

Mercy
NOT
Sacrifice

*Sermon
Transcript*

Adrian Ebens





Adrian Ebens, 2024

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MERCY NOT SACRIFICE

Opening Prayer:

Pr. Adrian: Father, we come into Your presence boldly because we have an advocate with the Father; Jesus Christ, the righteous, who has shown us what You are like, Father. The life of Jesus is what reconciles us to God. And we thank you that we can know the truth, that You are just like Your Son. He, that has seen Me has seen the Father. And we thank you, Father, that you do not hold our trespasses against us. You freely forgive us. All of our sins are freely forgiven. And we can have the life-blood of Jesus, the Spirit of Jesus filling us. We come on the day of Pentecost, Lord, because we all have character flaws and weaknesses that need to change. And we're sorry for our sins. We're sorry for our stubbornness, our pride, our selfishness. And our irritable attitudes. And we thank you, Father, that You forgive us for all of these things and that You love us so much and that You freely forgive us. And that there is now therefore no condemnation to those who are in Christ Jesus. [Romans 8:1]. Because You never condemn and You never destroy. Please open our minds, Father. Help us to connect the dots and help us

to vibrate with the joy of heaven. As we listen to this. And as I speak on this subject, may my words be Your words, in Jesus' name, Amen.

Presentation:

Pr. Adrian: So, just recapping yesterday's presentation, a conclusion from the previous study. Old Covenant understanding of the priesthood of Christ. I'm quoting from James White,.

Christ suffered not only that he [1] might **satisfy divine justice**, but also [2] that he might **be qualified to sympathise with His people in their suffering**. (*The Review and Herald*, January 29, 1861)

This is the Old Covenant understanding. This is man's understanding. And some may question, "What! James White was in the Old Covenant?" Well, aren't we all in the Old Covenant? Haven't we all been in the Old Covenant? And still many people have not yet clicked in their minds, through the book *As You Judge*, that the whole Investigative Judgement, as taught by Seventh-day Adventists, is an Old Covenant understanding. And what is Old Covenant? Quite simply, old man. It is the carnal understanding of God and man. It is human understanding of things. And so God meets us [there]. So Christ as a mediator between God and man, comes down to satisfy man's requirements for forgiveness, which is; satisfy divine justice and prove – it's so arrogant isn't it – prove that He is qualified to be our High Priest and that He is one of us.

But the New Covenant understanding is:.

1. To show mankind God's true character. (John 17:4). I have glorified You on earth, I have completed the work which You gave Me to do. That's the New Covenant understanding of priesthood.

2. Show man that God understands him and is fully merciful towards him and that God has always understood him, that He might be shown to be a merciful and faithful High Priest. (Hebrews 4:15-16). As we read in Psalm 139, You are acquainted with all my ways. And that was a thousand years before Christ came to this earth. So as Waggoner so

beautifully has shown us, God has always understood us and known us from the very beginning.

3. To assist man through the Spirit, to repent of his wrong understanding of God. And this is the big one that we still haven't fully grasped, for murdering His Son through false justice. (Acts 2:23- 24, 38a). Repent and be converted every one of you in the name of the Lord Jesus Christ, and you shall receive the gift of the Holy Spirit. Many people say, "How can God forgive me for doing this or for doing that?" Or people say, "How can these people do these things?" We are all guilty of the murder of the Son of God. How can we be any better than any other person? What sin could be greater than murdering the Son of God? There is no greater sin than this – and we're all guilty of it. This is the corporate sin of humanity, and we're going to look at that a bit more as we review our Wednesday night presentation. That we embraced; every sin must be punished, we transferred that idea onto Christ, that He must be punished, that we might have forgiveness.

4. To pour the Spirit of God upon those who accept this revelation. (Acts 2:38b) This revelation is coming to us by the Spirit of God. You cannot come to these understandings of God and His character without receiving the gift to the Holy Spirit. "It is the Spirit that quickeneth; the flesh profiteth nothing." (John 6:63). The words that Christ speaks unto us they are Spirit and they are life. And now we can see, how could we have seen the Bible any differently from the way we see it now? It's just amazing.

So we have the two different sides. And again, we are saying that both of these are reflected in the Bible because God has to meet man where he is. Christ is a mediator between two different opinions. And He's mediating between those two opinions, and our key text that we are looking at is: "Now a mediator is not a *mediator* of one, but God is one." (Galatians 3:20) Which means yes, there are two positions, but ultimately there is one God, and therefore one position. And Christ is seeking to reconcile us to God's position. Because we are the ones that need reconciling to Him. God doesn't need reconciling to us. He's not

the one that so angry and saying, "Until I see blood, I'm going to wipe the lot of you out." That makes Him the offender, doesn't it?

Craig: He wants us to be reconciled. But we need to be reconciled.

Pr. Adrian: Yes, we need to be reconciled. We need to come to the revelation of Jesus Christ.

So now I want to just recap what we looked at on Wednesday night from the presentation *Counterfeit Justice*. If you haven't seen this and you have problems with the conclusions I'm drawing here, go back and [see] I presented all the evidence in that presentation. So, this is one of the points that we've made in *Life Matters*, in *Wisdom of God*, in *My Beloved*.

1. God brought forth His Son to provide a mediator to all created beings. As we become what we behold, God could not create us directly. Do we all understand this principle? Because God is self-existent, doesn't obey, doesn't submit to anybody. There had to be someone between Him and all of creation, Who could behold God and not want to take His position or be self-existent apart from Him and someone that could provide the Spirit of submission and obedience and the assurance of the Father's love. So this is where Christ has been a mediator from the day that, well, He was appointed to be mediator from the day that He was brought forth. And we will look at that.

2. In His wisdom, He brought forth His Son and made Him equal with Himself. And sometimes when I've said Christ, the Wisdom of God, and someone in the church said to me, "Well, if Christ, is Wisdom, then are you saying God isn't wise?" Can you see the oppositional mind? No, Christ is the wisdom of God. It's God's wisdom made manifest. It was wise of God to bring forth a Son as a mediator between God and the creation, one that could provide for us the Spirit of submission, obedience and the assurance of the Father's love. Therefore, He has always been the priest upon His throne. The Son of God is the tree of life because His submission to the Father and the blessing He has from the Father is given to all created beings. As it says in Colossians 1:17, in

Him all things consist or hold together. And as John says in First John, chapter one, for the life was manifested, and we have seen it and bear witness that eternal life which was with the Father and was manifested unto us. Christ is eternal life. It is in Him that we have eternal life. And then it says, all things hold together in Christ and the government is on His shoulders, Isaiah 9:6.

