need a bit more time to look at that one, and I'll get back to you on that point.

But in the story, if Pharaoh and his hosts are being held back, there's a wall of fire, okay? That's holding them back. And then, God's people are going through the sea. You would think, at that point you would say, "I think we should go now." But Pharaoh is hard-hearted and he doesn't listen, he drives his men down in there into that place. And the angels are trying to pull off their wheels and slow them down and prevent them, of course both to save Israel, but to cause them to turn around, to save them, but they're not listening. And by then, it's too late, and then when the waters come back together. Christ made a path in the sea, and then he withdraws.

And the reason I'm thinking that is because of... Well, come over to Ezekiel 28, I want you to look at this, just food for thought on that one, because obviously you're parallel. Ezekiel 28, and we look at verse five... It says, "By thy great wisdom and thy traffic that has increased our riches, and thine heart was lifted up because of thou riches. Therefore, thus said the Lord, "Because thou has set thine heart as the heart of God, behold therefore, I will bring strangers upon thee, the terrible of the nations, and thy shall draw their swords against the beauty of thy wisdom, and they shalt defy thy brightness. They shalt bring thee down to the pit, and thou shalt die the deaths of them that are slain in the midst of the seas." It's an interesting statement, in terms of, who is being brought upon Satan? "I'll bring strangers upon you." Anyway, that needs some more thoughts to be had there. But at least, this is all connected.

So, the point we're making in reference to the angels, is that they will pull down the walls, but they were not engaged in destruction. The Bible shows very clearly that Joshua, killed everyone in that city, and it wasn't the angels that did it.

Congregation member: And Josh was six. In the story it says, "And they literally destroyed." And so, in the verse before, in verse 20, it's talking about the people, so it's really the people that destroyed.

Yes. Not the angels, it was the people.

Congregation member: Oh, not the angels, but the people.

Yeah. Under his command. They were the ones that destroyed the people in the city. The other thing of course is, we look at the story of David in 2 Samuel 24. And, just so you're following on this one, 2 Samuel 24 verse 1, "And again, the anger of the Lord was kindled against Israel and He moved David against them saying, "Go and number Israel and Judah."" So, in this verse, it appears that his God is angry, so He tells David to go and number Israel, and when he goes and numbers Israel, that gives God the pretext to kill 70,000 Israelites. Now, that's the kind of thing that a human dictator would do, isn't it?

Yeah. Like... What is it? When Hitler burnt the Reichstag and used that as a pretext to... Whatever, or 9/11? Let's not go down that path. All right. So, we come to 1 Chronicles 21, same story. Verse 21, "And Satan stood up against Israel and provoked David to number Israel." So, who was the one that provoked David to number Israel? This is saying Satan, the other one is saying God moved David.

So, obviously when you get a contradiction like that, you have to start to go into the text a bit more and look, and try and harmonize what's going on here, because is Satan on God's payroll? And in this context, I want to have a look at another verse, and that's in Psalm 78 verse 49. And I want to have a look at a few Hebrew words here, and see if we can pick up the context. Psalm 78:49, "He cast upon them, the fierceness of His anger, wrath and indignation and trouble," this is talking about the plagues in Egypt, "By sending evil angels

among them." Well, that proves that they are on God's payroll, doesn't it? Sending evil angels? Look at the text, while the word for sending...

Some of the modern translations say, "Angels of destruction," but that word, "Evil" is exactly the same word as, "The tree of knowledge of good and evil," it is morally evil. And it's connected to the word angels, I've looked at it as closely as I can, it's evil angels, the King James translates it correctly. The word, "Sending", can also be translated, release, releasing evil angels among them. Now the word, "Anger" there, "The fierceness of his anger," the word, "Anger" there in the Hebrew, is aph, A-P-H, it's a transliteration of the Hebrew, aph. And aph, someone want to look up for me what the word, "Aph" actually means? Anger. "He cast upon them, the fierceness of his anger." What's that in Hebrew?

Carl: It's saying here, "Rapid breathing, in passion, anger."

There we go.

Carl: Suffering noise-

Suffering. Okay? So, rapid breathing, in passion or an anger. So, rapid breathing in the nose can either be anger or it can be grief.

Carl: Grief. Yeah, grief is there.

Grief. Thank you. So, here's your opportunity to have your heart discerned. Now, when it says, in Exodus 34, "The Lord, the Lord, God merciful, gracious, long suffering." That word is, long aph. It could be translated long anger. You decide, which is it? So, you can read this, "Fierceness", the word, fierceness, it's an intensity of emotion, rapid breathing in the nose. If you were a father, and your children have refused you, and you're at the point where you are forced to allow the enemy to come in and to destroy, would you get rapid breathing in the nose and an intense feeling in your chest? How do you read?

"He cast upon them, the intensity of His grief." You can look at the word, "Wrath and indignation and troubled, by releasing evil angels among them." Do you see a different picture of the character of God? Isn't it beautiful?

Congregation member: There's one here in Jeremiah 29, that makes God look like a tough guy. I mean, right after He's talking about, "I know the thoughts to give you decent out of evil, to give you an expected end." He's talking about the fearful end of the lying prophets. Here's this, "I'll send you the sword, the famine, and I'll persecute them with the sword and the famine." That makes Him sound like He's going to do it.

Yes. And this is the thing, when you read something like that, and then you go back to Jesus, and you look at his character, and it's like, "Okay, well, we've got to try and work this out."

Congregation member: How do you reconcile that?

How to reconcile it, "By sending sword, famine..." Well, let me read you a few texts. All right, Psalms 9:16. This tells you, remember, "I was shown," the judgments of the Lord do not come directly out from him. But in this way, He allows men to reap what they sow, "Visiting the iniquities of the fathers upon the children, under the third and fourth generation." So, Psalms 9:16 says, "The Lord is known by the judgment which He executes." This is a definition statement of judgment, all right? "The wicked is snared in the work of his own hands." Psalm 7:16, "His mischief shall return upon his own head and his violent dealings shall come down upon his crown," or pate, as it says in the King James.

What happened to Haman? He set it up. What happened to the men who put Daniel in the lion's den, what happened? It came straight back on them. So, the sword, famine and pestilence is going to come back on those who were engaging in this activity, it comes back on them. If God is not marked, as a man sows, so shall he also reap. And tossed into the study on the word, "Visiting", to oversee. Can you give us a bit more of a detail on... From the commandments, visiting the iniquities.

Congregation member: [Inaudible comment.] Visiting, then you can find out that it is more in the meaning of taking care of, taking the oversight of something. So, that's very interesting when you apply it with the mirror principle, if you have the mirror, then it's smiting. And if you look through the mirror, then you can see the character of God, that he's taking care of his people in a very special way, and provides for them, so that He helps.

So, He's trying to help them?

Congregation member: He's trying to help them.

Yep.

Congregation member: Just a short quick find about Psalms 74:13, I looked up in the German versions, and there it is not linked as in the English ones or Spanish. The linkage, and the German translations as well, "The smiting of the heads of the dragon," and where does it happen? On the waters. So, that's why I understand it differently.

Okay. So, I wondered how the German was reading. So, you were reading from the German.

Another congregation member: I'm just puzzled by, why we don't take a different track to judge these angels. These supposedly, good angels that do these bad things. If any angel of the father himself, violates his character standards, that angel stands in the need of forgiveness.

Well, if they're breaking the 10 commandments.

Congregation member: That's what I'm saying. Sorry, different language. That violating His character, is breaking the 10 commandments. Stepping outside of His loving will, they become an unloving angel, therefore they are liable to punitive action. Correct? Well, simple rule of William Miller, is you got to harmonize all this stuff. That means it wasn't a good angel. That's what it means.

Based on the definition in the 10 commandments. Yes.

Congregation member: And based on the cases we have seen, where it is admitted to be an evil angel or a released angel or a destroying angel, of which Yahweh Himself, is trying to protect His people. Then we have enough evidence, for a rational person to say, "This group has at least a case to be heard, and should not be standing up to throw rocks."

So, you're following through on a consistent application of definitions words.

Congregation member: Consistent application, and taking the whole picture and...

Now, in the realm of narcissism and in the realm of evil, the leader defines what words means, and he has the right to do whatever he wants. And, if he murders people and tells you, it's love, it's love. And this is how people view God in heaven, they say, "Well, if God murders people, it's love." We redefine the word.

Congregation member: And don't kill, as He doesn't kill. Therefore, He is the one that has the right, not mortal human beings that are speculating, in order to get a God that they really want. I don't know why anybody would want a murdering God.

Well, I do.

Congregation member: I want one that is the same today, yesterday and tomorrow.

I know why people want a murdering God, so that they don't have to love their enemies. If have to give up a murdering God, you have to love your enemies. There's no out of it then. But, if you have a murdering God, you don't have to love your enemies, you just have to wait for God to murder them for you.

Congregation member: Inaudible comment.

Yeah. Well, you don't think about that. I'm sure the people in the French revolution never thought about that as they came up to the blocks. Now, I want to come back to Carl. Ananias and Sapphira.

Carl: Now, ideas that were being said beforehand, with Ananias and Sapphira, of course we see that... I don't know how to take that, except for in one way, when Peter presents before, Ananias, he states to him that, "You have not lied onto God, the Holy spirit-

Onto man.

Carl: Onto man-

But on to God.

Carl: ... But the Holy ghost. Okay. Some people use the Holy ghost.

And then he falls down dead.

Carl: And he falls down dead. He died because of an idea, did he not? Did it not become something, when he died, it was because he reflected on his exposure in front of all those other witnesses, and that brought him to a shame that literally put him into his death. And that seems strange to us to think that, part of the administration of death may be from the thoughts and ideas that come back and reflect on us to our own dismay.

Yeah. Our indigenous culture in Australia, have a ritual called pointing the bone. That, when the leader in the community comes to an individual, he has a bone, and he points the bone on that individual, within 24 hours, that person is dead. Because the whole community believes that, that when someone gets the bone pointed at them, by the leader in the community, they all believe that they're going to die. So, they die. How? Their minds say, "I'm going to die, I'm going to die..."

Carl: Well, this is why I was saying that an angel may not kill at all. He might be telling an idea to somebody and that idea in itself will draw their guilt out, which will then draw their death out. And that's what I was getting at earlier that I wanted to say that it was in the midst of your statement, because you were stating where the angels came in into the connection of the destruction. And I see that also being part of what is an occurrence of somebody's death,

that occurrence may be because they've been revealed by God through an angel of their wrong and they cannot take it. And this happens all the time in society, when somebody is exposed to what they're doing, they went out and slaughtered a bunch of students and they go and kill themselves next.

So, if I can summarize what you're saying, that one of the processes of the angels coming to an individual that brings him to the point of fright and judgment is in the hope that they can see that judgment time has now come for me, and that it brings out of them what's inside of them. That what he would hope that they would do is to confess and to repent and ask for forgiveness. But rather than repent, they believe that God is going to kill them and they die, because they're in a state of fright and they have a paralysis, or they get eaten out with worms, or they have a stroke or a heart attack, or... Because, "This is it I'm done. I'm not repenting, no way am I repenting? I'm done."

Carl: That's why I was saying about... What I was saying is that you hear it all the time when somebody goes out and slaughters a bunch of people, they slaughter themselves afterwards. You go in your mind and you're thinking it's like, "Why didn't you just slaughter yourself and keep these innocent people away from this death?" But that death is what gave them the reflection afterwards of killing themselves from that own guilt. So, they did their own judgment on themselves after an act. I feel that that's what happened to both Ananias and Sapphira. They acted upon the act that they were exposed for doing. I don't know if that... That's what I got out of that.

I think you get the general idea. You get the general idea.

Ben: Do you want his prophecy on that one? Yes. So 4BSG 43.2. I'm going to skip half of this just cause it's a little bit long and just get to close to the punch. "The case of Ananias and Sapphira, his wife, has given for an example, the matter is carried from man to God, so that if he bears false witness, it is not to man, but to the great God. He reads the heart and knows the exact truth in every case. Our laws make it a high crime to take a false oath. God has often

visited the one who has taken the false oath and even while the oath was on his lips, the destroying angel has cut them down."

The destroying angel has cut them down.

Ben: The destroying angel. There it is.

There you go. So there's a case of a breach again, a breach, and Satan is allowed to come in like as a, same thing-

Gary: Adrian, while we're on the subject of dying because you think you're going to die or from stress and immune impairment from this fright and stress and terror. This is some scientific backing for that. American Journal of Public Health, 2002 October tells of Harvard physiologist, Walter Cannon. He's investigating the deaths of voodoo death from voodoo, where humans can indeed die from what he says, "The fatal power of the imagination working through unmitigated terror."

Unmitigated terror.

Gary: Another book written by a... What was it called? Mind as Healer Mind as Slayer. Reports on the field of psychoneuroimmunology. Same thing, the process that people die because they know or think that they're doomed to die.

If you were raised in that culture, in Aboriginal culture... Yeah, if we're all doing it in Australia, there'd be a lot of people dead I assure you. In the Aboriginal culture. Because as a child, you have raised with this understanding. It's law in your mind, this is what you're understanding. So, when it happens you are locked in and your brain just shuts down and you die as Gary just pointed out. It just triggers you off, and boom, you're dead within 24 hours. But you have to believe it.

Congregation member: Yeah, but he just said it's a scientific thing I've never heard of such a thing.

You haven't?

Congregation member: No.

Placebo in the negative.

Congregation member: All right, so there is a verse in the Bible, which has a direct application of this principle. It's Revelation 11:6, which speaks about these, which has two candlesticks, the two olive trees during the 1,260 days. So, the word of God, "These have power to shut heaven that it rain not in the days of said prophecy and have power over waters to turn them to blood and to smite," same word, "Smite earth with all plagues." So, the word of God has the power to smite. It's the same word as it's used for. So yeah, again, it's the same word which is used with the angel. This word has the same power as the word of God has the same power to smite with plagues. And especially this verse is happening through the 1,260 days. So, during the reign of the papacy and we have the physical plague happening during that time.

Yeah, no, very good. And of course, it says in Luke that men's hearts will fail them for fear of the things coming upon the earth. Their hearts will fail in the contemplation of what is about to come upon the earth. So men can die like rabbits, flies, whatever. Fear. Fear causing death.

Another congregation member: Jesus said, according to your faith, be it done unto you. And those are fearfully looking forward for a judgment, those who are looking for a judgment, they're going to get it. And those that are looking for mercy are going to get it.

Amen Brother.

Congregation member: Those that are expecting God to be merciful with them, they're going to see that mercy. But those that accuse God of being hard with them, they going to be doing it to themselves by their own beliefs.

Psalms 18:25, "To the merciful, He will show Himself merciful. To the froward or the perverse will show Himself perverse." Psalms 18:25 and 26, "He will have judgment without mercy that has showed no mercy and mercy rejoices against judgment." So, it's all based on how we are perceiving things, how we

are understanding things. And so, when a human being in a conscious state of guilt encounters an angelic being all your concepts of judgments are invoked. And obviously for Peter, when the angel touched him, he didn't have any guilt.

