



THE LORD IS MY SHEPHERD

2022 Tabernacles
Moogerah
Sermon Transcripts
Adrian Ebens



Adrian Ebens, 2025

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TRANSCRIPT FROM PRESENTATION
BY ADRIAN EBENS
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1. THE LORD IS MY SHEPHERD

Pr. Adrian: Good evening and welcome, everyone. Thank you for coming. This is the first fruit, and I'm sure there's more coming tomorrow. We pray that you have a wonderful time that you've invested to be with us. This is our Father's feast; so it's our Father's party. He's invited us to His party, which means He's going to be dispensing gifts and blessings for His children. The only thing you have to do to qualify is to put out your hand and ask the Lord to give you a blessing, and I'm sure that He will.

Now, just a quick little quiz: for some of you, did it feel like Friday afternoon?

Audience: Yes!

Pr. Adrian: So you can feel the Spirit when it comes, can't you? And we really need the Spirit of God at this present time. But before I continue, I'd like for those who can, if we can, kneel; if you can't it's fine.

Opening Prayer:

Father, we come into Your presence through our Lord Jesus Christ. We believe that You've invited us because You want to bless us, You want to teach us. You want to prepare us; because the valley of the shadow of death is before us. And we want to know that You are with us and that You will be near us and help us. And so, we've come to Your feast that we may hear Your words to us, "You are my beloved child in whom I am well pleased," through Jesus Christ, our Lord. (John 3:17). Bless us as we spend this time together in Jesus' name. Amen.

Presentation:

What Bible text is it that causes us to be here? Do you know?

Audience: Leviticus 23.

Pr. Adrian: Leviticus 23. Very good.

Tony: Malachi 4:4 and 5.

Pr. Adrian: Well, that fits into it as well. Yes, 4:4 "Remember ye the law of Moses... *with* the statutes and the judgments." Definitely. That's very much a part of it. Specifically, though, for the Feast of Tabernacles.

Audience: Leviticus 23:16

Pr. Adrian: Verse 16 is Pentecost. Verse 33 looks at the Feast of Booth, or Feast of Tabernacles. It says,

And the LORD spake unto Moses, saying, Speak unto the children of Israel, saying, The fifteenth day of this seventh month *shall be* the feast of tabernacles *for* seven days unto the LORD. On the first day *shall be* an holy convocation: ye shall do no servile work *therein*.
(Leviticus 23:33-35)

What does "no servile work" mean?

Audience: Unnecessary work.

Pr. Adrian: Unnecessary work. Or paid work, or work for labour, for hire. Don't hire yourself out on that day.

Audience: Serving somebody else.

Pr. Adrian: Serving somebody else. What happens if you've only got one pair of pants and you really make a mess of them? Can you wash them? Of course, you can wash them. Because God doesn't want you to be, you know.

Audience: (Laughter). You can pick up a stick.

Pr. Adrian: You can pick up a stick too, just don't hit anyone with it. But what's the focus?

I remember as a young person growing up as a Sabbath keeper, you know, it was like, walking on the sand on the beach was holy, but once my toe hit the water, it was unholy. I could never work out why. In fact, I felt safer in the water with the dolphins than on the beach with what was lying on the beach.

Gavin: So Adrian, are you saying the water was drawing a line in the sand? (Laughter).

Pr. Adrian: So what's the emphasis in not doing work?

Audience: To focus on God.

Pr. Adrian: To focus on your Father.

Gavin: Who wants to work when there's a party?

Pr. Adrian: When there's a party on. Do you work when there's a party on? No. You party. You celebrate, and you participate. You don't focus on other things. You focus on your Father in Heaven.

So on the first-day is a holy convocation. So this is the first day of the Feast of Tabernacles. This is a holy convocation. And as it goes on, it will actually call this a Sabbath or a šabātôn.

Seven days ye shall offer an offering made by fire unto the LORD:
on the eighth day shall be an holy convocation unto you; and ye

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shall offer an offering made by fire unto the LORD: it *is* a solemn assembly; *and* ye shall do no servile work *therein*. (Leviticus 23:36)

How do you read? You shall do no servile work [tone: solemn, command], or you are not going to do any servile work [tone: excited, positive]. How do you read it?

These *are* the feasts of the LORD, which ye shall proclaim *to be* holy convocations, to offer an offering made by fire unto the LORD, a burnt offering, and a meat offering,...(Leviticus 23:37)

So it goes into the burnt offering, the drink offering, and all those things; making an offering every day. And we've studied this, haven't we? Do you know how much flour and oil are mixed up, for the whole seven days of the Feast of Tabernacles?

Tony: 120?

Pr. Adrian: It's at least 430 kilos of flour and oil. And if you mix the flour and the oil together — the Word of God, who is? Jesus Christ. He's the living bread that came down from Heaven. So what are we claiming access to?

Audience: Jesus Christ by His Spirit.

Pr. Adrian: His Spirit coming at? And if you include what we've just done on the Day of Atonement and the Feast of Trumpets, and you put all those feasts together in the seventh month, you have an outpouring of the Holy Spirit 100 times greater than the Sabbath. So what do you do with that kind of outpouring of the Spirit? You get a surfboard, and you ride that thing. That's what you do.

So in order for Christ to come close to us as sinful human beings; when He comes close to us, and we're sinful, and it's not nice to think about it this way, but it actually pierces Him. When you come close to someone that has something inside of them that's actually against you, does it hurt? They might not even see it. They might not even see that they have this anger towards you. They might not even know they've got it. But Jesus feels it, and He knows it. And unless we're fully surrendered on

every level at all times, there's still stuff that's inside us that's against Him. And so, He wants to be so intimate and close to us at this time, but in order to do that He has to suffer. He has to... And I think we've all experienced this when we've tried going to friends: "Should I tell them about the feasts? But what if they say no? What if they reject me? Will I tell them about the begotten Son?"

Have you ever had someone you really care about, that you want to talk to, and you are about to talk to them, and your heart starts going faster because you think, "This is it," and then you chicken out. I'm not ready yet. Have you ever had that experience? Judy's going to say something.

Judy: Not when you're really excited.

Pr. Adrian: Not when you're really excited. You do want to share it, don't you? It's just getting that right entry point.

What does the Feast of Tabernacles point to?

Audience: The second coming of Christ.

Pr. Adrian: When we tabernacle with the Father and the Son.

And the thing that I think we've discovered is that it does point to those things, but the way it points to those things is to actually give you a down-payment of the Spirit of God to enable you to get to that event. So it is a rehearsal in one sense, but in the other sense, it is an outpouring of the Spirit of Christ to prepare you for that event. It's not just a mental ascent or going through; it's an actual "I'm being showered in grace that will prepare my heart for that event." And that was the big thing that was missing for me for 50 years as a Sabbath keeper. I kept the Sabbath faithfully as a memorial of creation and a memorial of my Father's great power and of Christ's creative ability. But I had never fully understood it as an outpouring of the Spirit of Jesus Christ upon me. Because all of my friends outside of Sabbath keeping environments say, Sabbath-keeping is legalism. Is Sabbath keeping legalism?

Audience: It can be. In the old covenant, it is.

Pr. Adrian: Sabbath keeping is legalism if you're in the old covenant. If you're trying to get 'brownie points' with God to say, "Look, I'm keeping Your Sabbath. I'm being a good boy. You owe me."

Colin: Well if you're being commanded to do it.

Pr. Adrian: You've been commanded to do it. "Yes, sir. How high? What do you want?"

But the point of this gathering, the point that we have picked up is that it's the outpouring of the Spirit of Jesus; Jesus is closer now than at other times. Many people struggle with that.

But this is the thing about believing in the Sabbath is that you believe, you should believe, and I hope you believe: and this is the way I like to put it (and we've talked about this many times), during the Sabbath and the feasts, the Father and the Son commune with each other, and They reminisce. They think about Their relationship to each other, Their love for each other. And the joy that fills Their souls overflows and falls upon us. Because the only source, the only place where you can find joy and peace and hope and love, is in the heart of the Father of the Son brought to us by Their Spirit. So if you're feeling joy, if you're feeling peace, if you're feeling happiness, it's coming from Them – and it's Their joy, it's Their love, Their excitement together. So that we don't have to manufacture excitement; we don't have to manufacture joy; you know, really work yourself up into a frenzy, "We're having a great time, aren't we?" [Rather] It's in the moment, and you're there with the Father and the Son.

So just reading a little bit further, it says in verse 39

Also in the fifteenth day of the seventh month, when ye have gathered in the fruit of the land, ye shall keep a feast unto the LORD seven days: on the first day *shall be* a sabbath, [Happy Sabbath! This is a Sabbath isn't it?] and on the eighth day *shall be* a sabbath. (Leviticus 23:39)

Now, the word here is *šabātôn*. And I've tried to understand the difference between *šabāt* and *šabatôn*. To the best of my research and

ability, is the *šabāt* is the timing, and the *šabatôn* is the experience. The *šabāt* is the time, the when. The *šabatôn* is the what.

Audience: And Lev 23 mentions Sabbaths. So it's extra Sabbaths on top of the normal Sabbath we already have.

Pr. Adrian: Yeah, it's an extra one.

And this is the wonderful thing about the feasts. The feasts reveal to us what we truly think about the Sabbath. The Sabbath is the great source of all the Sabbath experiences. It is the head; it is the Source of all, the great Source of all. And from it comes all the other Sabbaths. So if you are having a legalistic Sabbath experience, what happens if you start talking about the feasts? It's even worse isn't it? It's like, "Well, aren't I doing enough already? I've got to do more?"

And then it goes on, but I just wanted to cover the verses of why we're gathered here. We are gathered here because, by faith we believe, because this is the 15th day of the seventh month, according to the biblical calendar, as I understand it. I don't want to get into a calendar wars with people. There are different ways of doing the calendar. This is how we understand it at this stage. And that our Father is going to bless us. He's going to pour out His Spirit, and I personally really feel the need of that blessing.

And while we are here, and I'm just shifting gears a little bit, have you given any consideration as to how close to the precipice we are at the moment in this world? We haven't been this close to the precipice since the Cuban missile crisis in the 1960s. That's how close we are. And I don't know who did it particularly, but when the West decided to blow up Putin's bridge on his birthday, they blew it up on his birthday. Happy birthday! I'm sure he wanted to blow out the candles, and now he has lit some candles, hasn't he? And he's dropped some missiles, so we're told.

Audience: You can't even validate anything.

Pr. Adrian: I don't know what to believe anymore.

Audience: Yeah, and we might be better off with no news.

Pr. Adrian: But regardless of the fact of the news being a problem, a narrative is being created. We have been threatened with nuclear war for some time now, and that is quite a frightening experience, isn't it, for many, many people? So the last time I checked, I mean, a few years ago, Vladimir Putin boasted that he had some kind of supersonic atomic weapon that could outpace anything else on the planet. Did you see that? I don't know how many of these he's got, but the question is, could he unleash them?

And so this is not to create fear, but we are in a rather a sober situation at the present time, aren't we? And that's only one situation that's occurring at the present time. We also had the other week, when the new British prime minister made an announcement, and it just about collapsed the whole British economy after she announced tax cuts. How that works, I don't know. But the banks had to bail out the UK government, and they're teetering on the edge. China is teetering on the edge. America is teetering on the edge. Australia has completely overreached itself in its borrowing processes, as has many other countries. The only thing that's holding this economy together is the goodwill of the people and those pulling the levers who are deciding when they're going to break the goodwill and collapse the whole system.

I saw some figures the other day that indicated that (these are UK figures), there are more businesses going bust at the moment after the lockdowns than just after the GFC [Global Financial Collapse] in 2008. Those being liquidated and going to the wall, it's higher than in 2008. So anyone that's paying attention would recognize that some elements are turning up the heat and trying to destroy small to middle-level businesses. And if you think all the rain we're getting is coming from our Father in Heaven, do some research. There are definitely some things that are taking place.

But rather than "doom-scroll" all the present doom and gloom that's happening in the earth, our task is to focus ourselves on our Father. And

tonight, I wanted to look at Psalms 23 for some meditation before we retire for this evening.

The LORD *is* my shepherd;...

Is the Lord, your Shepherd? If the Lord is your Shepherd, then the next part of the verse automatically applies to you. And what does it say?

...I shall not want. (Psalm 23:1)

Pr. Adrian: Are you ever afraid that you might lack something in your life? If you are afraid that you might lack something in life, then the Lord is not your Shepherd. Is that a fair call? If the Lord is your Shepherd, then you will lack for no good thing. My God shall supply your needs.

Now I have to remind myself of these things because my nature doesn't automatically submit itself to the Lord as my Shepherd. My flesh is at war with God by nature, and when I see difficulties and problems, my nature is to want to fix them and to secure for myself the goods and things that I need to live and survive, but in the next seven-year period, we're going to have to believe that the Lord is our Shepherd. Did we pass the first social engineering test of running out of toilet paper? Australia has earned the ticket for being the most in love with toilet paper when it comes to a crisis. I don't know what it is. Maybe we've been in the sun too long. But the Lord is my Shepherd; I shall not want. Do I want? And if I want, then I'm giving up the Lord as my Shepherd. It's just very simple.

Audience: Another way of saying I shall not want is "I shall not lack."

Pr. Adrian: I shall not lack, exactly. Do you feel lack? Do you feel something's missing and you're wanting something?

He maketh me to lie down in green pastures: he leadeth me beside the still waters. (Psalm 23:2)

The word "maketh" there is not in terms of force, is it? "Green pastures." Well, the pastures are certainly green now, aren't they? But when we're talking about green pastures, we're talking about spiritual

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pasture: food, nourishment. And for those of us that have walked in this path over the last seven or eight years and learning about the character of our Father and His only begotten Son and Their appointments, have we laid down in green pastures? Have we looked upon Him, Who hath made all of us and said, “You are so beautiful? My heart is compelled to worship You all the days of my life, because of all that You have done and all You have risked.”

And I think that of all the things that I’ve written over the last seven years, the thing that struck me the most was the thought that our Father in Heaven entered into a place before time began because He could see the potential of giving free choice to those He created, that if the free choice was taken to go in a different direction, that they could choose oblivion and what could be done to save them. And He entered into a place of being willing to yield up His only Son to save those that would rebel against Him.

And because of the traditions that most of us have been brought up in, because we have believed in the omnipotence of Christ coming in and from Himself, we have believed that Christ could never lose His eternal existence. But inspiration has told us that Christ staked His eternal existence on coming to this earth and saving us. He allowed Himself to enter a place where He could have been lost forever. And the Father Himself entered into a place where, to save us fallen human beings, He was willing to lose His Son forever. What kind of love is that? I can’t grasp that kind of love. I can only look at Him in wonderment and say, “Surely You must love me. Surely You must love me.” That is an insane kind of love. It’s a love that is symbolized in the outpouring of Mary’s gift upon Jesus with the spikenard in the alabaster box. It was a ridiculous gift. It was insane what she did, wasn’t it? It’s insanely beautiful; because, to the human mind, it’s waste. Why would God waste His Son upon us made of clay? Why would He do that for us? Because we are His children and because He loves us.

And when I wrote about that in the book, *Divine Risk*, I just remembered thinking about my Father actually allowing Himself to go into a place saying, “Yes I am willing, My Son, to allow You to sacrifice Yourself for

My lost children. I am willing to allow You to be lost forever if that should happen – not that I ever want that to happen – that they may come home and join us again.” That is such a phenomenal thought. The tragedy about this, of course, is that Christianity doesn’t preach this. Does it preach the Divine Risk of God? No, not at all. This Gospel is far more attractive. It compels me. It’s like, “Why would You do this? Why would you do this for me?” And so, it encourages me to remember that the LORD is my Shepherd and with what is coming upon the earth that I shall not want.

He has made us to lie down in green pastures and He has led us beside still waters. And this gathering is an outflowing of the Spirit of God in great measure. It is still waters for the soul. And we’ve also talked about this as well, in terms of the conflict in human hearts at the present time. I watched a bit of the “Four Corners” program recently about the housing crisis in Australia. Could you believe what is happening (for those of us back in the late sixties, early seventies and eighties), that we could ever be in a situation like this, that there could be such a housing crisis that people are forced to live in tents and crisis accommodation because the occupancy rates have gone below 1% in terms of rentals that are available? How did this happen? How did this take place? Was it the fact that half the rental market decided to go on *AirBnB*? It’s part of it, isn’t it? All those houses that could have been rented now they’re being used in *AirBnB* because people can make more money than actually rent to someone and run the risk of them punching holes in your plaster and smoking and filling up the whole place, putting tar everywhere. Rental crisis. Difficulty.

He restoreth my soul: he leadeth me in the paths of righteousness
for his name's sake. (Psalm 23:3)

It says, “He restoreth my soul.” We’ve come here to have our souls restored; because there are days when I do tremble when I think about what’s coming. I think about what’s going to unfold. I don’t even like the narrative which in my mind convinces me is actually happening, that we’re actually in the process of a depopulation exercise, where

possibly a third of the world's population will become extinct within the next 5 to 10 years.

Am I wearing a tinfoil hat? Could there be people in this world who could conceive such things? Just look at the people that make the movies in Hollywood. Do you know what kind of lifestyles that these people live? Then you don't have to wonder about a depopulation exercise, do you? You only have to look at what happened with Nazi Germany in terms of the experimentation that took place and how an extremely intelligent population could be seduced by this madman. And we are repeating this history, aren't we? Why is this happening? We are not learning from the past. All those people that died in the 1940s and for what? So that we can repeat it. The only thing we learned from history is that we don't learn anything from history. But should we whip ourselves, and you know, we hear people say, "Wake up!" What does that even mean? What do you mean, wake up? "Get ready!" Well, what does that mean?

Audience: The Scripture says, "Now it is high time to awake out of sleep." (Romans 13:11)

Pr. Adrian: "It's high time to awake out of sleep." But what is it that causes us to sleep? And we've talked about this. What was it that caused the disciples to sleep in the garden when Jesus was praying and there's blood coming down His face as He was praying, sweating great drops of blood? Why did they fall asleep?

Audience: They didn't know what He was going through.

Pr. Adrian: They didn't understand what He was going through. And they didn't want to understand what He was going through. As inspiration tells us, they were like, "Oooo, this is too hard for me. I'll just go to sleep, and when we wake up, He'll be better. He'll get over His headache, and He'll be fine. He's Jesus. He's, you know, Superman. He'll cope with this."

Audience: Could it have been depression?

Audience: Because it's happening again.

Pr. Adrian: Depression? Of course. Depression. It's happening again?

Audience: Yes; that sleeping part.

Pr. Adrian: That sleeping part to the suffering of Jesus Christ. And we have talked about this in terms of "Inasmuch as ye have done *it* unto one of the least of these my brethren, ye have done *it* unto me." (Matthew 25:40). How many children are being trafficked? Millions. As soon as I think of that figure, my brain just melts down. Jesus sees all of it. This is one of the greatest, most difficult things for me to comprehend. And every day that I have a hard day; and believe me, I had a hard day yesterday, I was in the dungeon with "Giant Despair" (from *Pilgrim's Progress*), getting smacked around the head pretty viciously yesterday. But I get to the end of the day and I think about what Jesus suffered compared to what I suffered, and I'm saying, "Adrian, you're walking in the park, compared to Christ."

You know, are you going to sing that song, "What about me? It isn't fair. I've had enough, and I want my share?" Jesus' suffering, compared to our suffering! And as we are entering into this space, we're worried about what is going to unfold. What do you think Jesus is feeling? And this is what I can't comprehend is that He is able to read the minds of those that are planning all of this terrible stuff. He knows exactly what's coming and how it's going to unfold. Can you imagine the turmoil that He goes through? That's what keeps us awake. That's what will keep us awake.

I remember I was in the United States, and I was doing some presentations and I was talking about the non-violence of God. Some of them were not happy! "God & Guns!" How do you prepare for the New World Order, 'preppers'? You get yourself a big machine gun, or two and a few cannons. I've been at a firing range in the southern states of the United States. Man, you should hear some of those automatic weapons – scare the daylights out of me. Whoa! How do we prepare for the New World Order?

Audience: Psalms 91.

Pr. Adrian: Psalm 91: “Under the shadow of the Almighty.” Absolutely. And love your enemies. Love your enemies; it rolls off the tongue, mightily easy, doesn’t it? Why is it, maybe it’s just a pipe dream, but I actually find it easier to love my enemies than my friends. Because we don’t know our enemies, do we? We know our friends. We have to mix with our friends, and deal with their character faults and weaknesses, and let them stomp all over us. Do we let them stomp all over us? No, we don’t.

Audience: Pray a blessing for them.

Pr. Adrian: Pray a blessing for them. Yes. “Father, forgive them, for they know not what they do.” (Luke 23:34). And forgive me for wanting to choke them. You don’t have those feelings, right? We’ve all become masters of Facebook haven’t we? [Actions showing a peaceful happy perfect exterior.] You know, and then in the darkness, when no one’s watching...Lord have mercy, Lord have mercy. I’m digressing.

And constantly, I’m being challenged, you know, when you deal with someone, and they do it to you again, and again, and again. And again the question comes up, “Do I really want to keep doing this? I could just terminate this relationship, right here, right now and save myself a lot of pain. Have you ever been tempted to do that? Some honest soul comes up, like, “Oh, I don’t want to do this anymore. These people hurt me.” But Father, forgive them, for they know not what they do and, “No. I’m going to hang on. I’m going to hang on to the relationship. I’m not going to let go, even if it hurts.”

Audience: And loving them as you love yourself.

Pr. Adrian: Loving them as you love yourself. Now the gap between imagining that and actually living that is huge. And that’s why we gather at times like this to receive the Spirit that we may be changed; that we may truly love those that hurt us. “How many times shall I forgive? Seven times, Lord?” Seventy times seven, and that’s just for one sin, 490 times for one sin? (Mathew 18:21-22). Come on! Like, should we forgive our politicians for the mistakes they make? “They’re different; they’re not part of our group. They need to do their job properly.”

Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou *art* with me; thy rod and thy staff they comfort me. (Psalm 23:4)

Is that true?

Audience: That's confidence.

Pr. Adrian That's confidence, isn't it? Is that faith? Speaking in faith. "Thou art with me. I will fear no evil; for Thou art with me" as it says. "Thy rod and Thy staff, they comfort me." How does the rod comfort you? What is the rod? Do you know the text that says a rod shall come out of Jesse? Who's that? Christ – Rod. Who is the Comforter? Christ the rod. "Thy rod and Thy staff, they comfort me."

Thou preparest a table before me in the presence of mine enemies:... (Psalm 23:5)

What sort of table are we talking about?

Audience: An overflowing table.

Pr. Adrian: An overflowing table; a banquet table, a feast table "in the presence of mine enemies."

Audience: Does that mean that your enemies see that you are blessed, see something that blesses you, and they go, "How did that happened?" Right in front of them, when something goes well for you.

Pr. Adrian: Yes, and I really believe that we're going to see a lot more of this. "Yea, though I walk through the valley of the shadow of death, I will fear no evil." Why? Because Moses said to Pharaoh, we must keep this feast, lest sword and pestilence fall upon us. (Exodus 5:3). So if we are keeping this feast, do we believe by faith in keeping these statutes and judgments, as our Father has said in Deuteronomy, I will put none of these diseases upon you? Well, that's Exodus 15:26. But Deuteronomy says you will be well; I will look after you. I'll take care of you. And the keeping of God's statutes and judgments as we continue to practice and experiment with these things – the differentiation between those who walk in their Father's statutes and judgments and those who don't will

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become more and more apparent, won't it? Until, as it says to the Church of Philadelphia, that the wicked will come and fall at their feet and worship them, saying: What? I can't remember. (Laughter).

Shall we look it up? (Revelation 3:9) It just say they worship at their feet, doesn't it? And they call themselves Jews, but they're not Jews, but the Synagogue of Satan. They will see that I love you [God]. And how will they see that I love you? By protecting us, that hedge of protection.

Audience: "Ye shall be a peculiar treasure unto me." (Exodus 19:5)

Pr. Adrian: Peculiar treasure. Because the Torah is our hedge of protection. It is our shield. It is the ark that Noah built to protect us from the storm that is coming.

Pr. Adrian: So is He protecting us because we keep His commandments?

Audience: He said if you obey Me, that's how you show that you love Me.

Pr. Adrian: Okay. This is a good discussion. So what about Romans seven (Romans 7:15)? The things that I want to do, I don't do. And the things that hate, I do. "Without me, you can do nothing." (John 15:5). So it's only Christ "in you both to will and to do of *his* good pleasure." (Philippians 2:13). It's only Christ can do these things in you, and that is the new covenant. I will write my laws on your heart. I will write my Torah on your heart, and I will do this in you, but you have to believe it.

So let's just finish off.

...thou anointest my head with oil; my cup runneth over.
(Psalm 23:5)

Oil is a symbol of? The Holy Spirit.

Tony: When Moses went into the wilderness for 40 years, God tried to teach him how the rod and staff works. If you watch a shepherd in the middle east, how he uses his staff. He never startles his sheep. A little

tap, a little hook, a little poke, a little guide here. And that's the way the Spirit works in our life, doesn't He?

Pr. Adrian: That's it. He doesn't beat us over the head.

Tony: No doesn't beat us over the head; a still small voice, and a little bit of corrections here.

Pr. Adrian: Yes. There's no "You better keep the Sabbath or I'm going to fry you."

Surely goodness and mercy shall follow me [How many days of your life?] all the days of my life: and I will dwell in the house of the LORD for ever. (Psalm 23:6)

So as we contemplate what's about to unfold let us remember the Lord is our Shepherd. And if you're stressed out for want, then maybe the Lord is not your Shepherd as you thought. And we need to find out, don't we? And I keep saying, "Lord, I believe you are my Shepherd. I trust You with all my heart. But I know that there is..." I think we've all had experiences where suddenly you get into a situation where something comes out of you, that you didn't expect. You're like, Where did that come from? Even then, where sin abounds, grace does much more abound. (Romans 5:20).

Closing Prayer:

Pr. Adrian: Father we thank You that You are our Shepherd. And we cling onto the promise that, as our Shepherd, that we shall not want anything that is necessary for our life and health, and that You will protect us, that You will look after us. And even if we face trial and difficulty, Lord, that we won't give up our faith. If things happen, if things that seem to overpower us and we feel discouragement just take hold, that we will still believe You will never leave us nor forsake us.

Many people question, "Why, God, don't You hear me and help me?" Well, as you think, as you judge, so you will be judged. Let us judge You, Father, as merciful and gracious and believe that You hear us and

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answer us. I thank You for those here and those who will listen online a bit later. I pray that they will be blessed, and that we all, as we go into this valley, this shadow of death, that we will walk with You, our Shepherd, right to the heavenly city.

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

TRANSCRIPT FROM PRESENTATION
BY ADRIAN EBENS
TABERNACLES OCTOBER 12, 2022

2. EQUAL

Opening Prayer:

Pr. Adrian: Father, we bless Your holy name. We come to You in the name of the Lord Jesus Christ, and we thank You so much for all that You have done for us – Your great love, Your great kindness and the promise of eternal life with You. Be with us as we study tonight. We pray in Jesus' name. Amen.

Presentation:

So tonight, I want to talk about equality. Is that a buzzword today? Equality. But let's have a look at Isaiah 55, verses 8 and 9. What does it say?

For my thoughts *are* not your thoughts,

Are we ever been tempted, you know, like, well, "God's thoughts are not like everybody else's thoughts, but God's thoughts are like my thoughts because I think like God." Is that right? Do you ever get tempted to think that? God says,

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For my thoughts *are* not your thoughts, neither *are* your ways my ways, saith the LORD. [and then, just to make the point] For *as* the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts. (Isaiah 55:8-9)

We have ways of thinking, we have customs, we have ideas that are completely different to the way God operates. And just to give you an earthly example of different cultures and customs, as opposed to the culture of Heaven, the culture on earth. I remember the first time that I went to the United States and landed at LAX in Los Angeles. And in this particular ‘restroom,’ as they call them in the United States, there were actually two entrances to get in to the restroom. So which door do you think I would have gone in?

Audience: Left?

Pr. Adrian: Left. So as I’m going in on the left, I’m bumping into all these people coming out of the left. Why is that? Because they drive on the opposite side of the road, don’t they? It’s even the same when you’re in the supermarket and have your cart, not shopping trolley. You got your cart, and I’m always in the way of everyone on the wrong side of the aisle.

Audience: And the escalators in Europe. They go up and down on the right – you know how we stand to the left.

Pr. Adrian: Yes, you stand to the left, and they do it the other way around. Clearly, their thoughts are not our thoughts, and our ways are not their ways. I nearly managed to get myself killed, you know, when you go to cross the road, which way do you look? You have to look three ways when you go to the United States, so they drove me to the other side of the road, and it’s easy to get caught out. And when I was in Romania – I learned to pray hard in Romania – particularly when we were coming down the side of a mountain, and the guy driving me decided to pass these three semi-trailers as we were coming down the side of the mountain. “Oh Lord, have mercy! Help me; I’ve got a meeting to do tonight.” Different ways of doing things. And, of course,

in Romania, they have speed limit signs, but no one listens to them, everyone does whatever speed they want to do.