3. The Son of God was a priest upon the throne, giving life and blessing to all creation. And He still is doing that today.

4. Satan coveted Christ's position next to the Father. He began to tell the angels that the Son of God had assumed to take the position of Lucifer, when in reality it was the other way around. Satan was assuming to take the position of Christ, and he said Christ was assuming to take the position of Lucifer, which was rightfully his. It is the classic trading places, role reversal.

5. Of course, we read the statements that tell us that Satan knew God's character of love, and he knew his desires and actions were wrong. Therefore, he had a spirit of self-condemnation because he knew that he was wrong and because of his own justice system – every sin must be punished – his self-condemnation means that he believed that he should die.

6. His feelings of self-condemnation he placed upon the Son of God. The sentence of death to which he felt he deserved, he transferred to Christ. Satan is the author of Penal Substitution. It's quite a big statement.

7. He introduced to the universe a new understanding of justice: "Every sin must be punished." His own judgement on himself, he transferred to the universe. God's system of justice was to allow the consequences of wrong actions come to those doing them. Satan indicated that wrong actions should be forcibly punished to protect the sacredness of the law.

8. All of the universe was influenced by these ideas... (and we've looked at all the quotes to say that the whole universe was influenced by Satan's concepts of justice) ...and wondered if God's law needed to be altered and improved by Satan's ideas of justice. Was God's law immutable?

Did it need to be altered? Did it need to be improved? These are the questions that existed in the universe for over 4000 years until the death of Christ.

9. When Adam fell, he embraced the ideas of Satan's justice. He concluded that every sin must be punished. Like Satan, his inward self-condemnation he transferred to Christ, and made Him responsible for his fall. "The woman whom You gave to be with me." He blamed God for creating a woman to tempt him. Not much has changed since then.

10. Christ now took a new position as mediator for God and man who now had completely different thoughts from each other on the subject of justice, mercy and reconciliation and Christ now is the mediator between these two positions. (Isaiah 55:8-9)

That is a summary of what we looked at on Wednesday night.

And we come back to this, Galatians 3:20: "Now a mediator is not of one, but God is one." (That is what Paul wrote).

Now a mediator is not *a mediator* of one, but God is one.
(Galatians 3:20)

And the word mediator [G3319] there means: a go between, an internunciator, by implication, a reconciler. So He was a go between, in the very beginning, but He then became a reconciler. Christ was a go between God and all creation, but now He became a reconciler as well, because man's ideas of justice had become or were different to God's principles of justice. We don't say God's ideas of justice. They simply are reality. So we see this added dimension to Christ's priesthood in the, in the very beginning.

So a summary of Christ's priesthood:.

1. Man believed that every sin must be punished with death.
2. God established that sin destroys itself. The wages of sin, not the wages for sin, is death. Do you see the difference? Sin has its own consequences.

3. Man would not believe God would forgive him without the shedding of blood. (*The Desire of Ages*, 157.2). We've looked at that statement, where she says the people believe that without the shedding of blood, there is no remission of sin. This is what man believes.

4. From God's side, He would provide mercy, blessing and truth by His Spirit through Christ.

5. From man's side, he would accept forgiveness through the death of the Son of God, and would accept Christ as his mediator when it was demonstrated that Christ fully understood men. So arrogant, but God submitted to it. He allowed this to take place.

6. From God's perspective, Christ was His mediator to all creation from the day Christ was brought forth. This is the Everlasting Covenant.

7. From man's perspective, Christ would become their mediator after He died and had proved Himself to be perfect through suffering. This is the Old Covenant.

Does that makes sense? Just clarifying some points here.

So God's position on Christ's Priesthood. Now I'm reading Zechariah, (this is important) 6:12 and 13 in the Young's Literal Translation, which changes the tense of what is being said here.

...Thus spake Jehovah of Hosts, saying: Lo, a man! A Shoot-- is his name, And from his place he doth shoot up, **And he hath built the temple of Jehovah.**

Now the other translations say, He will build the temple of Jehovah. But here it says He hath built the temple of Jehovah. What did Jesus say in John chapter two? He said, Destroy this temple, and in three days I'll raise it up. Jesus is the temple of the Most High God. In Him dwells all the fullness of the Godhead bodily and in Him is everything that is needed for life. He is the temple.

Yea, he doth build the temple of Jehovah,

And of course, from His temple out goes out the Spirit to all the other temples that are in the universe, that everyone might be an image of the Son, even as He is an image of the Father.

Yea, he doth build the temple of Jehovah, And he doth bear away honour, **And he hath sat and ruled on His throne, And hath been a priest on His throne, And a counsel of peace is between both.**
(Zechariah, 6:12-13, YLT)

When was the Council of Peace?

Craig: Before the creation.

Pr. Adrian: Before the creation of the world. So before the creation of the world, Christ was already a priest, before the Council of Peace. Because it says, "He hath been a priest and the Council of Peace is between both." Do you see that? So before that, He was already a priest on His throne. An everlasting priest, a priest forever.

Craig: It says in Isaiah or Jeremiah. "The government will be upon His shoulders."

Pr. Adrian: Isaiah 9:6, the government shall be upon his shoulders. And here we see the difference between the two priesthoods. Just so we can get this clear, the priesthood of Christ on behalf of the Father is a priesthood of life, mercy. The priesthood of Christ on behalf of man is a priesthood of death and blood.

You couldn't get more different. And this is why, if you look at any evangelical understanding of the cross, which Adventism has now embraced, what do they say? Everything was completed at the Cross. What does that mean? God's satisfied. He has His blood. Justice has been served. It's all done. Which proves that Christ's priesthood for man is only death and blood. Of course, they think from that, then life comes. And of course, then God's life can come through man's darkened understanding. Then He can accept forgiveness, then He can enter into the life and mercy and blessing of God. But that life and blessing and mercy has always been there. It's always been there. Man was the one that demanded blood, not God. So this literal reading of Zechariah 6:12

is very important; that we understand the priesthood of Christ, when it began. And now, I remember the first time this dawned on me and I say dawned, Jesus spoke to me, and said, “Do you see when I became a priest here?”

And no man taketh this honour unto himself, but **he that is called of God**, as *was* Aaron.

And Paul is contrasting Aaron’s priesthood with Christ’s priesthood. So, “he that is called of God, as was Aaron,” so he’s talking about when Aaron was called to be a high priest, and then he talks about when Christ was called to be a high priest.