So same word smote Peter, as smote Herod, it was exactly the same. One awakes and comes to life, the other one is totally freaked out. And this is the same as the men and the symbolism of the three Hebrew men that were thrown into the fire. All it did was burn off their ropes and they were walking around with Jesus and the men that threw them in died. Yeah. Again, how do you read the thoughts and intents of the heart? I wanted to quickly look at Korah as well. If you were interested.

Congregation member: Just adding another verse where we have word smite and it's linked to the two-edged sword. Revelation 19:15 "And out of his mouth goes is a sharp sword that with it he should smite the nations." That's-

Two-edged sword, it's interesting, two-edged.

Congregation member: It doesn't say two-edged here.

Not there.

Congregation member: Not there. But it doesn't say two-edged here, but it's in another verse.

Yeah, it cuts both ways. Yeah. The sword obviously cuts both ways. So Korah, you want to, you want to have a look at Korah? So, come to Korah, Dathan, and Abiram. I have the book over there on that. It's at Numbers 16. Verse 21. And come to the point... I think we're fairly familiar with the story, "Separate yourselves from among this congregation that I may consume them in a moment."

This is an interesting statement. Back to verse 20. "And the Lord speaking to Moses and unto Aaron saying, "Separate yourselves from among this congregation that I may consume them in a moment."" That's an interesting

statement, isn't it? Has this happened before? Do you remember Exodus 32:9? Have a look at Exodus 32:9. There's a mirror in operation here, Exodus 32.

"And the Lord said unto Moses, "I have seen this people and behold it is a stiff-necked people. Now, therefore let me alone that my wrath may wax hot against them, that I may consume them and make of thee a great nation."" And we remember in this particular story, this is a mirror on Moses. This is what he's being tested with. And once again, this is in operation here. "So that I may consume them in a moment."

And what did they do? "And they fell on their faces and said, "Oh God, the God of all spirits, of all flesh shall one man, sin and will there be wrath for whole congregation?"" So, they're pleading. They're asking for mercy because they believe in a merciful God. "And the Lord speaking to Moses, "Speak unto the congregation saying, get you up about the tabernacle of Korah, Dathan, and Abiram." And Moses rose up and went out unto Dathan and Abiram and the elders of Israel followed him. And he spoke under the congregation saying, "Depart, I pray you from the tents of these wicked men and touch nothing of theirs, lest you be consumed in their sins."" Now, again, I was shown that the judgments of God do not come directly out from the Lord, but in this way. So when God says, "Depart from these men," what does that mean? He's telling the angels to step back. Okay. Now at this point, Satan has control of these men. He can do with them what he wants.

Now, what he obviously wants to do is to kill them in a way that makes God look like the one who did it. Okay. Now Korah, Dathan and Abiram had been accusing... I've got that in the booklet, Rebellion of Korah. They had been accusing Moses after they had come up to the promised land and failed and were told they had to go and die in the wilderness. Well, Korah, Dathan, and Abiram didn't want to do that and they blamed Moses. And they started telling all the people that Moses had done the red sea, he'd done all of the miracles in Egypt by the power of Satan.

They accused him of some terrible things, and nearly the whole of the congregation went onto the side of Korah, Dathan, and Abiram and they really

had done damage and it really would've been hard for Moses, as you can imagine. So, when God said, "Step back from these tents, the tents of these men..." Verse 28, notice. "And Moses said, hereby, you shall know that the Lord hath sent me to do all these works." So, he was accused by them that Satan had done it.

"For, I have not done them of mine own in mind. If these men die, the common death of all men, or if they'll be visited after the visitation of all men then Lord has not sent me. But if the Lord make a new thing and the earth opened her mouth and swallowed them up with all that appertain under them and they go down quick into the pit, then you show understand that these men have provoked the Lord." This has the same formula in it. "If", identity, miracle. So, Satan comes to Moses and says... He puts the thought in his mind.

Because defending his position, he's saying to the people, "If I'm a man of God, then this miracle is going to take place." The people already knew that he was a man of God, even if they denied it. Now this is a hypothesis at this stage. Now let us prove this hypothesis. Now come to 1 Corinthians 10:10. It says, "Neither murmur ye as some of them also murmured and were destroyed of the destroyer." Now the Greek word for destroy there is what? Do we have a Greek word for destroyer?

Congregation member: It's a ruiner or someone that venomous serpent is another way of putting it-

Thank you. That's the definition I wanted. So, the destroyer is the venomous serpent. So, who is the venomous serpent? The old serpent, the devil, he's the venomous serpent. All right.

Okay. All right. So now if we go to Third Testimonies, I want you to notice something. I'm trying to remember the page number. Yes, 353. "In the case of Korah, Dathan, and Abiram, we have a lesson of warning lest we follow their example." And she quotes, "Neither let us tempt Christ. As some of them also tempted and were destroyed of serpents. Neither murmur, ye as some of them also murmured and were destroyed of the destroyer. In the case of Korah,

Dathan, and Abiram we have a lesson of warning, lest we follow their example." And then she quotes 1 Corinthians 10:10. I rest my case. All right, it's 10 to 9:00. A little bit of hard yards, but hopefully that will encourage you. When you do the research, you do the looking, you can find the answers to show that angels actually do keep God's commandments, and that they are like Jesus. That's what we want to show. Let's close in prayer.

Congregation member: The Sabbath.

Oh, the Sabbath. We got right to the mark, that's good.

Father in heaven, I just thank you so much that we could spend this Sabbath. We've covered so much material and I pray the seeds that have been sown will yield a harvest of joy, freedom, love, and that we can go to all of those around us and say, "Our Father is truly loving. We have nothing to be afraid of. He is ever merciful. We can seek mercy in the judgment. He will not destroy us. He will not condemn us." And we don't have to have the cry of Cain that says my iniquity is greater than can be forgiven. It never can be this way. The only person that can close our probation is ourselves. And that You are ever merciful to us and I just want to worship You and thank You for giving us this beautiful message. And I pray father that from this place this message will go right across North America, into Canada, South America, and to the outer most parts of the earth. And I thank You in Jesus name. Amen.

13. Personal Testimonies

Session 13 was spent in sharing personal testimonies. We will omit this session from this transcription book

14. The Legacy of Levi

Father in heaven, we just thank you that we can kneel before you, and I want to praise you for the testimonies of my brothers and sisters. We have a sense in the message that you were giving at this present time, that the fourth angel's message is starting to go forth, and these seeds that were planted will yield fruits. As Carl was saying, practicing, how do we practice this? Rest in the bosom of Christ, in the bosom of the Father, and believe that you are his only beloved child and that he will never do you harm, he will never do you violence, and this will cast out that old fear and all your addictions. All the garbage that you do will vanish and disappear. When he shall appear, we shall be like him. Thank you for making this a reality, for as it says in The Spirit of Prophecy, when we know God as it is our privilege to know him, then we will live a life of continual obedience. I thank you in Jesus' name. Amen.

So, we will look at some of the genocide commands. Come to Deuteronomy. Because of the fact that we've been looking at the mirror principle that man has the spirit of murder in him because Satan was a murderer from the beginning. Cain began manifesting that program with killing Abel, his brother, so we look at Deuteronomy chapter 7 Verse 1, "When the Lord, thy God, shall

bring thee ..." Let's just check to see whether we're doers of the word or hearers only. "When the Lord, thy God, shall bring thee into the land whither thou goest to possess it and hath cast out many nations before thee, the Hittites, and the Girgashites, and the Amorites, and the Canaanites, and the Perizzites, and the Hivites, and the Jebusites, seven nations greater and mightier than thou, and when the Lord thy God shall deliver them before thee."

Now, when he says, deliver them before thee, what does that mean? He's going to withdraw their hedge of protection. Now, whenever there's a judgment event in Scripture, there is the cross erected. The cross is erected because these seven nations, believe it or not, are children of God who have forced God away, who have pushed him away, who have engaged in abominations and vile practices and evil, and God is delivering them; that means that his angels now stand down and no longer protect them. So, he's going to deliver them up before thee.

When you have that understanding ... and then it says, "Thou shalt smite them." Now, I'd be interested to know, is that a command, or is that a statement of what they're going to do? What is it? I'm not actually sure. Either way, it could be a command in terms of what's in your heart, or is he actually saying, "Well, when I step down, when I pull my protection away from these people, you are going to kill them because that's what's in your nature"? I'm just floating some thoughts for you there. This relates to the calendar and the atonement because though Christ connected to these seven nations, they are being abandoned. "My God, my God why hast thou forsaken me in the slaughter of these seven nations?" Christ goes through that experience with them, and he goes through the cross experience as these people are slaughtered and die. You see the cross in a different perspective.

"Thou shalt make no covenant with them, nor show mercy unto them." Now, you have to ask yourself a question if you're listening, show no mercy to them. When does God show no mercy when he says that his mercy is everlasting? Didn't we sing that here in 2013? (singing) You're rubbing off on me, Gary.

That's a good thing. His mercy endureth forever. If it endures forever, then why does he say, show no mercy? That's inconsistent.

This is telling us that when no mercy is being shown, that this is not the justice of God. This is the justice of Satan, the justice of man, when no mercy is being shown. Maybe God, in his imperative statement, is saying, "This is what you are going to do. What thou doest, do quickly, and you're going to show them no mercy. That's what you're going to do, but because I am a God that oversees the iniquities of the fathers being visited upon the children unto the third and fourth generation, because these nations have practiced these deeds, I will ensure that what they have done will come back upon them, and I will punish their sin with your sin." That's what I'm seeing going on in this text. Otherwise, God is a liar. He says, "I am ever merciful," and he says, "You show no mercy." You have to reconcile the contradiction somehow or just say, "Well, we just ignore that."

"Neither shalt thou make marriages with them. Thy daughters thou shalt not give ..." and it goes on. Now, I want to step back a little bit, and this relates to the priesthood that was given to Israel. Why would God choose the Levites to be the priests? Let's think a little bit about the history of the Levites. Let's think about Levi. Was Levi a nice man? Genesis 49 This man had a zeal for morality, didn't he? When his sister was violated by the boy next door, Levi let them know, "You will not defile my sister. You will pay with your life. Not only will you pay with your life, I'm going to deceive you into being circumcised and make you go through the pain of circumcision, and then I'm going to kill you." Nice. "Oh, and I'm going to take your wife and your children and your cattle."

In Genesis 49, it says, verse 5; "Simeon and Levi are brethren. Instruments of cruelty are in their habitations." Now, this was a prophecy. The Spirit of Prophecy says that this is a prophecy that goes hundreds of years into the future. Instruments of cruelty, it says, "Oh, my soul come not thou into their secret, unto their assembly, mine honour. Be not thou united, for in their anger, they slew a man, and in their self-will, they digged down a wall. Cursed be their anger for it was fierce, and their wrath, it was cruel. I will divide them in Jacob and scatter them in Israel." Now, we interpret this verse to say, well,

God turned the curses into blessings, and he scattered them as the priesthood through Israel, and particularly of the tribe Levi.

Now, Simeon wasn't scattered through Israel in this way, was he? Because he was one of the 12 tribes, so he wasn't scattered through the priesthood, so it doesn't apply in that context, but let us come back a little bit to the story of why from Levi, the priesthood was chosen. I want you to think about this. When Joseph was taken in Genesis 37, and it says when he comes to his brothers in verse 19, "And they said one to another, as he's coming to them because his father is worried about them and it says, "They said one to another, "Behold this dreamer cometh. Come now therefore, and let us slay him, and cast him into some pit, and we will say some evil beast hath devoured him, and we shall see what will become of his dream.""

These are all the brothers of Joseph. They are all instruments of cruelty in the desire to enact this. "But Reuben heard it, and he delivered him out of their hands and said, "Let us not kill him," and Reuben said unto them, "Shed no blood, but cast him into this pit that is in the wilderness, and lay no hand upon him that he might rid him out of their hands to deliver him to his father again." And it came to pass when Joseph was come unto his brethren that they stripped Joseph of his coat, his coat of many collars that was on him, and they took him, and cast him into a pit, and the pit was empty, and there was no water in it. They sat down to eat bread." It reminds you of the cross, doesn't it, when they sat down to play while Jesus was hanging on the cross? "And they lifted up their eyes and looked, and behold, a company of Ishmaelites came from Gilead with their camels," and it goes on in verse 26. "And Judah said unto his brethren, "What profit is it if we slay our brother and conceal his blood? Come let us sell him to the Ishmaelites, and let not our hands be upon him for he is our brother and our flesh, and his brethren were content."

Then, it says in The Spirit of Prophecy that as Joseph was being handed over to the Ishmaelites, he was crying out to all of his brothers. He said, "Don't do this to our father. Don't cause him this agony. Please don't do this." He was crying out to them, and they all stood there, stone-faced. As it were, they had sworn themselves to a pact of secrecy. They had become a part of the Skull and Bones

society, and they swore themselves to secrecy in their hatred, to do this to their brother and inflict such a wound upon their father. Can you imagine coming to their father having soaked the coat of many colours in the blood of an animal and taking it to their father, and watching their father in agony bend over that garment and sob, and how that his son has been killed and to stand there silently? What would that do? To carry the weight of that and to see him mourning and wondering when is he going to get over it? But he is not getting over it.

Surely, at some point, the spirit is convicting them. Confess to your father. Confess your sin. They were carrying this weight of guilt because they would not confess their sins. They didn't go to Melchizedek's priesthood. They stayed in their rebellion. So, because of the children of Israel's actions, God visiting the iniquities of the fathers on the children unto the third and fourth generation, in his wisdom, saw to it that Israel would have a priesthood matching their character. Levi.

What is miraculous about this priesthood is that out of this evil situation, God brings the meekest man in all the earth, Moses. Isn't that amazing? I think it would be interesting for us to spend time on this story because, because of the nature of Levi and his hatred of idolatry and immorality this is passed down to his descendants. What do we see when they come up to the land of Canaan and there is Zimri, the Israelite prince, and he's taking that Midianite woman into his tent? All of the genetic material inside of Phineas rises up in righteous indignation, and he grabs that javelin, and boy did he end that party. That's the spirit of Levi, the inheritance, but God visits the iniquities of the fathers upon the children.

The silence of the sons of Jacob ensured that a priesthood would come that was resolute in its resistance of immorality and idolatry.

It's interesting. I'm just floating that thought to you. So, when we come to the golden calf incident in Exodus chapter 32, we see that it says in verse 26, "Then, Moses stood in the gate of the camp and said," Who is on the Lord's side? Let him come to me." And all the sons of Levi gathered themselves under him."

Why did the sons of Levi gather themselves to Moses? Because they had not participated in the idolatry of the golden calf.

"And he said unto them, thus saith the Lord God of Israel, "Put every man, his sword on his side, and go in and out from gate to gate throughout the camp, and slay every man, his brother..." The genetic material of Levi is rising up from the slaying at Shechem, the genociding of that population of people. The visitation has now come back on Israel as they had done. God now visits this iniquity to the third and fourth generation, going down, down, down. Now, it's coming back. Interesting, isn't it?