So the point we're making is: God's ways are not ours, and even we understand that there's different ways of doing things, cultural things. Even though we and Americans speak the same language, there's so many different ways of even expressing things. And I've had this so many times because, as you've seen the books over there, I use the word, 'Divine Patten.' You go to America and say Divine Patten, and they're like, "Did you say, Patent? Or General Patten? Oh, PATTERN [with emphasis on the 'r' sound]. They couldn't understand.

Audience: And 'Dual.'

Pr. Adrian: That's right. I was talking about Dual Authority. What's Dual Authority – two authorities? And they're going, "Jewel authority? Like a diamond jewel authority?" Because it's DUAL for them [American pronunciation of the 'u': like sounding 'oo' rather than 'eu.'], rather than jewel (Dual). So we have fun in different ways of expressing ourselves.

So one of the points that I'd like to speak to, in terms of God's ways is not being our ways and God's thoughts, is when it comes to the word equal or equality, could it be that God's thoughts about equality are different to ours? Is it possible?

Let's have a look at, I think it was Matthew. Yes, Matthew 20 verse 12. Here's a clue for us. What does it say there? Remember this parable? "Saying, These have wrought but 1 hour." Remember when the owner of the farm is looking for labourers. He goes out in the morning, and there are some guys there waiting, and they agree to work for one denarius a day. He finally goes out at five o'clock, and there are still guys there, and he hires them. And at the end of the day, he gives them all one denarius. So that the guy who worked... Does it say penny here? (KJV). It does say penny. So notice what it says here.

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Saying, These last have wrought *but* one hour, and thou hast made them [What?] equal unto us, which have borne the burden and heat of the day. (Matthew 20:12)

So in God's Kingdom, God has made those who worked one hour equal to those who worked 12 hours. Is that fair?

Tony: On performance system, very unfair.

Pr. Adrian: Is the Bible trying to tell us something here about equality? It's a question, isn't it? How God operates; and what are the parameters that God is operating on? And what does it say?

But he answered one of them, and said, Friend, I do thee no wrong: didst not thou agree with me for a penny? (Matthew 20:13)

He did. They agreed, so why are they complaining? Because they have a works-based mentality. Are we subject to a works-based mentality?

Tony: Ellen White says, we are by nature; we have the spirit of Pharisaism, and that's words-based.

Pr. Adrian: Yes, I remember as a child, I actually usurped my mother's authority for who would pour out the lemonade into the cups in case my sister would get more than me. You don't you believe it? (Laughter) I had to make sure they were exactly equal, until no one was looking, and I bumped a bit more in on mine. "Some are more equal than others." You've read *Animal Farm*, haven't you?

Take *that* thine is, and go thy way: I will give unto this last, even as unto thee. (Matthew 20:14)

God operates on different principles. He operates on the willingness to work, regardless of how much of the work is done. So it's not a performance-based system. Same as some people, because of their upbringing and their parentage and what they've inherited, they are in a position to do many works. And other people, because of their life experience, they can only do a few works, because they only developed a few talents. But we all get the same reward regardless of how much is done and how much is not done.

So this issue of equality. Let's expand this into some other areas. Let's go to John 5:18. I just typed in the word equal, and this is an interesting verse. Well, let's read verse 17.

But Jesus answered them, My Father worketh hitherto, and I work. Therefore the Jews sought the more to kill him, because he not only had broken the sabbath, but said also that God was his Father, making himself equal with God. (John 5:17-18)

So there's a lot that we can say about this verse, isn't there? Firstly, why did they want to kill Him?

Tony: Well, they had a perception that He was making Himself equal in a way.

Pr. Adrian: How could this man, He's a mere man in their eyes, walking this earth as they are, claim to be equal with the omnipotent, omniscient, omnipresent God? How can He claim this? Equal with God?

Audience: Because He came forth from the Father... by inheritance.

Pr. Adrian: By inheritance. So you are all familiar with the verse where Jesus says, "My Father is greater than I." (John 14:28). How can God be greater than Christ, and yet They be equal?

Audience: Co-equal.

Pr. Adrian: Co-equal. Okay.

Audience: But it depends on which standard you use.

Pr. Adrian: What standard you use. This is the thing. And with the word equal, automatically, when you read that word, you bring to this word your perception. Your value system is imposed upon this word as to what you think equal means. What does equal mean?

Audience: Same as.

Pr. Adrian: Same as. Are men and women equal?

Audience: Same as, sometimes.

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Pr. Adrian: Where in the Bible does it say that men and women are equal?

Audience:

And Adam said, This *is* now bone of my bones, and flesh of my flesh: she shall be called Woman, because she was taken out of Man. Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh. (Genesis 2:22-23)

Pr. Adrian: “Bone of my bones, and flesh of my flesh.” Does it say that they were equal?

Audience: It said that He called THEM Adam.

Pr. Adrian: So in simply asking the question, when I say, Where in the Bible does it say that men and women are equal? Immediately there is, “Where is this guy going? What’s he suggesting? Is he saying that men and women aren’t equal?”

Audience: It says “one flesh.”

Pr. Adrian: One flesh! Has He made them equal? Think about it. Equal. What are we talking about? We just say men and women are equal. In what? In value. In our Father’s eyes, we are all children of God; we are all equal before God. But in other areas, we’re not equal. In most cases; if you were to have an arm wrestle, who would typically win an arm wrestle?

Audience: Depends who the bloke is.

Pr. Adrian: Correct! Depends on who the bloke is and depends who the woman is too. Some of those AFL women’s players, I think I might lose to some of them. But generally, when we talk about strength, the Bible says to give honour unto the woman as unto the weaker vessel. (1 Peter 3:7). So, in many cases, women are not equal with men when it comes to strength. But is that a problem?

Tony: It is if they desire the same strength.

Pr. Adrian: Yes.

Audience: That's all right. Man can't birth a baby.

Pr. Adrian: They can't birth babies. Have you ever seen those videos where they put some of these contraction pads to simulate birth on men? You see the men 'scrimpled' [crumpled] up on the floor like a dead spider. "Stop it! I can't handle it anymore." Okay. So we're not equal, are we? It's a different strength, isn't it? I have this photo after my wife went through 11 hours of labour, and I was there to hold her hand through that event. And then we took a picture right after that. And there she is, holding Michael, our firstborn; and she's beaming, and I'm like (motion of stumbling from fatigue). I looked at the photo and thought, how can you be smiling? "I brought you forth a son!" Yes! That's strength, isn't it? There's a mental toughness there.

Audience: There's no choice too!

Pr. Adrian: No choice, is there? Have you seen some of the things, where in the middle of a contraction a woman reaches over, and 'king-hits' her husband and says, "You did this to me!" Save your strength, love. Just keep "breathe in, breathe out." Equal.

Tony: It's interesting, Adrian, in driver training we have a module for the major corporates: and that was 'men vs women.' In insurance statistics, crash statistics, there was a clear delineation, and the facts were there: women are more liable, 25% more liable to suffer injuries in the same forces. Women are more likely to suffer injuries. But in driving, they are less likely to have a crash than men. They take less risks than men.

Pr. Adrian: They take less risks than men. Women are risk averse. Is that generally why there are typically 52% women and 48% men in the population? Is it the risk element that's there? It's quite funny, and I tell the story that when Lorelle and I first got married, I'm looking at her driving and how she drives, and I'm thinking I need to help her. "Do you see the apex as you go around the corner here? And you set the car, and, you know, you get into this and that and check this." And after a while, when we would get in the car, her driving would get worse with me. Until the Lord actually spoke to me and said, "Do you know Adrian

that Lorelle had been driving for several years without you being around, and she was still alive? Has it ever dawned on you that maybe she, you know, she can drive?"

Audience: I hear you.

Pr. Adrian: So I took the next step, and we hired a car in the United States. I was driving on the other side of the road and decided to give Lorelle... that really tested me out, but she did really good.

But equality. Equality in heaven and equality on earth and how we perceive these things. In our Western education system, most of us have received a Ph.D. through our education process. You know, that is? Permanent Head Damage. Because of the way that we have been schooled to compare ourselves among ourselves, when the Bible says, don't compare yourself among yourselves, don't put yourself on a 'bell curve.' And that's what we had to do. We had to compare ourselves among ourselves, and you had to be on the top side of the bell curve to get into the better jobs. This is all part of the system that the beast and its image, which is coming, have developed for us, to get us to think in a certain way.

Pr. Adrian: Come out of this way of thinking. This is Plato's cave. Where the masters of this world, they stage the play for us. Dare I say it? Do you know most of the narrative of this world that we've been fed over the last 500 years is completely bogus? Anyway, just got that off my chest. We've been lied to, people, we know it. So anyway, that's all part of the narrative and the way that it works, and the way that we agree, we covenant together with the kings of the earth. As we go through the education system, which compares people for 12 years, to the point where you become convinced that if you are comparatively doing less well than other people over a 12 year period, you developed an opinion about yourself that you are less than other people. Has that happened? Does that happen?

I remember I was at school with a young man. The school tends to favour those that can retain information and regurgitate information, both in the maths and the sciences and all those types of things. But my

friend, he could draw. He drew the most beautiful eagle, I remember it. I couldn't draw like he drew. He just did it like that. And other guys that just go into the workshop, and they can just build this motor, just with their hands, without any maps or anything. But because they're not good at maths and they're not good at the sciences, they get average grades, or they fail. So they get this idea that they're dumb because of what the education system has told them.

So we are taught a value system, and we are taught to account for everything, and it's such a performance-based system. Even John Howard [former Prime Minister of Australia] says that the ethos of Australia, the work ethic of Australia is to be a producer, to be a worker. Your value is based on your ability to produce, and to perform, and contribute to society. And I'm not saying that's necessarily all bad, but there's a sting in the tail of that. If you don't perform or you're having a hard time, or you are raised in an environment that made it more difficult for you and you're not performing and you're not achieving, then... But I think we're having a bit of a pendulum swing now, aren't we? People are getting tired of that culture, and we're trying to head in a different direction, and that's going to lead to a whole range of other difficulties.

So this is the text that I really wanted to come down to, because I had an epiphany, which I believe was an epiphany, based on the book *Identity Wars*, which we wrote in 2005 regarding the Person of Jesus Christ. And Philippians 2, we'll start at verse 5. It says,

Let this mind be in you, which was also in Christ Jesus: Who, being in the form of God, thought it not robbery to be equal with God: (Philippians 2:5-6)

Now when this word equal, upon what basis does Jesus not think it robbery to be equal with God? What is the criteria upon which Jesus does not consider it robbery to be equal with God?

Audience: "I and my Father are one." (John 10:30).

Audience: The Father gives authority to the Son. (John 5:27)

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Pr. Adrian: What I was taught growing up: the Father is omnipotent, the Son is omnipotent; the Father is omniscient, the Son is omniscient; the Father is eternal, the Son is eternal. And upon these bases, the Father and Son are equal. Most people, majority, 99.9999%, do not pick up the card trick that was just played when you do that. When you make the power of God and the intellect of God the basis of equality between the Father and the Son, you actually have ceased to worship the Father and the Son, and you are worshipping a new God of omnipotence and omniscience. Because it is omnipotence and omniscience that determines the value by which the Father and the Son are enabled to enter into divinity.

Did you catch that? Do you see what I'm saying? The Father and the Son are admitted to the club of divinity based on Their power, and Their intellect, and Their age, which is eternal. So, therefore, they owe Their divinity to power, and intellect, and age in that framework. Don't they? Do you understand what I'm saying? They're only God because of those attributes. And if that's what we worship, then what do we actually worship? Power, intellect, performance. I believe it will go down in history as the most subtle card trick ever played on the human race, even more subtle than the last three years and the mandates and all the stuff that's being practiced on us at the present time.

I've tried to write about this in the book *Divine Risk*. How a powerful a shift this is, based on the word equal. Equal. Because this is what you must give up. As a very good friend of mine who wanted to study to be a Zen Buddhist priest; he said to me: "In Zen Buddhism, in order for you to become all-powerful, you must give up your individuality and become one with the universe, and then you are all-powerful, but you must give up your individuality." Does that sound like a fair trade? The drop must commit itself to the ocean. It must not remain suspended away from the ocean. It must give itself up to become part of the universe, and then you are all-powerful.

Colin: If you give your individuality, and become all-powerful – for what benefit? You've given up your individuality, it doesn't help you.

Pr. Adrian:

For what shall it profit a man, if he shall gain the whole world, and lose his own soul? (Mark 8:36)

Give up your individuality. What did Satan do when he saw a crisis? He transformed his identity into the form of a serpent in order to seduce the human race. Transforming of identity. The whole principle of the mask. The mask (covering one eye). The mask (covering the mouth). The mask. Why are superheroes masked? Because you must surrender your identity in order to become all-powerful. It's just saying the same thing to you in many, many forms. Did you catch that? The masked heroes, why are they all masked? Batman; even Robin's masked; Superman. Superman got ripped off totally because he had to wear his underwear on the outside and a pair of glasses. Clark Kent must give up... The Incredible Hulk! Every time he changed, he'd lose a shirt.

Audience: Masquerade parties.

Pr. Adrian: Masquerade party. You must give up your identity. And ultimately, what is Facebook for us today?

Audience: Fakebook.

Pr. Adrian: Fakebook. Giving up your identity, posting only that [which you put forward about yourself]. Putting filters over the pictures you take of yourself [indicating posing to take selfies]. Botox. Give up your identity in order to be all things to all men, and to receive adulation and all the things that you want. This is critical to understand. So I want to bring you a text. John 10:15. Here is equality; I believe, in a relational context, which is the Heavenly context

As the Father knoweth me, even so know I the Father: (John 10:15)

Pr. Adrian: That's equality, isn't it? Jesus knows the character of the Father; He knows Him intimately. He knows everything about Him. He knows how He would act in every situation. And for that reason, that equality, that allows Jesus actually to inherit everything that He has from His Father. The Bible tells us, and let's have look at this in Proverbs

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chapter 8. I find this to be astounding. Proverbs chapter 8 talks about wisdom. First Corinthians 1:24 and 1:30 tell us Christ is made unto us wisdom. This is talking about Christ here in Proverbs chapter 8. And so it says in verse 30, beware of supplied words, the word 'as' is supplied, take it out.

Then I was by him, [*as*] one brought up *with him*: and I was daily *his* delight, rejoicing always before him; (Proverbs 8:30)

Do you see? When you take out the supplied word, does it change? "As one brought up with Him?" No, that's not what it says. "Then I was by Him, one brought up: and I was daily [His] delight," that's a fair translation, "rejoicing always before Him;"

And when you go into the Hebrew of "brought up," the word brought up there means to be like one that is fondled or dandled on the knee as a little child. This is what the human race surrenders because of this idea of omnipotence and omniscience; the thought of Christ being a tender child raised by His Father and taught everything by His Father is anathema to the human race, so that we would say "We will not have this man reign over us." One, because if He was brought forth from the Father, then as we would comprehend and understand it, He's not equal. He's not divine, based on a concept of equality coming out of the Athanasian creed that is performance-based. That is man's value system for determining equality.

This has deep implications for us as a human race. This is why this descent, all this transgenderism and all this stuff, this merging, this androgynous concept of humanity, of merging men and women, comes from a perverted concept of equality. But once we move into a relational framework, where God's concepts are different to our concepts, then Jesus is indeed free to be brought forth by His Father and to be taught by His Father; to be raised by His Father and to be made equal with His Father. Because so perfectly has the Father taught His Son that the Father has said to all the angels, "Let all the angels worship Him. Thy throne of God is forever and ever." (Hebrews 1:6,8).

And then all those principles of, "Is Jesus fully divine?" Of course He's fully divine. He is Spirit of the Father's Spirit. He is form of the Father's form. He was taught everything that the Father knows. He is equal with the Father, and yet He was brought forth from the Father and taught everything He knows.

If Jesus is our example in all things. Then does it make a difference between believing in a Jesus that already knew all things automatically because He existed eternally in that sense and never actually learned anything from the Father and is just co-equal with the Father; therefore, He never actually was taught anything by His Father. If you worship a Jesus like that, what are some of the things that will occur for us? Unteachable. Do you find children growing up in the next generation unteachable?

Audience: But they think they know everything.

Pr. Adrian: They think they know everything. Where did they get that idea from? What about us, when we were. 12, 15, 16? Did we know everything?

Audience: Of course we did.

Pr. Adrian: Yes, but we DID know everything! (Laughter). So do you see where some of these ideas could come from? But if you worship a Jesus who learnt from His Father, was taught by His Father, was One brought up by His Father. What does it say in John 5 about Jesus? What does He say? John 5:19 .

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

The Son does not act independently of His Father. The Son listens to what His Father says and He does what His Father says. The Son is fully obedient to His Father.

You know how it says in John 20:17,

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...I ascend unto my Father, and your Father; and *to* my God, and your God. (John 20:17)

Does Jesus have a God? They called Him God, but does Jesus have a God? Does the Father have a God? No. Then they're not equal in that context. The Father is the great source of all.

But to us *there is but* one God, the Father, of whom *are* all things, and we in him; and one Lord Jesus Christ, by whom *are* all things, and we by him. (1 Corinthians 8:6)

They are different, but they're equal; depending on the context in which you place it.

Audience: If you have the Son, you have the Father also.

Pr. Adrian:

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

And so, this whole issue of equality and the way that we've been taught and the way that we've been raised; in the way that we think in terms of equality, in terms of power, in terms of intellect, in terms of age and all these – they confuse our understanding.

And this is a very different understanding of God to what I heard the Pope says about God; where the Father, Son, and the Spirit go into a back room, and they have a good dingdong, sort it all out, and then they come out all smiles, because they've worked it all out. Because they're all co-equal.

Whereas the Biblical view of God is that Jesus obeys His Father. He's obedient to Him. He does His Father's will. That's why He's called the Amen in Revelation 3:14. The Amen. Whatever His Father says, He says, Amen. This is the most beautiful thing about the Son of God. He says, Amen, not because the Father has a pistol to His head, but because the Son loves His Father and wants to honour His Father; loves His Father's commandments, loves His Torah. He loves everything about His Father and wants to serve His Father in everything by His own

choice. And I'm deeply attracted to Jesus Christ because of that. He voluntarily chooses to serve His God, His Father, in all things, not by force but by choice.

Tony: And, whoever has THIS Son has life; a submitted Son, a dependent Son (on His Father).

Pr. Adrian: Submitted and dependent, because if we hadn't noticed, we are all dependent on somebody else for life. I haven't found the on-off switch for the life button yet. Someone else has their hand on that. So I should be dependent, shouldn't I? But why do we live so independently? It's just unfathomable to see a two-year-old child say to their parent, NO! Child, do you have any idea of what you're doing? Apparently not. 'Terrible twos.' They morph into the terrible tweens: 12s, 13s, 14s. It's getting earlier and earlier I suppose. When you're in your teens, you think you're invincible. You have immortality, apparently. Nothing could be more dangerous. Very, very sad.

But this issue of equality, and this is the point that we're talking about, is so vital. I remember asked myself a question because of, and now we shift gears – we go to Genesis 1:26. "And God said, Let us make man in our image." And the question is, who was talking to who? God, Who made all things through Christ Jesus. (Hebrews 1:2). God speaks to His Son, "Let us, You and I, make man in Our image."

So God created man in his *own* image, in the image of God created he him; male and female created he them. (Genesis 1:27)

And what do we see in the image? We see Adam first. Who might he represent? If God and His Son are going to make mankind in Their image, who might Adam represent since he was the first? The Father. And lo and behold, where does the woman come from? Wo-MAN from the womb of man. She comes out of the man; a rib taken from his side and is formed into a woman. All the DNA of the man, all of his attributes of humanity, the full humanity of the man is inherited by the woman. She is equal with the man because of her inheritance from the man. But she was brought forth from the man. She came out of the man, and she was brought to the man.

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It's interesting that Jesus says in John 17, notice this, read carefully. What does He say? Speaking to His Father, speaking of what He's taught His disciples. He says,

For I have given unto them the words which thou gavest me; and they have received *them*, and have known surely that I came out from thee,

The word (came out) in Greek is *exerchomai*, from which we get the word exit. I exited out of You.

and they have believed that thou didst send me. (John 17:8)

Eve exits out of Adam; *exerchomai*. Christ exits out of the Father; *exerchomai*. We were made in the image of God. The creation of mankind was to teach the universe about the origins of our divine parents. True? Beautiful, isn't it? It's so simple; so simple to understand. Sorry?

For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, *even* his eternal power and Godhead [being Divinity]; so that they are without excuse: (Romans 1:20)

So we see in the creation of man and woman, we see the origins of the divine family. As the woman is brought forth from the man, Christ is brought forth [from God]. Christ is fully equal with His Father, even as the woman is fully equal with the man. And we see in terms of the relationship, and notice the relationship in 1 Corinthians 11, verse 3, Paul tells us very clearly,

But I would have you know, that the head of every man is Christ; and the head of the woman *is* the man; and the head of Christ *is* God. (1 Corinthians 11:3)

Telling you that the same headship that exists between the woman and the man, her man, her man (pointing to ladies in the audience) is the same headship between Christ and the Father. Do you see that in the text?

Tony: In the gospel order.

Pr. Adrian: Gospel order. And it's the same headship, (lest man should think they are a law unto themselves in their own home), he is under the headship of Christ. Same headship. I just find this to be amazing, amazing! And all of this opens up for us because of a different way of understanding the word equal; and that God's understanding of the word equal is very different to the way we understand equal, and that we have been programmed to think of equal in a way that prevents us from knowing "the only true God, and Jesus Christ, whom Thou hast sent." (John 17:3).

It's designed this way. Because as soon as you have a conversation with people where you say, I believe that Jesus was begotten of the Father in eternity. "You're saying that Jesus is not equal with God! You're saying that He's created! Because my God, Chronos, gives to Jesus Christ His divinity." Did you know that in Greek culture that Chronos was the uncreated God? He's the father of all the gods. And he's also understood as a three-headed serpent. A three-in-one-headed serpent. Now, that's interesting. Do we worship Jehovah, or do we worship Chronos, in the Christian creeds? Chronos, the uncreated God.

That's why when you say in order for Jesus to be God, He must be eternal in terms of, *sempiternity*. It's not eternity; it's *sempiternity*. You can look up the word *sempiternity*, time going on forever backwards and forwards. And if you say that this is an element that Christ requires, you're falling for the card trick; you're worshipping Chronos; you're not worshipping Jesus Christ, because He owes His allegiance to a greater power than Himself.

Chronos is evident everywhere. It's part of our culture. We wear watches; "Big Ben." [the name given to the Great Bell of the Great Clock of Westminster, London]. The Olympics use time; Chronos bestows gold, silver and bronze based on who can defeat Chronos – the greatest in the pool or on the track or wherever. Time, beat time, beat time back.

And so I asked myself this question... back in 2006 when I was studying this question in Matthew 3:17, "This is my beloved Son in whom I am well pleased," and the joy of knowing that I had sonship to the Father

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through Christ simply by believing that God was my Father. And that I didn't have to perform. I didn't have to achieve. I didn't have to do anything to prove to God that I was His son. And then I asked myself a question. Well, if that's true for me, then how does Christ find His value? Just a question out of the blue. Where does His value come from? Does it come from within Himself? Or does it come from His Father? And that was like an explosion going off inside my head. And immediately, my mind went, "Don't ask that question." It just reminded me and I just saw this the other day, and that's why I'm repeating it. And it is from a movie where it's in a courtroom scene, and the lawyer says, "I want the truth!" And the guy says, "You can't handle the truth!" And what that moment I had at that time.

I asked a simple question, "How does Jesus find His value?" I want the truth. And immediately I heard that voice, "You can't handle the truth. Just go back to sleep. Here's the blue pill; take it, go back to sleep." I thought, but I want to know the answer to this question. How does Jesus find His value? Where does it come from? Does He find His value from within Himself and what He performs and achieves? This is a really important question to me because the Bible says in 2 Corinthians 3:18, "By beholding you become changed." And if Jesus finds His value from within Himself, what am I going to do? Find value from what I do and what I achieve.

And do you wonder why someone tries to take their life every 40 seconds on this planet? Because they worship a God who finds value within themselves, by what they can perform and achieve. And yet Jesus says in John 1:18, "I am in the bosom of the Father." Why could He rest in the boat on the lake? Because He could have just snapped His finger and stopped it. Well, He could, but He was in the bosom of the Father. He trusted fully in His Father to protect Him and to look after Him. That's where the rest comes from. And that's what we're going to have to find for what's about to come upon this world. Because I find myself continually looking within myself to meet a crisis that's coming upon me. It's instinctive; it's like breathing for me. Is it for you?

And that's what happened to Peter when he pulled out that sword and he cut off the ear of Malchus. Instinctive self-defence from the power that I have within myself. Jesus goes the opposite way. And that's why I was deeply touched by a young man that I hope will be here later this week – Jared, working in a psychiatric ward. And he was talking about this principle of non-resistance and trusting fully in God to protect you. And this man came around the corner, who was really in an agitated state, and he saw Jared and he started running to him and had his hand out like this (fist in the air, ready to strike him). What would you do? Jared could see him out of the corner of his eye, and he just put his head down and said, "Father, I'm in your hands." As the guy came in, all of a sudden, he stopped. Whoa! Because what was coming out of Jared? A vibration of complete surrender to the Father's will. And that vibration hit this guy right in the chest. (Action of trying to hit Jared). He couldn't do it. If there were one ounce of retaliation inside of him [Jared], the guy would have smacked him to the ground.

Are you ready for that kind of a test? God help me. My grandfather trained boxers; taught them how to fight. I need help. I don't need one who finds power within himself. I need a Jesus Christ who depends purely upon His Father for everything that He does, not just here on earth but throughout all eternity. I need an eternal example of dependence upon the Father in order for me to receive of His Spirit. "By beholding, you become changed." (2 Corinthians 3:18). That's what I'm hanging out for. Jared gave me confidence that it can manifest in human flesh. I've seen it manifest in human flesh. Christ came in human form, at that moment in the life of my dear friend Jared. That taught me a lot, that gave me hope, and gave me confidence that Jesus can do that inside of me as well.

Tony: He did in Desmond Doss too.

Pr. Adrian: Desmond Doss. Powerful. A man who would not kill. And when those Japanese soldiers put the beat up on him and went to pull the trigger, the gun wouldn't go off; because there was no vibration in that body that was going out towards him that says "I want to kill you." "I only want to give you life." And the gun could not kill him.

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How are we going to survive the new world order? Love your enemies. Do good to them that hate you. Pray for Dan Andrews [State Premier of Victoria, Australia]. Yes? "I don't want to pray for Dan Andrews." Pray for Dan Andrews. He's a child of God. He has a soul to save. It's the truth.

I still remember when I was in Florida, and I was taking some meetings over there in Florida, a nice Republican country. And I was talking about praying for those in authority, praying for leaders, praying for those, so that we may live a peaceful and quiet life. Well, obviously, we haven't been praying, have we? I still remember his lovely [American] accent, "Are you telling me I will have to pray for Obama – Democrat?" Yes.

Equality – this is where it all comes from. This is where it all stems from, and how we operate, and how things all fit together. And we've written so much more on these things. But it all came down to that question, how does Jesus find His value? Does He find His value from what His Father says? This is where we come down to the point, Hebrews 12 chapter 12, verse 2. "Jesus the author and finisher of faith." "Our faith", the word "our" is supplied. "The author and finisher of faith," which means Jesus Christ is God by faith. "Thou art My Son; this day have I begotten Thee." (Psalm 2:7; Hebrews 1:5). "Thy throne, O God, is forever and ever." (Hebrews 1:8).

Why is He, God? Because the Father said so. Not because He feels a burning in His chest that tells Him He's God. Do you understand the difference? The Father says so, and the Father's word is sovereign over His Son. And therefore, because He believes His Father and He accepts that His sonship, His Godhood is given to Him by His Father, nobody can take it away from Him. It's not based on His ability to perform and achieve. Satan tried to draw Him into this. "If You are the Son of God, command these stones to be turned into bread." (Matthew 4:3). "My Sonship is not within my own power, my own ability. My Sonship is in my Father's word. My Father has declared me to be the Son of God, equal with my Father. I have no need to respond to you. Get thee behind me, Satan."

So when Satan comes to you and says, “If you are a child of God. Are you a Christian? Prove it.” How many books did you give out today? How many people did you witness to? Is that what proves you’re a Christian? We have to give up this performance-based Christianity. To prove ourselves by what we can perform and what we can achieve, or how we can sing, or have a little ministry, or we’re doing this work or that; because we have to prove ourselves. I’ve lived plenty of time, having worked as a minister for plenty of years, racked with this thought: I’ve got to do better, I’ve got to be better, I’ve got to perform better. So you can get your own ministry on 3ABN or wherever it is, and the world will be your stage. Because it really is about you in the end, isn’t it? Because you have to perform and achieve to prove to yourself that you’re worthy of God’s love.