So also Christ glorified not himself to be made an high priest; but he that said unto him,

So now Paul is telling you, when was Christ made a High Priest.

Thou art my Son, to day have I begotten thee. (Hebrews 5:4-5)

And the question is, when did that occur?

Craig: It depends on what you believe.

Pr. Adrian: It depends on what you believe, doesn’t it? So here is the next step in the message. When we believe Christ became a begotten Son is when we believe that Christ became a High Priest – both – the begotten-ness of the Son of God is intimately linked with His high priestly ministry. It can’t be separated. So when you believe that Christ became begotten, is when you can comprehend and understand that Christ became a High Priest. Because the begotten Son is the principle of mediation. It’s the go between principle. It’s in the begotten Son. It’s inherent in Him. So this is what we need to unpack. As to when was Christ the begotten Son of God.

Craig: So also the government was placed upon His shoulders at that same time.

Pr. Adrian: This is huge. The government was placed upon His shoulders at that time. And then Paul says,

As he saith also in another *place*, Thou *art* a priest for ever after the order of Melchisedec. (Hebrews 5:6)

So doesn't that give you a hint about when He became a begotten Son? If He was a priest forever after the Order of Melchizedek, what does that suggest? That He's a Priest forever. We looked at the quote yesterday about A.T. Jones saying in 1895, "Was He a priest before AD 1?" This is the 1888 message.

The timing of Christ becoming begotten Son. God's timing: Before the creation of the world.

The LORD possessed me in the beginning of his way, before his works of old.

So the very beginning way of God, the way or path of God, the beginning of His way was the bringing forth of His Son.

I was set up from everlasting, from the beginning, or ever the earth was. When there were no depths, I was brought forth; when there were no fountains abounding with water. (Proverbs 8:22-24)

Before anything else I was brought forth. This is the Wisdom of God and the power of God manifested in Christ before anything else. And if you have any doubts that this is talking about Christ, read the first chapter of *Patriarchs and Prophets*, where the testimony of Jesus tells you, she quotes these verses and says, This is Christ, says of Himself, I was brought forth. We should take heed. I am astounded that people cannot see this. It's equivalent to people wilfully ripping their eyes out of their head and throwing them on the ground. If you refuse to see this... ouch indeed. It's going to be a big ouch for people who rip their eyes out and Adventists are ripping their eyes out. If there's any people on the earth who could understand the begotten-ness of the Son of God, it should be Seventh-day Adventists. Therefore, in order not to see this truth means that you are twice fold the son of hell than anybody else. Do you understand what I'm saying? Because it requires more determination to resist such blindingly obvious truth. Therefore, to be a Seventh-day Adventist is a very precarious thing, a very precarious thing. And we

remember, that it was the Jews who murdered the Son of God. And we remember that it was Adventists...

Craig: Not the Romans?

Pr. Adrian: They were the agency by which the Jews did it. And the spirit at the Cross, was in 1888, where it was Adventists who rejected Christ and crucified His Spirit in 1888. And we are the descendants of these people. And we therefore, like Daniels should say, Father, forgive us for we have sinned, forgive us and our fathers. If we come in any other way than believing this, we will say: "I haven't done anything wrong. It's all their fault." That will lead you into trouble, too.

So, God's timing: when Christ became begotten was obviously when He came into existence. And this causes the human brain to melt down because the worship of Chronos has been infused into the human mind and the worship of Chronos is that, He cannot have any time when He began, that would mean He wouldn't be God. Which is clear proof of the worship of the Greek god Chronos. And I've just said a lot there in a very short space. But nowhere in the Bible does it say that [an] endless period, where there was never a time where You did not exist, that this is a requirement for Divinity. And here again is the divide between the truth and error; is that Christianity says Divinity cannot be inherited, whereas Paul says in Hebrews chapter one, "As He hath by inheritance, obtained a more excellent name than the angels." *Waggoner said it in Christ Our Righteousness*, Jones said it in a number of places, it's part of the 1888 message; Divinity can be inherited. And this was demonstrated in the human race because Eve inherited all the fullness of the humanity of Adam, bodily. Is she not fully human? Of course she is. But she didn't exist at the same time as Adam. So, there's a whole lot more that we could say on that particular subject.

So, Man's timing: when He had purged our sins or satisfied our justice and returned to God.

God hath fulfilled the same unto their children, **in that He had raised up Jesus again;** as it is also written in the second Psalm, **Thou art My Son, this day have I begotten Thee.** Acts 13:33

So there is an application of the begotten Son to when Jesus was raised from the dead, was taken back to heaven. And this is a legitimate understanding because this is man's requirement. And God is satisfying man's requirement. Do you understand what I'm saying? Does this make sense? Both of these are correct, but one of them is ultimately correct. Both are correct in the sense that God accommodates Himself to man, to bring him back to Himself. And so here we read and now notice this, this is SDA Bible commentary:

Christian believers made the resurrection the foundation of their belief in Christ's Sonship. Christ was "the first begotten of the dead" (Rev 1:5), and the resurrection is understood as confirming to Him the title "Son of God." (*SDA Bible Commentary* on Acts 13:33)

Is that true? Is that the foundation of His Sonship? Is that the origin of his Sonship?

Robyn: I thought His origin was when He was begotten.

Pr. Adrian: Exactly.

Craig: But it's true in the sense that Christians believe it. But it doesn't make it actually true.

Lorelle: But I thought Christian believers made the Sonship from His incarnation, as in when He was born, not when He was raised. It's different.

Pr. Adrian: Some take it from His incarnation, but here it's connected to priesthood, because it says in Acts 13 "when He was raised from the dead, Thou art My Son, this day I have begotten Thee." So, the basis of the belief in Christ Sonship is connected to when He was raised from the dead, because He had satisfied God's justice, He had suffered with us, and therefore He qualifies Himself to be our representative, therefore becoming the Son of Man. But He became the Son of Man in our understanding. That's when we accepted it, that's when we believed it. And so it is true that Christ was the Son of God from His resurrection, but this is an accommodation to man's understanding. And Ellen White clearly presents this.

Actually, I just wanted to put this in because this is so sad. This is the Adventist Bible commentary, quoting on Luke 1:35 when the Angel Gabriel told Mary that “the thing that shall be born of thee shall be called the Son of God.”

Here [Luke 1:35] the angel Gabriel affirms the true deity of Jesus Christ, yet links that deity inseparably to His true humanity. The Son of Mary would be the Son of God because conception was to take place by means of the overshadowing “power of the Highest.”