"And the children of Levi did according to the word of Moses, and there fell of the people that day about 3,000 men. For Moses said, "Consecrate yourselves today to the Lord, even every man upon his son and upon his brother, that he may bestow upon you a blessing this day." Now, what on earth could be the blessing that God would bestow upon the Levites for engaging in this action? Well, when you're in a difficult situation like this where the whole nation has engaged themselves in idolatry, what should have been the just dessert was that God simply opens the breach and allows Satan to come in, and wipe them all out. That's not a good option.

So, this is indeed a cancer cutting exercise. In dealing with this people, this cancer had to be cut out, but the way in which it is done, we need to notice very carefully in that these people refuse to repent, and in their refusal to repent, they were as breaches in the wall of Israel through which Satan could come and destroy all of them. The breach had to be closed up. So, that was a blessing for Israel, that the breach should be closed up, but the manner in which it was done ... and this is where we must understand the covenant principle that God was also working to save the Levites. Because the Levites are not participating in this sin and not participating in the idolatry, what are they thinking about these filthy animals out there worshipping these false gods? In the spirit of Levi that's in them, "I thank you, God, I'm not like those filthy Israelites out there. They deserve to die for their wickedness and bringing this shame upon our people." Wouldn't they be thinking this?

I know that's what they were thinking because when they stood at Mount Sinai, and God had said, "I will change your heart. I will give you this. I will do this to you," and all the Levites stood with all the other Israelites, and said "All that the Lord has said, we are going to do." Because the Levites did not participate in the idolatry of the golden calf, they were showing their stuff. They were showing, "We can keep our word. We are men of our word. We are righteous men, and we are holy men, and we can look down our noses at other men, and say, "You filth. We are going to destroy you because you are not as good as us.""

The Levites had an older brother syndrome problem. The rest of the congregation were the younger brother that had gone and engaged in all the idolatry and filth of the world, and the Levites stood as the older brother saying "this, thy son..." They needed to be saved, and so in this statement here, through the Levites and knowing what they're thinking and knowing their understanding, God works through the situation to close the breach for Israel, as well as offer to the Levites a manifestation of their murderous nature inherited from their father, that they might confess and repent because you need to try and comprehend that as these Levites are going through brother to brother and slaying these men when they ... When you've watched a horrible movie full of violence, and I don't ever recommend you do it ... From my misspent youth, I still have the images in my head that I wish were never there, don't you?

Audience: Amen.

Adrian: My wife doesn't. She had good parents. I think she was only able to see Sound of Music. How I wish. These images in your head. The Levites are going to bed every night with this carnage in their mind, and asking the question, is that the Promised Land? The spirit is pleading with them, "This carnage that you have wreaked on his people, has this brought you peace? Do you feel peace and love and joy, having hacked down all these people and destroyed them? Do you feel peace in your spirit? Do you see that you are murderous in nature, and maybe you even enjoyed it?" he is bringing out of

them ... This is the Old Covenant. Moreover, the law entered that sin might abound, that where sin abounds, grace might much more abound. Rom 5:20

So, people say these Levites that slew these people, they were God's men. Now, you tell me, how many of those men walked into the Promised Land? Zero. Why? Because they never came in to the New Covenant. These men were in the Old Covenant, but God, in His wisdom, has to close this breach now. He has to reach the Levites who are self-sanctimoniously proud of themselves for not bowing to the idol, the golden calf. So, he visits iniquity with iniquity to close the breach and to reveal the murderous nature that they inherited from their forefather, Levi, that they needed to change. Do you see?

This is incredibly wise of our Heavenly Father. He would have lost all of them because they'd opened a breach. So, why? That's why Moses said, "Yet, now, if thou wilt, forgive their sin,-" He breaks off in a big, long line there. He begins to cry. I can't see how you could forgive these people for what they've done. It was a big sin. Satan would have just decimated them and wiped them out. So, God closes the breach, and he reaches out to the Levites to show them what's in their hearts, to draw them to come.

Do you see? Can you see? I see something beautiful there. Rather than saying, "Well, these people apostatized, God called them. We suspend the Ten Commandments. We enact an executive order." Isn't that how your country is run here? By executive orders, suspending the democratic process? Sorry, I'm a visitor to this country. That's a kingship, isn't it? Stop, Adrian. Stop, stop, stop. So, this is how I'm seeing this story of Exodus chapter 32 and the slaying of the 3,000. God is trying to save the Levites through magnifying their sinfulness while dealing with the idolatry of the children of Israel, and that is extremely wise. He did the same thing with Phineas. The whole thing is the Levite tendency, and so maybe I should read some of this. It says here something interesting. Let me read this to you. It's page 38.

When you start digging around, when you see the lovely face of Jesus in the Scriptures, you find some interesting things. Now, notice this. It says, "Moses was too hasty in slaying the Egyptian. He supposed the people of Israel

understood that God's special providence had raised him up to deliver them, but the Lord did not design to accomplish this work by warfare." Hello? He didn't design to accomplish this work by warfare? How was God going to get rid of the Canaanites? Exactly the way he got rid of the third of the angels out of heaven. The Israelites would have been so filled with the Spirit of God that the Canaanites would have run for their lives in terror, having heart attacks and dying because they're totally freaked out by these people that are so loving, and kind, and gracious, and they would have left their first estate. That's how God was going to drive them out, and that's what it says. He never intended to accomplish this work by warfare. The Signs of the Times, February 19, 1880 p 38.

That's also written in Patriarchs and Prophets 392. God never intended for Israel to take the land of Canaan by warfare.

So, put that together with all these other commands and say, "Well, if he never intended for this, then he never intended for it," but because they refused to come into the New Covenant, all that the Lord has said we will do, they all stayed in the Old Covenant, this is why Joshua is killing all of the people in Jericho. All that the Lord has said ... I'm going to give you this land. I'm going to drive them out. All that You've said, we're going to do. They're all in the Old Covenant.

Audience: No provisions for mercy in the Old Covenant.

Adrian: No mercy. Show them no mercy. There's evidence of Old Covenant, isn't it? No mercy. That's Old Covenant. Now, when Moses came down from Mount Sinai ... This is interesting. "When Moses saw the adultery of Israel and his indignation was aroused at their shameful forgetfulness of God he threw down the tables of stone and broke them. Aaron stood meekly by, bearing the censure of Moses with commendable patience." How can you snatch the word commendable for anything that Aaron did? What a lousy individual. I'm hearing you, Moses.

"The people were charmed with Aaron's lovely spirit and disgusted with the rashness of Moses." Three testimonies, page 300. Aaron was winning the charm offensive. Moses was on the back foot, but what does it say? "But God sees not as man sees. He condemned not the ardour and indignation of Moses against the base apostasy of Israel." The inspiration calls the actions of Moses rash. What does that suggest? It's not as God would have done it, but God understood what was in his heart. He had been in the presence of God. He had dwelt in the loveliness and the beauty of His character, and this is the challenge. When you see the graciousness and the goodness of God and then you give your pearls to people, and they grab your pearls, and they throw them into the dirt. The old Levi's spirit rises up. How dare you. This is a big test for those who believe in the Father and Son, isn't it? You give them the pearl of the truth of the Father and Son, and they throw in the dirt. That spirit rises up. It's there.

So, this rashness comes back, and it's actually mentioned in a few places. So, see, Moses is a man subject to like passions as we are. He's wrestling with that spirit, and it's something I certainly understand and certainly I can identify with that spirit of frustration. So, when you come to the story ... and I can't work out the details exactly, but in Numbers 25, this is the formula that I see that is going on as we deal with some of these stories. "When they begin to commit whoredom with the daughters of Moab and called the people unto the sacrifices of their gods and the people did eat," verse 2, "and bowed down to their gods, and Israel joined himself to Baal-peor, and the anger of the Lord was kindled."

Anger is *aph* (H639), which means the grief of the Lord was stirred up. "My people, why are you doing this? You are forcing me to open the hedge." When God opens the hedge, the natural inclinations of man begin to take over on a number of levels. It says, "And the Lord said to Moses, "Take all the heads of the people, and hang them up before the Lord against the sun, that the fierce anger of the Lord may be turned away from Israel."" Now, how do we understand that text? The fierce anger of the Lord may be turned. These

people had opened a breach, the anger of the Lord. What is the anger of the Lord? The anger of the Lord is to cause his angels to step down.

Psalms 78:49 is your definition of the fierce anger of the Lord. Psalm 78:49 He cast upon them the fierceness of his anger, wrath, and indignation, and trouble, by sending evil angels among them.

The fierce anger of the Lord is releasing evil angels among them. These leaders were causing a breach. The breach had to be closed. There are people weeping, and upset by what's happening, and their thought is to kill those who are doing these actions. So, in the Old Covenant process, God puts back to them their own thinking, which is to kill the perpetrators of this idolatry, and then that will close the hedge to protect all of Israel.

As it stood, how many people died in the plague that took place. There was 23,000 in one day and 24,000 altogether that died of the plague because the hedge was opened up, and the plague started because of the idolatry of these people. So, the fierce anger of the Lord is the breach. "I'm going to have to open the breach because you're breaking my commandments, and you're breaking my fingers, and you're forcing me away, and I can't help you. That's causing me aph (H639). Grief. Intense grief. Why do you do this to me?" So, in the mirror, God commands, hang up their heads because that's what they're thinking. It's the only way he can close the hedge, and he punishes sin with sin. It is a delicate procedure to understand how this is working in order to match the character of Jesus with the stories of the Old Testament.

So, follow the line of thought here, understanding the covenants and how this is working. On this particular point people say, God's strange act. People say, "Well, God's strange act is to kill people." Well, if you believe that God kills people and you're reading the Old Testament, it's not strange. It's happening all the time, so don't call it a strange act. Someone has done the calculations using a conservative estimate. My friend Tony Pace in Vancouver Island gave me a list that someone had put together as to what people believe, if they believe that God kills that God killed 25 million people in the Old Testament. The last one they put on that list was his Son, Jesus Christ just to turn the blade.

25 million.

So, if God is killing people in the Old Testament, you cannot call it a strange act. 25 million. If he is the one, that he himself with force is killing all the people at the end of time, again, this is only a conservative estimate, that's 110 billion people that God is torturing in agony, in shrieking, howling agony, and finally, they expire with their last gasp. God kills 110 billion people. Now, that puts Hitler in the shade.

Could it be that, as Christians and I've told this story ... I'll just divert here a little bit. The story of two German sons of Nazi officers trying to come to terms with the atrocities that their fathers committed in Poland. One son of the Nazi officer, whose last name was Frank said, "My father was an educated man. He should have known better. What he did was vile. It was evil, and I reject everything that he did." The other man said, "My father served with distinction for his nation, and he did the best that he could. I love my father." I'd like to suggest to you that most Christians are that man. You are trying to justify a genocidal maniac and say that you love him. That is insane. That is completely insane, and there are a lot of people doing that in North Korea right now, aren't they? Aren't they praising and saying how wonderful their leader is because if you don't love him and you don't show him adoration, what's he going to do to you? He's going to kill you.

This is exactly what people believe that God is in the Bible. As long as you love him and you do everything that he says, all will be well. It's like the picture that was shown to me. Jesus knocking at the door, and Jesus says, "Behold, I stand at the door and knock." He says, "Let me in." The man on the inside has a little thought bubble that says, "Why do you want to come in?" "Because I want to save you." "From what?" "From what I'm going to do to you if you don't open this door." That is the Christian gospel, isn't it? In a nutshell, that's what it is. Oh, wait. Maybe he doesn't say it like that. "From what I'm going to do to you if you don't open this door." Now, that's even more scary, isn't it? That calm, smiling voice, that's really insane. This is the Christian gospel.

This is why, because of my understanding the character of God, I've just put up a new website. It's called Atheist to the Christian God. I don't believe in that God, that killing, murderous God that's going to kill 110 billion people at the end of time. I serve the God of Jesus Christ, a loving, merciful, tender, gracious Father. The thing that I am now coming to terms with is the realization that as far as my Christian experience has been concerned, for the last 50 years, I've been living in North Korea. Anybody else? What is that doing to your brain? I'm thinking, "No wonder I get frustrated and irritated and annoyed with other people. No wonder I have addictions. No wonder I have the issues that I'm still dealing with. I've been living in a ridiculous regime where I'm trying to justify the actions of my genocidal father. No wonder I'm a cot case."

You see what I'm saying? This is why I said recently, and I try to express it through the words of Martin Luther King. I have a dream. I have a dream where my father's name is known on every street corner, where my father's name is proclaimed and is known around the world. I have a dream, and that dream is going to be fulfilled, but Joseph's brothers say, Oh here comes that stupid dreamer. Well, I have a dream, and that dream is going to be fulfilled.

So, that's a little bit on the genocide commands of Israel. And we're able to deal with the story of the slaying of the 3,000 in Exodus 32, and Phineas, because Phineas had a blessing bestowed upon him which said the priesthood would be his forever. This is all the language of the Old Covenant, causing sin to abound to bring these men to realize their sin as Elijah realized when he said, "If I be a man of God, let fire come down and consume you and your 50."

It caused the sin to abound in him that he might go and receive forgiveness and come into the New Covenant. That was the blessing that God wanted to give Phineas and to those who slew the 3,000, to reveal what was in their hearts because you've got to follow the text because God was going to bless them. Isn't the Ministration of Death glorious? 2 Corinthians 3:7 "But now, if the ministration of death, written and engraved in stones, was glorious ..." It's glorious to see your sin revealed and acknowledge it so that you might obtain grace. Where sin abounds, grace does much more abound. This is the doorway to the gospel. This is the blessing that God is trying to bring them into, but in

order for them to receive this blessing, those 3,000 people were cut down and Jesus felt every ounce of their agony. Wherever judgment occurs, the cross is erected. Christ suffers that agony with them as they expire and die. Oh, but we esteemed him, smitten of God and afflicted. Making the connections? Wherever judgment occurs there is the mystery of the cross.

Great Controversy, page 652, the mystery of the cross explains all other mysteries. Wherever you see judgment occurring, Christ is expiring and dying alone with those who are dying under judgment. This is a view of the cross so bright, I cannot comprehend it. I cannot understand it. So, you have to understand when God says do these things, he knows that his Son is going to be hung up on the cross and crucified in the death of those individuals. It costs him every time, but he had to save the Israelites from utter annihilation by Satan. The only way he could do it was to hang his Son upon the cross once again, which of course causes him intense agony. We will never plumb the depths of the love of God. Never ever will we fully comprehend and understand the love that God has for us. Thank God for eternity. We're going to need it every Sabbath, every new moon, new revelations. New understanding is going to come to us of just how much he gave up for us. So, I take the opportunity to testify that our Father is worthy to rule the universe. I don't want anybody else to rule the universe. I want my father to rule the universe because he is worthy of glory and honour and riches and power and blessing.

Audience: Amen.

Audience: Yes.

Adrian: Is that true? So glad. I wake up so many times praying, I'm so glad you're on the throne, Father. I'm so glad you're on the throne. I don't want anybody else to be on the throne. I want you to be on the throne. I want you to be on the throne of my heart. That gives me tremendous joy. I never would have learned these things if it wasn't for A.T. Jones and E. J. Waggoner bringing the truth of the covenants. You see how the covenants, the magnification of

sin within the human heart leads to justification by faith? Yes, 1888 was about justification by faith, but it's this two-step process of ministration of death and bringing into righteousness manifested in the judgments of God. That was a mouthful. Did you follow? Good.