All of that can disappear. Just one flush the toilet, when you come to a right understanding of equal and get the right context and the right understanding. That is why I wrote the book, *My Beloved*; why I fell in love with the begotten Son of God, because He freed me from this need to prove myself to other people. And, you know, when you lose the fear of proving yourself to other people, your creative energies that God gives to you become unrestricted and unrestrained, and you no longer need to walk by the creeds of other men. Don’t be a mere reflector of other men’s thoughts. Read the Bible for yourself. Be a son or daughter of God directly under Him. Be baptized into Christ, not into an organization. No organization can save you. Only Christ can save you, and your understanding of Him. Associate freely with anyone and everyone. Be not afraid to assemble wherever God calls you to assemble and to gather without fear or favour of any man or woman; and without rebellion and without defiance. There are plenty of people that say, “I’m not under any man.” That’s not freedom. That’s still problematic.

So I hope that this has given you some food for thought in regards to how much equality affects us, and how this relates to the Son of God, to men and women; and how relationships (and we didn’t even get to look at that; maybe we will look at that another time) – the relationship between God and His Son directly impacts how you understand the

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marriage relationship works. If you operate on a co-quality, the power of Jesus and the power of the Father, the omnipotence of the Father and the omnipotence of the Son, and that's the model you've got in your head; then when you've got co-quality in the relationship, there is no submission at any time. You just have to magically agree on everything, and that's why there's so much divorce in our world today. Because you can't just magically agree on everything. It doesn't work that way with independent human minds. We all think differently about things. There has to be a process of headship and submission. Man submitting to Christ, the woman submitting to the man. That's a big call, but that's what we're called to do, isn't it? And, of course, no husband would ever ask his wife to do anything that Christ wouldn't ask her to do. Don't usurp the authority that God has given you. That's a challenge.

Anyway, thank you for listening. God has been good. I hope you've sensed the Spirit. I could feel it.

Closing Prayer:

Pr. Adrian: I'm going to kneel before the King.

Dear Lord Jesus, thank You for showing us the way to the Father. You are the way, the truth and the life, and no one comes to the Father except through You. (John 14:6). Thank You for Your eternal submission and obedience to the Father, that we may learn, through You, how to approach the Father; how to love the Father. Thank You for your continual pointing us the right path to walk. And I pray that we would understand why understanding 'equal' in its proper context is so important. It affects all of our relationships and how that we operate; our marriages and our congregations, how this all fits together. Bless us as we go to rest. And I thank You, in Jesus' name. Amen.

TRANSCRIPT FROM PRESENTATION
BY ADRIAN EBENS
TABERNACLES OCTOBER 13, 2022

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Opening Prayer:

Pr. Adrian: Father. We thank You that we can kneel before You. We thank You for the blessings of this day. We thank You for your angels. We thank You for the food you've given us. And we thank You for the discussions we've had in the Scriptures. And as we study again tonight, we pray for Your guidance, for your leading. We pray for all of our family and friends that we wish could be here, that aren't here. We pray, above all things, that we'll be ready for Your soon return. In Jesus' name. Amen.

Presentation:

The text I'd like to start with is, again Isaiah 55: 8-9. It's very interesting, because back in 2001 when I first did the *Identity Wars Series*, that was the first text that I quoted.

For my thoughts *are* not your thoughts, neither *are* your ways my ways, saith the LORD. [And then just to make the point] For *as* the

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heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts. (Isaiah 55:8-9)

As an introduction, are we sure that we're reading the Scriptures as we ought?

Last night we talked about the relationship between the Father and the Son. We talked about equality and how we have the potential to read our own value system into that word equality and misread the relationship between the Father and the Son. I made a statement last night: if the Father and the Son are admitted into divinity because of the three Omnis. Do you know what they are? Omnipotence, omniscience, omnipresence. If that's what qualifies them to be God, then it is actually the three Omnis that are God. It's a bit of a head-spinner for people: "What are you saying?"

Congregation: It's above them [the three Omnis are above God and His Son].

Pr. Adrian: And we include eternal age: Chronos. So, the Father and Son owe their allegiance to Chronos, to Zeus, to all these Greek gods in order to be God. Because of this concept of equality. When equality is based on omnipotence and omniscience, it completely changes how we worship. That's the point I'm trying to make.

Tonight, I want to look at the Omni which is Omniscience. What does the doctrine of Omniscience teach us about God?

Congregation: All knowing, all seeing.

Pr. Adrian: All-knowing; God knows everything. So, on the basis of how human minds think about things, we think about Father and Son, and we think about how much that They know. If They owe Their divinity to Omniscience, then Their knowledge has to be pushed to the absolute maximum for both of Them, for Them to be God. Does that make sense? Because They have to know everything in order to be God. They owe that – they must know everything. But when you look at the Bible and you actually see what the Scripture says, you find something a little bit different.

So, I want to have a bit of a continuum here. [Writing on the board]. And the continuum has “knowledge” on one side [left], and on the other side [right], we have “risk.” The more knowledge one has, the less risk there is. Is that a fair relationship? There’s a sliding scale. There’s a tension between knowledge and risk. If God knows absolutely everything, how much risk does God take?

Congregation: None, he doesn’t need to. No risk.

Pr. Adrian: No risk.

For God so loved the world, that He gave His only begotten Son.
(John 3:16)

Did He give Him to us? Or did He know that He’d get Him back? If He knew that He’d get Him back, did He actually give Him to us? Do you ever have these questions?

Congregation: Yes.

Pr. Adrian: If God knows absolutely everything, why do you pray to Him? Why do you ask Him to change the course of history? Why would you be so arrogant as to try and influence God, when He already knows everything? Have you ever had an atheist suggest this to you? Of course. Why pray? God knows everything; who are you to influence the outcome of history?

This is operating in a framework of power, position and performance. Why would I pray to my Father? Because He’s my Father, and I love Him, and just I love hanging out with Him. That’s a completely different mindset, a completely different framework.

So the relationship between knowledge and risk, and how much risk is there? Does God take risks? Let me ask this question: can love exist where there is no risk?

Congregation: No.

Pr. Adrian: Why not?

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Congregation: You are allowing the other person freedom of choice, the freedom to hurt you.

Pr. Adrian: You allow the other person the freedom to hurt you.

Congregation: It becomes Totalitarian otherwise.

Pr. Adrian: It would be totalitarian. Because, knowledge and risk [pointing to the continuum on the board] – risk is also related to choice. Knowledge...choice [pointing to the line on the board]. So if we are truly beings that have freedom of choice, there must be risk.

Congregation: You need to know the consequences too.

Pr. Adrian: With choice, there are consequences.

Congregation: Which lessens the risk [knowing the consequences].

Pr. Adrian: Apparently. You would hope.

So, a few more question. If God knows all things, then He knew, before He created Satan, that Satan would fall and become evil. Is that true? If He knows all things, then He knew before He created Lucifer, that he would become evil and turn against Him. So did God create the devil?

Congregation: Is that why everyone's angry at God?

Congregation: He created Lucifer, and he became the devil afterward.

Pr. Adrian:

Thou *wast* perfect in thy ways from the day that thou wast created,
till iniquity was found in thee. (Ezekiel 28:15)

How could God find iniquity in Lucifer, if He already knew that it would come? He wouldn't find anything, He knew it would come. But this is the dilemma, these are the discussions that Christians have with each other.

Did God know that Adam and Eve certainly would fall into sin? Well this is the question: did He know for certain that they would fall into

sin? Our conception of divinity starts to..."You're questioning the divinity of God! Are you saying He didn't know?"

So let's look at the Scriptures and let the Scriptures speak to us on this question. Come to Psalms 147:5. This is what the Bible says about God's knowledge.

Great *is* our Lord, and of great power: his understanding [or His knowledge] *is* [what?] infinite. (Psalm 147:5)

What is that word in the Hebrew? I don't know if you can read that there [on the screen]. The first word: '*ayin* – "a non-entity, does not exist." The second word: *mispa'r* – "a number." "Does not exist; a number." A number that does not exist. It cannot be measured. God's knowledge cannot be measured. Now, of course, when we say God's knowledge cannot be measured, we are deriving from this the idea that it is vast, aren't we? But the Bible is not saying that God knows absolutely everything.

If God knew absolutely everything, then it would be a number that you could number, wouldn't it? This is what happened in the fourth century with Augustine when he said, "I know what God knows: God knows absolutely everything," violating this Bible text, which says that it's a number that you cannot number. You do not know. It is vast. It is great, but it is not beyond the realm of risk.

And risk is important for a whole lot of reasons – the relationship between knowledge and risk – for a whole lot of reasons. And this directly affects the gospel and how you understand what God actually committed Himself to when He gave His only begotten Son to us. If God did not risk His only begotten Son for us, then He did not give us anything.

This [Psalm 147:5] is one text. The text that people usually use when referring to God's knowledge is Isaiah 46:10; reading from verse 9

Remember the former things of old: for I *am* God, and *there is* none else; I *am* God, and *there is* none like me. (Isaiah 46:9)

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We could get into a whole discussion about who's talking here, but we won't do that tonight.

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

And people say, "Declaring the end from the beginning, like it just goes on in both directions forever, God knows absolutely everything." But that's not what this says. Declaring the end of something from where it began. Can you see that in the text? Declaring the end from its beginning. And then to reinforce that,

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

And what's interesting about ancient times. I don't know if you can read that [referring to the Strongs word definition on the screen], *qedem qēdmah* "fore part, relatively the East." Now that word 'East' – if I do a quick search on that, in the Old Testament, what's the first verse that comes up? (Genesis 2:8) God planted a garden, where?

Congregation: East.

Pr. Adrian: Declaring from the Garden of Eden, the things not yet done. Do you see that? Does that make sense? From what happened in the Garden of Eden, when Adam took the decision to eat the fruit, God knew exactly where it would go. He knew the end from the beginning and from ancient times the things not yet done. But before the beginning, before this process took place, did God actually know that Adam and Eve would fall? The dilemma with this, of course, is that if before God created them, if He created them knowing that they would fall, then the designer is at fault. The designer built a problem into the design, and He then is culpable for the outcome. If we want to have any capacity of reaching people, thinking people, out in the world who do not accept Christianity, we have to address this issue, because they ask these questions.

Do you remember when those 737 Max's went down? Two of them. Who was at fault? Well, it was the pilots. But they found out that Boeing

was aware of the fault. They were aware of the design flaw, but they didn't say anything about it. So who is culpable? Boeing!

If God created Adam and Eve with a design fault in them that He was aware of, that He knew, and He knew that they would fall, He is at fault. And that's why so many people reject the God of Christianity, because Christians boldly and ignorantly say God knows absolutely everything, and He knew that Satan would fall, and therefore, He is responsible.

Congregation: That's a common sovereign understanding that you have just summarised here.

Pr. Adrian: The sovereignty of God – He knows absolutely everything.

Congregation: But at the same time, claim free choice.

Pr. Adrian: Free choice. Christians have debated this for many, many hundreds of years, about the conundrum of God knowing absolutely everything and being sovereign and human beings having free will. But you can go and look at the literature if you wish. It's just piles and piles and piles of stuff on the conflict between God's knowledge, absolute knowledge and free will.

Congregation: Where the angels cast out of heaven before or after the creation of the earth?

Pr. Adrian: Oooh, that's an interesting question. In Revelation Chapter 12 it says that when they were cast out, they were cast to the earth. But what cast them to the earth? I talk all about this in *Divine Risk*. Well, I'll just show you briefly. We'll just go there; Revelation 12:4. Talking about the dragon in verse 3, "And his tail," Who's the Dragon? Later on in Revelation 12 [verse 9] it talks about the Devil and Satan. Just so we understand, in terms of prophetic history, the dragon here is the manifestation of Satan's power in the Roman Empire. But the person behind what's happening is, of course, Satan. And in verse 4 it says,

And his tail drew a third part of the stars of heaven, ...
(Revelation 12:4)

Who are the stars? Angels.

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...and did cast them to the earth: ...(Revelation 12:4)

What does the tail represent in Scripture? A false prophet that speaketh lies.

The ancient and honourable, he *is* the head; and the prophet that teacheth lies, he *is* the tail. (Isaiah 9:15)

“The prophet that speaketh lies, he is the tail.” And Satan, with his lies, drew a third part of the stars of heaven. And who cast them to the earth? Who cast the angels to the earth?

Congregation: They left their first estate. (Jude 1:6)

Pr. Adrian: They left their first estate, and Satan, through his lies, cast them to the earth. That’s different from what I’ve heard. Well, of course, further on in Revelation 12, it says... What does it say? Michael and His angels. It says in verse 7

And there was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels, and prevailed not; neither was their place found anymore in heaven. (Revelation 12:7-8)

That’s an interesting way of saying things, isn’t it?

And the great dragon was cast out, that old serpent, called the Devil, and Satan... (Revelation 12:9)

There’s the dragon. “Cast out.” But the Bible tells you itself how they were cast out. They were cast out by the Devil’s lies. And what was one of the chiefs of Satan’s lies? We get a clue for this in Acts chapter 26, verse 18. This tells you down the bottom there; this is reversing on this [referring to previous verse]

To open their eyes, *and* to turn *them* from darkness to light, and *from* the power of Satan unto God, that they may receive...

What?

Forgiveness... (Acts 26:18)

Satan told the angels in heaven, “God will not forgive you. I know God, He will not forgive you.” And a third of the angels believe Satan’s lies. When they believed that God would not forgive them and that God would punish them... I mean, look at what happened to Adam. Did Adam believe Satan’s lies? Why did Adam run away from God when God came into the garden? Because he believed Satan’s lies about God’s character. These are some of the issues that were happening back then.

So, what cast them to the earth, and why did they come to the earth? And many people ask this question, “Well why did God send them here?” I mean, if God is trying to make a new creation, and He wants this creation to thrive and do well, why would He send all the Devil and his angels here? Doesn’t this seem a bit odd? Have you ever asked that question? Again, I write about it in *Divine Risk*. What if God, truly being the benevolent Father that He is, does not use force, and Satan, knowing that this earth would be created, that he decided to come here and try and thwart God’s plans? And the clue we have for this, (and I am digressing, so indulge me a little), Genesis chapter 1. Notice what it says in verse 2

And the earth was without form, and void; and darkness *was* upon the face of the deep. (Genesis 1:2)

And what’s the word darkness mean?

Chôshek: the *dark*; hence (literally) *darkness*; figuratively *misery, destruction, death, ignorance, sorrow, wickedness*: - dark (-ness), night, obscurity.

If God was about to create something beautiful and wonderful, why would He have darkness upon the face of the earth before He said, “Let there be light,” unless there was, in the spiritual realm, within the war between God and Satan, unless there was darkness that was there. Is that possible?

Congregation: Could you say that again, the order of events?

Pr. Adrian: The darkness, is a manifestation of something that’s happening in the spiritual realm. Why was there darkness around the

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cross when Jesus died? It is a manifestation of the hearts of men – the darkness, and the refusal of mankind to receive Christ as Saviour, and to crucify Him. And so the earth bore witness to what was going on in the minds of men. And so I'm suggesting to you here, that this is telling you that Satan and his angels were present when God said, "Let there be light."

Congregation: Darkness only came into existence with the fall; and aside from that, God is light.

Pr. Adrian:

...God is light and in him is no darkness at all. (1 John 1:5)

But we see darkness here (Genesis 1:2), and God said, "Let there be light." (Genesis 1:3). And the light shone in the darkness.

For God, who commanded the light to shine out of darkness, hath shined in our hearts, to *give* the light of the knowledge of the glory of God in the face of Jesus Christ. (2 Corinthians 4:6)

I document this in *Divine Risk*, but the whole of Genesis chapter 1 is the gospel. The gospel is laid out, each day of creation is telling you a part of the plan of salvation and the gospel.

Another clue that we have for that is found in Psalms 19.

The heavens declare the glory of God; and the firmament sheweth his handywork. Day unto day uttereth speech, and night unto night sheweth knowledge. *There is no speech nor language, where their voice is not heard.* (Psalm 19:1-3)

And then David says this:

Their line is gone out through all the earth, and their words to the end of the world. In them hath he set a tabernacle for the sun, (Psalm 19:4)

Now Paul, in quoting this, in Romans 10:17

So then faith *cometh* by hearing, and hearing by the word of God.
But I say, Have they not heard?... (Romans 10:17-18)

Heard what? The Gospel. The Gospel, because it says in verse 15:

...that preach the gospel of peace, and bring glad tidings of good things! (Romans 10:15)

That's what we're talking about. "Have they not heard?" Then notice what he says:

...Yes verily, their sound went into all the earth, and their words unto the ends of the world. (Romans 10:18)

He's quoting Psalms 19:4, which is talking about God's creation of this earth, and he connects the creation of the earth to the preaching of the Gospel. Do you see the connection? Before you get too excited, I mean, I borrowed this from E.J. Waggoner. He writes all about this. It's all through his book *Gospel and Creation*. So don't get too, wow. We should know about this stuff.

Congregation: Wow, I read it and didn't see it – that's the wow!

Pr. Adrian: I'm just connecting the Bible texts to show you the connections. Because, based on this as well, as it says in Isaiah 46:10, God knows the end from the beginning. He knew when Satan fell, he knew how Satan would manifest himself. He knew the conflict. And I talk about this, the seed principle. And we see this in Genesis chapter 3, verse 15.

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

Who is the seed of the woman? Christ. And whose is the other seed? Satan. Two seeds in Genesis 3:15. How much of a tree is contained in a seed? All of it. Two seeds containing the entirety of the history of both Satan's seed and the woman's seed.

God knew the full extent and the fruit they both would bear and how they would come up against each other. He knew that in Genesis 3:15,

how far this would go. Isn't the Bible an awesome book? So many layers in there. It's like, "Woah! Woah!"

Congregation: You can never exhaust the Scripture. You can always get something else from the Scripture as you study for yourself.

Pr. Adrian: Yes, it's phenomenal isn't it? So, 'seed'. God holds a seed in His hand, and when He plants it, He knows what it will produce. He knows. So by Genesis 3:15, by this verse here, God knew the entire human history and how it would play out; by the time of Genesis 3:15. But when is Genesis 3:15? After the fall of Satan and after the fall of man. At Genesis 3:15, He has the two seeds. He knows them. He has the entirety of both complete. That's why He calls them two seeds. The complete unfolding of the two sides.

And so what I'm suggesting to you is the seed principle of God's knowledge. That, before the seed was planted, before the seed was formed. Because God can read the mind of Satan, can't He? He's watching the seed of Satan forming itself, and when it's set, He knows that seed is set, encased, is ready to be planted and to manifest itself. But before that, while God's knowledge is vast and He knows all the potentialities, what we say about the human race and of Satan himself. He was aware of the potential of what sin could do, but having given free choice to His creation, He could not have known for certain the outcome. Otherwise, there never was free choice, ever.

This is a principle that's very precious to my heart. The principle of religious liberty. The right of a human being to follow his conscience and be a slave to no other man, to not be forced by any man to agree to anything other than what his conscience allows. The rights of the individual. This is a principle I have tried to teach my children from a famous statement in the book *Education*, to not be "mere reflectors of other men's thought."

It is the work of true education to develop this power, to train the youth to be thinkers, and not mere reflectors of other men's thought. (*Education*, p. 17)

Be a thinker, think for yourself. Do not think for yourself in order to rebel against other men for the sake of rebelling against them, but to simply think for yourself, make your own assessment.

Congregation: Don't be a parrot.

Pr. Adrian: Don't be a parrot. Because if you are a reflector of other men's thoughts, as so many people are, we get the stupidity and madness that we've had over the last three years. Worshiping men in white coats who don't even know how to think of themselves, boasting great things, of having great knowledge, knowing nothing. Anyway, we won't get side-tracked.

The freedom of the individual and the contest, which is soon to burst upon this world, are we're starting to see the first overthrows of this; we were told, over a hundred years ago by E.J. Waggoner, that being compelled in medical areas, smacks of the Roman Catholic inquisition. So we're getting a taste of it, it's coming. "For the good of the people, if you love the people of your community, you will do this." "Just turn off your brain. Who are you to think that you have the right to study for yourself, and to acquire information, and make your own decisions about what goes into your body? You have no right to do this."

Do you know who claims to have the right over the souls of all men? It's the Roman pontiff. He claims to have jurisdiction over the souls of all men. Well, I have the right to think freely for myself.

Congregation: No man can force the conscience, that means that no God can force our conscience. He gave totally free will, not to be forced in any shape or form. I mean, certainly, that's just a logical conclusion now.

Pr. Adrian: Perfect segue, Tony. Let's go to first John. Does God use force on His creation? This is the question.

Congregation: Does love use force?

Pr. Adrian: All right.

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There is no fear in love; but perfect love casteth out fear: because fear hath [What?] torment. (1 John 4:18)

Pr. Adrian: What is torment?

“Kolasis penal infliction: – punishment, torment.”

Punishment, penal infliction. Think about this carefully. There is no punishment in love. Is anybody getting nervous?

Congregation: So, where does punishment come from?

Pr. Adrian: Perfect love casts out punishment: “fear hath torment,” the penal infliction.

...He that feareth is not made perfect in love. (1 John 4:18)

God is Love. And if God is love, then God does not compel the conscience, and be love. The compelling of the conscience is completely at war with the principle of love. Love cannot be commanded: “You will obey me!” Says who? And why?

I remember talking to my oldest son when he was unwilling to comply with my wishes. I said to him, “Son, if you don’t do this, there will be consequences.” And he looked at me, and he said. “What consequences?” (Laughter)

Congregation: Is it worth the risk?

Pr. Adrian: Is it worth the risk? He’s calculating. He’s working it out in his mind, showing the perfect mind of a multinational big pharma company. “Is it worth the risk?”

Lorelle: Another time he said to Adrian, “Maybe sometimes you can be the boss and sometimes I can be the boss.”

Pr. Adrian: Yes, he did make that proposition to me. “Why do you always get to be the boss? Why can’t I be the boss sometimes?” I’m saying, “Lord, help me. How do I answer this boy? I’d better come up with a good reason.”

I remember having a conversation with my father, because of my previous understanding of the co-equal God, of equality. And if the Son is equal with the Father, then the Son has every right to say to His Father, "I'm equal with you." Doesn't He? My father would regularly school me on things he felt he needed to talk to me about. And when I was 30 years of age, I had my own family, and my dad began to pontificate about what he thought I needed to do, I said to him, "You know, Dad, I'm over 30 now. I've got my own children. Do you have to keep telling me what to do? You know, can we be friends now and be equals?" My father, with his simple wisdom, said, "I'm your father, and I have the right to tell you what to do." Wonderful European logic. "I'm your father. Where did you get this nonsense from? I didn't send you to school to learn this stuff."

So, there is no fear in love. So wherever there is threat of punishment, there is not love. This is why we have all these 'memes' by all our atheist friends: "Knock, knock." "Who's there?" "It's Jesus." "What do you want?" "I want to save you." "Save me from what?" "From what I'm going to do to you if you don't open this door!" That's what the world thinks of Christianity. It's insane; really it is. Like, God says, "Jesus loves you, and He died on the Cross for you, and if you don't accept Him, He's going to fry the hell out of you."

It doesn't work. It will not change people's sinfulness. It keeps us locked into our sins because fear has torment. I can't stop sinning if God's hanging this thing over me: "Well, you better stop this behaviour or I'm going to burn you." That's why so many people just say, "Well, You may as well burn me. I may as well have a good time in this life and do whatever I want and okay, burn me." That's why I think some of us who believe in the non-immortality of the soul think, "Well, I'm only going to burn for a few days; go for it." People that believe that God burns people forever, they're tough, they are 'another level.' Maybe they're more circumspect. I don't know.

But the point we're making is that love and torment do not fit together; but we strayed a little bit from our subject of risk. But it's related to risk, because risk allows for choice. Absolute knowledge: no choice. Well,

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yes, there is a choice: you have a choice to die, and I'll burn you. Absolute knowledge: no choice. Risk: choice, freedom.

So, does the God you serve give you choices? Offering you the way of life, explaining to you the consequences of going in a different direction without threatening to enforce those consequences upon you, but simply saying these are the consequences of walking this way? It's your choice. Freely, you can choose. And if it's not a free choice, then there is no love. That's the reality.

I remember when my son turned 13 or 14, I felt I had to do this. I said to him, "Son, I'm not going to make you come to church anymore. You see how I live; you see how I worship my God; I've taught you as best I can up to your 14 years of age. And so I give you your freedom." "Really? I don't have to go to church anymore?" [in a very excited manner!] It's hard to give your children choice, to give them freedom. But if you don't give them freedom, then maybe you are actually confessing that you don't believe you are a good parent, and I've got to keep hanging onto them, I've got to keep forcing them and making them. Because, if you lived a good life, as good as you can, and you've lived the Christian faith to the best of your ability, and your children have watched you over 15, 20 years, they've made up their mind whether they're going to follow it or not. Haven't they?

You can't force them, and if you offer them threats: "If you go out tonight, you could die in an accident." "What? God's going to strike me dead just because I go out and have a bit of fun with my mates?" Well, who would want to be with a God like that anyway? It doesn't work; it doesn't work on this generation. It might have worked on a few generations ago. A lot of us grew up in a spiritual North Korea: "Yes, of course, we love God. Please don't kill us, don't burn us!" Because if you ask any question, (and you've heard people say, "Who are you to question God?") as if to say, "What? You're going to kill me? Well, I can't ask questions, real questions?" That's North Korea. You can't ask questions. That's Nazi Germany. "Do not ask questions. Shut up. Get with the program. Stop thinking for yourself. Just keep grinding out corn for me." That's what it's all about. "Do what I want, and do it now."

And this is why we have so many problems. This is why we have so many difficulties. This is why so many of us are not overcoming sin because of force. And we only know the law of force. And so many of us are finding that we're still using principles of force and manipulation. And many of us have been so manipulated, we don't even know what manipulation looks like, do we?

So when I said to my son, "I give you your freedom," it was really, really hard. And because of the choices that I made in the church, the brass boot of authority booted me out of the church because I asked too many questions; not because I wanted to be antagonistic; I genuinely wanted answers to questions. Because of that, my son, by the age of 15, decided that he was not interested in God, largely because of the people I had been associated with. He says, "Well, if people would do that to you, why would I be interested in religion? I'm not interested in religion."

And so when my son starts to quote to me Richard Dawkins and Carl Sagan and these atheists, it was ripping through my heart, and I was like, "Oh, no." I had a conversation with my son, and I'm starting to get agitated. It's not fair, particularly with someone with a voice like mine, having a conversation with your son and start raising your voice. You shouldn't raise your voice to your children, should you? So I realized, "You've got to let him make his choices, you've got to back up the way that you've lived, and you've just got to pray and not interfere; not keep trying to convince him that he's wrong and that he's going down the wrong path."

Are you familiar with that statement? "Don't just sit there; do something." Well, this is the opposite: "Don't just do something; sit there."

Congregation: (Laughter)

Pr. Adrian: Because fear takes hold of you; and this is the thing, and I've said this a number of times, you know, we're familiar with the idea that there is an atmosphere around every person, isn't there? And you vibrate to the people around you. You know, you go into a room when there is a lot of tension in the room, you can feel it, can't you? You can

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feel the tension in the room. So if you're vibrating, and you're reaching out to your child and you're trying to save them because you are fearing that they're going in the wrong path, you're just continually telling them, "I don't think that you have a spiritual bone in your body." Well why don't you go ahead and pour acid all over them?

If you speak to them in your anxiety, you're just telling them, "I don't believe that you're a spiritual person, and I need to prop you up, and I need to control you like a puppet, and I need to make you think, and I need to issue threats and manipulations toward you in order to make you a Christian." The only way to make your children Christians is to be one! But it's hard; it's hard to give free choice, to let them make the decisions. To choose the times when to appeal and when not to appeal; when to say something and when not to say something. I found this tremendously difficult.

One time I was having a conversation with my son. We were driving in the car together, and the things he was saying – I could feel my anxiety start to build up and I started to get frustrated. I said, "Son, can you stop the car, please? I need to get out." I went out. I went for a walk around the corner [and got the frustration out – throwing his hands in the air, in frustration and anger]. I got back in the car. "I'm good. Let's go."

Congregation: (Laughter).

Pr. Adrian: I just had to get that out of my system. The tension's building up and I can't control it; I'm going to say something stupid, and I'll delay him another five years by saying something really dumb.

So it was just absolutely wonderful, after ten years, for my son, earlier this year, to contact me and say to me, "Dad, I'm reading the Bible. And I'm reading the Gospels, and I'm deeply moved by the person of Jesus Christ."

Congregation: Amen. Worth the wait isn't it?

Pr. Adrian: YES! Love grants choice. It doesn't mean that it's over, but it's beautiful. Freedom of choice! And these are the things that surprise you when you don't understand the contradiction that operates within

the hearts of your children, let alone the contradictions within your own head. I remember saying to my son, and it was such a shock to me, "Well, if you're reading Carl Sagan and you're reading Richard Dawkins, and you think these people are the 'bee's knees', then you must think I'm a complete idiot!" "What do you mean, Dad? I think you are a great man, Dad." Well how do you put that together? And then the Lord says, "He hasn't put it together. What makes you think he's put it together?" Oh, it's not that bad after all! He hadn't put those pieces together in his mind. Where I'm making all the connections, and I'm making the assumption that he's already worked all those things out, and he hasn't. And I'm like: "Oh OK! Alright! Phew! I think we are still in there with a chance."