And notice what they say:

From this and other Scriptures some have concluded that the title Son of God was first applied to Christ at the incarnation. Others have reached the conclusion that the title is descriptive of the **preincarnate relationship of Christ to the Father.** [Which is what we would understand.] Still others consider the term Son of God as properly used of the preincarnate Christ in a proleptic sense, or in connection with His role in the plan of salvation.

And that word [proleptic] means anticipation of when He would become the Son of God. And this is what is being presented in a lot of current Adventist theology. Ty Gibson presents this idea of anticipatory Sonship and this is helping a lot of people to satisfy their trinitarian anxiety. It's proleptic. It's anticipatory. The term Son of God presented before He came to this earth is in anticipation of when He would become the Son of God. It's the Son you have when you're not having a son, OK? It's the “Clayton's” Jesus. If you don't know what that means it's all right, don't worry.

The writers and editors of this commentary, however, do not find that the Scriptures set forth any of these views in clear and unmistakable language. Consequently, to speak dogmatically on the matter would be to affirm more than Inspiration has revealed.

Here silence is golden. (*SDA Bible Commentary* on Luke 1:35)

So what are the Adventist commentators saying when they are asked; “Christ, whose Son is He?” “We cannot tell. We don't know who He is.”

Craig: But they're very sure that He is a Trinity.

Lorelle: And isn't that going more than what the Scriptures, inspiration has revealed?

Craig: "Here silence is golden?"

Pr. Adrian: But if you do not know the identity of the Son of God, how can you have eternal life?

And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent. (John 17:3)

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

If you don't know who the Son is, you do not have life. This is the most sad statement. They don't know who Jesus is. It's a mystery to them.

Robyn: Or they know, but they don't want to admit it.

Pr. Adrian: Or they know and they don't want to admit it because they'll lose their job. But we don't want to attribute blame where it may not be.

Timing of the begotten Son determines timing of Christ's Priesthood. And here we see Ellen White harmonises the two positions.

Christ brought men and women power to overcome. He came to this world in human form, to live a man amongst men. He assumed the liabilities of human nature, [yes, all of them] to be proved and tried. In His humanity He was a partaker of the divine nature. In His incarnation **He gained in a new sense the title of the Son of God.**

Had not the commentators read this statement? Were they not aware of this?

Said the angel to Mary, [Now she's quoting Luke 1:35, the same verse.] "The power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the

Son of God" (Luke 1:35). While the Son of a human being, **He became the Son of God in a new sense.**

Which means what? He was already a Son of God in an old sense, in an eternal sense, from eternity, He was the Son of God.

Thus He stood in our world—the Son of God, yet allied by birth to the human race. (*Selected Messages, Book 1, 226.2*)

He was the Son of God. But if there's one thing that humanity wants to obscure and hide, is the same thing as the fallen angels, they want to obscure that Christ is begotten of the Father. And this statement [*SDA Bible Commentary*] is obscuring that, isn't it? "We cannot tell." They are agnostic on the Sonship of Jesus Christ. They are non-committed to this position and to be non-committed in a crisis such as we are in is treason against the government of God. I tremble for what is coming for those who take this position. "We're not committing ourselves. We're sitting on the fence." And as you know, sitting on the fence is very uncomfortable.

Rhonda: Isn't that what they are doing with the Holy Spirit as well?

Pr. Adrian: "Oh, no; He's a god." They are sure on that one.

Rhonda: There's a [Spirit of Prophecy] quote that says you are to keep quite on this one.

Pr. Adrian: "Silence is golden."

And so, once Christ had satisfied man's demands for Atonement, He then is able to transfer us into the New Covenant. Now that Christ has demonstrated He understands us and He has satisfied divine justice as we believe it, He then can transfer us into the New Covenant. Which has always been and is the Everlasting Covenant.

And for this cause he is the mediator of the new testament [or New Covenant], that by means of death, for the redemption of the transgressions *that were* under the first testament, ...

And what I've written there is the Old Covenant. And what is the Old Covenant? Every sin must be punished. Redemption of the sin. And what was the sin under the Old Covenant? The belief that every sin must be punished. This is a transgression of the law of God, a transgression of the character of God. But Christ has fulfilled the demands of the Old Covenant for us.

...they which are called might receive the promise of eternal inheritance. [And notice this] **For where a testament is, there must also of necessity be the death of the testator.**

Is this God's idea or man's idea? This is man's idea. Every sin must be punished.

For a testament *is* of force after men are dead: [Who decided this? We did. According to men's understanding.] otherwise it is of no strength at all while the testator liveth. (Hebrews 9:15-17)

So, Christ had to satisfy our comprehension, our understanding, to seal and cause us to believe that we could receive God's blessing; God's mercy, God's grace, God's goodness. And Christ has satisfied this. This is what Hebrews nine is telling us. And if you haven't noticed, what I'm presenting to you is a new framework of understanding these verses. This is a new way of looking at these verses, and we need to keep coming back to this. And again, we keep presenting the position of accommodation, accommodation, accommodation. God has accommodated Himself to man as He did with Abraham. He condescended to enter into a covenant with Abraham, using elements that were customary among men. Now He's doing the same here. Man believes that a testament is only of force when death takes place.

For if the ministration of condemnation *be* glory,

It was glorious. It was magnanimous that God would accommodate Himself to our principles of the ministration of death, the demand that every sin must be punished. But,

much more doth the ministration of righteousness [which has always been] exceed in glory. (2 Corinthians 3:9)

Do you understand? Can you see that in these verses? Takes time to process? God had to bring us from where we were in the Old Covenant, the ministration of death into the ministration of life. This is what He's having to do to transition us into what has always been.

And just a point, while we're thinking about it. "For a testament is there must also, of necessity, be the death of a testator." (Hebrews 9:16) So wherever there is an inheritance, you can only come into this inheritance through the death of the one that had what was being offered, as the inheritance. So, did God have to die to provide His inheritance to His Son? No. This is not an idea of God! Do you see? Wasn't it Satan who wanted Christ to die so he could take his inheritance?

Craig: And for us it doesn't have to be the same either. I mean, you can give money away, you don't have to wait till you die.

Pr. Adrian: But when there's a Will, the testament, typically you can only access it [at their death]. But, yes, it doesn't prevent the person from giving money before they die.

Craig: Exactly. And God gave us grace.