It brings me tremendous joy to share these things. So, this is a principle. Wherever you see these genocide commands, wherever you see these statements, this is what's taking place. God is trying to reach those who are self-satisfied in their self-righteousness as well as close the breach. The other booklet that I have, of course, is God's Strange Act. We need to look at Isaiah 28:21, "For the Lord shall rise up as in Mount Perazim; he shall be wroth as in the valley of Gibeon."

Now, what happened in Mount Perazim? Do we know the story? I'm trying to remember. I know what happened in Gibeon. It's when Joshua was there, and there was a tribe coming up against them. They turned and fled, and great hailstones the weight of a talent came down and destroyed them. That story is not so well known. Anyway, a lot of people died. Let's just get that. Was it David, went through the mulberry trees?

That's Baal-Perazim with David when the wind was going through the tops of the trees and they routed their enemies. It says, "For the Lord shall rise up as in Mount Perazim," and Perazim means lord of the breaches. "He shall be wroth in the Valley of Gibeon that he may do his work, his strange work." Now, that word strange (H2114) in the Hebrew means to turn aside. It means to become a foreigner. So, strange means stranger. I'm going to become a stranger to you because you've broken all my fingers, and you have evicted me from your hearts, and you have driven me away, so I'm finally going to allow you to have what you want. I'm going to become a stranger to you. This is God's strange work because for a Father that loves his children intimately and is ever merciful and only ever wants his children in his bosom, it is a strange work for him to say, "I'm going to let you leave me and have nothing to do with me." That's strange for our Father. He does this only under extreme circumstances when he's being pushed away.

So, let's not say that God's strange work is killing people. It makes absolutely no sense linguistically. Any other way, emotionally, physically, spiritually, it doesn't make any sense at all. Oh, God's strange work! God's strange work is to let us have the master that we have chosen as it says in Great Controversy 36 and 37. So, I just wanted to clear that one up. Of course, the breach, and I'm trying to think what causes the breach.

I'm trying to remember where it's talking about the breach and the swelling out. The wall breaks by the breach. It's in the book, God's Strange Act. It says, "When you break my commandments, then there's a gap in the wall." This is what Jesus is saying in Isaiah 30:13. "Therefore, this iniquity shall be with you as a breach, ready to fall, swelling out in a high wall whose breaking cometh suddenly at an instant." So, this iniquity is creating a breach. What is the iniquity? The one in Ezekiel tells you that the priesthood are stealing from the people, they're breaking the commandments, they are profaning the Sabbaths, profaning the Sabbath.

This is what Jesus says in the book, God's Strange Act. I line up the list in Ezekiel with what Jesus says in Matthew 23 where he says, "You devour widows' houses. You make them twice-fold the sons of hell than yourselves." He's showing them, "You have made a breach, and now, I can do nothing to protect you." What is the anger that Jesus feels towards these Pharisees? It is the burning tears that are coming down his cheeks. That's his anger. Why? "I wanted to gather you as a hen gathers her chicks, and you would not, so now, your house has a breach. It is left unto you desolate."

When Jesus uttered those words, "Your house is left unto you desolate," the breach was immediate, and the spirit of Satan fully entered into those men, and they then were unrestrained in their determination to kill him. So, when he said, "Your house is left unto you desolate," it guaranteed his own destruction. That was the point at which you would think if Jesus was the killer, that he would have said, "You men are blocking all these poor sheep from hearing the gospel, so I'm going to do something about it. I'm going to kill the lot of you because I have every right to do it because this is my executive order that I'm signing off on now and then wiping you out. I'm going to then be able

to preach to these sheep, and I'm going to make them a great nation." He could have done it, couldn't he? But he said, "Your house is left unto you desolate." Now, one more thing, the sword that comes out of his mouth, okay? I love Hebrew.

Audience: Ezekiel 22.

Adrian: Ezekiel 22. Let's read that.

Audience: 25?

Adrian: 22:25, yes. Thank you. That gives us the list in Ezekiel 22:25. "There is a conspiracy of her prophets in the midst thereof. Like a roaring lion, ravening the prey, they have devoured souls. They have taken the treasure, the precious things." Verse 26, "Her priests have violated my law and profaned mine holy things. They have put no difference between the holy and the profane. Neither have they showed difference between the unclean and the clean. They have hid their eyes from my Sabbaths", the Sabbaths which bring down the Spirit of God in greater measure, "and I am profaned among them." Verse 30, "And I sought for a man among them, that should make up the hedge and stand in the gap before me for the land that I should not destroy it, but I found none."

There's a massive gap in the wall in our Western countries now, isn't there? Who's standing in the gap? This is what we see here in these passages. The word in Hebrew for sword (H2719) means drought. That's interesting, isn't it? Drought as in a cutting instrument that severs the branch from the vine or the threshing of wheat. It's cutting, so the cutting instrument that cuts, but the word itself has the meaning of drought. So, when Jesus cursed the fig tree, what did that fig tree experience? A drought. All the moisture within that tree was sucked out or was driven out as a symbol of the Pharisees who had driven out the Spirit of God from them. When Jesus said, "Your house is left unto you desolate," the sword came out of his mouth, and there was a drought to the leaders of the children of Israel. That was his sword by which he destroyed them.

What is interesting is that they hung him upon a cross, and one generation later, they were all hung upon crosses in the destruction of Jerusalem. As you judge, you will be judged. There was not room enough to put crosses anymore. The blood was flowing in the streets. As they had shed his blood and hung him upon a cross, they had determined the method of their own death and destruction. God is not mocked. As a man sows, so shall he reap. They said, "Let his blood be on us and upon our children," and that's what happened within one generation.

This, I would say just as an aside, it's a big aside, the Seventh-Day Adventist Church in April of 1980, crucified the Son of God in their statement of the rejection of the Son of God. We come to 40 years since that crucifixion event took place. Could it be significant? 2020 is going to be an interesting year. 2020 is when our vision is going to go 20/20. We're going to see some things in the very near future. This sin, this rejection of the Son of God cannot go unpunished not because God Himself is going to force himself, but the seeds that are sown must bear fruit. The crucifixion of the Son of God back in A.D. 31 had to bear fruit in the destruction of Jerusalem in A.D. 70. It was guaranteed. They sowed the seeds.

I want to give you one example of what is probably going to come upon us, and we in Australia know this very well. The greatest court case in Australian history was surrounding the wife of a Seventh-Day Adventist minister. It took place in the early 1980s.

Audience: Dingo? Dingo?

Adrian: Yes, the dingo case. I went to university in 1988 and I had the gall to ... When I was asked, "Where do you come from?" I said, "I am a Seventh-Day Adventist." "Oh, you're the baby killers." That was what I had to cut my teeth on, living in Australia, but what's interesting about this case is in April of 1980, the Seventh-Day Adventist Church crucified the Son of God. Within 10 weeks, a dingo takes the baby of a Seventh-Day Adventist minister and kills it. Are

those events unrelated? The Son of God is evicted from the Seventh-Day Adventist Church. Did that create a breach in the wall?

You think about the things that happened in 1980. That wasn't the only thing that happened. Desmond Ford. Talk about breach in the wall. What about some of the other breaches? The Davenport crisis and the use of tithe paying money for a Ponzi scheme. All this because Christ was kicked out. What about the white lie? Walter Rea, 1980. It was one heck of a time living in 1980 as a Seventh-Day Adventist. We thought the denomination was going to expire, and I remember being in Pathfinders in 1982-83 and I was looking up at the stars in my young teenage years, and through the radio comes the verdict that Lindy Chamberlain has been charged guilty of murder of her own child. I said in my heart as I looked up in the stars, I said, "God, where are you? Where are you?"

Now, I know. Where was he? He'd been evicted from the Seventh-Day Adventist Church, and this poor lady and her husband had to pay the price of that, but that will be the first fruit amongst many events yet to take place. There are consequences for breaking the hedge, and there are many other things that I could go into that began to happen in the early '80s, but it's not appropriate to do that on livestream. All I'm saying is that there is a consequence for breaking the hedge and allowing these things.

I don't want any of you to think that I, in any way, hate my church. I'm deeply indebted to the Seventh-Day Adventist Church. Every fibre of my being is Seventh-Day Adventist. Like my sister, I'm third generation Seventh-Day Adventist. My wife is fifth generation Seventh-Day Adventist. My wife's great-great-grandfather was baptized by A.G. Daniels. I wear my father-in-law's shoes who died two years ago, and his grandfather was one of the first colporteurs in Australia. He colporteur'd a lot of Western Australia and laid the seed for the message in Australia. So, I say to anyone, I say to my brethren in the GC, "Don't tell me I'm not a Seventh-Day Adventist. I am a Seventh-Day Adventist," and I've been here longer than many of you. It's in my blood. Anyway, got that out of my system.

I love my church, and I'm not giving up on my church. I'm deeply grateful for all of the things that I have learnt and of these wicked things that have taken place, I can only say with Daniel, Lord, have mercy on us. Am I going to be like the Levites and say I'm better than my brethren? Am I going to accuse them of being the ones that crucified Christ? I am a part of this sinfulness. I am identified with these people. I am wretched, poor, miserable, blind, and naked. Let alone as it began to come up in the 1970s, and this is still going to come out, how do we explain to the world that we as a Protestant denomination are amongst the leaders of those that commit abortions every day, hundreds of thousands of unborn infants slaughtered by my church? What do I say to this? I tell you, when I became fully aware of this, I felt the spirit of Levi in my heart. I felt that spirit rise up and say, "I will have nothing to do with this denomination."

The Lord Jesus said to me, "Oh, you're better than them, are you? You have some measure of holiness with inside of you that they don't have. Really? Where did you get it from? Did you get it from my Son? I don't think so." "I don't want to talk about this Lord. I'm not happy." Oh, the desire for atonement, the desire for appeasement for me to feel like I can now place all my sins upon the Seventh-Day Adventist Church and find atonement through their apostasy. Oh, it's so deceptive. It's so easy to do, isn't it? Blame them for all of their tragedies, all the garbage, and I'm better than them. You'll never find atonement in that way. Never. There's only one way, and that is to kneel down with the woman that was caught in adultery. Unlike those Pharisees, when the sins are being written out, you need to say, "Move over, lady. I need to kneel down. I need to repent. I need to be right beside you." It's the only way we're going to get through this. There's no other way. None of this self-righteous stuff.

So, on that note, I think we've blown enough cobwebs out in this session, but I hope that you'll study and think about this hedge in the wall. I need to make this one point. It's not possible for me to regularly attend a Seventh-Day Adventist Church for many reasons. One, I just cry too much when I hear the garbage that is being preached from the front. It just cuts me. Just look what

my church is doing. This is hurting me, but I need to go to keep my heart soft, but I also go because I need to stand in the gap. I need to sit there at least a couple of times a year and just pray. Father, forgive us for we have sinned.

If I go there all the time, they start to get really nervous, and they need to buy diapers to deal with me, but I don't want to cause them any grief. It's not a good worship experience for them or me, but I go there from time to time so that I can pray for my brethren, and remember that I once was where they are, so what makes me any more righteous than them? God, in His grace, has come to me. In his condescension, he's come to me, and he showed me some beautiful things. I just want to share it with all of them. My heart breaks to the point where, as Paul said, "If I could be accursed that my brethren could know this truth, I would be satisfied." I say that with trembling. Paul, did you really mean that? Yes, of course, it's the Spirit of Jesus. He would lay down his life and surrender everything, and go out of existence just so that his brethren could have eternal life. That's the spirit that I desire to be within myself, so let's ask for that spirit.

Father in heaven, I thank you for giving me the words to speak today. Many things to ponder, many things to go over in terms of the genocide commands, the gap, the two covenants, our state within the Seventh-Day Adventist Church. Father, I sense within the next two years, we're coming up to the 40th year anniversary of the crucifixion of the Son of God in the 28 fundamentals... Oh, Lord forgive us for this abomination. Forgive us for bringing this wickedness into your church. Forgive us, and help our brethren to come to see, and give those of us who are seeing this a meek and gentle spirit, not a spirit of aggression, not a spirit of anger that we would never seek to obtain atonement by their blindness.

I thank you in Jesus' name. Amen.

15. The Seventh Month Movement, The Midnight Cry and the Karaite Calendar

Father in heaven, we thank you for this time that we can spend together. And just as I was walking in the forest with you and thinking about all the things that we have looked at together, my heart is full of joy. And I just pray that the seeds that have been planted will grow to the unexpected. Bless us as we share together now the next stage in Jesus' name, amen.

The Seventh Month Movement, the Midnight Cry and the Karaite Calendar.

One of the presentations we looked at yesterday was in reference to the Sabbath, the New Moon and the Feast Days three times in the year. And of course, the question that comes up is, once you step into a space, where you see that the festivals are valid as I did, you can make a concrete decision as when I was in Roan Mountain, Tennessee.

And it was put to me, "You keep the Sabbath on an exact time. But the festivals, you say, don't really matter. Well, it doesn't make any sense." Well, it didn't make any sense in the divine pattern. Source- channel, I thought, "You're absolutely right." They thought by saying that to me that I would give up this notion of the feasts. But I said, "I've just got to find the right calendar now."

And one of the brothers there said something that made a lot of sense. And that was, "Well, whatever calendar they used to get October 22, 1844, has to be the right calendar." And it's brilliant, isn't it? It's completely obvious. Because using the calendar that they used to find October 22, 1844 would make a lot of sense. I've got some quotes in here in reference to the Seventh Month Movement. What is the Seventh Month Movement? Well, let's do a little bit of history.

What about the tenth day of the seventh month? Now, all of this is in this booklet called The Seventh Month Movement, The Midnight Cry and the Karaite Calendar. So I'm just going to give you a quick synopsis on this idea. In

1818 William Miller comes to the conclusion that the end of the 2300 days, which is days for years, culminates in 1843. And so he begins to preach this message, and there is a tremendous movement that erupts in response to William Miller's message. And he first calculates that from his understanding, sometime between the vernal equinox of 1843 and the vernal equinox of 1844 Jesus would come. Now, what is the vernal equinox? It's when day and night are approximately the same, are equal.

Sir Isaac Newton, through his careful calculation process was able, through the new Gregorian calendar, to fix it at March 21 or March 22 every year. And so Miller's understanding of the Israelite calendar was that it was an ancient calendar, and that the coming of Jesus would be within that time frame. And as they're going through 1843, and some of their opponents are challenging them on this timing, Joshua V. Himes is doing research on how the Jews used the calendar, how they understood the calendar and he's starting to uncover some information.

He became aware of the Rabbinic Jews and the Karaite Jews. And I've got some of the quotes in here from 1843. He became aware that there had been tampering with the calendar, that when the Israelites went into Babylon, and at that time period, their process of calendation became a little bit influenced by the Greeks and the Romans. But nothing significant came about ... Not that I'm aware of. There were influences, but it wasn't until the 4th century that major changes really came about in terms of the effect on the calendar. But all this was unknown.