So, risk, support, blessing. And this is the challenge, because for so many parents, if the children don't do exactly what you say, you withdraw your blessing from them. You start to speak sarcasm and negativity towards your children because they don't do what you want them to do, you can't control them. And if you take your blessing away from your children, and you don't look for something; you have got to find something to tell them that you really love about them and that they still shine in your heart? You have to keep telling them these things, not to flatter them, don't flatter them, they'll know when you're trying to flatter them; but genuine places where you can speak blessing into their lives. And I looked for those opportunities.

One of those opportunities was when my son graduated from university. This was before the mandates, in 2019. Perfect timing and it was really good. In the big Art Centre in Brisbane. And when my son is walking across the stage, I thought here's my chance! In front of all those people, 2000 people in the auditorium. **"Well done, son!"** [yelled **VERY** loudly] Yeah, my heart was pounding... I don't care... This is my son. That's my son! So my son came out and said, "Dad, that was awesome! Thank you. That was really good. Thanks Dad."

Take the opportunities to speak words of blessing. And where did I learn this? From my Father in Heaven, Who said of His Son, "You are

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my beloved Son, in whom I delight.” (Mathew 3:17). That’s where it comes from. You’ve got to find a way to bless.

Lorelle: Three years later, he came to you one morning and saw something beautiful on Facebook or something, and “It just made me think of when you did that at my graduation.”

Pr. Adrian: Yes. Plant a seed, and let it grow. And if you ever watch this, son, you know that I love you.

Congregation: I found out that character development happens out there in the world. You don’t have to be a Christian to have that character building.

Pr. Adrian: Yes. One time my son came to me a few years ago; he had a friend who was quite suicidal, and my son twigged, he realized. And he said to me, “Thank you for the way you raised me. I see that I have more resilience [may not have used that word] in my character than some of my friends.” They just seem not to be able to... they’re sliding all the time, because their parents didn’t know how to bless them, how to encourage them.

But it’s a tremendous risk. And I go back to when my son was 15, and he told me, “I don’t believe in God anymore.” It pierced me right in my heart, and I went for a walk, tears streaming down my face. It’s like, “What am I going to do?” Some of you may be far less expressive. Sorry, it’s just in my genes. But, I’m like, “What am I going to do?” The Spirit of God is saying, “Adrian, you have to give him his freedom. It’s his choice. It’s his life. You can’t control it. Don’t force it.” And I had to start to realise, when he was 15 years of age... When he was 14, he was playing his computer games, and I said, “Son, don’t just be a consumer. If you are just sitting there playing computer games all the time, it’s no benefit.” And he says to me, “Well, what if I write my own code for my own computer games?” “You’re on! I’ll help you do that.” So, he’s making all these computer games, and he got on there and had to learn all this trigonometry and physics and he’s learning mathematics, and he’s learning physics, because he’s trying to put this all into the games, and he’s learning how to code and do all those things. Which is good;

we found a compromise. It wasn't "No games at all." It was like, "Okay, you want to program games? Yeah, we can do that." I'd like to say everything was rosy, but it wasn't. We had difficulties, and there were tears and sometimes clashing. But I had to give him his freedom.

I still remember the time when my son said to me once, "But that's just your opinion." Is that when you say, "But I'm your father! You will listen to me." "It's just your opinion." What do you do? And the other time, I said, "Son, I don't want you to be the reflector of other men's thoughts." He says, "Does that include you?" I thought, "Where does this kid get this stuff from?" (Laughter)

My son was homeschooled up until Year 11 and 12 [the last two years of high school], so he found the shallow level of discussion in school rather difficult, because we would talk about history, politics, and science at home – these are the conversations we had at home. He would say, "It's so boring, what they talk about at school."

Congregation: [A comment about providing young people with the books *Adventist Home* and *Messages to Young People* written by Ellen White – leaving them on the bookshelf, and one day they may pick them up and get the messages in those books, that the Spirit of God will teach them.]

Pr. Adrian: Thank you, Graham, for that thought. It's interesting, my mother was given that book [*Messages to Young People*] when she was 16, and she absolutely hated it and wanted nothing to do with it. And a lot of people that had that book read to them when they were 13, 14 and 15, most of them left the church. I pondered this for a long time. We never had those books in our home. But after I read the book *Steps to Christ* and I fell in love with Jesus, I just thought, well, I need to read more of what she wrote – wow, she writes so beautifully about Jesus. And then I started reading those books, when I was 18 and 19, and it made sense to me, and I can start to grasp it. So, timing is pretty important with some of these things, but kids are at different ages and everything like that. But yes, most of my friends that had that book read to them when they were 13, 14, they are all gone; they are all out. So

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some of these things are challenging, and how we apply them and how we deal with them.

The risk, the struggle I went through to give my son freedom to choose for himself. "Adrian, if you've lived faithfully to your God, then it will come back to you; if you haven't, there's nothing you can do about it. There's nothing you can do about it, but pray and ask God to guide him and let Him [God] fix all the mistakes that you made and all the damage that you did to him." There's nothing you can do.

As I was saying to a couple recently, who were deeply concerned about one of their children who is already married. I said, "Get that non-alcoholic bubbly, and smash it into that ship, and let the ship go." It's not yours anymore. It's their life. Stop trying to control the ship, let them live their life and believe that God will, you know... So that every time you come together, you aren't prepped and ready to shoot them down with all this Bible stuff... and their response is, "Thanks, Mom. Thanks, Dad." [while walking away]. They don't want to be around you. Risk, taking risks!

So now we come to 1 Corinthians 1:25. Verse 24 is interesting because it says:

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

There's so much in that beautiful passage. Christ is the power of God. That could start another whole sermon; I'm not going there now. But verse 25 is what we want to look at:

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

Is the Bible telling us that God is weak? Does God have a weakness? Risk. It's the weakness of God to take risks. When I realized this, in understanding that Jesus inherited His divinity from His Father; He was given to be made equal with His Father; and He was taught everything by His Father. It means that because God's knowledge is a number unnumbered, it's a number that doesn't exist, that before, right

in the very beginning, when They knew that if something would go wrong, that the only way that the human race could be righted or whichever part of the creation would go that way, was to send His Son to them, to reveal His character to them. And He would run the risk that His Son may fail in His efforts and may be lost forever. That's the weakness of God, as I understand it from Scripture. I've written a lot more in the book *Divine Risk*, laying out the reasons for why I believe this is to be so.

But it speaks of a love, because Christianity, as I've experienced it, cannot conceive of a love that would yield up His only begotten Son forever to save us. Christianity teaches us we're not worth that much. God would never risk His Son eternally. He would never risk losing Him for us. His Son is worth infinitely more than us, so He would never risk Him for us. And therefore, the doctrine of omniscience puts a knife right through the heart of the Gospel, because God didn't risk anything. He knew everything, He knew His Son, He knew it would all happen. It was just a game of chess. The Bible says, Jesus says:

And I, if I be lifted up from the earth, will draw all *men* unto me.
(John 12:32)

Jesus went to His Father, asked to come to this world, in the beginning, with the possibility of knowing He may be lost forever in the attempt to save the human race. Now why wouldn't humanity want to hear a Gospel like this? What kind of love is this? That the Father enters into a place; His most precious and His most beautiful Son, that is exactly like Himself; He lays everything on the table. Because the Son was the only One who really understood the Father.

... no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and *he* to whomsoever the Son will reveal *him*. (Matthew 11:27)

Why would He risk this? Why would He do this? It is a love that is incomprehensible. It is the weakness of God, and this love captivates me. I think about it. "How could You do this? Is it possible? No You couldn't do this, because Your Son is worth infinitely more than I am."

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But if we believe this, if we truly believe this, that God was willing, God gave, “For God so loved the world.” Not “for God loved the world,” but “God **SO** loved the world,” that He gave over to us His only begotten Son, with the risk that He may not come back.

Congregation: No greater love.

Pr. Adrian: I can assure you, we’re finding it hard to let this penetrate. “But God knows everything, so that’s not possible. God knew it, it’s just a chess game. He knows everything. Don’t worry about it. Go back to sleep. Take the blue pill.” But as soon as you introduce risk, you’re coming into a completely different Gospel, and there is free choice. It’s such a beautiful picture of God, and this is foolishness to the world. You don’t give that which is most precious to you and give it for something that’s worthless! And this is the whole point. If God was willing to give, risk, lose His only begotten Son for you, what does that make you worth?

Congregation: As much value as His only begotten Son.

Pr. Adrian: As much as His only begotten Son.

Congregation: While we were yet sinners.

Pr. Adrian: “While we were yet sinners, Christ died for us.”

But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us. (Romans 5:8)

And if we would meditate on these things, surely the earth would be lightened with His glory. (Revelation 18:1) Wouldn’t it? I meditate on these things often, and I still wonder why do I keep stumbling and falling and having difficulty? Am I still not believing the love that my Father has for me?

Of course, the things that I’ve shared, I’ve given you a cursory glance. As I said, *Divine Risk* goes a lot more into this systematically. I’m giving you an overview. That’s the book to look at on this subject from my perspective. I hope that it’s been a blessing for you. And I hope that you

will give freedom of choice to those you love even when they don't agree with you or are going on a different path. Shall we pray?

Closing Prayer:

Pr. Adrian: Father, we bless Your holy name, that You are the God of risk. You risked Your only begotten Son to show us, to give us the opportunity to see what You're really like. And Lord Jesus, how blessed, how wonderful, how beautiful You are, that You came here at risk of eternal loss, to show us the Father and to show us what the Father's really like; that You really do love Your enemies. Lord, we're not like this. We're selfish; we're impetuous; we're irritated; we get easily annoyed by other people's stupidity.

Lord, help us to see how much we're worth to You and to imbibe this Spirit, to look and behold the God of risk: a God that does not punish with His own hand, but allows us to suffer the consequences of our own choices in order that we may come back to You and understand the beauty of Your character. Help us to study these things out, I pray. I know Your Spirit is moving, Father, on all that are listening and that will listen. "Do not pass this opportunity. Take the opportunity. Study, see whether these things are so. You'll be greatly blessed if you do." And I thank You, in Jesus' name. Amen.

4. THE BLESSED SON

TRANSCRIPT FROM PRESENTATION
BY ADRIAN EBENS
TABERNACLES OCTOBER 14, 2022

4. THE BLESSED SON

Opening Prayer:

Pr. Adrian: Father. Thank You for sending Your Spirit. We feel it. Thank You, Lord Jesus; You are present with us. Greater is He that is in us than he that is in the world. (1 John 4:4) Though we've been tempted and tried and tested, we here are full of joy because we know that You've forgiven all of our sins and that You've washed them away and that You remember them no more; and help us to remember them no more, no fishing. And we pray, Father, You will bless us as we enter into this special time tonight, in Jesus' name. Amen.

Presentation:

It's just somewhat of a footnote, by way of introduction, that today has been a special day, and I like numbers. So I want to pull up the Scripture, where it says that the ark came to rest.

And the ark rested in the seventh month, on the seventeenth day of the month, upon the mountains of Ararat. (Genesis 8:4)

Did you know that today was the 17th day of the seventh month?

Audience: It is. Resting in the mountain.

Pr. Adrian: It's resting on the mountain. It had come to rest. It had been in turbulence all that time period and then rested on the 17th day of the seventh month.

Audience: High Sabbath indeed.

Pr. Adrian: High Sabbath, indeed. What's doubly significant about this seventeenth day of the seventh month for me, well there's a number of reasons why this is important. But back in 2006, before I was even aware of our Father's festivals, I had begun to preach. Eddy and I had been to Sydney from Brisbane, and we had preached on the Identity Wars and we had shared some material on the glory of children – where our value comes from, the blessing system and where our blessing comes from as children of God.

And I remember the next morning, and I came under this strong conviction. "This message you must take to the world." And many of you are familiar with the story. What you may not be familiar with was that 6 months later, I was in the United States, I happened to be on William Miller's farm. And I was severely jetlagged; I wasn't feeling very well. And while I was in William Miller's farm, the word came back to me: "This message you must take to the world." While I'm in the very grove where William Miller had been in the 1830s, and I'm wrestling with the Lord saying, "How am I supposed to take this message to the world when I hate flying, and I'm not very well? How am I supposed to take this to the world? Plus, I'm employed. So how is that supposed to happen?"

And when I look back on where we are now with this message, it was the 17th day of the seventh month when that decision was made to take this message to the world, and it happened to be in William Miller's farm where that happened. Is that significant? It is to me. If it's not to you, not my problem.

Pr. Adrian: My ark came to rest on the 17th day of the seventh month.

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And I have one more story about the 17th day of the seventh month. I like to tell these stories. When we went to South Africa for the first time, it was one of the families there that the Lord really impressed me to go to visit this family, and I'm sure they won't mind me mentioning it. It was Bester and Nina Snyman, and we went to visit them. Bester wasn't really convinced about the statutes and the judgments. And so, over 2 days, we wrestled through Scripture together. And on the 17th day of the seventh month, Bester said, "This is light and truth, and I intend to keep it." So that was a big day for me.

So just some little side notes. I said, I like numbers, and there are some numbers for you. And this is the 17th day of the seventh month.

I just want to dovetail into what we've been looking at over the last couple of nights. And I'm going to shorten this because we're going to come to the Lord's table. But again, God's ways are not our ways; His thoughts are not our thoughts. (Isaiah 55:8). And we've talked about co-equality. The problem with co-equality in terms of Father and Son and defining Their divinity by Their intellect, and their power, and their age. And as many people have said to me that if the Son has not existed for the same length of time as the Father, then He's not God. Have you ever heard that?

Think about this for a moment. His name is Son. We all understand the term son to mean having come forth from a parent. That's what a son is. But in order for the Son to be made equal with God in the way most of Christianity understands it, the begotten Son must be sacrificed to the god Chronos. In order for the Son to be eternal in age, His Sonship must be obliterated. Do you understand what I'm saying?

Time is more important than the identity of Sonship, that He actually is the Son of the living God. This is vital. So when you say "God the Son," and you say "there never was a time," and you say "Christ couldn't have been brought forth from the Father," you are offering the begotten Son as a sacrifice to Chronos. [Audience silent] Appropriate response. This is what's happening. Do you understand that the begotten Son was hung on a cross as an offering to the sun god? It's all connected to

Chronos and all these types of things. And this is what all the churches have done. They've offered up the begotten Son as a sacrifice to Chronos, saying, "He has to be eternal. This is how we define divinity." But the Bible doesn't define divinity this way. He inherited! [Making Him] The Son! And this is the beautiful thing, and the point that I want to get to is "All the fullness of the Godhead bodily," (Colossians 2:9) is manifest in Christ Jesus. He inherited everything that His Father possessed. Of course He's fully divine, because the Father is fully divine and He gave Him everything He had. In exactly the same way, that the woman is fully human, even as the man is fully human, because she inherited her humanness from Adam. We don't question the woman's humanness.

The difference between God the Son and the Son of God – and we just repeat this for those who may not have thought about it, the term God the Son does not appear in the Bible anywhere. Have you read it anywhere? No, it doesn't exist. [The term is] Son of God.

What did Peter confess? "Who do you say that I am?" Jesus said.

And Simon Peter answered and said, Thou art the Christ, the Son of the living God. And Jesus answered and said unto him, Blessed art thou, Simon Barjona: for flesh and blood hath not revealed *it* unto thee, but my Father which is in heaven. (Matthew 16:16-17)

Son of the living God!

...and upon this rock I will build my church... (Matthew 16:18)

Son of the living God! And why is this so important to us? One of many reasons why this is important to us is that this Son, and this goes back to Edens Landing [church, where I pastored], and Fiona will remember this. When you're having a shower, do you remember Fiona? If you want to get clean, what do you need to do? You need to stand under the shower, don't you? God the Son doesn't stand under the Father. He stands beside Him. The Son of God stands under His Father and receives all the fullness of the Father's (and this is the word) BLESSING.

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Blessing. This Son [Begotten Son] is blessed. This Son [God the Son] doesn't need a blessing, because He's God. He didn't inherit anything from the Father. He's using all of His inherent qualities and abilities to prove that He's equal to the Father. This Son [Begotten Son] doesn't need to prove anything to anybody because He inherited all things, and the Father said, "You are My begotten Son; this day have begotten thee." (Psalm 2:7). And therefore this Son is the Son of the Blessed. He is the blessed Son.

Tony: In John 14:28 it says "My Father is greater," in the margin, it says, "elder than I."

Pr. Adrian: My Father is "elder than I." And as it says in Daniel, the Father is the Ancient of days. If He's Ancient of Days, that means He's Ancient of days. (Daniel 7:9,13,22)

Audience: The rock was hewn from the mountain. (Daniel 2:34). And the cornerstone.

Pr. Adrian: The cornerstone. And if it was hewn from the mountain, then is the mountain in the rock?

Colin: Which is older, the mountain or the rock?

Pr. Adrian: Yeah, well, we can go down that path as well. Can't we?

And this is what's so important. This Son (Begotten) is blessed. "This is my beloved Son, in whom I am well pleased." (Matthew 3:17). This is the blessed Son, and He delights in His Father's blessing, delighting always before Him. (Proverbs 8:30). This Son (God the Son) says, "Is this not the great universe that I have built by the might of my power for the glory of my majesty?" (Daniel 4:30) Who said that? Nebuchadnezzar, King of Babylon; the God of Babylon. I glory in my works.

This Son (Begotten) doesn't glory in His works. And we've talked about this. Can you imagine on Friday evening, after all of the works of creation were done? And who was the active agent in creation? Christ was the active agent in creation. So, after all that Christ has done, what does He do? He rests. Where? In the bosom of the Father. And the

Father strokes His Son's hair and He says, "Son, I love You. Not because of all these marvellous things You've done, but because You are My Son. Nothing You can or can't do will change My love for You."

Do you see? It's not the works that He does that makes Him valuable. The works that He does are beautiful. And I'm sure the Father says, "Son, I'm so proud of You. This is so good. This is so good!" But that's not where His value comes from. It doesn't come from the things that He does. It only comes from the blessing of His Father. "You are My beloved Son, in whom I am well pleased." You cannot take it away; it's His forever. And that is rock solid. That is the foundation upon which God will build His church; to know that you are beloved of the Father. Fiona?

Fiona: Is that in the temptations where Satan wanted Him to go from the Son of blessing where Satan tempted Him by taking him up to that spot [on the top of the temple].

Pr. Adrian: So the Father says in Matthew 3:17, "You are My beloved Son, in whom I'm well pleased." In Matthew 4:3, Satan says to Him, "If You are the Son of God, turn these stones into bread. Prove Your pedigree, show Your power; do what no human being can do, and I will believe You, that You are the Son." Jesus says, "Get thee behind me, Satan. My Father has already named Me. I trust in the Father's word. I do not have to trust in My own works but in My Father's word alone." And that's why this Son is my beloved.

Audience: Amen.

Pr. Adrian: Because He's blessed. He is blessed of the Father. And we, as it says in Ephesians 1:6, we are accepted in the Beloved. We are accepted in this Son (Begotten). Not of works, lest any man should boast. (Ephesians 2:9). Where then is works, where there is boasting; where is it, it is excluded, as Paul says. I want to walk in my Father's blessing and simply be blessed.

And I've said this before in the marriage relationship, which is a reflection the Father and Son relationship. If a wife says to her husband,

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“Husband, tomorrow night, you’re going to take me out to dinner. Do you understand me? And you’re going to dine me, and you are going to buy me flowers, and you are going to buy me some nice things. And you’re going to tell me that you love me. Do you understand, sir?” So when He does all of these things, you can tell me, ladies, would you feel blessed? Or would you be appeased?

Do you see the problem with this? There is no blessing in co-equality. There is no blessing in that kind of co-equality. But of course, if the husband surprises his wife, takes her out to dinner, and does all of these things, the blessing flows down upon her, and she feels the joy, her husband loves her and desires her. My beloved is mine... Etc., etc. That’s the blessing. That’s where the blessing comes from – because it originates in the source (Husband), not in the channel (Wife). It originates in the source. And that’s what we need. We need the blessing of our Father, to mimic what we call the Divine Pattern of Father and Son in the marriage relationship. So this blessing can go from generation to generation.

That has been at the core of the message we have been sharing. Of course, that was connected to Proverbs 17:6, where it says, “The glory of children *are* their fathers.” And the word glory again means “character.” The character of the children is in their fathers. Now, the NIV and some of the modern translations, wanting to correct ‘this horrible bias of male chauvinism,’ say the glory of children is their parents, but it doesn’t say that. It says their fathers. Why does it say the father? Well, Jeremiah 9:23-24.

Thus saith the LORD, Let not the wise *man* glory in his wisdom, neither let the mighty *man* glory in his might, let not the rich *man* glory in his riches: But let him that glorieth glory in this, that he understandeth and knoweth me, that I *am* the LORD which exercise lovingkindness, judgment, and righteousness, in the earth: for in these *things* I delight, saith the LORD. (Jeremiah 9:23-24)

That’s where your glory is. So if you should substitute the word ‘glory’ for ‘find value,’

Let not the wise *man* FIND VALUE in his wisdom, neither let the mighty *man* FIND VALUE in his might, let not the rich *man* FIND VALUE in his riches:

Therefore, on that definition, we see the value of children is in their fathers. Why? Because the Father defines the identity of the Son. DO YOU HEAR ME? The Father defines the identity of the Son and gives to Him the value. "You are My beloved Son in whom I delight." There is identity. There is value. There is reality. And all of this is stripped away in this imposter called God the Son, who takes away the blessing, makes Himself co-equal, and assumes a position of power and authority by His own authority and His own wisdom and might and power. And pushes the Father sideways and says, "I'm here too, Buddy!"

That's not the God that I worship. I used to worship that God, serving Chronos and all these types of things. But this is where the blessing comes to us. And so, as we come together tonight, we come to our Father's table. Your Father has personally invited you to come to His table. He is the One that furnishes it. The symbols that we find here at this table are "You and My beloved child in whom I delight and in whom I am well pleased." And if you come to the table believing this, then you will be blessed with the blessed Son.

And I hope that you'll be encouraged by those thoughts. Those thoughts thrill my soul. They give me encouragement. When I fail, when I make mistakes, or when I do really, really well, it doesn't matter. When I'm doing wonderful things, when I'm doing great things, when I'm travelling the world and preaching; none of that adds one iota to my value. My Father has already defined me. "You are My son, and I love you. Nothing you can do can add to it. Nothing you can do can take away from it." Amen.

I want to close out this little section with a prayer.

Closing Prayer:

Pr. Adrian: Father in Heaven. I come to You in the name of the most blessed, the Son of the living God. I thank You that all of us can claim our sonship and daughter-ship to You. Not by works, not by anything that we can do or make You or appease You, or do anything that would make You love us, because You already love us. You predestined us from the foundation of the world. And we enter into that fully believing, trusting that You are our Father now and forever. I thank You, in Jesus' name. Amen.

TRANSCRIPT FROM PRESENTATION
BY ADRIAN EBENS
TABERNACLES OCTOBER 15, 2022

5. REPAIRING THE BREACH

Opening Prayer:

Pr. Adrian: Our Father in Heaven, it's a joy to come into Your presence. As we are reminded in that last song of the life of Martin Luther, one man with the Scriptures against the whole world. Lord, we see what You have done through this man, and we are encouraged. That liberty of conscience, the freedom of the individual, with God's help, shall triumph over all the powers of hell. Lord, we believe that You can do this in us. Grant us, Your grace that we might walk the path that You have for us. Bless us tonight as we continue our study and as we meditate on Your beautiful Son, the Lord Jesus Christ. And we thank You in His name. Amen.

Presentation:

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In my study of the subject of the Son of God, I have found Him to be everything that the Scripture says. And tonight, I want to examine the text Isaiah 9:6.

For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace. (Isaiah 9:6)

“But unto us, a child is born, unto us, a Son is given: and His name shall be called Wonderful.” I skipped a little bit, but we’ll get back to that bit later.

“Wonderful, Counsellor, The Mighty God, The Everlasting Father.” Or as the Hebrews says, “The Father of everlasting life.” And this text has been such an encouragement and a blessing to me. I remember in my early 20s, I went out and bought a CD of Handel’s Messiah. And I told Liam the story. I went to the radio place where you get car radios, and I said to them, “I want a tape deck without a radio. I don’t want a radio. Just want a tape deck.” The guy looked at me like, “What are you talking about?” They did have one. Because before my conversion experience, I listened to the radio a lot, so I needed to detox and de-program. So I stripped the radio out and just had my tape player, which was in the days when we had tapes. Do you remember those days? Some of you will.

Audience: Yes

Pr. Adrian: I guess we’re talking about tapes, but this was a CD. When I had a CD, I would listen to the song “For unto us, a child is born, unto us a Son is given.” And I would listen to that song, and I had been meditating on the writings of A.T. Jones and how Christ took upon himself our nature. Truly He became one with us. “For unto us a child is born, a Son is GIVEN,” not borrowed, not lent. He was given to us to be one with us forever. And the Spirit of God, I believe, moved me. I was moved to tears every time I would listen to this piece of music, and as I am want to do, I would turn it up. So rather than listening, as I used to, to ACDC and Queen, I now listen to Handel’s Messiah. So I just gave

away a bit of my past. What a transformation! That which I once called good, I then called it evil, and that which once I thought it was a complete bore, was just joy and brought tears to my eyes as I thought about Him, who was made one with us, given to us.

But the part of the passage that I want to look at tonight is the other section:

For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: ...(Isaiah 9:6)

Upon the Son's shoulders. In my former understanding of the Father, the Son, and the Spirit, I would say, "Well, there you go. Jesus has a name above every other name; therefore, the whole government is on His shoulders." But this is problematic. In a power, position and performance context, this is saying, if we believe in the three co-equal co-eternal beings, that Jesus actually is the supreme God according to this verse because the government is upon His shoulders.

Am I overstating the case? You're not sure? He's the everlasting Father! But again, we remember what we've said in our previous presentations.

For my thoughts *are* not your thoughts, neither *are* your ways my ways, saith the LORD. For *as* the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts. (Isaiah 55:8-9)

And so, the government is upon His shoulders. And for those of you who have walked on this journey with us for quite some time, you will know the answer to this question that I'm going to ask you, are you going to remain with your hands down and your mouth closed while we ask this question? How much authority does our Father in Heaven have? Seems like a fairly basic question.

Tony: As much as we give Him.

Pr. Adrian: Oh, Tony. You've heard that before. The natural answer would be: the Father has all authority. And why does the Father have all the authority? Because He's the source, because He's omnipotent,

because He's omniscient, because He's eternal in age, because of all these things, He has all authority. Somehow you need to mix with that the Son also has all authority and how that all works together, but I'm not going to get into that discussion tonight.

As Tony has very calmly expressed to me. How much authority does the Father have? As much as the Son will give Him.

I remember the first time that thought really penetrated my mind, and I thought, "Wow, there's a relational model of authority." If a man, and we come down into the image, because man was made in the image of God. If we come down into the image, and a man commands his wife, "You will do what I say or else!" How much authority does he have?

Audience: None.

Pr. Adrian: Precisely!

Audience: Not with me!

Pr. Adrian: (Laughter) "Don't speak to me that way!" So does force command authority? It does not. To intelligent, rational human beings it does not produce authority. It is not a lasting authority; it can only be temporary authority. And that's why all the kingdoms in this world can only ever be temporal because they are based on authority, using force which can never last, because subjects of such kingdoms will never remain in subservience to such an institution; as we found in the case of Martin Luther. His conscience could not be submitted to this force. "You will submit to us, or we will burn you to death, or we will flog you, or we will do all manner of evil against you. You will submit to us." It does not produce lasting authority.

But Christ is King of a kingdom that shall never pass away. Therefore, it is built upon better promises, better principles. And so, when we look at the person of Jesus, we see that the Father's authority rests completely on the authority which the Son gives Him. Now, why does the Son listen to everything that His Father says? Why does He obey Him and everything that He requests? He loves His Father, and He trusts His Father. He wants to do everything He can for His Father. There is no

greater joy that the Son has than to honour His Father, and to bless Him, and to do whatever He requests. This is the Son's highest joy. So He is motivated by love. It is the love of Christ that compels us, not impels us. Well, impelled rather than compelled, anyway, you know what I mean? It draws us. It constrains us. That's the word we're looking for. It moves us; woos us. It's an internal motivator, not an external threat.

And so because of the Son, the government is upon His shoulders, all beings in the universe look to Christ as an indicator to know how they should approach the Father. "I do nothing of Myself. As I hear, so I do. Whatever My Father says, I do." In fact, Revelation 3:14. "I am the great I am AMEN." Because when the Father speaks, the Son always says, "Yes Father, I agree; wonderful. Amen." He is the Amen. He agrees with everything His Father says, not by any force, not by any compulsion or threat on behalf of the Father. And we know this, and I talk about this in the book *Divine Risk* because in John 8:36, it says,

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

Pr. Adrian: "Free indeed," means completely unrestrained. If the Spirit of Christ, who is completely unrestrained by His Father, dwells in you, then the Spirit which dwells in you that is completely unrestrained, and there is liberty. There is freedom, isn't it? And the only way that this could be is for Christ Himself to be completely unrestrained by His Father in any other way than by love. Love is the only motivator by which Christ moves.