Pr. Adrian: Yes. Like the father of the two prodigals; he gave an inheritance to his son before he died. So we are just making this point. These are man's ideas that has come from Satan. He was longing for Christ to die, to take His inheritance. This is where it comes from, all these ideas. So this allows us to see the book of Hebrews in a different way. Because Christianity says, using these verses "For a testament is of force after men are dead," until Christ died His covenant was not of force. That's what Christianity teaches. It had to be sealed. But these are men's ideas, not God's ideas.

Liam: God's Word is enough to be sealed.

Pr. Adrian: His word is enough.

Bronwyn: It's interesting that whole concept of, you know, waiting for someone to die to get your inheritance. It's inherently selfish.

Pr. Adrian: Yes, definitely.

Audience: Hurry up and die so I can get it!

Bronwyn: Whereas, that example we've got of the father of the prodigal, while that son was selfish, the father was completely giving. He didn't need to have a selfish attitude toward his son.

Pr. Adrian: He didn't. It reminds me, I can't remember the name of the movie, it's from my mis-spent youth, but I just remember this opening scene where this man is on a golf course and he's playing golf. And this other man comes up to him, I'm sorry to inform you but your father has just passed away. And he said to him, Please give me a moment. I just need a moment to reflect. And the man walked away. And when he walked away, he was, like "Yes! Yes!" [in a triumphal manner] Because he inherited all of his father's billions. So glad that his father was dead. Because he can take all of his inheritance. This is man's mind.

Pr. Adrian: Sharon [from the online viewers] asks, "Was He crucified for being a metaphorical Son?"

Pr. Adrian: [And the previous online comment] "Satan tempted Christ in the wilderness for being a metaphorical Son? If you are the metaphorical Son of God, turn these metaphorical stones into metaphorical bread."

Liam: What you're saying there [referring to the man on the golf course], that receiving the inheritance once he's dead – he already had the inheritance when his father was alive. So that's 100% man's thinking. Now, he's dead finally, great. But he already had it before when he was still alive. Why celebrate now?

Pr. Adrian: Because death has to come in for man – it's about ownership, who owns?

Man required a sacrifice, God required knowledge of Himself. Here we come into these beautiful verses. And we're reminding ourselves, this is one of the most important statements in this message.

MERCY NOT SACRIFICE

Of course the idea of a propitiation or sacrifice [Atonement] is that there is wrath to be appeased. But take particular notice that it is we who require the sacrifice, [Atonement] and not God. (E.J. Waggoner, *The Justice of Mercy, Present Truth UK* Aug 30, 1894)

And that is blazing light! Blazing light, right there. We required the sacrifice, not God! And so God satisfied our demands, He condescended to enter into a covenant with us to provide His Son to satisfy our demands of the law, because we thought without shedding of blood, there could be no remission of sin. Thank God that He was willing to do this for us in our darkness. And here we come. And hopefully you'll understand the meaning of the word 'not' in this verse. In Hosea 6:6, it says,

For I desired mercy, and not sacrifice; and the knowledge of God more than burnt offerings. (Hosea 6:6)

"For I desired mercy, and NOT sacrifice." It doesn't say, you'll see some of the translations, "I desired mercy more than sacrifice." It doesn't say that here; "Mercy, NOT sacrifice." Where does sacrifice fit into God's plan? It doesn't. It's not there. "I desired mercy and NOT sacrifice." And, now the parallel statement in Hebrew means, "the knowledge of God..." and again, notice how they say, "more than," but the word in Hebrew is; 'from/out of' or 'separated from' "burnt offerings." And they've translated it "more than." No, not more than! Because "mercy, and not sacrifice," is not parallel to, "knowledge of God more than burnt offerings." It's exactly the opposite. So mercy, NOT sacrifice, equals Knowledge of God, not burnt offerings, which equals:

God's Atonement

Mercy

Knowledge of God

Man's Atonement

Sacrifice

Burnt Offerings

Do you see? So what do we need to be atoned to God? We need a revelation of the Character of God. And how did Jesus do this?

I have glorified You on the earth. I have finished the work which You have given Me to do. (John 17:4, NKJV)

If He'd finished the work that God gave Him to do, it did not involve death.

Bronwyn: It's also what the redeemed say when they see Jesus coming, "...this is our God; we have waited for him, and he will save us..." (Isaiah 25:9). There's a confidence there.

Pr. Adrian: He will save us. There's a confidence. There's a belief. Because it's simply the mercy, and knowing that God is mercy:

...The LORD, the LORD God, merciful and gracious, longsuffering, and abounding in goodness and truth, (Exodus 34:6, NKJV)

What we require is a knowledge of God's character. And this only comes to us through His Son. If you've seen Me, you've seen the Father. But man's atonement, and this is when many people say, "Are you saying that Jesus didn't have to die on the cross?" No, we're not saying that. Jesus had to die on the Cross because man required it. And I don't think any of us here would say that we came into the knowledge that we have without believing that Jesus died for our sins. We've all believed this.

And the angels in heaven; they needed it as well, didn't they? Didn't the death of Christ reconcile them to God? Because then they saw the character of God compared to the character of Satan, it was revealed. So they also needed it. This is huge; this is massive. But let's continue. Jesus doubles down on Hosea and He quotes it.

And when the Pharisees saw *it*, they said unto his disciples, Why eateth your Master with **publicans and sinners**? But when Jesus heard *that*, he said unto them, They that be whole need not a physician, but **they that are sick**. But go ye and learn what *that* meaneth, **I will have mercy, and not sacrifice**: for I am not come to call the righteous, but sinners to repentance. (Matthew 9:11-13)

So what is it that brings sinners to repentance? Is it sacrifice or mercy?

It's mercy. "I will," it doesn't say "I desire," Jesus says, "I will have mercy, and not sacrifice." And we have been taught all our lives that mercy only comes through sacrifice. But Jesus is saying mercy, NOT

sacrifice. And he says, Go and learn what that meaneth. Which means what? They didn't, they didn't know what it meant.

Liam: We still don't.

Pr. Adrian: We still don't know what it means; 2000 years later and we still don't know what it means! And when I read that verse, it suddenly – Bing! It hit me: Mercy NOT Sacrifice! Like, Oh wow, that's amazing. God never required sacrifice. But again, He says this in Matthew 12.