So we come up to April of 1844, after March 21, 1844 comes and goes, "And Jesus hasn't come. What do we do now?" That's when there was a great disappointment and many people fell away from Adventism because it didn't happen as Miller said it would. But some were convicted through their own research; and this first disappointment was sifting out those who were "me-tooers," that were joining in, not because they had studied it carefully themselves, but because they were caught up in the fervour and the excitement and the spirit of other people.

And the shaking would shake out these people because after the disappointment of April of 1844, those who had not done the research were sifted out. That's a lesson for us, isn't it? You've got to do the research, you've got to be convicted, because there's going to be tests that come to see whether you really have studied and believe what you have studied. So they continued to study.

Now, a little bit of history. The New Moon that began the new year of 1844 was April 21 when the first sliver arrived. The conjunction was probably 19th and the first sliver I think was April 21. And the Millerites were using a day for year principle.

The equinox is in March, so in the day for year principle, if April is 6:00 PM, by the time we get through to April of 1845, we're back to 6:00 PM in terms of the day for year principle. From 6:00 PM, we count three months to July 21, from 6:00 PM, which would be one quarter of the year. So a quarter of a 24-hour period is six hours. So six hours from 6:00 PM, we come to midnight on July 21, right on the day for year principal and Samuel Snow hears the true Midnight Cry for the first time right on prophetic midnight. And that's why it's called the Midnight Cry. You'll find it in the publications as July 21. The movement doesn't pick it up until they get to Exeter, New Hampshire on August 11.

Joseph Bates is trying to calm everybody, because Jesus hasn't come and they can't work it out. Samuel Snow's sister tugs Joseph Bates by the arm and says, "My brother's got something to share." And Samuel Snow begins to preach that which he had published on July 21. And what does Samuel Snow present? He presents the Karaite calendar. This is part of his article that he printed in July 21.

"The word Karaite signifies one perfect in the law. These accused the Rabbins of having departed from the law, Rabbins being the rabbis who had conformed to the customs of the heathen. And the charge is that they regulate their year by the vernal equinox in imitation of the Romans, whereas the law says nothing

of vernal equinox". So this is the Midnight Cry and Samuel Snow is saying, "The law says nothing of vernal equinox."

And he says in other places that the vernal equinox is a pagan system. This is the Midnight Cry, and the biblical system that should be followed is the Karaite system. And why did he say the Karaites? Because the Karaites had a method of Old Testament interpretation that was the same as the Millerites in their Bible interpretation, to take the literal meaning of the text. They were not followers of the Talmud. They were not followers of these other extra biblical documents and they were not spiritualising interpretation, but they were using a literal rule of interpretation.

And that's why he said, "These must have the correct understanding of the calendar," and also that, "The law says nothing about vernal equinox." And this is what he preached in Exeter, New Hampshire which sparked a tremendous movement; the Seventh Month Movement took off at that particular point. And we have a statement in Great Controversy p.402. You will want to take note of this because it was based on this document, The True Midnight Cry.

"Of all the great religious movements since the days of the apostles, none have been more free from human imperfection and the wiles of Satan than that of the autumn of 1844." And the Seventh Month Movement was sparked from that document that Samuel Snow brought to the Adventists at the prophetic midnight July 21, 1844, but then preached on August 11. And it sparked a tremendous outpouring of the Holy Spirit, which she says, "Since the days of the apostles, none have been more free from human imperfection and the wiles of Satan than that of the autumn of 1844."

And I remind you that this is the testimony of whom? Jesus Christ. This is His testimony through His mouthpiece Ellen White, none more free from human error. We need to pay attention to this. It is quite serious that we understand this. And so in that context, the Karaite system for determining the calendar is a Lunisolar calendar. It is based on months. The Hebrew year has approximately 354 days, which means it is about 11 days short of a solar year, so approximately every third year it is 33 days short.

So there is a need to insert a 13th month, which they would call Second Adar to bring the calendar back in line with the solar. It is approximately every third year. And in the Bible, Exodus 12, Moses is told in verse two, "This month shall be unto you the beginning of months, it shall be the first month of the year to you." So at the time of the Exodus, God tells Moses, "This will be your first month." Then in Exodus chapter 13:4, it says, "This day came we out in the month Abib or Aviv." The month Abib is the month when the green shoots of the barley crop begin to ripen, the very beginning of the ripening.

And Psalms 104:19 He appointed the moon for seasons: the sun knoweth his going down. And of course, all of the festivals are determined by the 10th or the 14th day of the first 'moonths', the 10th day of the seventh 'moonths', the 15th day of the seventh 'moonth'. They are all connected to the moon, like counting the moons. And so the Torah is what the Karaites teach, which is in accordance with Samuel Snow who said that the Karaites are correct. And when he preached this, the Holy Spirit was poured out in great power, because he determined that the 10th day of the seventh month would be October 22, 1844.

Now, whether he predicted that precisely in August, I'm still not 100% sure. He might have said the 10th day of the seventh month would be in October. But until you get to the new moon of the seventh month, you can't know exactly the day. But in any case, Samuel Snow said the Karaites have the correct calendar.

So what happens is that just before the new moon in late March, or if there's a new moon around late March, the Karaites will go out and check the moisture content of the barley to see if it's nearly ready, just about ripe and they test it. And then Passover will be 14 days later, which by 14 days later, the barley becomes ripe and they wave the Wave Sheaf during the feast of the Passover. And if it's ready, they strike the New Year.

Now, if it is not ripe, they go to the next new moon and check it. And in most cases, it will be the next new moon. If it was not the new moon in late March, it will be the new moon in April. So the Karaites' system teaches us that the

beginning of the year is the first new moon after the barley becomes Abib. It becomes just about ready and 14 days later it will be ready. This is the Karaite's system.

Now, that is the system that we would understand was used in 457 BC to determine the calendar. So with your 2300 year prophecy, if they are using this method in 457 BC, what method would you be using in 1844? Would you use a different method? You would be using the same method, which is what we call the Barley Method to determine the New Year. The other thing is that it wasn't until the time of Sir Isaac Newton that they could actually accurately predict the vernal equinox because it was shifting around.

So the other thing that I found interesting is that while I was sitting in an airport in Denver, Colorado, I was reading a document about the calendar. And if you go to Genesis chapter 1:14, it says, "And God said, Let there be lights in the firmament of the heaven to divide the day from the night; and let them be for signs, and for seasons, and for days, and years." These two are for days and for years. Now, that word years in the Hebrew is the word "shanah", from which we get three Hebrew letters.

The first Hebrew letter the 's' is represented in the Paleo-Hebrew as a seed, a seed. The second letter is representative of a set of teeth. And the third letter in the Paleo-Hebrew is the hey, which is someone waving. He takes the seed, he tests it in his mouth to see whether it's ready. And when it's ready, he waves. It's in the very word itself. It's in the word "year" to tell you how to calculate the year. When I was sitting in the airport in Denver, Colorado, I did another little dance. It's so easy. I mean, that's so simple, isn't it? It's right there in the text, just as another confirmation of how to work out the calendar.

Now, in everything that we've been sharing in terms of our understanding of the calendar, is that the gift of the Holy Spirit is being poured out during these appointments which are symbolized by bread. The agricultural element of this is not divorced from the astronomical element. They're always together. The three main feasts during the year are based on three harvests. The barley harvest is first at Passover, the wheat harvest which is at Pentecost and the

general harvest at Tabernacles. It's all connected to the agricultural calendars. It's tying them all together. So to make a calendar that divorces itself from the agricultural calendar completely destroys the meaning of the festivals.

There we have it. The other thing that is of interest to me is the fact that when Joseph had a dream, the sun, moon and the stars made obeisance to him. And his father interpreted the dream. And what was the interpretation? Shall your father, and your mother and your brethren make obeisance to you? But the dream was not alone. He had another dream. And what was that dream? The sheaves of wheat bowed down to Joseph. So you have an astronomical dream and you have an agricultural dream, and the two dreams are one. Does that make sense? It comes together beautifully.

The other thing that's interesting to me is the outpouring of the Holy Spirit, as we said, for the bread of the earth to come forth, the calendar involves not only the readiness of heaven, but the readiness of the wheat in order that we can be one together. So to have a calendar without the wheat or the agriculture involved, is a subtle form of saying the wheat doesn't have to be ready. We don't have to be brought to maturity or we don't have to come to perfection of character because the heavens have perfection.

And why is it that so many people do not wish to follow the barley calendar? Because it is a nuisance to have to wait and it is imperfect to human thinking.

But with the vernal equinox system, I can predict the calendar hundreds of years into the future because of its perfection. But the whole point of the calendar is to bring humanity to perfection. That's the point. So of course the heavens have perfection. We know this, but this is to bring us to perfection. And that's why when Samuel Snow gave the Karaite system, he launched one of the ... What does it say? "Of all the great religious movements since the days of the apostles, none have been more free from human imperfection and wiles of Satan than that of the autumn of 1844." There for me is the sealing of this calendar. The seal is on that calendar.

So with the final movement, why would it be any different? If this is how it began in 1844, why would it move off of that platform? It's going to continue.

So the feasts are tracking the harvests. They're all connected to the harvests. This is the way it's going. So the feast must be connected to the agricultural calendar. And that's what we see here in so many ways. Now, a little bit more history on this. I was reading in the Ante-Nicene Fathers that any Christians participating in the festivals and following the Jewish calendar ought to be removed from office. In the latest edition on page 13, Ante-Nicene Fathers, "There's evidence that the Ante-Nicene Fathers wrote to the Christians that they were not to engage in the feast with the Jews. They also were disciplined if they partook in the Jewish feasts that were calculated before the vernal equinox." And it says, "To observe the days of the Passover exactly with all the care after the vernal equinox." The Ante-Nicene Fathers are saying it has to be after the vernal equinox because that was their focus.

And, "And when the Jews are feasting, do your fast because, on the day of their feast, they crucified Christ. And while they are lamenting and eating unleavened bread in bitterness, do you feast. But no longer be careful to keep the feast with the Jews, for we have now no communion with them. But they have been led astray in regard to the calculation itself, which they think they accomplished perfectly that they must be led astray on every hand and be fenced off from the truth. But do you observe carefully the vernal equinox which occurs on the 22nd of the 12th month."

They're being told, don't follow the Jews. When they feast, you fast. And when they fast, you feast. Do everything opposite to the Jews. And over the page, "If a bishop, or presbyter or deacons shall celebrate the holiday of the Passover before the vernal equinox with the Jews, let him be deprived." It's interesting, isn't it? There is a considered effort to avoid a great amount of Holy Spirit being poured out at the calendar that God has appointed and Satan is in earnest to think to "change times and laws" to prevent that spirit from being poured out.

And we have a statement by Constantine on page 15. "But Constantius followed the Tairanius precedents of Hadrian, prohibited the holding of such

meetings as well as the vending of articles for distinctly Jewish purposes. How difficult the fixing of the annual calendar consequently became may be judged from the enigmatic letter addressed to Rabbi, the principal of the Academy of Medusa and preserved in the Talmud."

So the Jews were being suppressed in their ability to celebrate the feasts. Now in short Constantine said, "Because the Christians are going to the Jews to work out how to do the calendar, we can't trust these Christ killers to tell us how to do the calendar. We need to work out our own calendar." So that's what they did.

So Sunday, Trinity and pagan feasts all came in around the same time and by changing the feasts to Easter and Christmas all of these festivals were locked into the Christian program at this time. They were probably celebrating these things before that; Sunday, Trinity and pagan feasts based on a different calendar. Now, the rabbi at time, Hillel II, had to find a way to come up with a calendar that Rome would be happy with, so that they could keep doing their calculations and celebrate their feasts. So he developed a calendar based on the first new moon after the vernal equinox to keep Rome happy, so they wouldn't die, or be suppressed or all of those things.

So that became the rabbinic system to satisfy Constantine and the Romans. Anyone who would keep the Abib Barley calendar would be put to death. It's obvious that that's what Satan would do. And so I simply ask the question of my feast opposing friends, "Why would Satan bother using Constantine to put people to death who used a calendar, if Jesus had already nailed the feasts to the cross?" I rest my case.

So that started the rabbinic system of first new moon after the vernal equinox. And by the time Samuel Snow and Joshua V. Himes came along they realized the rabbinics had abandoned the Torah principle of calculation of the festivals so they turned to the Karaites to come back to the biblical method of calculating the calendar.

And it was on this Karaite calendar that Samuel Snow determined the date October 22nd, 1844 which is written by Ellen White, to be the 10th day of the seventh month of that year. Now, there are those who say that, "Well, the vernal equinox method can't be used to get October 22nd for that year as well." That point is immaterial, because that is not the method that our pioneers used to calculate that date. I've got all of the detail in this booklet to show that they used the Karaite calendar system to get the date October 22nd, 1844.

Now, I would still like to see the evidence that that is the case, because we have an interesting piece of history in 1844. Because if you go to the currently existing Karaites and ask them, "Well, did you keep the Yom Kippur on October 22nd in 1844?" And Nehemiah Gordon in Israel will tell you, "Well, no, we didn't. We kept it in September." They kept it in September there because the Karaites had to abandon their own method of calculation because it was difficult. So they stopped using this method of calculation and used the rabbinic method of calculation, so that in 1844 they would keep the Day of Atonement in September. And that tells me that the rabbinics were celebrating their Yom Kippur in September, not in October in 1844.

Audience: That's what Nehemiah Gordon admits on his website. Yeah, they kept it in September 23, 1844 because of all those reasons. They have a different rule. Their rule was not the first new moon after the vernal equinox. It was the nearest new moon to the vernal equinox. And in 1844, it was just hours before. So they kept it in the March era and that put them in September. But after the equinox, he had to be into April and that pushed you down to October. But the crop reports for 1844, that's the difficult thing to try to find.

The crop reports for 1844 are the difficult thing to try to find and we are reliant upon our Adventist pioneers for that information. And for me personally, that's just the way I like it.

The pioneers were getting the new moon report from Israel so someone must have been using the correct calendar. And it shows you the lengths the pioneers went to, and the lengths of the journals, and where they dug to find

this type of information and how the Lord led them because they were in earnest to discover this information. And so with this understanding, we now need to give a brief summary of what was in the document that Samuel Snow gave.

Well, in the *Midnight Cry*, Samuel Snow mentions four points:

- That the earth is 6000 years old.
- Then the second is the 2520 years.
- The third is the 2300 years ending in 1843 or 44 by this stage.
- And the fourth is the fact that the year of the crucifixion is AD 31. Now, while they used vernal equinox ideas, most of them thought that the death of Christ was in AD 33. But when they shifted to the calendar of the Karaites, it brought them to AD 31 for the crucifixion which is validated by the Spirit of Prophecy as correct.

And the Karaite calendar leads us to October 22nd, 1844.

With that in mind, we now need to read a statement in *Early Writings* which records the very first vision of Ellen White. On page 14, is the vision of the narrow way and it says, "On this path, the Advent people were traveling to the City of God which was at the farther end of the path. They had a bright light set up behind them at the beginning of the path, which an angel told me was the *Midnight Cry*." The *Midnight Cry* is: 6000 year history of the earth, the 2520 years, the 2300 years ending in 1844, the crucifixion of Christ in AD 31 and the Karaite calendar which uses the barley method leading to October 22nd, 1844.