And so, it is the Spirit of Christ, the Spirit of Jesus,... and this whole discussion about whether the Holy Spirit is a separate person, in the mechanics of relationships, it's a completely moot point. The point simply is that Jesus, in love, honour and reverence of His Father, the Spirit that dwells within Him; that's the product that you want exported to every being in the universe, isn't it? It's mechanics of relationships; it's 101, it's very simple. That's the Spirit that you want exported, because it's the Spirit of One that loves, obeys and trusts His Father and obeys Him in everything. And that Spirit you want in all beings in the

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universe. And that's why Colossians 1:17 says, "In Him, all things consist or hold together." And that's why the government is upon His shoulders; because in Him dwelleth that Spirit.

And we might liken it to, and we've presented it this way: in Revelation 22, verse 1, when the water comes out of the throne of God. The water comes out, and just think about this, I've thought about this, the Spirit, when it comes out of the Father, it is a Spirit of a Being who submits to no one, obeys no one. So when the Spirit comes out, if you drink that water directly from the Father's fountain, what Spirit will dwell in you? A Spirit that submits to no one and obeys no one. Does that make sense?

That is why no one can look directly upon the Father and live. Do we understand? It's simple relational mechanics. It's not: no one can't look directly upon the Father and live because the Father says, "How dare you look Me in the face. Into oblivion with you." That's not how it works because if you look directly upon the Father... Let me put it in simple terms for you: Satan is the full manifestation of looking directly upon God outside of the life of Jesus Christ. Satan submits to no one, obeys no one.

So are you with me? This is really, really critical stuff. So when the water comes out of the Father's throne, it goes through what?

Audience: The tree of life

Pr. Adrian: The tree of life, where its roots come down on both sides, so it goes through the tree, and into that Spirit, into that river drops in the vital ingredients of submission, trust and obedience. And that is why

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

This is really simple. "He that has the Son has life" because into that Spirit, into that river of life, wherever the river goes, there is life, the vital ingredients of submission and obedience, along with the sense of one who is fully blessed of the Father. All of this goes into the Spirit. And that's why it's the Comforter.

When the Israelites came out of Egypt, and they came to the bitter waters [of] Marah, what did they have to do to make it palatable? They had to put a branch into the water, which represents who?

Audience: Christ

Pr. Adrian: Into that went the branch, representing Christ, who made the waters drinkable. And this is why the Spirit that dwells in Christ, the omnipresent Spirit of Christ, is the product that must be exported to every being in the universe in order for the whole universe to hold together. It's really beautiful. It's really, really simple.

And so, in making Jesus co-equal with the Father and making Him completely independent of the Father in terms of submission, obedience and trust, and as I was presented as a young person, always "Co, Co, Co, Co, Co)" Always there with the Father, and they automatically agree with each other.

Audience: They cooperate.

Pr. Adrian: They cooperate: 3 for 1 and 1 for all. Whatever, it's the same principle, but it doesn't give you those vital ingredients of submission and obedience, true obedience. And as Jesus tells us when He came here to earth: "I go to my God." (John 20:17). Whose God? The God of Jesus Christ. Does Jesus have a God? If there are 3 in 1 to make God, then how can Jesus have a God? It doesn't make sense.

Most of this is elementary for you, but I'm just making the point. And so, this is why Jesus is the wisdom and power of God. That's why on His shoulders the whole government rests. It is Christ who holds us all to the Father through His submission and obedience; voluntary submission, for it is without any threat being issued from the Father. The beauty of the relationship of the Father and Son is the life of the whole universe. It's such a beautiful thing.

And so, this is a really important principle. It's the Son that holds the whole package together to the Father. And if we take the Divine Pattern principle, we take it down into the husband and wife relationship; who is the one on whose shoulders the government rests?

Audience: The wife.

Pr. Adrian: The government rests on the wife's shoulders. Because if the children want to know how to approach their father, who do they look to? Their mother. And if the husband asks his wife, "Honey, could you get that for me?" "Do it yourself!" The kids go, "Oh, that's how it's done." So why not just take a knife and put it to your kid's throat right there? Sorry to get graphic. You cut off the source, and this is what we were talking about last night from Proverbs 17:6, "The glory of children is their father." The value and identity of the child is bound up in the life of the father. *Thoughts from the Mount of Blessing*, page 78

Every child lives by the life of his father. { MB 77.4 }

Important. We take the same principle. If you hadn't noticed, a woman of herself cannot give life to anything, can she? The seed must be planted, and then the woman can nurture and grow that seed. When the man plants a seed of a child, can he make it into a child? No. He doesn't have the tools. He can only plant the seed, and the woman, she's the one that brings it forth and manifests it in glory. So, do you see the principle?

Tony: You wonder why everyone hates this doctrine; because it's a unique doctrine. Babylon doesn't want it. No religion wants it.

Pr. Adrian: They don't want this doctrine of headship, submission, love, trust, obedience, honour, protection; all of these things bound up in this principle. So if a woman wants her child to be blessed, as in the physical, so in the spiritual, the man is the one that brings forth the life, but the woman is the one that manifests it and nurtures it and makes it great. Isn't she?

So in the spiritual, the father, what is the seed? It's the word. When the father speaks a word of blessing over his children, the mother then can nurture it and expand it. The father's word alone is not enough. The father's word must be manifested and magnified in the life of the mother towards the child. And so, the seed principle of the male and the nurture principle of the female, combine together to form the

complete person, both physically and spiritually. This is such an important principle for us to understand.

But as Tony said, nobody wants this. Why don't we want this? Well, there's lots of reasons, and we won't go into all of that tonight. But if a husband wants to raise children, because it says in Proverbs 17:6,

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

Have any of us ever made decisions thinking about the impact of things that we do that affect our grandchildren? Have you ever thought that far ahead? This decision is going to affect my grandchildren and my great-grandchildren? Well, we don't think about that because Jesus is coming. But should we think about it?

Pr. Adrian: What seed am I planting? What am I putting into this situation? And again, the beautiful NIV, as I said last night, says, "The glory of children is their parents."

Children's children are a crown to the aged, and parents are the pride of their children. (Proverbs 17:6, NIV)

It 'butchers' completely the text. It's not, because the glory of children is their father; because of the seed that he bears, he brings forth. And then the woman is able to nurture it and bring it. And Christ, in that sense, is the feminine principle. And we look in Scripture. What did He say?

...how often would I have gathered thy children together, even as a hen gathereth her chickens under *her* wings, and ye would not!
(Matthew 23:37)

That's a feminine principle, isn't it? And as it says in Revelation 1:13, Christ was "girt about the breast (YLT), the chest (NKJV, NIV)." The word in Greek is *mastos*, which means female breast. Why is Christ referred to as having a female breast? Because of "the sincere milk of the word, that ye may grow thereby." (1 Peter 2:2). It's a feminine principle. The feminine principle is clearly manifested in the person of Jesus Christ, of which Baphomet is an insidious counterfeit, both male

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and female in one in Baphomet. It's a take-off of Jesus Christ, a very, very horrible, inferior version.

And so, how husband and wife collaborate, how they work together to create an environment for the next generation. This is what marriage is about. This is why the whole principle of gay marriage is complete nonsense. Because God said to Adam and Eve, be fruitful and multiply. It's completely self-absorbed, because it's all about my feelings, my sexuality, my orientation, what I want, and what I desire. It's not about the implications on the next generation. What are the implications on the symmetry of a child that has two mothers or two fathers? It lacks symmetry, doesn't it? How does a little boy raised by two mothers know how to be a man? Complicated.

Audience: Google it.

Pr. Adrian: Google it! Thank you, Ian. So obviously, it's not impossible. It's just hard.

Audience: Very hard.

Pr. Adrian: Very hard. It is! Again, everyone has their own free choice to do whatever they want, to live however they wish to live. But the design of the species, the way that we were created, the way to get the best... you know, when you plant a seed, don't you want the best harvest? Don't you want to get the sweetest, most beautiful fruit imaginable?

So coming back to this, the government rests on the shoulders of the wife. So if we take the Divine Pattern and apply that to the church. We have a church congregation: we elders and a congregation. On whose shoulders does the government rest?

Audience: The head elder.

Pr. Adrian: The head elder?

Audience: The congregation.

Pr. Adrian: The congregation! It rests upon the authority of the congregation; because the elders, the leadership of the church, only have as much authority as the church will give them. Does that make sense? If the pastor is up the front and he is quoting Scriptures and the congregation is [acting bored, yawning], how much authority does he have? “Not listening.” He has no authority. But if we are Bereans, and the pastor or the elder is quoting from Scripture, and we are looking up the Scriptures to see whether these things are so. Then the person, the elder, the leader, has authority. What does the Scripture say?

Rebuke not an elder, but intreat *him* as a father; ... (1 Timothy 5:1)

Should people have fatherly affection for an elder or a leader in the church? Well, obviously, as it says in Timothy, an elder should be “the husband of one wife,” “no striker, not greedy of filthy lucre,” (1 Timothy 3:2-3) and all those types of things. He needs to be a respectable person who raises his children to the glory of God. For if a man does not know how to care of his own family, neither does he know how to take care of the Church of God. (1 Timothy 3:5).

So what is it that qualifies a man to be an elder in the church? Is it a PhD? It is living a Christ-like life in a family environment; for the church was built after the family model. There is the qualification of pastorship and eldership: If a man does not know how to take care of his family, how on earth is he going to take care of the Church of God? A man who has children has to learn the text, meaning, the secondary meaning of the text. “We shall not all sleep, but we shall all be changed.” (1 Corinthians 15:51). When you first have children, that’s what happens, isn’t it?

Audience: (Laughter).

Pr. Adrian: I thought you would like that one.

You have to learn discipline. You have to learn patience, self-denial, and self-sacrifice. That’s what parenting is designed to teach us. And in a good culture and a good environment, people learn those principles. But if they don’t, they start to turn on their children; they start to abuse

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their children; they start to do all manner of evil against their children and destroy them.

So in regard to the church situation, the congregation, the government rests on the congregation's shoulders and the authority of the eldership is based purely on how they react to the elder or elders. That sounds like an inverted model, doesn't it? It's not a top-down structure at all. And as I said last night, in the blessed Son, in order for a congregation to be blessed, they must be placed in a position under the leadership of elders within the church. If they are not placed under the leadership of elders, they do not experience tangible blessing within the church. You can always experience blessing by reading the Scriptures and praying and receiving the Spirit of God down upon you. You can receive that blessing. It is Spiritual. It is real. It's not tangible. Do you understand the difference?

Tangible is when the elders lay hands and speak words of blessing, speak words of encouragement; words of support and blessing. In order to receive that blessing, you must place yourself in the precarious position of being subject to their leadership and their authority.

Audience: The shower rose

Pr. Adrian: The shower rose. Thank you.

I like to throw this curve ball sometimes. And I asked this question: If you be Christ's, then you are who's seed?

Audience: Abraham's.

Pr. Adrian: What's Abraham got to do with it? Why do you have to become Abraham's children? He's just a mere man.

Audience: The father of righteousness.

Pr. Adrian: The father of righteousness.

Audience: Righteousness by faith.

Pr. Adrian: Righteousness by faith, because God said what to Abraham?

"I will bless those who bless you, And I will curse him who curses you; And in you all the families of the earth shall be blessed."
(Genesis 12:3, NKJV)

In order for you to have salvation, you need to become a child of Abraham; a mere mortal human being. People say, "All I need is Jesus Christ." But if Jesus Christ places the channel of salvation through the person of Abraham, you better buy a ticket, because that's where salvation is. It's in being children of Abraham.

The point being is that God has established human authority on earth to bless God's children. And if we live the chaotic, individualistic principle that "I have my Bible, I am not under any man," you cannot have community, and you cannot have community blessing. You must have the book of Judges, where everybody does what is right in his own eyes, and that's what we do today, isn't it? And that's why we're living in the time of the Judges.

Audience: A lack of the Spirit in the land.

Pr. Adrian: A lack of Spirit, and men doing really, really stupid things. And that's why, in the book of Judges, they were looking around for a man to lead. They couldn't find one, so they had to get Deborah. She's the only one with any sense left. Because Barack didn't know what to do. Deborah had to tell him, "Come on, son, get on your horse. Go and win a battle for us." (Judges 4:14). He needed a woman to strengthen him.

As for my people, children are their oppressors, and women rule over them. (Isaiah 3:12)

And my people love to have it so. "Replenished from the east," (Isaiah 2:6), from Babylon.

I was watching a presentation the other night. Was it Nikola Tesla? No I think it was someone else that says, our society is being feminized and women are going to become the dominant sex within the next 50 years. Is that what you want, ladies?

Audience: It's already happening.

Pr. Adrian: It's already happening, isn't it?

So when men no longer have a function, no longer needed to protect and provide for and look after their children, they become really strange and do some really evil things. Because there's no sense of manliness; there's no sense of leadership; there's no sense of responsibility. There are only sports, drinking, and women; that's it! A complete child! And that's the society we live in today, isn't it?

Audience: There's a Canadian study, about colonialism and amongst all of the indigenous people. What they found is that if you want to destroy a society, destroy a race, you go after the men.

Pr. Adrian: Yes. Judy was just speaking about a study done in Canada and that if you want to destroy a people, you go after the men. You neutralize them; you neuter them; you send them to the knackery, and then they'll be submissive. And this is all part of Rockefeller's plan, isn't it? Destroy the sovereignty of the family, and a nation [actions blowing and knocking something over]. You can knock it over like that. Where families are strong, where men are leaders in their homes, that is a hard nation to defeat because of the sovereignty, the sense of responsibility, the ownership, and the leadership of the nation is far greater than what we have today. With men that play Nintendo, play games, drink alcohol and watch porn.

Audience: On a TV the size of his front door.

Pr. Adrian: What use is a man like that? He's completely useless. It's tragic what's happening.

So coming back to the church, the leadership, God has blessed our movement. I think we believe He's blessed our movement over the last 7 to 10 years. Great light. We've been blessed. But now, as we must, we come into a period of challenge, a period of difficulty. Why is there a difficulty? Our Elder Craig Jacobson laid out for us some of the challenges that we're facing at the present time. Does eldership have a

right to speak into people's personal lives about marriage and remarriage? Do they have any authority?

Audience: If it's given to them.

Pr. Adrian: If it's given to them! If it's not given to them, they have zero authority over the matter. Of course, it's a very personal thing, a very personal choice. And this is the dilemma that we've come up against in terms of personal freedom and the Scriptures. We all know, those of us that are Sabbath keepers, that Isaiah 58:12 tells us, "The repairers of the breach." When the Sabbath commandment is broken down, there is a breach in the hedge and the community of faith is exposed to the temptations of Satan at a much greater level than if that hedge was erected.

But it's the same for all the commandments, isn't it? Every one of the commandments is a protector of God's community. The Ten Commandments are non-negotiable. They are life to us. And if we would break down that hedge, if we would ignore one of those commandments and just say, "Look, it doesn't really matter," then we are inviting Satan to destroy all of us. And we, as a movement are just laying it out to you, taking on from what Craig said this morning, we have had a number of situations, several situations where advice has been given to individuals regarding their marital status and that information has been rejected in those cases, signalling what I call the plague. What is the plague? It is the vibration of a growing number of individuals that says the authority of the elders means nothing. I will do what I will do, and you have no right to tell me what to do. And when someone utters those words, they are correct. When they utter those words, the elder has no authority to tell them what to do. They are completely at liberty to do whatever they want because they have stepped out from under the channel of blessing and placed themselves in their own channel.

I'm speaking to you as an elder and as a pastor. I've occupied the position of pastor for 30 years. Does that mean that you should respect and honour me? No, it doesn't. It's a completely voluntary thing. You

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offer the honour and the respect because you are convicted by your own conscience that this is what God wants you to do, not because I tell you to do it. It's completely voluntary.

I only have as much authority as what the congregation will give to me and my fellow elders. In this movement, did we, fellow elders, conspire to get authority over the rest of the movement? God chose us. God brought us together. We didn't put our hands up. We didn't ask for this. We just wanted to be loyal members of the Church. We didn't place ourselves in this situation, nor did we desire it. We were quite happy where we were. Weren't we?

Audience: Yes.

Pr. Adrian: Serving God's remnant Church. We still want to serve God's remnant Church. But when my beloved mother, the Church, has taken to herself a new lover, I must stand up and say, "Please, Mother, give up your idolatry. Stop your adultery with this three-in-one nonsense." Oh, such harsh language. That's what the Bible says,

But to us *there is but* one God, the Father, of whom *are* all things, and we in him; and one Lord Jesus Christ, by whom *are* all things, and we by him. (1 Corinthians 8:6)

The Bible is clear.

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

And so, we navigate now into this passage. And it's inevitable that it should happen because those of us in the West. And I can tell you this because I've travelled to many countries; and the countries that I find the most difficult to be able to teach and instruct: 1. The United States, 2. Australia, and 3. Canada.

I find it a lot easier to offer instruction and guidance to people in Europe, particularly Eastern Europe. Deep, thoughtful, intellectual, and willing to study the Scriptures. People in the West think they know everything when they know nothing and need to be a bit more humble.

I found some of the most beautiful expressions of the 1888 message in the heart of South Africa in an informal settlement with a young man with the 1888 study materials quoting line after line. A beautiful black man, a young man, 18, wonderful, and teachable. I can never erase that picture from my mind, when a young man asked me, in a place called Mpumalanga, near Nelspruit in the East part of South Africa. He asked me about the Divine Pattern, and I shared a line with him. And you could see him go [holding his head], and he said, "Oh, too much light!" He accepted what I said. He knew from his study of the Scriptures. Such a beautiful reaction to encourage me that God is blessing through my ministry in these things.

Rightly or wrongly, my Father in Heaven has placed me in a position where I have baptized hundreds of people into this message, all around the world. A tremendous privilege, all of them imprinted in my mind and in my heart. And rightly or wrongly, (and for most people, it's wrongly), when someone asks my hand in baptism that I might baptize them, they are taking to themselves the service of both my love and my wisdom that God has given me and that I might instruct them in the way of life. Many, I find, want to take baptism but want nothing to do with the instruction and the guidance. That's their choice. They're completely free to do those things. But when someone asks me, "Will you baptize me?" then God binds me, it is my duty to instruct them in the way of truth and righteousness, as I understand it. My Father requires this of me. I take this seriously, and therefore it means that I must offer instruction and correction in the Word of God in a culture that wants nothing of instruction and correction.

And to be quite frank, many times I'm going, "I don't know why I bother." But working in many different places of the world field, I am encouraged. I'm encouraged by the things that are happening. But because we have entered this place and were told that this would happen, in Numbers, chapter 25 and the apostasy in Baalpeor tells us that sexual immorality and the marriage commandment would come under threat and that it would run a plague through God's people. We

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are repeating this history. And it's a solemn thing. It's a tremendously solemn thing.

And when it's people that you love and that you cherish, and they choose a different path that you believe and understand is against the word of God. How do you resolve this conflict? The only way we can resolve these conflicts is in the Word of God and the Spirit of Prophecy. Everything that we must do, we are accountable. No man lives to himself; no man dies to himself. (Romans 14:7). We all are accountable. The story of Akan tells us this, doesn't it? When he took the goodly Babylonian garment. It caused defeat, it caused the death of 36 men at Ai. Lost forever, at least to that part of history, for the rest of that life period; they're gone. Because one man took a Babylonian garment. Is that fair?

Why would God allow this? Why do my actions and inactions affect everybody else? This is life. This is why God visits the iniquities of the fathers upon the children under the third and fourth generation of those that hate Him. (Exodus 20:5). Because we all, as the Spirit of Prophecy says, in 5T page 111, Around every person is an invisible atmosphere which is breathed in by all around us. And often, that atmosphere is filled with, is charged with moral depravity or influences, and when it is inhaled moral degeneracy is the sure result. We are all included in this.

The influence of every man's thoughts and actions surrounds him like an invisible atmosphere, which is unconsciously breathed in by all who come in contact with him. This atmosphere is frequently charged with poisonous influences, and when these are inhaled, moral degeneracy is the sure result. (*Testimonies for the Church, Volume 5*, p. 111.1)

And so, because several individuals have taken the decision that what we presented this morning, they do not see value in this, even though no Scriptural evidence has been presented. We now have a breach within our movement, and therefore a plague has begun. And you know what that plague is? We will not have these men reign over us.

That's the plague. We will do what we will do and if that's what people want to do, then that's their choice. But we can no longer circle the wagons, because in order to circle the wagons, somebody has to say, "Circle the wagons!" Does that make sense? Otherwise, everyone does what he wants and goes where he wants; on his own! That's what happens.

And so this is the consequence that we now face. Did you see the statements this morning? The curse of God rests upon the congregation where these things exist. And I tell you with great sadness a curse rests upon this movement. It does; I believe; the elders believe. How do we remove this curse? We have to all come back to the Bible. We have to repent. We have to come back to what God has said. Otherwise, this curse will not be removed. That's the challenge; and we are going into this final crisis with a curse hanging over us, not going forward as an army with banners. This is a great tragedy.

And so, the leaven has leavened, and some individuals have chosen to support those who reject the biblical principles of marriage and remarriage, and so it continues, and it grows. And so, I believe, partly as a consequence of that, positions that I have held in other countries in regard to the movement and how we operate; I have been told now by some, my position and influence on what is happening in other world fields, I am/I have become irrelevant. It's the plague! My thoughts, my wisdom that God has given me are now irrelevant. There will be consequences to the movement. You will soon hear about it. It's coming. But this is the curse that has to come. It has to fall upon us.

"Oh Pastor, preach to us smooth things. We don't want to hear about this. Just tell us that God doesn't kill people. That's all we want to hear from you." Sorry, I'm employed by my Master, not by anybody else.

And so, I pray, let us study. Let us appeal. Let us go back to the Scriptures. "Lord, what would You have me to do?" Those of us that are elders here, we were willing to move to a different position if the evidence of Scripture could be provided to us. We were always open to

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Scripture and the Spirit of Prophecy. No evidence has been forthcoming, and what was presented today is the position that we occupy.

So if there is a different position to be had, lay it on the table. We have to work through this together. We are a community. Those who wish to be part of this are a community. And it's complicated because all of us have family members and relatives that are in compromised situations, and so we don't want to appear harsh. We don't want to appear hard on these subjects. "Better to say nothing." And this is what I want to say to you in all sincerity: If we say nothing, and we leave this breach open, we're all going to die. That's the reality. We can't do this. We must honour our Father. It's the only protection we've got from what's about to come upon us. We must walk in our Father's commandments. There is no negotiation on this question.

Of course, God is always able to forgive. And this is the point, and as Craig pointed out about stoning and circumcision, and all these other points, about adultery and divorce coming from the world. Why did God write in there about committing adultery and being stoned to death? Why did He allow that to come in there? Does that reflect His character? No, it reflects our character. And God knows that if we violate the 7th commandment, and when we look into the face of Jesus, He knows that we will never be able to forgive ourselves. He knows this. We don't know this because we've never stood in the face of pure love and glory. And when we stand in that presence, He knows what the human mind will do.

...Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb: (Revelation 6:16)

That's what we will do. He knows that, so he codifies it into the Bible for us. "Don't go down that path, because you then are the living dead." It's serious.

And again, people say God forgives. Of course He forgives; but sin kills. And we are judged by ourselves according to what we knew and what we understood. That's why God wants to save us from these things. "Don't go down this path. Don't do this. It will destroy you. You'll never

be able to believe that I can forgive you.” Isn’t that what happened to the angels that fell? Wouldn’t God freely have forgiven them? Of course, He would have, but they could not believe it, and thus they could only look forward to judgment, condemnation, and destruction. That’s all that was left for them. God forgives you in a heartbeat, but we don’t. We live a very different code; a very different way.

And I remember I was sitting on a beach in Puerto Rico with a marine vet, sitting on a beach with fire blazing. And these words of wisdom tumbled out of his mouth as we were sitting there. He said that he was offered to be the guy that would decide who would go out and die. He said, “There’s no way I was taking on that job. Me deciding who’s going to live and who’s going to die?” He said, “Son, when you violate your own moral code, there is no forgiveness.” When you violate your own moral code, there is no forgiveness.

Tony: Is that why Cain said what he did?

Pr. Adrian: “My sin is greater than can be forgiven.” (Genesis 4:13). This is the reality of what we’re dealing with here. We are the arbiters. We are the ones that decide whether we have eternal life or not, based on what we know, based on what we understand. That’s what most people are missing in this whole picture and this whole thing. We have to get past ourselves. Have you ever noticed how frustrated you’ve been with other people that violate your rights and your privileges? Have you seen yourself how you react to that? What are you going to do with yourself when you see you’ve violated every principle there is in the book? What are you going to do? God help us. This is really, really serious.

This is of the reasons we’ve had to tread softly on this issue. The barb (taunt) comes back: “The elders are harsh.” I don’t like to be told that I’m harsh. It’s a psychological weapon, and it’s worked. It’s made me go, “Oh, hang on. Maybe I’m wrong. Maybe I’ve got all this wrong.” I mean, we’ve been looking at all this beautiful light about how wonderful God’s character is, maybe the whole thing about marriage, maybe we

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could bin the lot! Because God's just going to forgive us all. Does anybody seriously believe that?

We've got our own conscience to deal with. Even men of the world who don't believe in God have better morals than that? Some of them, not all of them. They know in their own conscience, they know they shouldn't violate the marriage vow; they know this. That's why they drink and do all these things to try and salve their conscience to deal with the cremation of care, to get rid of this guilt. They know you shouldn't do these things, but they do it anyway.

So I hope that you've heard my heart tonight on this subject. We're going to have a bumpy ride. Prepare for landing. It's not going to be soft. It's going to be hard.

Come into the commandments. Come into where the commandments offer you protection from wherever you are. And many people ask me this question, in terms of particularly divorce and remarriage. What is the heart of the principle? God is not arbitrary. God is relational. If you've done everything you can in a relationship to preserve that relationship, to secure that relationship, you gave everything, and that other person has turned away from you and rejected you and bashed you mentally, physically, whatever, and moved on. You have preserved in yourself the principle of never letting go, and you can take that into another relationship.

But if you have said, "You know what, I'm not doing this anymore. I don't like you. Get out of my life!" If you take that principle in another relationship, what's going to happen? Same thing. And if anybody would question you, you're going to do it to them, too. "Out of my life. I don't need you. Get out of my life. Leave me alone." You can't build a society on that principle. That's the principle we're talking about, as I understand it from a relational perspective.

There's all kinds of variations and all kinds of layers of complexity. We have all kinds of challenges now because of the Internet, because of Messenger, because of Skype. People can enter into a sexual relationship through pixel now rather than in person. Anywhere in the world. It's

insane. It's crazy. What do you do with all that stuff? And then you've got porn. Is porn a violation of the marriage vow, or is it simply a drug addiction? Which is it?

Audience: Both.

Audience: After Psalms 51, David was called "a man after my own heart."

Pr. Adrian: When he repented.

Audience: Yes.

Pr. Adrian: Repentance. God forgave him, but he still lost 4 of his sons and nearly his whole kingdom. And his son kind of went down an interesting moral path, didn't he? So there were consequences.

Audience: Solomon?

Pr. Adrian: Yes. Solomon went down a very interesting moral path as a result of that. Anyway, I pray that you will think on these things. There is no condemnation. This is an appeal to think about: Do we need leadership? Do we need blessing? Do we need to work together as a community, or do we do whatever we want? "I don't care what other people say." Everyone has the freedom to make whatever choice they wish to make, but:

...here *are* they that keep the commandments of God, [by] the faith of Jesus. (Revelation 14:12)

Blessed *are* they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city. (Revelation 22:14)

That's what we're told. The new covenant is: "I will write my laws upon their hearts."

"This is the new covenant I will make with My people on that day, says the LORD: I will put My laws in their hearts, and I will write them on their minds." (Hebrews 10:16, NLT)

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This is the new covenant. This is what's going to happen. So there's no compromise on the Ten Commandments. We've all failed on the Ten Commandments. We've all messed up. No one is better than anybody else.

And this is the challenge for all of us, because in the story of the prodigal sons, you have the younger son who went out and probably got plenty of women pregnant, lived a party life, and did all that kind of stuff. And he came back and he was forgiven. But the older son, who never went out, who never partied, who lived a clean and honest life, he had the spirit of condemnation and judgment against his brother and his father. Both of them were in desperate need of the grace of God.

And this is the thing, condemning people who walk down a path that is not according to Scripture is also a violation of God's character. That's the 'pot calling the kettle black.' But we still have to raise up our hand and say, "Look, there's a principle here; we need to honour this principle. This is really, really important."

And so, thank you for listening. I pray that God will bless you and of course tell you what to do and to how we respond to these challenges. And pray for us as we seek to present the word of God as we understand it. Shall we pray?