But when the Pharisees saw *it*, [and this as an important addition] they said unto him, Behold, thy disciples do that which is **not lawful to do upon the sabbath day**. (Matthew 12:2)

And then He says,

But if ye had known what *this* meaneth, **I will have mercy, and not sacrifice**, ye would not have condemned the guiltless. (Matthew 12:7)

What does sacrifice require? The condemnation of the innocent. This goes back to Satan in the beginning, when he was convinced that he was in error, he transferred his guilt onto the: innocent, the guiltless – Penal Substitution. And Jesus is saying, you are the ones who are engaged in this work. Pharisaism is enshrined in the doctrine of Penal Substitution. And I've said this before: the Christian church needs 'a swamp' to empty, doesn't it? Because we are more righteous than them. It needs evil people. It needs people out there that are filthy and evil so they can contrast themselves to them and gain righteousness in contrast to other people. But we all need mercy, don't we? "If you had known what this meaneth, I will have mercy..." And again, "I will have mercy through sacrifice." That's what Christianity teaches, isn't it? I will have mercy through sacrifice. This is an accommodation to men. Jesus is clearly telling us; "I will have mercy and not sacrifice."

And just in case we were confused,

Nor consider that it is expedient for us, **that one [innocent] man should die for the people, and that the whole nation perish not.**
(John 11:50)

I put innocent in there because He was innocent, because he was thinking of Christ. Caiaphas was not a man led by the Spirit of God, was he? Anyone believe that he was? I think we're all convinced that he wasn't. And he was the one that enunciated the principle of Penal Substitution. Right here, it's expedient that one man die, that the whole nation perish not. Therefore, sacrifice equals condemning the guiltless. Satan and Adam's self-condemnation was placed on Christ. This is the whole doctrine.

And these two quotes, again, just to remind us:

Sacrifice and offering thou didst not desire; [there's that word again, did NOT want, He did not desire it,] mine ears hast thou opened: [Has he opened our ears? Are we listening?] **burnt offering and sin offering hast thou not required.** (Psalm 40:6)

Who required it? Man did. And again, Jeremiah 7:21 we should know this verse;

Thus saith the LORD of hosts, the God of Israel; Put your burnt offerings unto your sacrifices, and eat flesh. **For I spake not unto your fathers, [There's that word again, NOT] nor [not] commanded them in the day that I brought them out of the land of Egypt, concerning burnt offerings or sacrifices:** [Are our eyes open to what He is saying here?] But this thing commanded I them, saying, Obey [listen, the word is 'Shema,' listen to] my voice, and I will be your God,

Where is blood and sacrifice in this? It's not there. It doesn't say: "and once My Son has been bashed and bloodied and beaten to death, then you will be My children." This wasn't what He said. He said simply, "Listen to My voice."

and ye shall be my people: and walk ye in all the ways that I have commanded you, that it may be well unto you. (Jeremiah 7:21-23)

So clear. God didn't command the burnt offerings and sacrifices. Except to, as we know, to bring out what was in the heart of man. The need for daily sacrifice, as the need for daily mass. It's the same thing, isn't it? It's to bring out what's in the heart of man, not the heart of God.

Here is the quote that confirms this, The Spirit of Prophecy is right with us.

Before the foundation of the world was laid, the plan of redemption was devised.

What was in that plan? Here's what it says.

In heaven a mysterious voice was heard saying, "Sacrifice and offering thou wouldst not, but a body

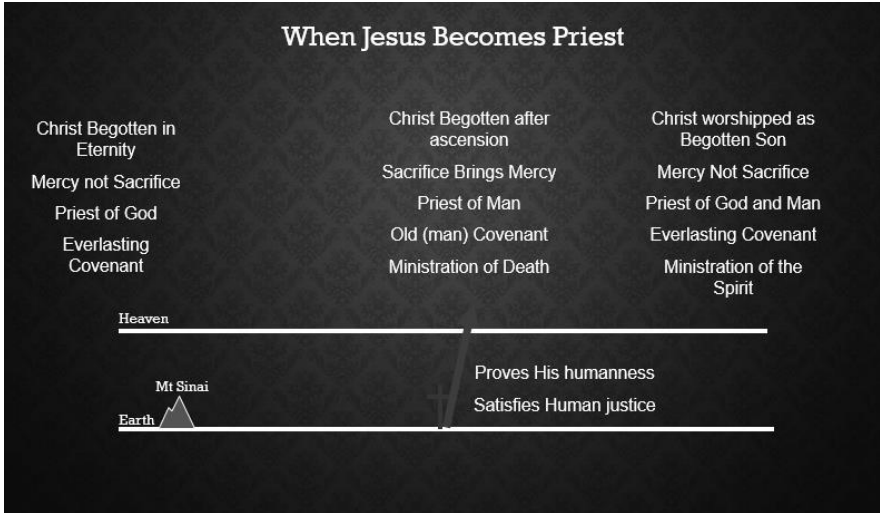
That's the plan of salvation. "But a body..." Here's the plan of salvation. A body. And what was in that body? The person of Jesus Christ. And what did He do in that body? He manifested the love of God. He completed the work which His Father gave Him to do before He died. He obeyed His Father's voice.

but a body [mercy] hast thou prepared me.... Lo, I come to do thy will, O God;" "yea, thy law is within my heart." (*The Review and Herald*, September 16, 1902)

That is the plan of salvation from God's perspective. It's so clear, I hope you can see this; what the plan of salvation is. There's nothing here about Penal Substitution, nothing.

So, when does Jesus become the priest? If you believe that Christ is begotten in eternity, then you are able to enter into the everlasting covenant. And this is what is so insane about Father and Son movements that deny Christ's eternal priesthood. It's completely inconsistent, because you've got everything you need to believe that Christ is a priest forever, and you deny it. And that's madness.

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[Before the Cross]: Christ begotten in eternity; mercy not sacrifice; He was a priest of God; the Everlasting Covenant. But then [at/after the Cross]: Christ begotten after the ascension to accommodate Himself to men; sacrifice brings mercy to men; He is a priest of man; an Old Covenant; a ministration of death. This is what God has condescended to do for us. So this is when He became a priest in a new sense; a Son in a new sense. But He was already a priest forever. And so in eternity: Christ is worshipped as the begotten Son; mercy, not sacrifice, rules the universe; priest of God and man, like He was in the beginning; an Everlasting Covenant; a ministration of the Spirit, not a ministration of death. So He became a Son of God in a new sense. He became a priest in a new sense. So priesthood and sonship are intertwined. This is the point we're making here that's very, very important.

So here's something that, just the other day again, it just blew my mind. It's right there in your face. Notice here is the priesthood of Melchizedek. Notice what is included in this priesthood and what is not included. These are the only verses that speak of Melchizedek in the Old Testament.