This information will light the path all the way to the City of God. That's what the angels are saying is the *Midnight Cry*. This is the *Midnight Cry* which was the freest from human error since the time of the apostles. And of course the *Midnight Cry* also taps into Matthew 25, the Parable of the 10 Virgins in Matthew 25:6, it says, "And at midnight, there was a cry made, behold the bridegroom cometh, go ye out to meet him." Now, with all that we have been

sharing about the Festivals, the Sabbath, the New Moon, and the increase of bread which is a symbol of the Spirit of Christ which is also symbolized by oil, we see the difference between the wise virgins and the foolish virgins is the oil. So the Midnight Cry responding to the correct calendar is going to give you the oil in order to have oil in your vessels with your lamps, that you might be prepared for the coming of Christ. So the calendar is important if you want oil in your vessels. Now, in terms of participating in gatherings, we can gather at any time, any day, because there's a daily sacrifice every day. There's always some blessing, some light, some bread that's going to be available. But if you want to gather the greater amounts of oil and bread, you need to come to the calendar that has been appointed of our Father.

And my observation has been that in anchoring yourself in the Midnight Cry, which is to follow the Karaite calendar, you anchor yourself in Adventism. Now, many people who become involved in the festivals, who do not anchor themselves in the Midnight Cry, anchor themselves in Judaism and many of them begin to lose their Adventist identity. That's one of the many reasons why I'm saying, it has to be this because it is anchored in our foundation. So from the birth of the Adventist movement the calendar was given, that would show us when the rain forecast would be every year that we might receive the Latter Rain.

But the church has never taken it up, even though it was given to us from the very beginning and would light the path all the way to the City. Now, in my own experience, as I look at the timing of this calendar, the messages that have come to me in terms of the material of Identity Wars, in terms of the Divine Pattern, in terms of the instruction to go to the whole world, the reason why I travel to places is because I was under conviction that God had told me to do this. It was a voice in my head and whether you believe it or not is immaterial to me. My Father told me to do this. All of these things happened in connection with the festival calendar. The beginning of my preaching of this message was in the end of September of 2001. It was the Sabbath after the Day of Atonement when I first began to preach the Identity Wars message. As I looked at all the messages that I've been sharing and looked at the major shifting

points, they were all connected to the festivals. So when I looked at this, it was undeniable evidence to me that my message should be based on the festivals. It was unmistakable evidence to me. How can I deny this?

And that's where the Spirit is coming from. That helps me to explain where the information that I've written has come from. It's not just because I was clever. No, I opened myself up to receive His spirit and I didn't even know. It actually proves that I'm quite dumb because I didn't know. But He gave it to me anyway. So I should be grateful. I didn't even know about the festivals until 2013. I had no idea that this was relevant. And yet at these appointed times and during the very day of the Feast of Trumpets in 2011, I started to write the book *Divine Pattern* and it just happened to be on a feast!

So again, I'm just putting that out there for you to see, it makes sense that during these times these things are running and coming. So I'm always looking forward to the festivals and the new moons because I'm expecting new light, I'm expecting more light to come as a result of these festivals. And in the time we've spent together here, a lot of this is a combination of light coming at the appointed times. This has been a tremendous blessing. So it was important for me to lay out for you my rationale, my understanding of why the Karaite calendar and the Abib Barley calendar is so critical to moving into the festivals.

If we're going to move into the festivals, we should anchor it in the Torah because the Torah speaks nothing of vernal equinox. Our forefathers said it's pagan. It has no connection to the agricultural calendar. And Constantine outlawed it on pain of death. All these things should be telling you something and people say to me, "Well, what are you going to do when you run to the hills and you can't find out when the barley crop reports are going to be in Israel?" That's my Father's problem. It's not my problem. Maybe that's why he announces the day and the hour of Christ coming in the final year when we're all running to the hills.

He will come on time whether you know it or not, within the minute.

When I first started looking at the festivals and I was going to other people's camps, it didn't matter to me what time the feasts were. I was just investigating them. But when I actually had to start to run these things, I had to have a biblical basis for why I was doing it. And so that's when I began to study and as it all came together, I realised, "This is actually pretty simple. It's not really that hard." And the reason why people would use another calendar is a mystery to me.

If you don't want to anchor yourself on the pioneers, if you don't want to anchor yourself on the Midnight Cry, if you don't want access to the Holy Spirit, that's suicide as far as I'm concerned. So I don't condemn anybody else. I'm just happy that people are interested in the festivals. But considering the fact that there was a war in heaven by Satan "to think to change times and laws", I thought this was going to be far more complex than it is. But it's not, it's really simple. And the pioneers have laid it down, and I've done my best to put it in this booklet. And so this booklet stands as a testimony for everybody who wants to look into this subject.

This book stands as a witness, both for and against those who would choose to keep the festivals the way they choose to keep them. And I believe it's very important because when we are in the final year of Earth's history, and we are in need of that full ripening experience of the Holy Spirit, we're going to need to know the calendar because we will be placed in situations of extreme difficulty. That calendar is what will bring us to the fullness and completion so you will need to know the time. 'You have no need that I write unto you, brethren, for you yourselves know perfectly the times and the seasons.' 1 Thess 5:1.

And as it says in Acts 3:19, it says, "Repent ye therefore and be converted, that your sins may be blotted out, when the times ..." plural, "... of refreshing." Now, if we were just living in a dispensational system, it would just say, "The time of refreshing from the time of Pentecost right through". But it's times of refreshing and that word times, the equivalent of the Greek is moedim. The moedim of refreshing from the presence of the Lord ... And what does it say?

"And He shall send Jesus Christ which before was preached unto you." So in each of the festivals, the moedim, the Sabbath, the New Moon, and the feast times three times in the year, God is sending Jesus Christ to us with times of refreshing. It is so very clear.

Ben Kramlich:

Becoming an Adventist, the idea of camp meetings was new to me. I mean in my brief Christian experience, I didn't know of other denominations that did that. But just the whole idea of this assembling at certain times made me wonder, "Where did that come from?" Well, we know in Spirit of Prophecy, she says, "Well would it be that we have a Feast of Tabernacles?"

Adrian

So in light of that information, and I pray that I say it with all grace, that to resist this information and to choose to follow the first new moon after the vernal equinox is rebellion against our Father in heaven. That's the only way I can read it. Now, I don't condemn anybody else. If I did that, I would be rebelling. And I don't want to rebel against my Father in heaven. So that's very important once we step onto that platform to get an understanding of these things. And I pray that you study it carefully. This book goes through the quotes so you can look at the information.

I've tried to put it together very carefully so we have an understanding of these things. And of course, if other people are doing it differently, I'm happy to go to a festival anytime except Christmas and Easter. But even then, I would be happy to go with my family if they invited me for a gathering. I don't mind meeting with my family while I eat food offered to idols. It's nothing to me; it has no value for me. But for myself, this is what I believe my Father has given and so this is what I'm sharing in my testimony. So are there any other points?

Jim: I know that there's a link with the 2520. I know that there are a lot of people out there that are almost afraid of the prophecy of the 2520. But what

is the actual link with the 2520 and with the covenants? Don't they go back into the other side of the cross and destroy the dispensational concept, because they go back into the Jewish era?

Adrian: Did you come to this conclusion yourself?

Jim: Well, I know I've studied this before. Yes. But I'm sure we'd studied too.

Adrian: I need to give you a hug. That's exactly what the 2520 is about.

Jim: Why we have taken that out of our heritage as a whole, as a church?

Adrian: Let me give you an answer to that one.

I did a presentation on this to show that the the figures on the 1843 chart were just as God wanted them. In *Early Writings* p.74 she said there was a mistake in some of the figures, which was the zero year calculation which means that the 2520 was just as God wanted. And it was in the *Midnight Cry*, which means that it is part of our message. So in the original Millerite calculation, Israel was taken into captivity in 677. And according to Leviticus chapter 26, there are four times that it mentions that Israel would be scattered, and so from 677BC, we count 2520 years down to 1844AD.

This was the apostasy of the Jewish nation, Judah and Benjamin in 677 down to 1844. Now, this is where Ellen White talks about the gathering. So there was a scattering in 677 and there was a gathering here in 1844. And so what the 2520 does is puts Adventist heritage in Israel and it straddles the cross, which means if we are directly linked into Israel, coming over here to 1844, it smashes the dispensational covenant system of Old Covenant and New Covenant. The 2520 explodes this as you see.

Now, the 2300 days would also explode the dispensational covenant system, except for a very deceptive teaching that was introduced to the church by L.R. Conradi concerning the daily. He introduced that the daily was the ministration of Christ in the heavenly sanctuary from this point forward here." How long should be the vision concerning the daily in the transgression of desolation?"

Well, from 457 BC, but if you take the heavenly view of the daily, the ' how long' part before the cross disappears. So the heavenly view of the daily and the elimination of the 2520 was critical for Satan to maintain a dispensational covenant system.

And so why did Uriah Smith rub out the 2520? Because people started teaching that if literal Israel was scattered here, then at the end of the 2520 there had to be a literal Israel gathering here. And if you study the Pioneer's CD ROM, it talks about the Age to Come Theory. So what Uriah Smith did in order to deal with the Age to Come Theory, was he just wiped out the 2520 and said, "Well, it's written four times in Leviticus 26 and that would be 10,500 years, and that's ridiculous...." And he just wiped it out. And he was the one that started to introduce the phrase that the 2300 year prophecy is the longest time prophecy. GC p.88

Uriah Smith was a strong dispensationalist so that's why he rejected the 2520. And that's what kept Adventism locked in the dispensational system, but the 2520 and the pagan view of the daily smashes it. Because how long shall be the vision concerning what? I'm going to read it. Daniel 8:13, "Then I heard one saint speaking to another saint, which said unto that certain saint, which spoke, how long shall be the vision concerning the daily and the transgression of desolation to give both the sanctuary...?" Now, that word sanctuary, which sanctuary is that referring to?

The Heavenly?

So this is the difficulty. How long should be the vision about the sanctuary and the host to be trampled underfoot? And it has only mentioned one sanctuary. The earthly sanctuary, of course, ends at the time of the cross, but the heavenly sanctuary in the everlasting covenant goes all the way across. But it only mentions one sanctuary, not two sanctuaries. So this sanctuary is to be trodden underfoot, the heavenly sanctuary. Uriah Smith's comment in Daniel and the Revelation is very interesting on this particular point.

And so with the heavenly view of the daily, this component of the prophecy before the cross is taken out and it is moved to the other side of the cross.

So the point we're making here is that the 2520 is the longest time prophecy in the Bible, and we can look at Great Controversy page 351.2 "Like the first disciples, William Miller and his associates did not themselves fully comprehend the import of the message which they bore. Errors that had been long established in the church prevented them from arriving at the correct interpretation. In explaining Daniel 8:14 'Unto 2300 days, then shall the sanctuary be cleansed', Miller had adopted the general view received that the earth is the sanctuary."

She talks here about the longest time period that William Miller preached. In Great Controversy p. 351.1 she says, ' "The time is fulfilled; the kingdom of God is at hand," so the longest and last prophetic period brought to view in the Bible was about to expire...."' Now, the longest time period that Miller and his associates preached was the 2520.

But a lot of people refer to this quote in Great Controversy using that as proof that the 2300 days is the longest time prophecy. But if you look carefully and closely, this is not the case because Miller did not preach the 2300 as the longest time prophecy. He preached the 2520. So as a long answer to your short question, yes. The 2520 is critical to understanding the covenants along with the daily. You've got to combine those two to get the covenants correct.

The 2520 also decimates LeRoy Froom's claim that we are anchored in the Reformation. We're not. We're anchored in the gathering of Israel. All right. Some of you are looking extremely tired so I hope I didn't wear out the patience of the saints.

And here, I was pointing to the Protestant Reformation, as LeRoy Froom was claiming that this is the anchor point. But God never builds His church based on the Sunday and the Trinity. It's just not possible.

So shall we close?

Father in heaven, thank you for this opportunity to look at some material on the calendar, and the 2520 and how this all connects into the covenants. Help us Father to be diligent and to stay on that pathway that is lit all the way with the Midnight Cry. It was given by Samuel Snow right on July 21, the prophetic midnight of 1844. And we pray that as we compare the scripture piece by piece, that we will come in harmony with your calendar, then we can inherit this calendar from our pioneers without fear or concern that we have the truth. We thank you in Jesus name, amen.

Download the booklet

<https://maranathamedia.com/book/view/the-seventh-month-movement-the-midnight-cry-and-the-karaite-calendar>

16. The Father's Passover and Man's Atonement

Earlier this year I did a presentation called *The Calendar and The Atonement* and the culmination of the study is quite profound. Did you get one of these books?

This is a statement from the book *The Cross and its Shadow*. Note, "Bible students for centuries have been divided into two classes in regard to their opinion at the time that the Lord ate the last supper with his disciples. One class believed Jesus did not fulfil the type in regard to the time," That's his assessment of what they're doing, "but only as to the event. They claim that the year Christ died the 14th of Nisan or Passover came on Thursday." Have you heard this? The Passover was on Thursday, not on Friday and that he was crucified on Friday, the annual Sabbath, the 15th day of Nisan and arose from the dead on the 17th day of Nisan. In support of this position, they quote the following texts. Matthew 26:17, Mark 14:1 and 12, Luke 22:7. The other class believed that when God decreed certain offerings should be offered on a definite day of the month, the type would meet antitype in the specified time. 'These types were fulfilled not only as to the event, but as to the time,' (quoting *Great Controversy* p399). In fulfilment of this, Christ was crucified on Friday, the 14th day of Nisan and died on the cross about the ninth hour between the two evenings at the very time, the Passover lamb had been slain for centuries.

The previous evening, he had eaten the last supper with his disciples, the Saviour rested in the tomb on the Sabbath, the 15th day of Nisan, which would have been kept as an annual Sabbath in the type of this event. Christ was the antitype of the wave sheaf and his resurrection took place on the very day when the wave sheaf was to be presented before the Lord. (*Desire of Ages*, large edition p 785). This was Sunday, the 16th of Nisan in support of this position. The following texts are quoted, John 13:1 and 2, 18:28, 13:29, 19:31." So we see two positions on which day was the Passover.

How could it possibly be on Thursday? This is the question. Well, isn't Passover the day when Jesus dies, How could you say that Passover was a day when he didn't die so we need to have a look at this. Now let's examine some of these texts we've got here, Matthew 26:17. "Now on the first day of the feast of unleavened bread, the disciples came to Jesus saying to him, where wilt thou that we prepare to eat the Passover." So the term feast of unleavened bread, obviously in reading this text includes the first day, which is called the Passover. The word Passover can mean the whole eight days. The word unleavened bread can mean the whole eight days. It's just a term of reference, to point to that feast. They're asking Jesus on the first day of unleavened bread, where they're going to eat the Passover so what does that suggest to you? When were they asking this question? On the Thursday. In Matthew 26:17 it's saying, this is the day of the Passover.