Closing Prayer:

Pr. Adrian: Father, I thank You for Your beautiful Son. "Unto us a child is born, unto us a son is given: and the government shall be upon His shoulder." (Isaiah 9:6). Father, we pray that You would lead the Church; lead your children. We know that the Church is not the great cathedral, but "where two or three are gathered together in my name, there am I in the midst of them." (Matthew 18:20). But in the midst of them, there is still the channel. There is still the family system. There is still the need for leadership, and for guidance, and for appeal and interaction. It takes time. It takes effort. But the alternative is every man doing what is right in his own eyes. Help us not to fall into this deception. We pray for all

of our brothers and sisters around the world. May we know always that You love us, and that You forgive us, and You are ever merciful, and You don't condemn us; but that we must come into harmony with God's Word, if we would pass our own judgment. We thank You in Jesus' name. Amen.

TRANSCRIPT FROM PRESENTATION
BY ADRIAN EBENS
TABERNACLES OCTOBER 16, 2022

6. JUDGMENT, COMFORT VORTEX

Opening Prayer:

Pr. Adrian: Beloved Father in Heaven. It's a joy to come to You in the name of Your dear Son. We pray for Your Spirit. We pray for enlightenment through the Scriptures. And we know, Father, with all the events that are happening in this world, that the things we have spoken in the secret places will soon be shouted from the rooftops. And we pray to be ready. We pray, Lord, that You would prepare us. As the Scripture says, "There is none righteous, no, not one, ...there is none that seeketh after God." (Romans 3:10-11). If anyone thinks he's seeking after God, he's deluded because the Scripture says we don't. It's God who seeks after us. And we have the feeling that we're seeking after Him only because of Your Grace. Bless us now as we share together. In Jesus' name, Amen.

Presentation:

Pr. Adrian: When we first began to present on the theme of identity wars and that the words that were spoken to Jesus at the Jordan, “You are my beloved Son in whom I delight.” (Matthew 3:17) – that this embraces all of us; that we are immensely precious to our Heavenly Father, and that He was willing to yield up His only begotten Son for us. The most precious treasure to our Father, He was willing to give up to us and for us, which makes every one of us of infinite value. We have added to that, that value, the little word “SO” in “For God SO loved the world...” (John 3:16). In that word, SO is the risk that the Father took. He was willing to lose His Son forever in order to save us, and this is a value placed upon us that is beyond comprehension, despite what is taught as we have looked at in Christianity.

What we have been taught is that because of God’s omniscience, the plan of salvation is a game of chess. And you just move the pieces, and each step, the lines are choreographed; everything is laid out perfectly. But in the world of risk it is completely changed. God truly is a Father that loves His children and He is putting everything He can towards it. And the only begotten Son was willing to lay down His life forever.

That’s something I just can’t grasp. It really shocks my selfish soul. I’m selfish by nature; I’m owning that one, and that shocks my selfish soul that He would do that. And I think that because of the selfishness of humanity, we need to turn down the brightness of the Cross and the gift of Jesus Christ, because if it was too bright, we cannot bear to even be in its presence. And so, it has to be boxed and packaged and managed by humanity to not get us too excited. Because, as Christ has taught us,

And I, if I be lifted up from the earth, will draw all *men* unto me.
(John 12:32)

The reason that not all men are drawn is because Christ crucified is not preached. As Paul said,

For I determined not to know any thing among you, save Jesus Christ, and him crucified. (1 Corinthians 2:2)

And when we understand the truth, the true depth of this, then we can never go back. And here is the thing, if you have something of infinite value to you, you have paid an exorbitant price for it, and if that thing starts to malfunction and cause you difficulty, do you just go, “Oh, I don’t need this anymore. I’ll throw it in the bin.” Would you do that, or would you try and fix it?

So we step it up a level. If you had a child you taught and raised and was precious to you, you love that child. And then they go out, and they live a sinful life, and they go and do things that really hurt you. Do you ever get to the point in your life where you say to that child, “You know what? You’re not worth anything to me. You’re of so little worth to me that I’m going to burn you to death.” Does that make any sense?

That God can schizophrenically shift from telling you that you have infinite value, to suddenly having no value. Just like that! [Snap of the fingers]. Well it may have happened over a long period of time. And yes, God’s long-suffering and God’s forbearance and patience, and He’s pleading with you, and pleading with you. But your capital is eroding, eroding, eroding. And isn’t that what happens with relationships that we have with people? Their capital erodes, erodes, erodes, erodes, erodes. And then, we draw a line in the sand and say, “Goodbye. I never want to see you again.” That’s how we operate, isn’t it? Could it be that we are projecting onto our Father in Heaven the way that we operate, the way that we think? We think that God’s capital erodes, erodes, erodes, erodes, erodes; and then He draws a line in the sand and says, “You know what, I’m done with you. You need to disappear.”

This is the great problem for the Christian faith in our reading of Scriptures, and our reading of the Bible. If perfect love casts out fear and fear has torment, and torment means penal infliction. If you have hanging over your head, penal infliction, the threat that you are going to be burned to death if you fail to please your Father in Heaven. Isn’t that an echo from beyond the line that God would draw? That God is, “Look over here; look over this side of the line. While you’re standing over here where I’m telling you that I love you, look over this side of the

line and see that I can get to the point where you are of no value to me.” Do you see the problem with this?

This is why so many people are not interested in the Christian faith, because they [think], “God would do that? He would burn His own children?” The difficulty for most of Christianity, of course, is that for a life somewhere between 20 and 80, 90 years of sin, you get to burn and roast forever and ever and ever and ever and ever and ever. Does that seem fair? “Well, God is a Holy God.” That’s what we told. You violated 90 years; you get billions of years of suffering forever and ever and ever. It’s a very brave soul that can believe a doctrine of eternally burning hell. It’s also the source of incredible insanity.

You know, that’s what drove Charles Darwin out of the Christian faith. It was the doctrine of eternally burning hell that drove him out. His sensitive conscience had to find some way to come to terms with itself, and the only way that he could come to terms with it was when the thought of God killing him really struck home; he killed God, didn’t he? It’s the only way he could come to grips with it; it’s the only way he could come to grips with such a monster who would burn sinners forever and ever in hell. He just killed Him, very cleverly, very wonderfully; the whole theory of evolution. And isn’t this the dominant scientific view that’s held by most people in the world today? Why is that? If God is so loving, wouldn’t the majority of people in the world be drawn to God?

Audience: I get told many times, by Adventists and others, that it is God’s right to kill us.

Pr. Adrian: It’s God’s right to kill us. That’s true, but the problem with it is the psychological implication of that. The problem is the polarity between “I love you” and “I’ll kill you.” And I really do love you. And I’ve told this story plenty of times. If a young man wants to court a young lady and they’ve been spending time together, and they fall in love and, he says, “I really would like to marry you. There are just a few things that we need to sort out before we get married. I’ll love you. I’ll take care of you. I’ll protect you. I’ll do everything.” And then he pulls

out a 44 Magnum and puts it to a head. "And if you cross me, I'll blow your head off." Would you want to be in a relationship like that? Has it ever occurred to you that many of us have been living in a spiritual North Korea? Everybody in North Korea loves Kim Jong-un, don't they?

Audience: Yes sir! (Laughter)

Pr. Adrian: Because if you don't, what happens? You disappear, you die. This is the problem. God is love,

There is no fear in love; but perfect love casteth out fear: because fear hath torment. He that feareth is not made perfect in love.
(1 John 4:18)

Fear has torment, penal infliction; that's what the word means. Fear is connected to the threat of punishment. "If you do not do what I say, I will burn you." And that's why I was completely captured by the story of Hannah Clark. Do you remember Hannah Clark with her 3 children? The husband was saying, "I love you, darling, and you're precious." He put lovely notes up on Facebook and everything like that, but she had to do exactly what he said. And after a long time of his patience and forbearance with her inability to completely conform, and she decided to leave, he did what the Christian God would do. He burned them all to death. Where would he have learned that idea from? Where would he get that idea from? Isn't that what's taught, that God in Heaven, He loves you, He'll take care of you, and provide for you as long as you do everything He says? And if you don't, I'll burn you to death. Is there a connection between human violence and the worship of a God of violence? Could there be a connection between these things?

Isn't love a motivator? But of course, as many people have said to me, "Who are you to question God, Adrian?" What is that supposed to mean? We need to go to the Scriptures, and let the Scriptures settle these arguments, these questions. But they're questions that need to be asked and if they're asked in sincerity, if they're asked with a willing heart, "Father, are you really like this? Would you really do this to your children?"

And then we add to that things like 1 Samuel 15.

Samuel also said unto Saul, The LORD sent me to anoint thee *to be* king over his people, over Israel: now therefore hearken thou unto the voice of the words of the LORD. 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 and smite Amalek, and utterly destroy all that they have, and spare them not; but slay both man and woman, infant and suckling, ox and sheep, camel and ass. (1 Samuel 15:1-3)

What's the dictionary definition of this verse? Genocide. Wipe them off the face of the earth.

Now, if you try to rationalize the verse. We're talking 400 years after the event had taken place. So this is quite a few generations down the line. And okay, the men [Amalekites] had been involved in trying to kill the Israelites, so killing the men we can kind-of understand. Judgment has come, executive justice. I could probably deal with that. The women? Well, they're supporting the men. But it's the next one, infant. Why does God say to kill the infants? What did they do? "Well, they'll grow up like their parents, they're just weeds. Just kill them." That's what we've been taught.

Well, how many times have you gone to church and the pastor jumped in on this verse and said, "Right, let's get into this?" Don't we kind of short-circuit the verses like this a bit? Because they're quite difficult. You tend to skip over them, and you don't want to get too graphic. And if you slow it down and you put it into 'freeze frame,' and you've got a fully able-bodied man with a sword, and he's going to put it right through an infant child, "Stop! Don't even draw this picture." But that's what we believe. Isn't it? Does your God do that, command His children to put swords through little babies? Are these fair questions to ask? Should we ask these questions? It's worth asking the question, "Father, is this you?"

And people say, "But, it's in black and white. Adrian, God commanded it. So, therefore, it must be." And, of course, we collide into John 14 and verse 9 and many of us are familiar with these words.

Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me hath seen the Father; and how sayest thou *then*, Shew us the Father? (John 14:9)

So that's inviting us. "Philip, you've seen Me in my ministry. You've witnessed everything that I've done in this whole process, in My life. Everything that you've seen in Me is exactly what My Father is like." Now, did Jesus hack any little babies to death? No, He didn't, so is that His Father?

So these are the questions that we need to ask, and they're uncomfortable questions. And the difficulty that I have found myself when I first started to look at this: I'd go to the Old Testament, and I'd read it in black and white, and I'd just say, "Well, Adrian if you're going to be honest with the Scripture, then this is what it says. You just have to accept it, even if you don't understand it. If it's a mystery to you, just accept it. Don't question it. Leave it alone."

But integrity to the statements of Jesus, the red words of the Scriptures. If Jesus is telling the truth, you have to reconcile these stories in the Old Testament. You can't just leave them isolated. Otherwise, you allow Jesus to be a liar: He's not the full revelation of the Father; He's 'bait and switch.' I'll show you the nice side of God, and then once we got you, we'll switch you out into something else.

So we have to reconcile with these things. And of course, 2 Corinthians 3:14 tells us the method by which we should look at this.

And not as Moses, *which* put a vail over his face, that the children of Israel could not stedfastly look to the end of that which is abolished: But their minds were blinded: for until this day remaineth the same vail untaken away [where?] in the reading of [what?] the old testament; which *vail* is done away in Christ. (2 Corinthians 3:13-14)

And how is the veil done away? What does that mean? It means the life of Jesus on earth becomes the filter by which you read into the Old Testament. That's what this verse is saying. Take the life of Christ, and put that as a filter over the Old Testament. And when you read the Old Testament, when the actions of God, (and this is the point that we've made), when the actions of God are like the actions of Jesus in the New Testament, then the Bible is telling us who God is. When the actions of God in the Old Testament are not like Jesus in the New Testament, the Bible is reflecting back to us what we are like. It's a breathtaking hermeneutic that most people will never be willing to accept.

Audience: The Jesus filter.

Pr. Adrian: The Jesus filter. And we've put a lot of research in the books over there to support why this has to be this way. If we believe all Scripture, if...

All scripture *is* given by inspiration of God, and *is* profitable for doctrine, for reproof, for correction, for instruction in righteousness: That the man of God may be perfect, thoroughly furnished unto all good works. (1 Timothy 3:16-17)

...then we have to take everything. Many people say to me, "Adrian, but the Bible says," and I say, "No, that text says." You've got to put that text against this text, against this text, against this text and all the texts that speak to this subject, and you must make all of them harmonize. And if you cannot make them harmonize, you do not have the truth. That's the test.

And these are very, very, very real questions. Where I want to go with this tonight is that there are so many people out in the world, they want to believe in a Heavenly Father who loves them. They struggle with sin in their lives. They struggle with the garbage that goes through their minds, the guilt of what they've done in the past. And when they think of a God that could kill them or destroy them, and they think of their guilt; they can't harmonize the two. They're trying to find reconciliation with God. And they keep falling into the addictions and patterns that they've done in the past. They need comfort. Some people choose

‘Southern Comfort’ [alcohol], they go to the bottle. Because the God that they’re reading in Scriptures is too holy and too wonderful and too great and too much above them. He really wouldn’t understand them because of their suffering, and they keep messing up and keep screwing up. “I can’t go to God. I need comfort.”

And this is the point I want to make tonight. And I suppose the presentation we could call The Vortex. The vortex is idolatry. What is idolatry? The worship of a false god. If you believe in a God, that is not the God of Scripture, you are in idolatry. So this is the question. Either God kills people, or He doesn’t kill people. If He does not kill people, then believing He does kill people is idolatry.

Audience: You shall have no other gods like all the other nations around you.

Pr. Adrian: All the other gods kill people. It’s idolatry. Of course, we must be fair and put the other shoe on the other foot. If God does kill people and we say that He doesn’t, the we’re in idolatry. You got to put it on both sides. But this is the test; whichever one it is. Idolatry is intimately connected to comfort or false comfort, because when you worship a false god, you’re obviously going to fall into sin. And when you fall into sin, you need comfort. Of course, you need repentance, you need forgiveness; you need and all those types of things. But if the God you worship is too violent or too threatening towards you, you’re not going to run to God; you’re going to run to other forms of comfort. And this is the point that I’m making: addiction is directly related to idolatry. Isn’t it? Because addiction is a way of seeking comfort in a place that you shouldn’t be seeking it. Idolatry is always connected to addiction and seeking comfort.

And we can name the obvious ones. The Bible says,

For all that *is* in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world.
(1 John 2:16)

That's the way it kind of summarizes things. But addiction can be food, it can be sex, it can be games, it can be any kind of diversion, anything that you spend an inordinate amount of time engaged in, in order to... you know, "I just need a bit of distraction. I just need... I'm just not coping with life, and I need..." "Oh, I'll watch this movie." Have you felt that addiction; you go to the movie and just watch the movie, all of your troubles, you're just in the movie, you're the main character, you're living through them.

Audience: Entertainment. Channelling [the spirits]. Programming.

Pr. Adrian: Programming. Programs, all of those things. Have you ever had that experience at the end of the movie, have you ever had that experience? You don't know where you are. You don't know what time it is. You don't know what reality is anymore, because the movie has so much affected you, you're like, "Where am I?" And then it's like, "Oh, I got to keep living. Why can't I just go back into the movie? And if the movie could just keep going." And that's why people are living virtual reality through 'World of Warcraft' and 'Dungeons and Dragons' and all of these player games where they can live in a different reality and live in a different world and have a different experience.

Movies. Food, eating food, getting that endorphin release; all the food that just gives them some sense of comfort. And of course sexuality; a brief release of hormones to make you feel wonderful. Take the dopamine hit, and then for a few seconds, you feel bliss, and then reality kicks back in, and you're still where you were, and you're still under this [violent] God. This is the relationship [between idolatry and addiction].

So when you feel temptation, the strength of temptation and that temptation continues to dog you, it continues to trip you up, and to make you fall – idolatry is at the heart of it. Is that a reasonable assessment? If you are finding a stumbling block, something that you're having an addiction with, something that you can't overcome, that you're constantly seeking comfort.

What did Jesus say?

6. JUDGMENT, COMFORT VORTEX

And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever; (John 14:16)

I will not leave you comfortless: I will come to you. (John 14:18)

Blessed *be* God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort; (2 Corinthians 1:3)

The God of all comfort! God is our Comforter, through His Son, by Their Spirit. God is our Comforter! And if God is our Comforter, and if the Spirit dwells in you and the fullness of joy and peace that comes from being in harmony and communion with Them, what place is there for addiction? Why would you fall into an addiction if you have the fullness of joy in Christ and all those types of things? Is that a reasonable assessment?

[When you are in idolatry] you've got an alternative reality, a place where you don't have to think. You can do and stay in your false reality. The elusive dream. This is where you stay in order to sort of keep functioning; you've got to keep functioning somehow. And I've heard of stories of young men that have played games for 80 hours straight. Even one of them died playing the game. You haven't heard that?

Because you don't want to come back into reality; because non-reality is far more wonderful and exciting, and you have more power and you've got superpowers. You can do all these types of wonderful things. And you can conduct all kinds of relationships, and you can break all the commandments of God; and it doesn't matter, there are no consequences in the game. You can kill, destroy, rape, pillage, and do all of that in the games.

Audience: Restart.

Pr. Adrian: Restart! Start again. No consequence whatsoever. And all of this must come; because if God is the God of all comfort, and if Jesus is the Comforter, if you're in His arms and He dwells in the bosom of the Father, as it says in John 1:18. If He dwells in the bosom of the Father and you are accepted in the Beloved, and you therefore are in the bosom

of Christ, in the bosom of the Father, addiction can have no power of you.

Casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ; (2 Corinthians 10:5)

But you can only do that when you worship the true God. Ultimately, ultimately. You have to be receiving the Spirit from Him in order for that to take place.

One of the most challenging things, and I'm coming back now to the issue of value and worth; how can you go from infinite value to having no value? How can that happen? If God can suddenly say, "You know, for the good of the universe," and people use the cut out the cancer theology; got to cut out cancer. The problem with 'cut out the cancer theology' is it doesn't work, because cutting out cancer out of an individual person is in order to save the life of that individual person. Nowhere does the doctor say, "You, sir, are cancer, and I'm going to blow your head off in order to save you." It doesn't make any sense. That's crazy. You take cancer out of a person to save that person. You don't take cancer out of a society by wiping out a portion of the society. The analogy falls over on every level, even though it's quite evident that over the last 3 years, that there are people in the New World Order who obviously see many of us as cancer and want to cut us out of society. Is that true?

Audience: Cancel culture. If you don't like them, you just cancel them off Facebook or Twitter – marriages, homes, friends – just cancel them; cancel your connection; terminated! Goodbye!

Pr. Adrian: Yes cancel culture. But here's the challenge. Obviously, in our belief, and there's lots of text in the Bible:

For we must all appear before the judgment seat of Christ; that every one may receive the things *done* in *his* body, according to that he hath done, whether *it be* good or bad. (2 Corinthians 5:10)

6. JUDGMENT, COMFORT VORTEX

Let us hear the conclusion of the whole matter: Fear God, and keep his commandments: for this *is* the whole *duty* of man. For God shall bring every work into judgment, with every secret thing, whether *it be* good, or whether *it be* evil. (Ecclesiastes 12:13-14)

You know the texts; or you should. The judgment! We're going to face the judgment: whether we're in or whether we're out. But then in the midst of all that, we read this text, in red: the words of Jesus. This is a text, in 2018, that just all of a sudden, you're in the right place at the right time, and that text jumps off the page, and it just slams into your cortex, and you're like, "Whoa, what did I just read?" I've known the Bible from a child. Never noticed this before until 2018.

For the Father judgeth no man, ... (John 5:22)

No-one! What did you say, Jesus? For the Father judges no one. Let's see what the word "judge" is. What is the word judge? So let's go to Strong and look there.

G2919: *kree'-no* (krino)

Properly to *distinguish*, that is, *decide* (mentally or judicially); by implication to *try*, *condemn*, *punish*: - avenge, conclude, condemn, damn, decree, determine, esteem, judge, go to (sue at the) law, ordain, call in question, sentence to, think.

Did Jesus just say that our Father doesn't do any of this? Well, there's got to be a catch. I mean, that seems to be at odds with so many other Scriptures in the Bible. But it goes on, of course.

... but hath committed all judgment unto the Son: (John 5:22)

Okay, so Jesus is going to be; we're all going to appear before the judgment seat of Christ, and Jesus is the one that will condemn those. All right, let's have a look. John 8:15.

Audience: There are the 2 root words for "judging" in "Father judgeth [G2919] no man" and "committed all judgment [G2920] unto the Son" in John 5:22.

Pr. Adrian: Do you want to go back and look? Judgment. So you've got *krino* and *krisis* from the same root word.

G2920: *kree'-sis* (krisis)

(Subjectively or objectively, for or against); by extension a *tribunal*; by implication *justice* (specifically divine *law*): – accusation, condemnation, damnation, judgment.

So all accusation, condemnation, damnation, and judgment has been given into the hands of Jesus.

So let's go a little bit further; in John 8:15,

Ye judge [G2919] after the flesh; I judge [G2919] no man. (John 8:15)

There's 2919 again, *krino* .

So by the time I read this verse, I'm like, hang on, it doesn't make any sense. "I judge no man." What do we do with these texts? Is this conditional? Is there a footnote to this, that in a certain contexts that this applies that He doesn't judge any man? He says, "My Father doesn't judge anyone but has committed all judgment to the Son." He says, "I do not judge any man." But then He says, "Ah, and yet if I judge." What are you saying, Jesus?

And yet if I judge, my judgment is true: for I am not alone, but I and the Father that sent me. It is also written in your law, that the testimony of two men is true. I am one that bear witness of myself, and the Father that sent me beareth witness of me. (John 8:16-18)

So what's the context when He's saying, "But if I do judge?" He's judging in regard to His own identity and who He is as the Son of a living God. "And if I do judge Myself to be the Son of the living God, I'm not alone. My Father is with Me. You judge after the flesh. I judge no man. But in regard to My identity and who I am, I do judge, because My Father has told Me."

So, judgment and condemnation. The Father says He doesn't condemn anyone, doesn't judge anyone, and the Son says, I don't judge or

condemn anyone. But how then does the judgment get committed to the Son? This is how it takes place.

And if any man hear my words, and believe not, I judge him not:

There it is again, I do not judge him.

for I came not to judge the world, but to save the world.

Is that true?

He that rejecteth me, and receiveth not my words, hath one that judgeth him:

Okay, here it is! This is how it works.

the word that I have spoken, the same shall judge him in the last day. (John 12:47-48)

So how does that work? How does Jesus not judging anyone combine with “the words that I have spoken shall judge him in the last day?” How do we reconcile those two apparent contradictions? Well, one apparent contradiction in two parts.

The word of God, like a sharp two-edged sword. So when you come, say to Matthew 5 and look at the words of Jesus, you read these words.

Ye have heard that it hath been said, An eye for an eye, and a tooth for a tooth: But I say unto you, That ye resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also. And if any man will sue thee at the law, and take away thy coat, let him have *thy* cloke also. And whosoever shall compel thee to go a mile, go with him twain. (Matthew 5:38-41)

We’ve all read these words now and when we see Jesus in glory these words will convict us. They will judge us. Won’t they? It’s the word that He has spoken that judges us. But how does Word judge us? John chapter 8 tells us.

They say unto him, Master, this woman was taken in adultery, in the very act. Now Moses in the law commanded us, that such

should be stoned: but what sayest thou? This they said, tempting him, that they might have to accuse him. But Jesus stooped down, and with *his* finger wrote on the ground, *as though he heard them not*. So when they continued asking him, he lifted up himself, and said unto them, He that is without sin among you, let him first cast a stone at her. And again he stooped down, and wrote on the ground. (John 8:4-8)

What's He writing on the ground? Now notice carefully the words of the Scripture, because we don't want to say, "Okay, Tom. Tom, I've got a few things to say about you.(And He starts writing out.)" Is that what Jesus did? When someone writes like that, because the next verse says,

And they which heard *it*, being convicted [What?] by *their own* conscience,... (John 8:9)

So the word that was written down was not a direct attack on the individual. It was written down in such a way that when the person read it, they became convicted themselves by the words that were spoken. And my understanding is that Jesus was simply writing out the Torah in relation to the sins that they were committing. So when they saw those things written down, the Spirit of God convicted them, and it was their own conscience that judged them. Okay? This is how all judgment is committed to the Son. The words, the Torah. These words have power to convict us by the Spirit, but we are the ones that convict ourselves.

At any moment, when we are convicted by the Word of God, we may fall down at the feet of our Savior and ask for forgiveness and claim His mercy. Because the Psalms says over and over, "O, give thanks unto the LORD for His mercy is *Olam*." It's forever!

Audience: Why didn't they bring the bloke [man] with them?

Pr. Adrian: It's a shame they didn't bring the bloke [man] with them because he could have been forgiven as well.

Audience: It takes two!

Pr. Adrian: It takes two to tango! But who got the better end of the deal at the end of the day? She did. So even the Pharisees, in their efforts to destroy Jesus, end up helping to save this woman, and give her eternal life. God is good.

And we know that all things work together for good to them that love God, to them who are the called according to *his* purpose.
(Romans 8:28)

Pr. Adrian: Called? She was called. So if the man had have been brought out, he could have had the opportunity. These men, when Jesus was writing the Torah on the ground, they could have said, "Oh, excuse me, lady, could you move over? We need to kneel down. We need to repent and confess our sin." They could have done that. They could have been convicted in their conscience to kneel down and repent and confess the evil they had done. But rather instead, they banged the gavel on the [table] and said, "Sentenced: guilty." And they left, sentencing themselves to death.

And this is the fruit of what happens to the sinner, as we see in Genesis chapter 4 and verse 13, where it says,

And Cain said unto the LORD [when he was convicted by the word of God], My punishment *is* greater than I can bear. (Genesis 4:13)

And the marginal reading will tell us, "My iniquity is greater than can be forgiven." You can read it in the LXX. And this is the English translation of the LXX, the Greek Old Testament:

And Cain said to the Lord God, my crime is too great for me to be forgiven. (Genesis 4:13, LXX)

"I sentence myself to death in light of the Word of God." And this is exactly what Romans Chapter 2 will tell us.

For when the Gentiles, which have not the law, do by nature the things contained in the law, these, having not the law, are a law unto themselves: (Romans 2:14)

Oh Paul, sometimes you're hard to read. What's he saying?

Which shew the work of the law written in their hearts, their conscience also bearing witness, and *their* thoughts the mean while accusing or else excusing one another;) (Romans 2:15)

Let me get another translation on that for you. This is quite interesting. I like this translation.

They demonstrate that God's law is written in their hearts, for their own conscience and thoughts either accuse them or tell them they are doing right. (Romans 2:15, NLT)

Do you see now? Their conscience! Conscience was at the heart of Martin Luther's faith. He had a doctrine in Latin called *Quorum Deo*; always in the presence of God. Every action that he did was always in the presence of God and his conscience either accused him or condemned him in the presence of God. And that's why he said on that famous day, "Here I stand, I can do no other. To go against conscience is neither right nor safe." Your conscience is the only thing that you have that can acquit you of damnation. There is so much truth in what Martin Luther was saying. You are your own judge.

And in this translation it tells you,

They demonstrate that God's law is written in their hearts, for their own conscience and thoughts either accuse them or tell them they are doing right. (Romans 2:15, NLT)

Does your conscience accuse you sometimes? Does it sometimes excuse you? On what basis does it excuse you? When you feeling conviction, you've got to do something with that sense of guilt. You've got to stop that voice in your head somehow. You've got to stop it.

At the foot of the Cross, mercy is there for the sinner. "Oh, Lord, I've done the wrong thing. Forgive me I pray, please. I believe, and I accept your forgiveness. In Jesus' name." The conscience is cleared. Christ has taken the burden from the sinner. The man stands upright and is once again a free man, no longer a slave to sin. That's the way to be relieved of your accusing conscience.

The other way to be free of your conscience is to drink alcohol to shut out the voice, to take drugs, to live an immoral life, to do whatever you can just to shut that conscience down. And it will never work. And the voice is calling out to you, “My child, My child, come to me. Come to me. I’m willing to forgive you. Just ask Me, and I will forgive you.” And the human turns away, turns away, turns away, and the heart becomes harder and harder and harder and harder, until it loses all sense of feeling for itself or any other human being and becomes the most dangerous individual imaginable, because of hardening the heart.

And so, we see in verse 16,

And this is the message I proclaim—that the day is coming when God, through Christ Jesus, will judge everyone's secret life.
(Romans 2:16, NLT)

How does God, through Christ Jesus, judge everyone’s secret life in the context of verse 15? Because their secret life is then placed up against the person of Jesus Christ in all His glory. And then we’re all going to have to somehow reconcile our sinful life with the purity and glory of His character. How are you going to do it? It’s all right to believe in the love and the forgiveness of Jesus when you’re hiding in your sinful life. But when you’re in the full blaze of glory, of God’s goodness and righteousness; there is nowhere to hide. There is nowhere to hide! The full blaze of guilt, the guilt is pressed down upon you with such force. And that’s why, as it says in the sixth seal in Revelation chapter 6,

And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every free man, hid themselves in the dens and in the rocks of the mountains; **And said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb:** For the great day of his wrath is come; and who shall be able to stand? (Revelation 6:15-17)

What is the wrath of the Lamb? It’s those pleading eyes.