And Melchizedek king of Salem brought forth [1] bread and wine:

Which are symbols of what? Christ's life. Eat My flesh and drink My blood. And if you do not do this, you do not have life in you. (John 6:53) Which means there are symbols of his life. "

and he *was* the priest of the most high God. And [2] he blessed him, [there's the blessing] and said, Blessed *be* Abram of the most high God, possessor of heaven and earth: And blessed be the most high God, which hath delivered thine enemies into thy hand. (Genesis 14:18)

And people say, Well, why was Melchizedek blessing Abraham, after he'd slaughtered all these people? And my answer is: because he needed a blessing, because he was in a trembling state, that his posterity now would have a dark shadow over them and that his enemies would seek to revenge themselves of what he did. That's why a horror of a great darkness came over him. He needed a blessing.

Craig: Because he needed the blessing for his posterity didn't he. The Son of God was coming through his posterity.

Pr. Adrian: Yes, he did. He needed that blessing. He needed an assurance that God was not going to leave him.

Bronwyn: It's also interesting because, it shows the link in our minds between being good and being blessed. You're only blessed when you're good. Therefore, we impose that on this.

Pr. Adrian: It reminds me of *The Sound of Music* when Maria is with Captain von Trapp and she's singing; I must have done something good. That's the Catholic way. That's the human way. It's natural law. I must have done something good. Abraham had done something bad. But he was blessed. Because God is merciful. Do we see that?

Bronwyn: Also the prosperity gospel. God will prosper you, everything will just fall in your lap if you do the right thing.

Pr. Adrian: Yes, it's works-based, appeasement-based, just bring out your credit card and give everything you have to the minister and you'll be blessed.

And [3] he gave him tithes of all. (Genesis 14:18)

So what did Melchizedek do? He brought forth bread and wine, which are symbols of the life of Christ. And he blessed him and Abraham gave him tithes. This is the Melchizedek priesthood. And what is tithing? It is a recognition that all that we have has come from God. Our life, our possessions, everything that we possess has come from God, and tithing is a recognition of that. That's why we tithe today, it's part of the Melchizedek priesthood. Always has been, always will be.

Craig: It's interesting, the things he tithed though. He tithed the things that he had captured. And then he didn't keep any of it.

Pr. Adrian: Yes, he gave it all away; lest you say that you made Abraham rich, but it was God who made Abraham rich.

Melchizedek Priesthood: (Mercy, NOT Sacrifice)

1. Bread and Wine – Provisions of God as provider of life. Mercy!
2. Blessing – You are my beloved Son – Mercy!
3. Tithing – Recognitions of God as provider of life. Recognition of Mercy!

So, what's in the Melchizedek priesthood? Bread and wine, provisions of God as the provider of life and mercy. Now, we have accommodated this, bread and wine, as symbols of the death and resurrection of Jesus Christ. And that was necessary to help us to understand how we could get into this system. But we note carefully, where did Melchizedek offer a sacrifice and where did Abraham offer a sacrifice in this statement?

Audience: He didn't.

Pr. Adrian: Not sacrifice. It's not part of the Melchizedek priesthood. It's not there. You see this? This is huge. This is massive. Not sacrifice! So the whole purpose of the death and the resurrection of Christ and the ministry of Christ, and all of these things, was to bring us into this. To recognise the knowledge of mercy and the knowledge of God, not

sacrifice and burnt offerings. It was to realise, and as it says in Revelation Chapter 11, measure the temple and them that worship therein and leave out what? The courtyard. What's in the courtyard? Where the animals are sacrificed. Where the sacrifice takes place. Leave it out! Come into the New Covenant. Come into the Everlasting Covenant. Come into the Melchizedek priesthood. This is huge. Can you see it? There's no sacrifice there. What does it say in Daniel nine? What did it say that Christ would do? He would cause sacrifice and oblation to cease! By bringing us into the Melchizedek priesthood. Can you see it? Isn't this a subject worthy of the Day of Pentecost? Yes. Is your mind being opened to a new understanding, a new revelation of the New Covenant, the Everlasting Covenant? It's so beautiful. "I desire mercy and not sacrifice."

And again, we've looked at this before, the brass altar. The altar and the laver in the courtyard were made of brass. Brass is an alloy that was created by Tubal-Cain. It is a man-made element. Sacrifice on the Altar of Sacrifice represents the creation of man, it is satisfying what man needs. And here, I've got the quote,

And there was given me a reed like unto a rod: and the angel stood, saying, Rise, and measure the temple of God, and the altar, and them that worship therein. **But the court [Altar of Sacrifice] which is without the temple leave out, and measure it not; ...**

We can stop measuring this, because we've been brought into the New Covenant.

... for it is given unto [Who?] the Gentiles:?

Pr. Adrian: The pagans! Paganism. And that's another whole subject.

and the holy city shall they tread under foot forty *and* two months.
(Revelation 11:1-2)

We won't go into that. The altar of mercy, not altar of sacrifice. The altar in the Sanctuary, the Altar of Incense; the incense going up before God was to provide for them, what? Mercy. Not an altar of blood. And it's true that blood was brought in, because this is still an accommodation

to man, for man to believe that God will accept him. It was accommodation.

Craig: Once.

Pr. Adrian: Yes, once. It was brought into the Most Holy Place once a year. And it was brought into the Holy Place when a priest sinned and when the whole congregation sinned. But [for] the sins of individuals, [the blood] never was brought into the Holy Place. Never. The flesh was eaten by the priest and he walked in. He [Christ] had to bear it, He had to carry this abomination in Himself, eat the flesh of His own creation, to satisfy what man required.

So here, I want to just read to you a little bit from George Fifield as we close this out.

Wherefore when he cometh into the world, he saith, Sacrifice and offering thou wouldest not, [there's that word again, NOT; not sacrifice and offering I will have to satisfy my justice – it doesn't say that] but a body [a temple] hast thou prepared me: (Hebrews 10:5)

And here's what Fifield says,

“He took our sins upon him...

And what is our sins? Yes, it's our day-to-day sins, our irritations, our annoyances, our anger, our frustration. But He took our belief that God demands death, upon Himself. That's the great sin. The belief that God demands death for sin. This is a sin to believe this.