Mark 14:12, and the first day of unleavened, when they killed the Passover, (there's your definition), his disciples said unto him, where wilt thou that we go and prepare that we may eat the Passover? Mark 14 is telling you that Thursday was the day of the Passover and that evening they ate the Passover meal. Luke 22:7, "then came the day of unleavened bread, (so it's using the word unleavened bread), when the Passover must be killed. And he sent Peter and John saying, go prepare us the Passover."

Jesus called it, the Passover, that we may eat. And they said unto him, where wilt thou we prepare? There's three witnesses to tell you that Passover was actually Thursday of that year, not Friday.

Can you see that in the text? So Haskell uses John 13:1,2 in connection with John 18:28 to support the Passover being on Friday, which is what most Adventists and most people who have any understanding of this subject, believe that Friday was Passover not Thursday. The first question is, well, who cares? Is it really important? Well, we need to put line upon line, or precept upon precept, line upon line. Now over the page, this is John 13. "Now, before the feast of the Passover, when Jesus knew that his hour was come, that he should depart out of the world unto the father, having loved his own, which were in the world. He loved them unto the end. And supper being ended the

devil having now put into the heart of Judas Iscariot, Simon's son to betray him.”

He's saying that this event is before the feast of the Passover in the book of John.

And then 18:28, “then led they Jesus from Caiaphas unto the hall of the judgment and it was early and they themselves went not in to the judgment hall, lest they should be defiled, but that they might eat the Passover.”

Matthew, Mark and Luke are saying that Thursday is the day of the Passover and John is giving reference at least to the fact that the Jews were keeping Passover or these Jews, the leadership were keeping it on Friday. There is a day difference. John is singling out the Friday event and the other three are speaking to the Thursday event. We should try and resolve this problem, shouldn't we?

Now, Adam Clark, on this commentary on John 13:1 translates another way. ‘Now before the feast of the Passover when Jesus knew etc., or as some translate now, Jesus having known before the feast of the Passover that his hour was come, etc. The supper mentioned in John 13:2 is supposed to have been that on the Thursday evening when the feast of the Passover began and though in our common translation, this passage seems to place the supper before that feast, yet, according to the amended translation, what is here said is consistent with what we read in the other evangelists.’ Adam Clark is reconciling John 13 to what the others are saying in the other three gospels; a good application of Miller's rules.

Now we noticed Ellen White's comment and Haskell quoted part of this quote in GC 399.3 and we've got the quote there. "These types were fulfilled not only as to event, but as to time." He used this part of the quote in his book. Now she says this, “on the 14th day of the first Jewish month, the very day and month on which for 15 long centuries, the Passover lamb had been slain, Christ having eaten the Passover with his disciples instituted that feast, which was to

commemorate his own death as the lamb of God which takes away the sin of the world."

So which day is she saying here is the Passover? It sounds like Thursday, doesn't it? And yet Haskell took part of this quote and applied it to Friday. But if I'm reading this carefully, on the 14th day of the first Jewish month, the very day and month which for 15 long centuries the Passover had been slain, Christ, having eaten the Passover with his disciples... That's Thursday evening.

So in case people get confused, the Passover lamb, the day of the Passover, that whole day, it's in the afternoon that the lamb was slain and then it was prepared and they ate the Passover supper in the evening, which was part of the next day. That's the way it was always done.

Desire of Ages, 642.1. "They had gathered to celebrate the Passover. The Saviour desired to keep this feast alone with the 12." Again, she's saying Thursday is Passover.

So let's go back to the type in the book of Exodus. Exodus 12:6-8, as we look at the separation of these two, Thursday, Friday. "And you shall keep it up until the 14th day, the same month." This is the lamb. When did they take the lamb into their homes? The 10th day? Do you want to look at the text? Be a Berean, huh?

Exodus 12:3 "Speaking unto the congregation of Israel saying, in the 10th day of this month, man shall take to them every man a lamb." So on the 10th day, the lamb was taken and then it was offered on the afternoon of the 14th day, and then eaten at even as the 15th day begins. So it says, "And it was kept up until the 14th of the same month, and the whole assembly of the congregation shall kill it in the evening and they shall take of the blood and strike it on the doorposts" verse eight, "They shall eat the flesh in that night, roast with fire and unleavened bread."

Now, when they did this on the 14th day, going into the 15th day, Numbers 33:3 says, "And they departed from Rameses in the first month on the 15th day of the first month, on the morrow after the Passover." So they left on the

15th day. "The children of Israel went out with a high hand in the sight of all Egyptians." And Josephus also mentions the three day journey from the 15th day of the first month. This is what he says. "So the Hebrews went out of Egypt while the Egyptians wept and repented. They had treated them so hardly. Now they took their journey by Letopolis, a place at the time deserted, but where Babylon was built afterwards, when Cambyses laid Egypt waste, but they went out hastily. On the third day, they came to a place called Baalzephon on the Red Sea." So it took them three days to get to the Red Sea.

On the third day 17th, they arrived at the Red Sea. And again, Josephus says they left in the month of what he calls Xanthicus on the 15th day of the lunar month. And Ellen White says here, Signs of the Times, April 1, 1880, "On the third day of their journey, the Hebrews encamped by the Red Sea." She's validating that on the third day. So 15th, 16th, 17th.

So I've laid this out in a chart here. Passover on the 14th, slay the Passover. The night, which is the beginning of the 15th day, is the first day of unleavened bread. Then during the day of the 15th, they leave Egypt. And then you've got the second day of unleavened bread when they are traveling.

And then the third day of unleavened bread, which is the 17th day, they arrive at the Red Sea. And then on the 18th day, which is the fourth day of the Feast of Unleavened Bread, they cross the Red Sea. And they are raised, they go through, and they are baptized in the sea. You're familiar with the text? They are baptized unto Moses. That's when they had their baptism, they had their death and resurrection. And this is occurring on the fourth day of the Feast of Unleavened Bread, the 18th day of the month.

And this is when the 50 day count starts. We're going to get into calculation of Pentecost as part of this story. So, the waving of the first fruits, first fruits is a symbol of the resurrection of Christ. So, in the original story, when they left Egypt, what was the event that signified the resurrection? When they went through the sea and they were resurrected. Baptism, resurrection.

So in the original type, the day in which the first fruit principle was applied was on the 18th day or the fourth day of the Feast of Unleavened Bread. That's when the resurrection takes place. So, 1Co 10:2 And were all baptized unto Moses in the cloud and in the sea. So there's the death and resurrection.

I've got some other texts there. Now I'm just talking about baptism. There's a very interesting quote here, partway down. Signs of the Times, March 7, 1878. Notice this carefully. "God had commanded Moses to bring his people to this place of natural solitude and solemnity, that they might hear his voice and receive the statute book of heaven. Fifty days previous to this, the pillar of fire had lighted the path through the Red Sea that God had miraculously opened before the marching multitudes of his people." So why would she mention that there was exactly 50 days? God is about to speak from Mount Sinai, and she says exactly 50 days earlier, they're coming through the Red Sea.

Jim: I want to mention here that when I first looked at this quote, considering the timing for Pentecost, I was confused because it says, "God had commanded Moses to bring his people to this place of natural solitude and solemnity, that they might hear his voice and receive this statute book of heaven." So I wasn't looking at that part and I was thinking that she was saying that 50 days until they got there. But she's not saying that.

Adrian: No, no, she's not.

Jim: Until they hear his voice and the statutes from heaven.

Adrian: Yes.

Jim: So that was something that when I saw it afterwards, I kind of reconciled what Exodus 19 says about arriving on the first day of the third month. And then God said to them, "Three days," and that reconciled it because the math wasn't there for me, because I was thinking that it was saying that when they

arrived there. I thought it was saying that to that point, it was 50 days, but its 50 days that they might hear his voice?

Adrian: Yes

Jim: And receive the statute book of heaven.

Adrian: So it was 50 days from when they were baptized in the Red Sea, went in and out. There's 50 days from there to when God spoke the 10 commandments. And this is very important as we look at this because Pentecost, or as they say in Hebrew, Shavuot, what is that a memorial of? The giving of the law. So the giving of the law is 50 days after the waving of the first fruits. The spirit of prophecy is telling us that this was the fourth day of the Feast of Unleavened Bread from when that 50 day count started. This becomes significant because the rabbinic way of calculating the 50 days always started on the 16th day or the second day of the Feast of Unleavened Bread. But in the original type, it was the fourth day of the Feast of Unleavened Bread and 50 days from that point.

Gary: But the law doesn't say the 16th day. You notice in Leviticus 23, it gives the days. It talks about the 10th day. It talks about the 15th day. It talks about the 14th day, but it doesn't ever say the 16th day.

Adrian: It doesn't say the 16th day.

Gary: It says the morrow after the Sabbath. Now.

Adrian: Let's have a look at that, Leviticus 23. Now, remember you all agreed you're going to do Bible study. So it says in Leviticus 23:15. "And you shall count unto you from the morrow after the Sabbath, from the day that ye brought the sheaf of the wave offering, seven Sabbaths shall be complete, even unto the morrow after the seventh Sabbath shall ye number 50 days. And you shall offer a new meat offering unto the Lord."

So what it's saying here is that the 14th day is Passover. The 15th day is the feast, the first day of the Feast of Unleavened Bread. And then it says, "On the morrow after the Sabbath, you shall count seven Sabbaths, and then the morrow after the seventh Shabbat shall be your 50 days." And that's when Pentecost is taking place. Does that make sense? So if, as it says here, "Even until the morrow after the seventh Sabbath shall you number 50 days," so you're counting seven Sabbaths and the morrow after the seventh Sabbath, that means that Pentecost is going to fall on what day of the year, every year? the first day of the week.

So one of the reasons why Adventists are reluctant to say that there is a festival occurring every year on the first day of the week is, have I got everyone's attention? So, because the idea of having a sacred time on a Sunday for Adventists is anathema. So it can't be that!

Gary: But it's a work day.

Adrian: It's a work day.

Gary: And the morrow after the Sabbath, when the wave sheaf is to be waved, is a signal to begin the harvest. You would never want that to be on-

Adrian: Not on a Sabbath.

Gary: ... on a Sabbath. And it could, if it's marching through on the 16th day of the month, occasionally it's going to be on the Sabbath.

Adrian: That's a good point. That's when they need to begin the harvest. So in the time of Christ, if the Passover is on the Thursday and the 14th is on a Thursday, then Friday is actually the first day of the Feast of Unleavened Bread. Sabbath is the second day of unleavened bread, the 16th day, and Sunday is the third day of the Feast of Unleavened Bread, and this is the day of the resurrection. So it fulfils the command in Leviticus 23 that the feast of first fruits is on the morrow after the Sabbath, which is still on Sunday. Now, those who follow the 16th day calendar, it still fits because that's a Friday crucifixion.

The Sabbath is the first day of unleavened bread as well, and the morrow after what they call the Sabbath is the 16th day. So it's the Sunday. So it still fits, but if Jesus is keeping Passover on the correct day, it proves the rabbinical calendar incorrect, that it can't be the 16th day every year. And in the original type, when they left Egypt, it was the 18th day. And here, if Jesus kept the Passover on the correct day, it was the 17th day. So both of these events are telling you, it cannot be the 16th day that you start the count to Pentecost. Does that make sense?

Speaker 9: I'm so ingrained in that teaching of the part where he starts suffering in Gethsemane, which starts the whole event of the three days.

Adrian: That was the Passover. And this is the point. Now, notice I've got in the table here, from Thursday, as in the day of Thursday, through until the resurrection is three days and three nights. But Thursday, if Jesus kept the Passover correctly, was the day of the Passover. We'll look at some quotes on that.

So I have some material here from A. T. Jones where Jones and Waggoner picked up this Thursday Passover idea and they actually shifted their whole thinking to Thursday, and that's why there was disagreement between the older pioneers and Jones and Waggoner and the 1888 advocates. They started pushing the Thursday Passover. But they maintained the 16th day, so they said that Jesus was being raised on the Sabbath.

But they seem to have forgotten that the Bible doesn't actually say that. So I've got the quotes here from Nehemiah Gordon. He says here, "The Pharisees argued that Shavuot or Pentecost, is to be counted from the first day of the Feast of Unleavened Bread, which they designate as Sabbath. According to the Pharisees, morrow after the Sabbath means morrow after the first day of unleavened bread. The ancient Pharisees and their modern day successors, the Orthodox rabbis, begin the 50 day count to Shavuot on the second day of the Feast of Unleavened Bread, which is always the 16th day of the first Hebrew month.

Gary: The problem is that Leviticus 23 again says Ha Shabbat. It doesn't say Shabbat. It says. Ha Shabbat, the Sabbath.

Adrian: Has it got the definite article in it?

Gary: Yes, it does. All the other holy convocations, not seventh day of the week Sabbaths, are just Shabbat. Even the Day of Atonement is treated like a seventh day Sabbath, no work at all, but a Sabbath, a Shabbat is just Shabbat Shabbaton.

Adrian: But the Day of Atonement says Shabbat Shabbaton?

Gary: Yes.

Adrian: But the other ones are just called Kodesh Miqra

Gary: Yes, Kodesh Miqra for the holy convocation.

Adrian: So on the morrow after Ha Shabbat?

Gary: Yes. Ha Shabbat

Speaker 9: It's kind of confusing to me, then Thursday, do we have the high Sabbath?

Adrian: It's because the Sabbath is occurring during the feast, it's always going to be a high Sabbath, no matter what day it occurs during the feast. It's still a high Sabbath.

Speaker 9: Got it. I know that sounded kind of dumb but it's confusing.

Adrian: No, no, no, no. That was a good question.

Gary: Remember also in John's gospel, he consistently refers to it as the Festival of the Jews. The Passover of the Jews was nigh at hand.

Adrian: So he's referencing how the Jews are keeping the Passover following the 16 day idea. But the other three are giving how Jesus actually kept the Passover, and I would rather follow Jesus's calendar.

So, then I've got the quotes here. Leviticus 23:15 and 16, which talks about the morrow after the seventh Sabbath. If you follow Leviticus 23:15 and 16, it's very clear that it's going to be on the first day of the week after counting seven Shabbats. Gary and I have just discussed about the Kodesh Miqra and the Shabbat, but the word Shabbat is not occurring in Leviticus 23. So it has to be the seventh day Sabbath. During the Feast of Unleavened Bread, when you start your count it is always floating. Each year it's going to change depending on where the Sabbath is within the feast. If your Passover is occurring on Wednesday, then you've got Thursday, Friday, Sabbath, and then Sunday, that's when you start the count. If your Passover starts on Friday, then it's only two days. It's going to change depending on where the seventh day Sabbath is occurring within the feast.

You always go up to the seventh day Sabbath and the next day you start your count.

Gary: And that's the other reason why Pentecost is calculated and specified the count this way.

If it was on a particular day of the month, why didn't they just say the sixth day of the third month, as they typically keep it?

Speaker 9: Are you saying that this is the antidote to keep Pentecost from falling on Sabbath? So that Pentecost always falls on Sunday?

Adrian: Yes

Speaker 9: Which is a work day?

Adrian: Yes

Speaker 9: Marking the time when the harvest begins.

Adrian: To begin the harvest.