...Yea, I have loved thee with an everlasting love: therefore with lovingkindness have I drawn thee. (Jeremiah 31:3)

"I drew you to Myself, but you would not."

...how often would I have gathered thy children together, even as a hen gathereth her chickens under *her* wings, **and ye would not!**
Behold, your house is left unto you desolate. (Matthew 23:37-38)

And then there shall be weeping and gnashing of teeth. "I turned away from glory." That's how judgment takes place. That's how judgment occurs. Because Jesus says, "As you judge others, so you will judge yourself."

Come to the beginning of Romans chapter 2. What does this say?

You may think you can condemn such people, but you are just as bad, and you have no excuse! When you say they are wicked and should be punished, **you are condemning yourself**, for you who judge others do these very same things. (Romans 2:1, NLT)

Did you hear this?

When you worship a false God, you need to have wicked people out there as an atonement for your sins, because you're better than them because you go to church, you read your Bible, you pray; and you need to be able to compare yourself with other people out there who don't do these things and that are wicked and evil. You can focus on their sins and you can condemn them for all the filth and all the garbage; you can doomscroll all the 'pizza-gate' you want, "These people are damned, and they're going to die, and I feel better because I would never do something like that." Do you know yourself?

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

Do we think that we're better? It's the one thing humans do; there's righteousness by casting paedophilia onto another man or woman. You cast it onto them, and then you're righteous all of a sudden; you are holy compared to them. You're better than them. Righteous indignation.

Even in the jail cells, when the paedophile comes in, and they know he's a paedophile, what do the other inmates do the paedophile? They beat him up. Righteousness; getting atonement. Podophiles at the bottom of the tree. "We can beat up on him because we would never do filth like that."

I had a friend whose daughter worked in Kings Cross as a prostitute. He would go and visit his daughter, and she would say to her father, "You know Dad, we're upper-class prostitutes. We're not like those prostitutes down there, those lower-class prostitutes down there. We're better prostitutes than that." How does that work? There's always got to be someone worse than you. Deception! Judging, condemning! You may think that you can condemn such people, but you're just as bad. "Not I, Lord, not I." When you say they are wicked and should be punished, you are condemning yourself. Because Jesus said, "As you judge, you will be judged."

Judge not, that ye be not judged. For with what judgment ye judge, ye shall be judged: (Matthew 7:1-2)

And this is one of the hardest things that I'm finding in my life: not to judge and condemn other people for the things that they are doing. The whole Christian right. Some people have hung all their chariot on Q-ANON and are going to save America. Donald Trump is going to save us; he is the Christ, the Son of God. Have you seen the book? It would have to come out of South Africa, wouldn't it? Q-ANON is going to save us! And they're getting ready; they're getting fired up; they know 'pizza-gate,' and they're going to 'clean up the swamp.' They're going to clean it all out. Righteous indignation. Condemn those paedophiles, those filthy scum going to Epstein's private island on their private jets and committing all kinds of fornication. They're going to burn up the lot of them.

Audience: You know they say "We are legion; we are many. And we forgive no man."

Pr. Adrian: You have Anonymous: "We do not forgive. We do not forget." Have you seen that? Anonymous. Who is Anonymous? Well,

we don't know; they are anonymous. But it has that flavour, "We do not forgive. We do not forget. We're coming after you. We're going to get you." And this is the challenge.

James, chapter 4, verse 11 warns us.

Don't speak evil against each other, dear brothers and sisters. If you criticize and judge each other, then you are criticizing and judging God's law... (James 4:11, NLT)

When we say criticizing and judge God's law, we are acting as arbiters of God's law and pronouncing sentence and condemnation upon other individuals. What spirit is that? The Spirit of anti-Christ. Christ is the only one that has the right to judge, and what did He say to the woman caught in adultery, caught in the very act? "Is there no man that condemns you?" "No, man, Lord." "Neither do I condemn you. Go and sin no more." (John 8:10-11). That's the Righteous Judge, the only one who has the right to judge, who can read the human heart; He says, "Neither do I condemn you."

...But your job is to obey the law, not to judge whether it applies to you. [A modern translation] God alone, who gave the law, is the Judge. He alone has the power to save or to destroy. So what right do you have to judge your neighbor? (James 4:11-12, NLT)

We won't go into all the details of this part of the text. Do not judge.

The one text... and I need to cover this area because, in my mind, being a student of the books of Daniel and Revelation, I said, "But Lord Daniel chapter 7 has in vision 'There is the Ancient of Days seated, and the judgment was set, the books were opened,' and there You are, Lord, with the books open. And aren't You the judge, and aren't You the one that is condemning people to damnation? Isn't that You?" Daniel chapter 7.

I beheld till the thrones were cast down [or put in place], and the Ancient of days did sit, [as we said, Who is the Ancient of Days? The Father.] whose garment *was* white as snow, and the hair of his head like the pure wool: his throne *was like* the fiery flame, *and* his

6. JUDGMENT, COMFORT VORTEX

wheels *as* burning fire. A fiery stream issued and came forth from before him: thousand thousands ministered unto him, and ten thousand times ten thousand stood before him: the judgment was set, and the books were opened. (Daniel 7:9-10)

And this is because, just before this, we have the Little Horn that is going about judging, killing, destroying, and then suddenly, we changed to the judgment scene. And then it says, verse 11,

I beheld then because of the voice of the great words which the horn spake: I beheld *even* till the beast was slain, and his body destroyed, and given to the burning flame. As concerning the rest of the beasts, they had their dominion taken away: yet their lives were prolonged for a season and time. (Daniel 7:11-12)

Now, in this brief passage of the judgment where the books are open, and all the records of men are laid out. In this passage does Yehovah ever speak in these verses, does He say anything? He doesn't say a word. He's just sitting there. His character is revealed. And as He goes through the books, what's actually taking place in the judgment? What was it that caused the destruction in verse 11? What is it that caused the destruction of the Little Horn? What does it say?

I beheld then because of the voice of the great words which the horn spake: I beheld *even* till the beast was slain, and his body destroyed, and given to the burning flame. (Daniel 7:11)

What was it that caused the Little Horn's destruction? His own words. And this is where we see, as it says in Psalms 9:16, where it says

The LORD is known *by* the judgment *which* he executeth: the wicked is snared in the work of his own hands. (Psalm 9:16)

And as it says Psalms 34:21,

Evil shall slay the wicked: ... (Psalm 34:21)

Who is it that destroys the Little Horn? Himself. We have a scenario of the Little Horn and how it was destroyed back in 1798. The Little Horn power, representing Papal power. Who was it that unseated the Pope

from the throne? Was it a bolt of lightning from Heaven that struck him and killed him, and knocked him to the ground? The kings of the earth, the French, General Berthier, a Huguenot general. Napoleon has a sense of humour. In retort for the St Bartholomew Massacre in 1532; Huguenot. Napoleon studied his history and sends him to take the Pope captive.

Because of the voice of the words that the Little Horn spake, he was taken captive, and the Papal estates were subjugated for a time. But then of course, Napoleon reinstates the pope in 1801 because they needed some spiritual figurehead, and the rest is history.

But the point we make here is that the wicked is snared in the work of his own hands. And so, it's not our Father that is doing the condemning. If you haven't read the book *As You Judge*, I cover this in much more detail in that book, where condemnation comes from. It comes from Adam. Romans 5:16, as by one man judgment came into the world. It came out of Adam. How did Adam condemn God?

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

That's where judgment and condemnation came from; it didn't come from God.

And so, I put to you that when I was reading Daniel chapter 7 and verse 10, I'm saying, "Lord, but you're sitting on the throne." And then He showed me, "I didn't speak any words in the judgment Adrian. The books were simply opened. And the actions of the Little Horn himself condemned him." It's our own actions that convict us. We are convicted in our own conscience. And that's what judges and condemns us.

And then the thought came to me, "Adrian. You thought all this time in reading Daniel chapter 7; you thought that I was altogether, such as one is yourself. (Psalm 50:21). You sit in judgment, in condemnation of men and women. You are looking at other people all the time, assessing them, looking at them, and working out threat [or] opportunity." That's how the human mind works. Are you for me or against me? Are you for

me or my foes? Threat/opportunity? That's how humanity survives. You blood-suck opportunities, and you decapitate threats. That's how it works in life if you want to climb the ladder.

And so, I'm looking at this picture of God. And my Father in Heaven reveals, "You see Me on the throne there, Adrian. You have superimposed your face onto My face. You thought that I was altogether such as you." And as we've been saying all week,

For my thoughts *are* not your thoughts, neither *are* your ways my ways, saith the LORD. (Isaiah 55:8)

"I don't judge like you. I don't condemn like you." Evil shall slay the wicked. Does that include Satan?

Audience: Love keeps no record of wrong.

Pr. Adrian: Love keeps no record of wrong. People say, Well, God's going to burn Satan in the fire. Fire is going to come down upon Satan and devour him. That's not what I read in my Bible. I read that a fire will come forth from in the midst of Satan. Ezekiel 28:18. It will come forth from in the midst of him and devour him. And Malachi 4:1-3, Turning to ashes upon the ground. And, of course, "death and hell were cast into the lake of fire." (Revelation 20:14). We won't go into all that tonight.

But this is the point that I want to make for all of us tonight. If what I have presented to you is correct, (and we've only had a brief look at this, and we've got books and materials on this over there), that our Father, in fact, does not judge and does not condemn, then every time we condemn and judge other people, we are actually involved in idolatry. And if we're involved in idolatry, it could be that we're seeking comfort in addiction. This is a vortex. Temptation, addiction, the thoughts that go through our minds, the desire for comfort, and the desire for these things come from idolatry. And what I'm presenting to you is that judging and condemning other people means that you worship a God of condemnation and judgment.

Everybody in Parliament House worships a God of judgment, don't they? Aren't they always judging and condemning each other. [They] worship of God of judgment, condemnation.

And this is the test for all of us. And this is the evidence [the link between idolatry and addiction], and I linked this to what we looked at last night. The Bible says if a man looks upon a woman to lust after her, he's committed adultery in his heart. Adultery, lusting after a woman, can become an addiction in the human mind. But this is linked to idolatry. If you're struggling, men, with this issue, maybe you're worshipping a false God; and that false God is manifested by your condemnation and judgment of other people. And if women are judging and condemning other people and they need comfort, and they need support, they need a man in their life, they're going to act, dress, look in a way to attract the opposite sex, or the same sex. These days, it doesn't matter, does it? They have an addiction. They have a need. They have a need to be a goddess to attract a man; because they can't get comfort from their God, who is going to condemn and destroy them, so they must find comfort in a man. And when they dress that way and they act that way, and they seek to draw a man that way; what is fascinating about that is that the man they attract will invariably be someone who destroys them. The very thing that they feared, they fell into the arms of. This is the problem.

And this is the vortex that I would suggest to you. If we're honest with the thoughts that go through our heads and how we operate in our desires for intimacy and comfort and just to be close to someone. The God of this world is playing for our lives, and as long as we continue to condemn and seek the destruction of other people, we will never get over our comfort addictions. There's no way out of this. There's absolutely no way out of this.

And that's why for any man or any woman, where it says to look upon a woman to lust after her, you've committed adultery. Well, the Torah says if you commit adultery, you should be stoned to death. And, of course, whose judgment is that? It's presented as God's judgment. Or is God showing us how we would act and deal with these things? It

doesn't matter, either way, the sentence of death is in ourselves. And I find in my own life, I'm completely addicted to judging and condemning. I can't stop. Time for confession, group confession. I try to stop. In the last 4 years, I've been deeply convicted about it, but I can't stop. And because I can't stop, I get tempted with addiction, comfort, and seeking for these things, and that's the vortex that just keeps going around and around and around. When I used to worship a God of condemnation, I wasn't so convicted by my sinfulness. In fact, because I worshiped God of condemnation, I would just condemn other people and focus on other people that were more sinful than me, and I would blind myself to my own sins and say that I'm rich and increased with goods and have need of nothing. And in my case, it was very, very simple; because I've baptized hundreds of people, I've written lots of books, I've travelled all over the world, I pray to God. Mate, most of you people have got nothing on me!

Audience: (Laughter).

Pr. Adrian: I'm up there. (Laughter) But this God that doesn't judge and doesn't condemn, I'm in trouble. I mean, none of those things mean anything now. They're completely pointless. And this is why so many people are absolutely hostile to the idea of a God that does not judge and does not condemn. Because once you get to that level of believing in a God that does not judge and does not condemn, there is only one way to be saved: by faith alone, not by works, not by comparing yourself with other people. There is no way out.

And the human heart is stubborn and it will die hard, and that's why we erect these false gods. That's why we believe this [violent God]; even after 2000 years of Christian history, we seem to be no closer to the truth than when Jesus was here. Judging, condemning, seeking the destruction and death of other people, and caught in our addictions. It's far worse today than it was in the time of Sodom and Gomorrah. Far worse. Well, maybe the New World Order, they are going to fix some of that problem by wiping out a third of the world's population and will cut down some of the sinfulness.

So my appeal to you is to study this, be convicted in your mind, be Bereans and see whether these things are so. Is Jesus correct? "My Father does not condemn anyone." As Paul said in 1st Corinthians 13, our God does not keep any record, no inventory of evil. Do you keep an inventory of evil? Do you have a list of things that other people have done to you? Watch out for this, dude.

Audience: It's worse than that. I've got a list of things that I've done.

Pr. Adrian: How long can you spend in the presence of God praying, when you feel the guilt upon your soul? "Morning, Lord. How are You? That's good. I'm busy today, sorry I haven't got time to talk. Talk to You later. I love You." (Laughter)

Audience: It's like you're married. (Laughter)

Pr. Adrian: Hey. Wow. It's like you're married. I do love You, Lord. I really do love You. This is the test (the link between addiction and idolatry); the vortex, judgment.

Judge not, that ye be not judged. (Matthew 7:1).

And this is what we see in the parable of the prodigal sons. In that parable, the younger son judged his father as "I can't stand to be in your presence. Give me my inheritance. I wish you were dead. Give it to me now." He judged his father. And then when the son comes back, the father doesn't judge him or condemn him: "You ungrateful wretched, get out of my presence; you're not getting penny from me." No, he gives it to him. He doesn't challenge him. He doesn't do any of those things, he just gives it to him.

The son goes and wastes it all. Then he comes back. "You waster, you want to come back here after you've spent half of my inheritance? What are you doing here? Get out of my life. Leave me alone. Waste of space."

Then the older son sees the father forgiving him and bringing him back into the home. Then the older son gets in on the judgment act. "This your son! You welcome him back into the home. You just forgive him. You didn't even let me make merry with my friends."

And this is the thing, both sons are judging and condemning, but the father doesn't judge either of them. And this represents the whole human race. Those who seek to do their Father's will and don't go out into the world; they stay, they keep a religious life, they work for their Father, they do what they can to be good. And then there's the other half of the world's population, they go out into the world, blow everything away, make a complete mess of their lives and destroy everything. This represents the whole world. Both of them are judging, but the Father is not.

When I saw that for the first time, I was like, "Oh, the Father didn't judge either of His sons. Both of them were as black as each other." He wooed both of them: "My son, all that I have is yours. Come, let us make merry for this, your brother was dead, but now he is alive."

Audience: He judged them both worthy of love.

Pr. Adrian: He judged them both worthy of love, because they were his sons. Because the value that he invested in them could never be eroded. I want to be like that father. The problem is, when I look at a father like that, it's impossible; I can't do it. It's impossible for me to do it. So "Where sin abounds, grace does much more abound." (Rom 5:20).

The Spirit of God convicts me, "Adrian, all this will I give you, freely, in my Son, 'Christ in you the hope of glory.' (Col 1:27). I will pour out this upon you. I will give it to you 'without money, and without price.' (Isa 55:1)." "But I'm not worthy of it. Why would You give it to me?" "If you do not ask, you will not receive." I want the Spirit that judges and condemns no man; that I can be released from my comfort addictions, and my mind can be clear. I can be pure in heart, and I can go home with my heavenly Father.

This is the gospel, as I understand it, as my Father has revealed it to me. And so, today, I've said today, "Father, You know, I am wretched, miserable, poor, blind and naked. I'm completely evil to the core." "Pastor Adrian, how can you say such things? I thought you were a godly man." Would any of us like to switch minds, and live in someone else's mind for a 24-hour period, and then go back and go, "Oh, I know

you.” “And I know you.” We’re made of the same dough; we have the same wrestles, same challenges, same issues.

And so, this is the light that will lighten the earth with its glory. Believe the words of Jesus. “My Father condemns no one.” (John 5:22). “O, give thanks unto the Lord for His mercy endures forever.” It only ends for those who believe it ends. That’s when the ‘Angel of Mercy’ folds her wings because the sinner has said, as Cain said, “My iniquity is greater than can be forgiven.” (Gen 4:13).

Tony: “Lord, I believe; help thou mine unbelief.” (Mark 9:24).

Pr. Adrian: Lord, I believe! I’m with you, Tony. I believe in this, but somehow there’s an element of me that kind of wants to ‘weevil in’ and sort of get a little bit of credit along the way and say that I did something to get this. With the God that condemned and destroyed, I was under this illusion that I could somehow wheedle my way in. But this God that doesn’t destroy or condemn, there’s no way – I can never become like this, except it’d be given to me as a free gift. No other way.

What does it say? “Higgaion, Selah.” Meditate on these things, and pause. Let us pray.

Closing Prayer:

Pr. Adrian: Dear Father in Heaven, I know that for some listening tonight, these words are strange; they go against so many things that we’ve been taught. But I pray that as we have placed Scriptures against Scriptures, line upon line, precept upon precept, that our minds can possibly entertain the idea that You really are a Father that loves His children and that You don’t condemn us. It’s so hard for us to conceive because we condemn all the time. We obtain our righteousness through condemning other people. We judge the law, and we are anti-Christ.

Lord, let us come down from this throne, no longer sitting in the temple of God claiming that we are God, but simply receive Your righteousness by faith alone. Deliver us from our addictions. Lord, they drive us

insane, they make us do really stupid things. And we learn we're masters of deception; we hide it from everybody else. They can't see us, we try and hide it. Sometimes the smell is too great, and they can sense something's wrong. Lord, help us.

We believe; we believe that You are our Father, that You love us, and that You will deliver us from judgment, from condemnation of others. And therefore, as it must be, if we judge and condemn others, surely this is living proof of our own condemnation of ourselves.

Lord, you said, "Beloved, I wish above all things that you may prosper and be in health even as your soul prospers." (3 John 1:2). We pray for our dear sister Val. Lord, You know the challenges of her life, the difficulties. The doctors pronounce a death sentence, but You are Life, and You are "the resurrection and the life: he that believeth in Me, though he were dead: yet shall he live... Believest thou this?" (John 11:25-26). Father, we pray for our sister; deliver her from this sentence. We commit her into Your hands, and we pray for her deliverance.

Also, we want to pray for Lorraine with the treatment that she's doing. And thank You for the assistance she's getting from Danielle and others. We pray that You would put Your healing hand on her as well.

And as we go to rest tonight, may we reach out our hand in faith and say, 'Father, I believe You will give me the Spirit of Your Son.' In Him alone is salvation. "There is no other name under heaven given among men whereby we may be saved." (Acts 4:12). And we thank You, in Jesus' wonderful name. Amen.

TRANSCRIPT FROM PRESENTATION
BY ADRIAN EBENS
TABERNACLES OCTOBER 17, 2022

7. AS IN THE DAYS OF NOAH

Opening Prayer:

Pr. Adrian: Dear Father in Heaven, we thank You that we can come to You in the name of Your beloved Son. We pray for Your Spirit. We pray for understanding, for only those that have fortified their minds with the truths of the Scripture will go through the last great conflict. And that conflict is right upon us. We thank You as You said to Moses, that when we keep Your feasts, that You'll protect us from sword, famine, and pestilence. And we thank You that in participating in this feast, that we are bringing Your Spirit down onto the earth and bringing blessing to this part of the world. And we just pray that within our hearts we would not remain in that vortex of idolatry and comfort. And as we continue tonight, that You would lead us, through Your Son, Father, into a deeper knowledge of Yourself. In Jesus' name. Amen.

Presentation:

So tonight, we're going to turn to Matthew 24 and verse 37. And this is really important because it has a direct impact on us. Where Jesus says,

But as the days of Noe *were*, so shall also the coming of the Son of man be. (Matthew 24:37)

So that tells us what? We need to know what the days of Noah are; we need to know the events of what happened in the time of Noah. We need to know what happened in the flood, because what does it say?

For as in the days that were before the flood

So He's talking about the flood.

they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark, And knew not until the flood came, and took them all away;

And then He repeats:

so shall also the coming of the Son of man be. (Matthew 24:38-39)

So He's making direct reference to the flood as to what is going to happen at the end of time, the end of earthly history. So we really need to understand this story and how it plays out. "The flood came, and took them all away."

The first thing we notice about what Jesus says here is in this verse. What came and took them all away?

Audience: The flood.

Pr. Adrian: The flood. Why doesn't He say, "My Father took them all away in a flood?"

Audience: His Father didn't do it.

Pr. Adrian: Because His Father didn't do it. How do we prove this? This is what we've been talking about, and this, of course, relates to our

Father's name. We need to be sealed with our Father's name in our foreheads. This is the seal of the living God.

And so, who was it that destroyed the antediluvians in the flood? So let's go back to Genesis, and we'll read Genesis chapter six, and we'll start in verse five.

And GOD saw that the wickedness of man *was* great in the earth,

Is that parallel to today? Parallel. We're not going to go into all the wickedness that's going on in the earth. We have a good idea.

and *that* every imagination of the thoughts of his heart *was* only evil continually. (Genesis 6:5)

Is that parallel to today?

And it repented the LORD that he had made man on the earth,

What does it mean, "it repented" Him? He was sorry, really sad that this had happened,

and it grieved him at his heart. (Genesis 6:6)

This is a Father looking at His children and looking at what they're doing on the earth. Their thoughts are only evil continually. They're deeply involved in idolatry, immorality, breaking all of the Father's commandments, and He's deeply grieved. And then it says in verse seven; this is the key text which most people pick up.

And the LORD said, I will destroy man whom I have created from the face of the earth;

So if you stop the text there, as people say to me, "Adrian, you say, God doesn't destroy. Genesis 6:7 says God does destroy. So you're wrong." Well, let's keep unpacking this. And, of course, the first thing in this verse; because if you keep reading the verse, you have to start asking questions. And this affects your understanding of the character of God, which is His name. So, "I'm going to destroy man from the face of the earth;"

both man, and beast,

If man is the one that's causing the corruption, man is the one that's doing all the evil, why not just destroy all the men and leave the beasts and the animals alone? Why do the animals have to die?

Audience: Because they were diseased? corrupted?

Pr. Adrian: Well OK, you've got hybrid animals, but what about the animals that weren't corrupted? Why do the animals have to die? They are all diseased? It's a question, why do the animals have to die?

and the creeping thing, and the fowls of the air; for it repenteth me that I have made them. (Genesis 6:7)

We keep reading, and now we come down to verse eleven.

The earth also was corrupt before God, and the earth was filled with violence. (Genesis 6:11)

And I like to ask this question of people. When it says the earth was corrupt before God, what does the Bible mean when it uses the word earth here? What's it referring to? *'erets* in Hebrew. It's the earth itself. Because verse 12 tells you the context of verse 11. So when it says the earth was corrupt, that means the earth itself had been so corrupted. And this might answer the question as to why the animals were all going to be caught up in this. The whole earth had been corrupted. And the word corrupt there has a range of meanings. We want to have a look at that. Corrupt (*sha'chath*)— to destroy, corrupt, go to ruin, decay. The earth was decayed. The earth was ruined. When something's ruined, is it good for anything? No. So the Bible is telling us the earth was ruined in verse 11, and then in verse 12, it tells you why the earth was ruined.

And God looked upon the earth, and, behold, it was corrupt

[and this is exactly the same word as we read in verse 11];

for [or because] all flesh had corrupted his way upon the earth. (Genesis 6:12)

So why was the earth itself corrupted or ruined? Because men had corrupted themselves upon the earth. So how can the actions of man ruin or corrupt the earth? We can look at obvious things like deforestation and mining. (And CO₂? Oh, no, not that one. That's a man-made fallacy.) Pollution, waste, and plastic in the ocean; this is all ways that man can affect the earth. So there's a relationship between man and the earth. And so, man's actions have corrupted the earth to the point where the earth has become ruined. It cannot continue anymore.

And we need to look now at a few other verses to establish this link more clearly. Isaiah 24:5; this tells you the principle. It is also related to Revelation 11:18, which says God will destroy those who destroy the earth. Well, if man destroys the earth, how then does God destroy them? The earth destroys them; because they've destroyed it.

The earth also is defiled under the inhabitants thereof;

So we see this relationship between the sinfulness of man corrupting the earth.

because they have transgressed the laws, changed the ordinance,
broken the everlasting covenant. (Isaiah 24:5)

So this may be a new concept for some of you. Most of you are familiar with this, but this may be a new concept. Rejecting the Torah leads to devastation of the earth. The Torah is a preserver and a flourisher of the earth. If you step outside the Torah, you are damaging the earth. Did you know you had that much effect on the earth?

We had a quote that Liam quoted earlier today. Around every person is an invisible atmosphere. Our minds are transmitters. They can transmit frequency and receive frequency. And if we are breaking the law, we are breaking the Ten Commandments, we are breaking the statutes, we are rejecting His festivals; our minds are transmitting frequencies that damage the earth. We are pulsating at a frequency that damages everything around us. The very air is corrupted and tainted by our breath. Is that what this is saying? That's what I'm reading in the text.

Therefore hath the curse devoured the earth,

What is the curse that devours the earth? The earth being defiled under its inhabitants because they break the Torah, they break all of God's commandments. And this breaking and turning away from the everlasting covenant which God made with humanity, this causes a curse, and the curse devours the earth. Do you see the connection?

and they that dwell therein are desolate: therefore the inhabitants of the earth are [what?] burned, and few men left. (Isaiah 24:6)

This is in the time of Isaiah. What happened in the time of the flood? The inhabitants of the earth were drowned, and few men were left. Same principle.

So what's the difference between the earth being destroyed by water and the earth being destroyed by fire? Let's just ponder this one. In 2 Peter 3:5-7 it talks about the earth standing out of the water and in the water. Drowned of old, and is reserved unto fire at the end. Why? Because, let me just lay it out for you. This is what we said last night, as you judge, you will be judged. The primordial goddess of the antediluvians was the goddess Namu. And she was the goddess of water. And she was the primary goddess of all the antediluvians; they worshiped the god of water.

Most of the religions today worship a God of fire. God destroys everything with fire. So why will earth be destroyed by fire? Because of the vibration of collective humanity, all believe that punishment for sin will be death by fire. So that's what's going to happen. Not because the God of Heaven will do it but because collective humanity believe it.

Do you see what I'm saying? Humanity is deeply connected to the earth; many people don't want to acknowledge this. People in the New Age understand this perfectly. Unfortunately, the New Age mixes the belief of frequency, vibration, and our connectivity with the earth, with their own divine person and their own inherent immortality and all kinds of other ideas that are contrary to the Scripture.

But, even Tesla himself said, If you want to understand the universe, think of energy frequency, vibration. Colour is vibration. Sound is vibration. Everything is vibration. We're all in this super vibration. And there is a lot more 'soup' occurring now because of these devices [smartphones]. The Internet has exploded (what's the heading up here on Leviticus 18?) – unlawful sexual relations. The internet exploded this principle. And I'm not going to go through all of these. You can read Leviticus 18 at your leisure. But notice what He does say, verse 3:

After the doings of the land of Egypt, wherein ye dwelt, shall ye not do: and after the doings of the land of Canaan, whither I bring you, shall ye not do: neither shall ye walk in their ordinances. (Leviticus 18:3)

And then, it goes through, it talks about sexual immorality, adultery, paedophilia, homosexuality, and bestiality. It lists out all of these things. The Torah tells us, do not do these things, because when you do these things, you are emitting a frequency out of your body which directly damages the earth. And what happens? This is what happens. Come down to verses 24 and 25.

Defile not ye yourselves in any of these things: for in all these the nations are defiled which I cast out before you: And the land is defiled [by sexual immorality]: therefore I do visit the iniquity thereof upon it,

What does "visit the iniquity" mean? This is a quote from the Ten Commandments. Oversee, watch, observe. He will oversee and watch and observe...

and the land itself vomiteth out her inhabitants. (Leviticus 18:24-25)

Did you know that sexual immorality can cause the world to blow up and destroy everything? That's what this is saying; that's what the Torah is telling us. Do you realize from 2017, when our world was washed in gay marriage laws across all the nations of the world? This gave Satan greater access to the earth. And what do we see happening? 2019, we [Australia] got burnt to a crisp. 2022 being flooded and drowned. Why?

Because we have said collectively as a nation: we're not interested in the Bible; we're not interested in the laws of God; we will serve our own god; we will do what we want to do. And so we are collectively, as a nation, putting out a frequency of defiance against God. We're damaging the earth. Yes, there are geoengineers and others that are helping to make this come about, but this is only part of the equation. The earth could not do these things or respond to the stimuli that these wicked men are doing unless our collective nation was engaged in warfare against God's judgments and statutes.