“...in order that he might bring us to God. It was that he might break down the high middle wall of partition between human hearts and God,

And what was that wall of partition? Every sin must be punished. That's the wall of partition between God and man.

between Jew and Gentile,

Do we see Jew and Gentile in the Middle East getting atonement – destroying, killing, offering children up as sacrifices on both sides of the aisle? Do we see this? Yes.

between God and man; that he might make us one with him, and one with one another, thus making the at-one-ment, or the atonement. In Christ Jesus we who were sometimes afar off were made nigh by the blood of Christ,

And we presented this before, the blood of Christ in the Old Covenant is His literal blood, the blood of Christ in the New Covenant is His life, His Spirit.

so that we are no longer strangers and foreigners, but fellow citizens with the saints, and of the household of God; and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone; in whom all the building fitly framed together groweth into an holy temple in the Lord:

Aren't we called to build the Temple of God? Aren't we going to be pillars in the temple of our God? We need to know who our God is to be a pillar in that temple.

in whom ye also are builded together for an habitation of God through the Spirit." This is as near to the Lord as we can get. This is the at-one-ment; this is why he bore our griefs and carried our sorrows, that he might do that for us by breaking down all those things which separate hearts from hearts, both human and divine.

Notwithstanding this, we did esteem him stricken, smitten of God, and afflicted. That was what we thought about it. We said, God is doing all this; God is killing him, punishing him, to satisfy his wrath, in order to let us off. That is the pagan conception of sacrifice. The Christian idea of sacrifice is this. **Let us note the contrast. "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 is the Christian idea. Yes, sir. Indifference keeps, hatred keeps, selfishness keeps, or gives, if at

all, but grudgingly, counting the cost, and figuring on some larger return at some future time. **But love, and love only, sacrifices, gives freely, gives itself, gives without counting the cost; gives because it is love. That is sacrifice, whether it is the sacrifice of bulls and goats, or of him who is the Lamb of God. It is the sacrifice that is revealed throughout the entire Bible.**

So what is the sacrifice of Jesus? The giving of Himself, the submitting of Himself, to that which was not necessary. Going the extra mile, going a second mile. That's the sacrifice that He made. He gave Himself that which was unnecessary.

But the pagan idea of sacrifice is just the opposite. It is that some god is always offended, always angry, and his wrath must be propitiated in some way. (George Fifiield, 1897 Sermons)

And this is the test before us. We see in our country and in the countries, all of you and your countries around the world, we have seen in the last four years things done in our countries that ought not to have been done. Do we bear these things patiently or do we become indignant? Do we pray earnestly for our leaders? Or do we march in the street demanding their destruction? And what is coming for us, for those who believe this message at some point? Because if we believe these things and we have obtained the spirit of Jesus, we will therefore have the Spirit of the Innocent One in us. And therefore the world will seek to destroy the innocent, to satisfy the wrath of the guilty, in order that they might have atonement. What are we going to do? Are we going to resist or are we going to turn the other cheek? What are we going to do? This is the test. If someone slaps my cheek, I know what my flesh wants to do. Someone shoots me down and accuses me and attacks me verbally. I know what my tongue wants to do. But if we have the Spirit of Jesus, we won't retaliate. We won't resist. We won't contend for our rights. We will allow our country to become a banana republic. Won't we? Will we fight against it? I mean, we want to encourage right principles. We want to encourage people to follow the right path. But if it goes the other way, then are we going to demand blood? This is what we need to consider.

So in conclusion, [1] Christ was ordained as High Priest to administer life and blessing to all creation from the day He was begotten in eternity. He was God's mediator to all creation. [2] Satan introduced a false concept of justice. Obviously he then was created and then he and the angels with him, they developed this false concept of justice that demanded punishment for sin. [3] Man accepted Satan's justice system. In order for Christ to be accepted as our representative, He had to prove that He was like us, and knew us, and suffered with us. [4] Christ became man's priest from the time of His ascension to heaven after His death. And that is when Christianity deems Him the Son of God. [He was announced as God's begotten Son after His ascension.] Whereas we deemed Him the Son of God from when He was born in heaven, and therefore He was a priest from when He was born in heaven, as it says in Zechariah 6: 12 and 13. He was accepted as the Son of Man, presenting His literal blood before the Father for us. [5] Once we accept that God has forgiven us, then He walks us through the Sanctuary until we see that Christ was a priest forever, meaning Christ was begotten in eternity, and that He never required sacrifice. Is that good news?

Liam: That's the gospel. The true gospel.

Pr. Adrian: It's the gospel, isn't it? And this message of the kingdom shall be preached in all the world. THIS Gospel of the kingdom shall be preached in all the world, and then the end shall come. (Matthew 24:14).

I pray that you are blessed, that you will continue to study and incorporate this into your thinking. It's come at the right time. It's come at the day of Pentecost. What does the world need at this present time? It needs a revelation of Jesus Christ. It needs a revelation of the Father that He does not require sacrifice, that He requires mercy. I will have mercy, not sacrifice. Shall we close.

Closing Prayer:

Father in heaven. We thank you that we can come to You and to know that You do not demand sacrifice. We realise now that it is us who require the sacrifice, and every time we blame other people for our ills, for our problems, we are invoking Penal Substitution. We pray to be free

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of this principle and to know that because we are loved by You and we trust that You will provide all our needs, that we don't need to worry, we don't need to condemn any person. We do not need to institute any civil reforms by force, by protest, by anger, by violence. We need only to trust that You will care for us, to pray for those in authority, to manifest mercy to those that persecute us and to show this grace in our lives. We accept, Father, that You are merciful and that You do not demand sacrifice. Forgive us for our sin of believing this is what You required. We determined to leave out the altar, the brass altar of bloody sacrifice. And we come into the temple to receive the incense of life from the Lord Jesus Christ, the only begotten Son, the "priest forever after the order of Melchizedek." (Psalm 110:4). And we thank you, In Jesus' name, Father. Amen.

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The central teaching of the Christian faith is that God's justice required the sacrifice of His Son. It teaches that God's mercy comes through sacrifice but Jesus teaches us that God desires mercy NOT sacrifice. God's mercy is actually in opposition to the principle of sacrifice.

Christ, the innocent, was condemned to death because men didn't understand the mercy of God.

But if you had known what *this* means, I desire mercy and not sacrifice,' you would not have condemned the guiltless. Matthew 12:7

Christ is a priest forever after the order of Melchizedek. When Melchizedek came to Abraham, he only brought bread, wine and blessing. There was no sacrifice. This is the Melchizedek priesthood.

But Abraham struggled in faith and so God condescended to allow sacrifice. Christ therefore mediates between what God desires and what man desires. God desires mercy, blessing, and love and man requires death, blood, and sacrifice.

Will we be reconciled to God's mercy? Will we speak to the rock and stop striking it? Let us open our hearts to the glorious reality that our God is a God of mercy and NOT sacrifice.