Speaker 9: So you never want it to fall on a Friday. You never want it to fall on the Sabbath. Sunday is the right day.

Adrian: So the way it's calculated, the count is always going to start on a first day and end on a first day. That's the way it's going to come out. Or on the morrow after the Sabbath begin day one then you're counting through to the 50th day.

Adrian: This is where we come into an interesting dilemma because when Samuel Snow, in *The Midnight Cry*, said, "They commence the year with a new moon in March, but the Karaites with the new moon in April." Now, this reference here has to do with the fact that the winters they were having then were quite long and that's why the harvests were coming later. It's not necessarily always the Karaites second, because like for this year, for instance, it flipped around the other way. But that's a bit of detail.

It says, "These accused the Rabbins of having departed from the law." That's the Karaites, "And conform to the custom of the heathens, and their charge is just, as they regulate their year by the Vernal Equinox in imitation of the Romans, whereas the law says nothing of Vernal Equinox." And then he says this, "But require on the 16th day of the first month the offering of the first fruits of the barley harvest." That part that he's added there is not actually Karaite. He said the Karaites are correct and then he actually inserts a statement from the Rabbinic Jews that it has to be the 16th day. And this is what has caused the confusion within Adventism as to why they always stuck with the 16th day.

In this case, which one is right? This is part of *The Midnight Cry*. Well, he's saying that the Karaite Jewish calendar is correct, but his understanding of that

calendar was incorrect as to when you start the count. So obviously, that's the piece of information that you have to change.

Jim: They were thinking about the seventh month.

Adrian: Yes, they weren't thinking about calculating Pentecost. That wasn't their focus. So, you'll see I've got some statements from the pioneers and they are all saying the 16th day, the 16th day, the 16th day. I've got a number of quotes there that say this.

One of the challenges we have, then, is that Ellen White says. "The Passover is followed by seven days of Feast of Unleavened Bread. On the second day of the feast, the first fruits of the year's harvest, a sheaf of barley was presented before the Lord. All the ceremonies of the feast were types of the work of Christ." So here she's saying on the second day of the feast. So how do we harmonize this with what we've just all studied and read, because it appears here that she's saying, on the second day of the feast is when the sheaf of barley was presented before the Lord.

This is one of those interesting dilemmas, isn't it? The Bible seems to be saying one thing and Ellen White is saying from the going from the Red Sea right through to when God spoke the law is 50 days. So that's in the Spirit of Prophecy she's saying this on the one side, and then she's making a reference to the 16th day on the other side. So, what are you going to do with that information?

This is a dilemma I had for quite some time in terms of how we resolve that. Now, considering that all of the pioneers in the study of the scriptures were all, and I've given you all the quotes there, were saying 16th day, 16th day, 16th day, if Ellen White had have come out and said something different from what they had studied in the scriptures, what would happen? If she contradicted what they were saying, that puts everybody in a very difficult situation now, because it's like, well, did we get our doctrine from the Spirit of Prophecy?

Gary: It's like her reported number of moons around Jupiter. But she didn't say Jupiter. She just said this red planet.

Adrian: She saw seven planets, and she described them and it sounded like all of the planets from Jupiter and Saturn and all those things, as we've mentioned those and Joseph Bates from his current research that there were seven planets. If she had have accurately presented Uranus, would you have believed her?

Gary: It was the moons around Jupiter, right? She said five moons. We know that they're seven now.

Adrian: Okay. So there's more moons as well. So there's that as well. So she presented the information that he understood. And that actually convinced him of the Spirit of Prophecy, which is interesting, isn't it? So if she had have said on this passage, I was shown, that on the second day of The Feast of the First Fruits of the year, that would be a big problem.

The Saviour knew their ideas and he framed his parable so as to inculcate important truths through these preconceived opinions. He held up, before his hearers as a mirror wherein they might see themselves in their true relation to God." There's the mirror.

You see, the Parable of the Rich man and Lazarus, Jesus is teaching a truth through their preconceived ideas. And in this he's holding up a mirror to them. It's brilliant, isn't it? So in the wisdom of God, Ellen White could not go beyond the pioneers and their lack of Bible study on this particular point.

If she did, it would damage the Spirit of Prophecy and its supportive role of the scriptures. And so, because this wasn't her main point in this passage, it was just a supporting point, she's making a point through their preconceived opinion. Does that make sense?

Speaker 9: Prophet Daniel wrote further when he was telling what they had gotten from the scriptures. The spirit of prophecy confirms the study.

Adrian: Confirms the study. Otherwise, if I take this statement here, then her statement about the 50 days is contradicting herself.

Speaker 9: Because Ellen White's writing were never meant to be an establishment of doctrine but only the confirmation.

Adrian: Confirmation of doctrines. This is the point, the Bible is crystal clear on this point. It's very clear in the Bible and I am not going to use this statement to overthrow what the scripture is saying. I can't do that. It can only confirm or point me to.

And I believe the reason she was encouraged to put it this way is she had to do this is if she put the 17th day or the morrow after the Sabbath or in a different way, it would have created problems. That's how I'm understanding it. Otherwise, I just have to simply believe that she is contradicting Leviticus and she contradicts herself. But in the statement in *Christ's Object Lessons* about speaking through preconceived ideas, I can see this makes sense. I can understand this.

Adrian: Coming back to the 16th day question, I think we'd have to go back and look at the text carefully as to what she's saying and how she's saying it. In this subject here she's not speaking about the calendar. It's not her main subject. But if she's talking specifically about the Holy spirit, then you would have to say, well... But if it's a side point in a bigger issue, then that could be the case.

Speaker 11: There's another one.

Adrian: Oh there's two, is there? All right. So I've got the point in here on page 10 about the seven planets. She saw the seven planets - Joseph Bates - I've got the entire quote in there on page 10. So let's come to the critical point now. I want to jump to why this discrepancy between the Thursday and the Friday

Passover. So we're looking at the offering up of the Son. So what I'm saying in the beginning of page 12, God offered up his son on the Thursday evening. Thursday was the Passover day on the calendar that Christ was following. Romans 8:32 says, "he that spared not his own son but delivered him up for us all, surrendered him for us all. How shall he not with him also freely give us all things?"

Luke 22:53 says, "When I was daily with you in the temple, you stretched forth no hands against me, but this is your hour and the power of darkness." And now listen to this next quote in 2T, "As the son of God, bowed in the attitude of prayer in the Garden of Gethsemane, the agony of his spirit forced from his pores, sweat like great drops of blood.

(He is shedding his blood on Thursday evening.) It was here that the horror of a great darkness surrounded him; the sins of the world were upon him. He was suffering in man's stead.

(So when was Christ suffering in man's stead? On Thursday evening, as a transgressor of the Father's law.) Here was the scene of temptation. The divine light of God was receding from his vision and he was passing into the hands of the powers of darkness." 2T p.203

So, when did Christ begin to feel this heaviness? *Desire of Ages* p.642. "As he met with the disciples in the upper chamber, they perceived that something weighed heavily upon his mind although they knew not its cause, they sympathized with his grief."

So before the Passover meal, so just before the sun is setting, Christ is being offered up by the Father. He is being released or delivered up. So the spirit of God is being withdrawn from his Son and Christ now is unprotected by his Father and his angels, from Satan and man. This is the offering up of his Son. The point we're making here is that God in heaven, on his calendar, did not determine the date when he would kill his Son. He determined the date when he would offer up his Son to see what man would do to him. Which he knew what man would do to him. So the Passover is a signal of the offering up of his

Son. Friday, is the day. And that crucifixion shows what man did to his Son. And this is really important in terms of people's perception that God needed the sacrifice of Jesus to satisfy this penal substitution atonement, that God decreed this himself. But when the Passover is understood to be on a Thursday, you are seeing this is when God offered up his Son. The difference in the days is the difference in understanding the character of our Father as to whether he ordained the death of his Son or whether he offered up his Son. Is it? It is, isn't it?

So, let's go a bit further. As Christ came to the feast of the Passover, he already had a weight upon him. The yielding up process had already begun. And this is where it began the three days and three nights in the heart of the earth. And what is the heart of the earth?

The heart of the earth is the stored up rebellion of man and Christ is going right into all of this rebellion and defiance and resistance and guilt and sorrow. And that's the three days and the three nights that he's going through this process.

So understanding Thursday Passover helps to explain the three days and three nights of Jonah more clearly than the Friday one. Notice what it says here. "Said the angel, Think that the Father yielded up his dearly beloved Son without a struggle? No, it was even a struggle for the God of heaven whether to let guilty men perish or to give his darling Son to die for them."

Gary: Here's the true parallel with Abraham. We often say, well, Abraham's experience isn't exactly like God's because he didn't actually go through with the sacrifice, but God did. No. It's exactly the same, exact same parallel.

Adrian: Because, when Abraham offered up his son *Patriarchs and Prophets p. 154*, says it was fulfilled to the very letter. Now, when Abraham got to the point where he was about to sacrifice his son and he was stopped, Ellen White says that Abraham fulfilled the command of God to the very letter, but he didn't kill his son. He offered up his son and this is the type that is met in Christ. God did

not kill his Son. He offered up his Son on the Thursday and man and Satan killed him on the Friday.

The point that Gary made is very important that people say, well, Abraham didn't go through but God did go through. And this is what I originally wrote in the book, *Identity Wars*, that God went through with this, which is basically saying that God killed his own Son. Did you know that? But it's been revised.

Speaker 17: It's just amazing that she knew what that meant.

Adrian: Well, because I was of the understanding of the penal substitution model like everybody else and the only consolation I have is nobody picked me up on it, except one man in Romania. Bless him. But he didn't pick this particular one, he picked a couple of others that made me start to think and start to go through.

And then when I read what I'd written, I was in horror. But this is your understanding of the typology. That Abraham with Isaac and that God had to sacrifice his Son. And then I'm thinking, my heart is not atoned by this. It's not reconciling me to a loving Father. You kill your Son - that's not reconciling me to You.

How is that the gospel? But in this study, with regard to the timing of Pentecost as to when this is occurring, as well as the count of the 50 days and the discrepancy between the Thursday and the Friday Passover, we see something beautiful. We see that God offered up his Son. He didn't kill his Son. He did not ordain to kill his Son. He released his Son into our hands and within 24 hours, we killed Him.

Adrian: He gave his son... For God so loved the world that he gave his only begotten son. Nowhere in John 3:16, does it say anything about believing in death and destruction. It's by believing in his name, it's by believing in him. But we killed him. And the atonement fact is that Jesus was willing to lay down everything and die for us.

And that's the atonement that he was willing to do this for us. But God did not demand this of his Son.

Speaker 20: So he's a hero.

Adrian: Yeah, and there is a statement in the Spirit of Prophecy that says when Adam sinned, a mysterious voice came forth from the throne, which said, "Sacrifice and offering, I have not desired, burnt offering and sin offering, I have not required."

Speaker 21: So you're saying from this point forward, this whole sacrificial system that I'm going to give you; it's not what I'm required to do.

Adrian: It's not. This sacrificial system is just like you desiring a King to be placed over you because this is what you are desiring in understanding.

Speaker 22: Wow.

Adrian: We might have to wrap it up.

Speaker 23: You did say that he wanted him to offer his Son.

Adrian: Yes, offer up his Son.

Speaker 23: Not to kill his Son.

Adrian: Not to kill.

Speaker 23: But to offer his Son. So understanding that it's fulfilled.

Adrian: It says offer him up for a burnt offering (H5930), or a holocaust or which can be understood as consecration, depending on how you interpret those words.

Speaker 24: The word itself means ascending.

Adrian: Ascending?

Speaker 24: It doesn't mean burning or killing a...

Adrian: No, it can mean that but it depends on how you understand that word. But the fact that Ellen White says that when Abraham had placed him on the altar, that he had fulfilled the command to the letter, it tells you that God did not instruct him to kill his Son. But he knew that Abraham would interpret his words in that way.

And therefore, he knew that it would be a test for him. And he knew that this was a test he needed to bring him into faith. You see what I'm saying?

Speaker 25: Yes.

Adrian: How God works with us in our fallen state. So this is highly significant to me that through... Oh, you want to say something?

Jim: Just trying to grasp the concept. You're basically saying that God offered up his Son, so gave him into our hands, so that our fallen sinful nature can basically do to him what would be the result of sin? So that we don't have to endure it, right?

Adrian: Yes. One, that we don't have to endure it, but two, in us killing him, it brings out truly what we are like and God still forgives us.

Jim: It basically just shows the nature of sin.

Adrian: This is the old covenant process. So on the Thursday night he took the weight of our sin which was to take the feelings of guilt in our place. And then on the Friday, God allowed man to sin against him in order to see how sinful we really are, that would lead us to repentance. So the cross is very different, on the cross sin abounded...

Adrian: Acts 2:23, "Him being delivered by the determinant counsel and foreknowledge of God," God knew that men would do this. You have taken and by wicked hands have crucified and humanity has slain him whom God has raised up, etc. So it wasn't God who slew his Son.

Laura: And it's very... John 13 verse 26, starting at verse 26, and Jesus answered, "He it is," He doesn't say it is whom he says, "to whom shall I give sop when I have dipped it?" And when he dipped the sop, he shared it to Judas Iscariot, the son of Simon.

And then it goes on to say, "And after the sop, Satan entered into him, then said, Jesus"... Now he says something different. Now he says, "then said Jesus unto him, thou do it quickly." At that point, he has handed it over to Satan, through Judas, but he handed it over to Satan. Satan's guilt is right there. And Jesus allowance was right there in the sop. That sop was the connection between the acceptance of him doing the act. The act had to have its ceremony. And I look at that as the ceremony of Satan. Okay. Now that I have been offered up here and Satan goes and takes it and says, "I'm going to be in Judas. And as I'm in Judas, I'm going to take it and this is going to happen." So that's the way I'm okay. This is perfect with the scripture you just mentioned.

Adrian: Yes. So, by opening up this difference in the Thursday and Friday understanding, we get a completely different understanding of the actual atonement, that God gave his Son to carry our offenses. He didn't kill him, but he strengthened his Son on the Friday because if he didn't strengthen his Son to endure death by crucifixion, we would not see the true wickedness of our human hearts and comprehend what we need to repent of.

And even when we did this to His Son, He forgave us. It's amazing that he would do this, but God knew that this was what would happen. And I just stand in awe of Him in that regard. And the fact that this also provides a second witness to The Karaite calendar, both in the Exodus and in the time of Christ. The 16th day of the first month is not the day from which you start the count, both in type and antitype. One is the 18th day, one is the 17th day. And I find that's

just an interesting aside to validate The Karaite calendar, as well as strengthen the understanding of what the atonement really was.

So, I thank you for bearing with me on that one. You've got the notes. You can go over those. I think we got there and I just want to thank everyone for the last four days. It's been a tremendous blessing. I've had a wonderful time and I pray that the blessing you've received will flow over.

We are hoping in a short period of time to have many more copies of *Agape* available, which you can get from here. And we want to share them with as many people as possible that everyone will know that our Father truly is love.

Father in heaven, we just want to worship you and praise you and thank you that knowing what we would do to you, you were willing to give your Son, you offered him up, sacrificed him.

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