And I want to make this really clear. If you want to get through the coming conflict, come into our Father's statutes and judgments, all of them, and be protected from what's about to come upon the earth. And our gathering together in this Feast of Tabernacles is part of our protection because we are participating in a vibration, and in a frequency that protects us from all of these things. It raises our frequency, keeps us in tune with our Father in Heaven, and it protects us from these things.

You may hear news reports, are you hearing news reports about the big rain that's coming? Do we listen to the prophets of doom, or do we just kneel down and say to our Father, "Father, I don't need that much rain. An inch would be fine; I could do with an inch of rain. Thank you, Father, but could you stop all this other nonsense that these evil men are trying to do?" Can't we ask our Father for these things?

Audience: Yes.

Pr. Adrian: We just have to ask our Father. We don't have to listen to these people on the news, these prophets of doom.

Audience: If Elijah can do it, why can't we?

Pr. Adrian: If Elijah can do it, why can't we? A man who was subject to like passions, like as we are. We can ask our Father as well. And we don't have to believe all those news reports. Have you ever seen the maps when they put on the news, and they're all black and deep red

and everything like this; and then when it comes across, it's blue, it's not black? Just trying to scare everyone; these prophets of doom.

We don't have to worry about what they say. We say, "Father, please take care of us," and we can claim this, "We love your statutes. We love your judgments. Write them on our hearts. We want to walk in them." You can claim His protection when you do this. What does it say in Deuteronomy 28?

And all these blessings shall come on thee, and overtake thee, if thou shalt hearken unto the voice of the LORD thy God. Blessed *shalt* thou *be* in the city, and blessed *shalt* thou *be* in the field. Blessed *shall be* the fruit of thy body...(Deuteronomy 28:2-4)

And it goes on: Blessing, blessing, blessing, blessing. We can claim these blessings if we walk in His statutes. It's not that hard is it? Is it any wonder that Satan has deceived the whole Christian world into saying that these beautiful statutes and judgments were nailed to the cross? It's a satanic delusion. These things are our protection. These are the things that will protect us from what's about to fall upon the earth. They are our protection.

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

These are promises that our Father has made to us as His children. So let us walk in all of His commandments.

I think particularly of Leviticus 26.

Ye shall make you no idols nor graven image, neither rear you up a standing image, neither shall ye set up *any* image of stone in your land, to bow down unto it: for I *am* the LORD your God. Ye shall keep my sabbaths,

Sabbaths – plural, not just the weekly seventh-day Sabbath, but all of the Sabbaths.

and reverence my sanctuary:

Where is the sanctuary? The Heavenly sanctuary, which the Lord pitched and not man. (Hebrews 8:2).

I *am* the LORD. If ye walk in my statutes, and keep my commandments, and do them; Then I will give you rain in due season, and the land shall yield her increase, and the trees of the field shall yield their fruit. (Leviticus 26:1-4)

This is our Father's promise to us. Why did the earth bring rain in 'undue season' at the time of the flood? Because they made idols. They didn't keep the Sabbaths. They didn't do any of these things. They did what they wanted to do. And finally, the earth corrupted itself to the point that it blew up and destroyed everything. But God warned us about this in Genesis 4, Cain and Abel, and notice the relationship between what Cain did to his brother and what happened to the earth itself.

And the LORD said unto Cain, Where *is* Abel thy brother? And he said, I know not: *Am* I my brother's keeper? (Genesis 4:9)

Do you see the relationship between murder and lying? He murders, and then he lies. That's what you have to do. Sins like this always go together, and they usually end up connecting to lying. Commit adultery; lying, deception; they're always connected.

And he said, What hast thou done? [and then notice what it says] the voice [or sound] of thy brother's blood crieth unto me from the ground. (Genesis 4:10)

Does blood have sound? When someone is struck and they are being murdered, do you think their brain releases a frequency of distress? When someone takes the intent to murder another human being, do you think their mind releases a frequency of something really damaging? And these frequencies go straight to the heart of God.

The Desire of Ages, page 356.2 tells us there's not a throb, there's not a pain, there's not anything that we feel, but that vibrates to the Father's heart.

Not a sigh is breathed, not a pain felt, not a grief pierces the soul,
but the throb vibrates to the Father's heart. (*The Desire of Ages*,
p. 56.2)

And so, that's why He says, "the voice of thy brother's blood crieth unto me." The vibration, the frequency of what you have done, has come up, and I can feel it, I can sense it, I can see it. And then what does He say to him in verse 11?

And now art thou cursed from the earth,... (Genesis 4:11)

God says, "you are cursed from the earth." Now notice how Cain changes the Word of God. He says,

Behold, thou hast driven me out this day **from the** face of the earth;
(Genesis 4:14)

Is that what God said? It's like Cain is saying, "You have driven me off the face of the earth," but God says, "you are cursed from the earth," meaning you have sown corruption into the earth, and the earth will come back and curse you.

Be not deceived; God is not mocked: for whatsoever a man soweth,
that shall he also reap. (Galatians 6:7)

You have sown corruption into the earth. The blood of your brother has gone into the earth, and the earth is going to come back to you. It's going to strike you back as you have struck it. This is not because the earth is intelligent in the sense of human intelligence. It's programmed intelligence. There are laws in nature, and when you violate those laws it's going to strike you back. That's the program. It's the way it was designed.

So God says,

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And now art thou cursed from the earth, [as in the curse will come to you from the earth itself] which hath opened her mouth to receive thy brother's blood from thy hand; (Genesis 4:11)

Verse 12, what happens?

When thou tillest the ground, it shall not henceforth yield unto thee her strength; a fugitive and a vagabond shalt thou be in the earth. (Genesis 4:12)

So if the killing of one man leads to the fertility of the earth being damaged so that it doesn't yield her strength to you, what would happen to the earth in a war where hundreds of thousands of men are killed, destroyed, and murdered on a piece of ground? What would happen to that earth? Could that cause a famine? Could it? Based on this principle, that the earth shall not yield unto you her strength? So you do that multiple times over, we're going to see tremendous famines taking place. Our whole agricultural society, we're living in a bubble, using artificial means of producing food, NPK fertilizer, and a whole lot of other stuff in order to produce food. The earth is essentially destroyed because of what?

Well, let's start with this point. Each year, 40 to 50 million abortions every year. What does that do to the earth? Does that damage the earth? It's no wonder we got famines. Abortion creates famine. Wouldn't it be wonderful if the leaders of our nation knew this? Should they know this? They're going to know it. The spirit of Elijah is coming. They're going to hear about it. They're going to know about it.

And it says,

When thou tillest the ground, it shall not henceforth yield unto thee her strength; a fugitive and a vagabond shalt thou be in the earth. (Genesis 4:12)

And [the Hebrew meaning of] that fugitive and vagabond is one who staggers and shakes. Are more and more Australians starting to stagger and shake under the weight of the pressures, the cost of living, the crushing blows that are coming to people, the destruction of the family

unit, all these things that are taking place, the drug addiction that is decimating our nation. Are we staggering and shaking as a nation? We are.

If only we could remember our Father's statutes and judgments and walk in them, we would be blessed. But here is the principle: You break the commandments of God, you damage the earth, the earth is like a battery, and it will absorb, it will absorb, it will absorb, it will absorb and then it blows up. Is it a coincidence that, when they had the lockdowns in Melbourne, when the CFMEU were having a huge fight, and there was conflict and people being shot at the Shrine of Remembrance with rubber bullets, and people were angry. Do you remember? What happened in Melbourne? An earthquake, a 5.9/6.0 earthquake. Is there a connection between the anger and the ferocity of man and the frequency that comes out of a collective of 4.5 million people going into the earth in that city and then a massive earthquake taking place? Could it be related?

Audience: We can't discount it.

Pr. Adrian: You can't discount it, can you? We can't prove it for certain, but the Scripture is making the connection between the immorality and the sinfulness of man, and the effect that it has on the earth. It's making that connection, so you cannot discount it.

So is it possible? And this is the amazing thing, and this is how Satan works. The Green Movement of Australia seeks to preserve the beauty of nature, while advancing an agenda at war with our Father's law. Which can only guarantee one thing: the destruction of everything green. So you see how Satan works? You put a transgender, homosexual agenda and connect that to a green earth policy, you're going to blow the whole thing up.

Tony: Promising the world, while destroying it.

Pr. Adrian: Promising all the world while destroying it. This is how it works. This is how he seeks to destroy all these things. And as I was watching, someone sent me a clip about how that in the future, we'll all

have electric cars. And the Prime Minister said, We'll just plug them in, and we'll charge them overnight. But the sun doesn't shine at night, or we're all going to get massive batteries. I mean, what size battery are you going to need to charge your car? And we would have to wipe the earth completely of lithium and put all these Africans into slave mines in order to bring all this lithium out. We haven't fixed the problem. It's the same problem, let alone all the EMF problems that go along with that.

So this is the point, that men engage in immorality; they engage in violence and war, in bloodshed. The greatest war on the human race being conducted at the present time is upon the female womb. 40 to 50 million deaths every year. It is the most hostile place for any person to live at the present time. That has to signal the end of our civilization. We can't survive this; we've gone too far. The earth cannot come back from this now. We are going down as a civilization. We are on the Titanic, and we are going down.

Audience: 300 plus babies slaughtered a day in Australia.

Pr. Adrian: So in Australia it's over 300 a day that are aborted. Wow! 2000 a week. This is a tragedy. This is a tremendous tragedy. 40 to 50 million around the world. This is destroying our planet above every other issue. It's this issue that's destroying [the earth]. And we could mention also, every week in Australia, one woman is killed by her partner or former partner. Every week! One woman dies of domestic violence every week in Australia. In Africa, it's 50 women a day. In Asia, 50 women a day. Around the world, 137 women every day are killed by their partner or former partner. 137 a day! It's 1000 a week! These figures are staggering. I can't comprehend them. I read this in a BBC research article where they talked about this. All of this is damaging the earth. We are well stretched, beyond what the earth can hold. And this is something that E.J. Waggoner referred to.

Notice this in Genesis chapter 3; I want to make this connection, when God talks about the curse.

And unto Adam he said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it: [You've broken the commandments of God] cursed *is* the ground for thy sake; in sorrow shalt thou eat *of* it all the days of thy life; Thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field; (Genesis 3:17-18)

Thorns and thistles are representative of the curse. When Jesus hung up on the Cross, where were the thorns? He wore the crown of thorns. Do we comprehend and understand that this world should have blown up a long, long time ago? But our Savior has continued to breathe peace into this human creation. "Peace, be still. Peace, be still. Peace, be still," to keep this creation going. But when finally the world rejects the Saviour of the world, and He bows His head and is crucified, the earth shakes, because He is no longer able to breathe peace into it. We're almost at that point where the crown of thorns that He is wearing, He won't be able to carry that crown any more, and He will... in our setting; what is that? 2000 years ago, He bowed His head. What is the equivalent of that? Revelation chapter 7. Revelation 7 tells you.

And after these things I saw four angels standing on the four corners of the earth, holding the four winds of the earth, that the wind should not blow on the earth, nor on the sea, nor on any tree. (Revelation 7:1)

The angels are holding the winds of strife, but finally, when men have made their final decision, the winds are released. And all of that iniquity and evil that man has stored up in the earth will just blow up. And that's why the plagues are referred to as vials that the angels pour out. Because when they release the winds, all the stuff that we have built up, the angels will not hold it back anymore. And therefore, of course, as human nature does, they are charged with bringing it upon the earth when we did it to ourselves, along with Satan's help. But we blame God for it. "You did this to us!" We did it to ourselves. He's trying to hold off the effects of all of our sinfulness as long as He can, but eventually,

He cannot do it anymore, and the winds are released, and it'll be unleashed.

Think about this. I've thought about this one time. When you go for a walk in a forest, do you feel the peace? You shouldn't feel any peace in the forest; because only the Saviour is breathing His peace into that forest. When you walk into the forest, every creature should be trying to kill you, every branch should break off and try and land on your head. That's what we deserve as human beings for the sinfulness that we've put into the earth. But Jesus speaks peace into the earth. People worship the creation, but it's the LORD of creation that puts the peace into the creation.

This is really important, really important. I'm so thankful. When you sense that peace, you are experiencing the peace of Jesus Christ. You're also experiencing peace because there are less human beings around polluting and fouling up the atmosphere. When you get further away from lots of humanity gathered together, you are going to experience more peace, aren't you? Because there's less anger, less violence, less immorality being practiced. And that's why I should say to you at this time, flee the cities. Come out of her. The cities are no place for God's people anymore. It's time to come out because the cities are going to blow up because of the collective vibration of anger, violence, hatred, and immorality. God's not going to be able to hold it, and they're going to be the first places that are going to blow up completely. We need to go into the less populated regions of the earth. This is what we need to do.

So, we need to take a little detour via Job 22:15,

Hast thou marked the old way which wicked men have trodden?
Which were cut down out of time, whose foundation was
overflowed with a flood: [talking about the flood] Which said unto
God, Depart from us:... (Job 22:15-17)

Are men today saying to God, depart from us? Yes. How? Rejecting the Torah, rejecting the commandments, the statutes and the judgements. Telling people, you know, the Bible says, "male and female created He

them." (Genesis 1:27). "No, no, no, no, no. I identify as a woman, even though I was biologically made as a man." That is defiance against God; rejection of how He created you. "You may have created me this way, but I reject it, I defy you." That's driving God's Spirit away from the earth. If you keep rejecting Him, He's a gentleman, He will leave reluctantly, but He will honour.

And so, our nation continues to make laws. There are parts of our nation that are trying to bring in full-term abortion or even the next day after birth abortions. Have you heard this? First-degree murder. What is abortion? What degree of murder is that? First-degree murder! When Jesus was in the womb, and Mary went to Elisabeth, what did she say? What did she call that which was in her? "The babe leaped in her womb." (Luke 1:41). Scripture says that it's a baby. It's a human being. It responded to the voice of Elisabeth. [She was] expecting a child. The child is there. Abortion is murder, first degree, every time, according to Scripture. Just saying. Do you want protection? Come into the protection of God.

Which said unto God, Depart from us: and what can the Almighty do for them? [What does it say?] Yet he filled their houses with good *things*: but the counsel of the wicked is far from me. (Job 22:17-18)

God's Spirit was pushed out of the antediluvian world. And so He left. And when He left, the winds were released. All of the evil thoughts of men blew up, and the goddess Nammu destroyed them with her water. That's what happened. God allowed them to believe, their own guilty consciences. Notice what it says of the guilty.

Being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness; full of envy, murder, debate, deceit, malignity; whisperers, Backbiters, haters of God, spiteful, proud, boasters, inventors of evil things, disobedient to parents, [That sounds like today doesn't it?] Without understanding, covenantbreakers, without natural affection, implacable, unmerciful: [Notice what it says. These people,] Who knowing the

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judgment of God, that they which commit such things are worthy of [What?] death, not only do the same, but have pleasure in them that do them. (Romans 1:29-32)

They know this. And eventually, the human soul cannot bear itself anymore and cries for judgment on itself to end the madness, so God gives to humanity [what it wants]. As you judge, you will be judged. And God allows for the goddess Nammu to destroy them. The god that they worship, that god that they erected, the god that they bowed before; He allowed them to believe that she was killing them for their evil and their iniquity.

The three great Abrahamic religions: Judaism, Christianity, and Islam, all believe in a God of fire. God is going to burn them up, destroy them. That covers a lot of people. I don't know about the Hindu religion. Do they believe in it as well? Not sure. But it's a god of fire.

And as it was in the days of Noe, so shall it be also in the days of the Son of man. (Luke 17:26)

God will allow man to believe that He is destroying them by fire because they believe in a God of fire. But what did God say to Elijah when he came to the mountain? There was a great fire that came, but God was not in the fire. (1 Kings 19:12). The God of the Bible is not in the fire.

And as we've studied in Luke 9: 54-56 when they [James and John] said, "Shall we call down fire on them like Elijah did?" And Jesus said, "You don't know what manner of spirit you are of. I didn't come to destroy men, but to save them." He doesn't use those methods. This is really important for us to understand.

I think we must finish Genesis 6:13. People read verse seven, and they say "God says, I will destroy them. A flood came, so God drowned them." "As in the days of Noah so shall it be in the days of the coming of Son of Man." Does that include the population? Was there 8 billion people that populated the earth in the time of Noah? Well, "As in the days of Noah, so shall it be in the days the coming of the Son of man."

It's possible. And they didn't die as fast as we die today. They lived 900 years plus. More and more people. We're talking 1600 years. You don't think they could have produced 8 billion people in 1600 years when they lived 900 years? Of course, it's possible. I'm just saying there's a connection. But okay, let's say it's only 1 billion. People say "God took 1 billion people and He drowned them all." And I can add the words, because this is what most people believe, "with His bare hands." He held them under there, and they're struggling under the water and He's holding them down there; "Now they're dead." That's what Christianity believes.

Nobody bothers to read carefully verses 11, 12 and 13. The earth became corrupt because of the iniquity of the people. God had told Cain the curse will come to you from the earth itself. Cain twisted this to say, "You've driven me off the face of the earth." He twisted what God said to ignore the fact that God's saying "the earth is coming for you, Cain, because of what you've done." And it says,

And God said unto Noah, The end of all flesh is come before me;

What does that mean? Why doesn't it say, "I've decided this is the end of all flesh?" He says, "The end of all flesh has come up before Me." I can see where this is going. I can see what's going to happen here. He knows the end from the beginning. He knows what's going to happen. "It's come up. I can see it." Why?

...for the earth is filled with violence through them;...

Why does God use the word violence here rather than immorality? Because violence goes into the earth. Garbage in, garbage out. Violence comes out of the earth.

...and, behold, I will destroy them with the earth. (Genesis 6:13)

Now again, in English, two ways you can read that: I will destroy them alongside the earth or I will let the earth destroy them. Can you read that in the texts? I will destroy them with the earth. I will let the earth destroy them.

“As in the days of Noah, so shall it be in the days of the coming of the Son of man.” And we know that. If we go to Revelation 6, and we look at the days of the coming of the Son of man, and see verse 14.

And the heaven departed as a scroll when it is rolled together;

Can the heavens depart as a scroll? Can they roll back as a scroll? Think about it.

and every mountain and island were moved out of their places.
(Revelation 6:14)

Every island. Is Australia an island? Every island and mountain was moved out of their places. That’s a serious earthquake, isn’t it? This is the Second Coming.

And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every free man, hid themselves in the dens and in the rocks of the mountains; And said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb: (Revelation 6:15-16)

“As in the days of Noah, so shall it be in the days of the coming of the Son of man.” The violence that man has put into the earth is going to destroy the earth and everything in it. What, then, is the ark of safety for God’s people today? If there was an ark in the time of Noah, there has to be an ark today.

Audience: The secret place of the Most High. (Psalm 91:1)

Pr. Adrian: The secret place. What did God tell Noah to make the ark out of? Gopher wood.

Make thee an ark of gopher [H1613] wood;... (Genesis 6:14)

It’s very interesting. If we look at the word *gopher*. That’s only occurring one time.

Strong's H1613 – *gopher* – “From an unused root, probably meaning to *house in*; a kind of tree or wood (as used for *building*), apparently the *cypress*: - *gopher*.”

I'm looking for *gophrîyth*

...the breath of the LORD, like a stream of brimstone [H1614], doth kindle it. (Isaiah 30:33)

Strong's H1614 – *gophrîyth* – “Probably feminine of H1613; properly *cypress resin*; by analogy *sulphur* (as equally inflammable): - *brimstone*.”

So the Lord's breath is like, what? Like *gophrîyth*. So what is the ark of safety for God's people in the last days? The breath of God, the Holy Spirit, to protect us from these things. The secret place at the Most High.

He that dwelleth in the secret place of the most High shall abide under the shadow of the Almighty. (Psalm 91:1)

And where do we get God's breath? The statutes. You come to His appointments. We're gathered here at Tabernacles. We believe by faith that the amount of the breath of the Lord that is poured out at this particular time is 100 times greater than the seventh-day Sabbath. That's a magnification isn't it? This is the Ark of safety. God's statutes are the Ark of Safety. The Sabbath, Passover, the New Moons, Pentecost, Day of Atonement, Feast of Trumpets, Tabernacles. These are when the breath of God is being poured out upon those who open their heart.

And you can only fit more and more of the Spirit into a heart that is emptied of self. If you are full of self, you can't get any of that Spirit in there. If you're rich and increased with goods, and have need of nothing, you can't take it in, because you are, dare I say it, full of yourself. So, you can't get any more Spirit in. “Rend your heart, and not your garments” (Joel 2:13), and then you'll be filled with the Spirit of God. That's what we need. So this is our ark of safety.

And I did mention this before, and I'll just show this as it says in Exodus chapter 5. The parallel is quite telling, isn't it? Many of us believe that

the seven last plagues of Revelation 16 are connected to the ten plagues in Egypt. In order to survive the plagues, what did Moses instruct God's people to do? "Let my people go, that they may hold a feast." (Exodus 5:1). A feast! What's a feast is going to do for you? Well, that's building an ark, isn't it? You're receiving the Spirit. In order to have an ark and have the breath of the Lord around you to protect you.

We know Israel was subject to the first three plagues, but they were spared of the last seven plagues in Egypt. This gives us a parallel to today. If we want to be spared of the seven last plagues, "Remember ye the law of Moses... *with* the statutes and the judgments." (Malachai 4:4). Come into His statutes; come into His feasts; keep a feast. People say to me, "Adrian, are you saying I need to keep the feasts to be saved?" And I say, "Do you need the Holy Spirit to be saved?" Of course. Well, where do you get the Spirit from? The feasts!

Audience: The Sabbath alone is not enough.

Pr. Adrian Yes. It's not enough Spirit. And we notice, and this is why I have the booklet called *Sabbath Fountain* because when you look at Ezekiel 48, you have the stream coming out of the sanctuary. And as it comes out, it's this deep. Then you go a thousand cubits; it's up to the ankles. A thousand cubits; it's up to the knees. Now when water is up to your knees, does the water carry you or do you walk in the water where you want to go? You can still walk where you want to go. When it gets up to your waist, you have to start to surrender to the Spirit; it's starting to take you. And when it goes over your head and you're not on the ground anymore, the Spirit is in total control. It is the Spirit carries you, and wherever the Spirit goes, there is life. Ezekiel 48. And this is the Sabbath fountain. Sabbath is that narrow stream that comes out. Go out a thousand cubits, up to the ankles; New Moons. Up to the knees; Passover. Up to the waist; Pentecost. Over your head; Tabernacles. You haven't heard that before?

That's what I mean by the Sabbath fountain. And when you're swimming in the Spirit and the water's all around you, then are you not in a water sack? Aren't you then not in the secret place of the Most High?

And nothing can touch you because you're surrounded by water, surrounded by the Spirit. The forces of evil cannot break through and destroy you, because you're in His arms. Beautiful parallels, aren't there, looking at all these things.

So if you believe that God Himself personally drowned billions of people in a flood, then you're going to believe that God is going to destroy billions of people at the Second Coming of Jesus Christ. And that's really hard, because when we start to run out of food and lose our electricity, and when we can't use our smartphone; if you believe in a God that destroys and kills people, and you're running out of all these things, could you be tempted to think, "God's forsaken me? I'm going to die now because of all my sins. God's going to kill me." Could you be tempted to think that? But if you know that God doesn't destroy and you know the flood story correctly, then you have a cornerstone for what Jesus is saying: "As in the days of Noah so shall it be in the days of the coming of the Son of man."

And He also says in Luke, "As in the days of Lot, so shall it be." (Luke 17:28). We looked at the story of Lot and who destroyed Sodom. Again, just a footnote, Josephus says: Lightning strikes came down on those slime pits [boom], and the whole thing blew up. Why? What were the people in Sodom doing? Committing sexual immorality. What did God say, if you do this? "I will vomit out the inhabitants."

... the land itself vomiteth out her inhabitants. (Leviticus 18:25)

It's not a mystery when you put all the pieces together. So I hope that you will put this together.

The story of Noah is really, really important because it is the first test for humanity in their understanding of the character of God. It is a major cataclysmic world event where billions, I believe, of people lose their lives, and only a remnant survive. How you understand that story directly impacts how you understand what's about to unfold in the next few years, and it will condition your psychology as to how you respond to all of this and how it is going to play out for you.

So again, I just reiterate, if you want to come into the ark; the ark of safety for us is God's statutes and judgements, His festivals. Leviticus 23, is life to us. Life. "I did not come to destroy the Torah or the prophets. I came to fill them full." And we will be blessed, and God will take care of us as we go through this. Hope you've been blessed. Shall we close and pray?

Closing Prayer:

Pr. Adrian: Father in Heaven, thank You for this opportunity to study the flood and how the earth was destroyed. As You said to Cain, the curse will come to you from the earth itself. It will vomit out its inhabitants. Lord, Your commandments are life. As David said in Psalms 119, "O, how I love Thy Torah; it is my meditation day and night." As it says in Psalms 1, "He that meditates in Your law shall be is a tree planted by the rivers of water." Lord, let us understand the significance of Your law, of Your wonderful law. And it will be our protection and our shield, and You will be our Ark of safety for what's about to come upon us. Lord, we pray for Your Spirit. Open our hearts. Let us not be considering ourselves rich and increased with goods, but that we need You. We need Your help. We need to stop judging people and condemning people. Give us Your Spirit. Deliver us from our addictions. Forgive us for our idolatry. And save us and our children, we pray. In Jesus' name. Amen.

TRANSCRIPT FROM PRESENTATION
BY ADRIAN EBENS
TABERNACLES OCTOBER 18, 2022

8. COVENANTS KEY TO CHARACTER OF GOD

Pr. Adrian: I'm looking forward to sharing tonight. As has become my habit, each morning I ask my Father in Heaven, "What do you want me to present tonight?" And so you'll find out. "What do I need to present? What is it?" And I was thinking about this this morning and when Colin presented on the covenants, I was like, "Oh great, perfect!" Because that'll tie in perfectly with what I wanted to present. So let's ask our Father to send His Spirit to guide our minds so that we can make the connections that we need to make.

Opening Prayer:

Pr. Adrian: Father in Heaven, we bless Your holy name. You have called us to this appointment; this is Your feast. And we believe that You will bless us. We believe that You have blessed us. We thank You that You love us, that we are Your children and that we are precious to You.

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We pray for Your Spirit because we know that we come short of Your righteousness all the time in ourselves, but that You will supply our needs. And as we sang in the song that You will take care of us. If we truly believe this, we would be anxious for nothing, but everything with prayer and supplication, make our requests to You.

Guide us now we pray, in Jesus' name. Amen.

Presentation:

Were you all here this morning? Did you hear Colin's presentation? What Colin presented holds the key to unlocking the final pieces of the puzzle that will lead us to the seal of God. That's my understanding. It is evident that if, as it says in Zechariah 6:13, that God and His Son covenanted together to give to man, to make us the beneficiary of that covenant, that when God and His Son covenant together, can it ever be annulled? Can it ever be changed? It cannot be changed. And therefore, as the Bible tells us, this is the everlasting covenant.

And we can look at this. This is picked up in Revelation 14, where we see the angel. It says in Revelation 14:6, "I saw another angel fly in the midst of heaven, having" what? "the everlasting gospel." The everlasting gospel is the product of the everlasting covenant, isn't it? It is the fruit of the everlasting covenant that God made with His Son. And Revelation 14:6, we see upon the earth a message begins with the first angel's message. When did the first angel's message begin? After 1844. There was a series of Sabbath conferences that led to the sealing message that began to be preached in 1848. That's when that message first began to be preached. And it laid the foundations for a full revelation of the everlasting gospel to be preached. That gospel had been lost for a long, long time.

When, (well, we can say this in short, and Mark and I were talking about this before,) Alexandria in the third and fourth century, perverted the gospel, 'hellenized' the gospel, changed it completely from what it was, divorced it from its Hebrew foundation, and took it in a completely

different direction. But in Revelation 14:6 there is a remnant that are called out to keep the commandments of God and the faith of Jesus, or as I would say, by the faith of Jesus. This is how it is kept.

And so some of the things that Colin mentioned in his presentation... and Colin gave me his presentation (the notes from the PowerPoint presentation), I've put it in the Father of Love Telegram group, so you can download it and look at it. Study it.

I've studied the covenants for many years. And of course, for those of us that are familiar with Adventist history, we know that a message came to God's people in the year 1888. And we are told what? We are told these words concerning that message.

The Lord in His great mercy sent a most precious message to His people through Elders Waggoner and Jones. This message was to bring more prominently before the world the uplifted Saviour, the sacrifice for the sins of the whole world. It presented justification through faith in the Surety; (*Testimonies to Ministers*, p. 91.2)

There's a lot of ways you can read that. Justification by faith in the surety. The best way to understand this is that justification with God can only ever be by faith alone. Works.

This message that they brought would lay the glory of man in the dust. It would prove to man it is impossible for human beings to in any way merit salvation. Again, as the pen of Ellen White has put it,

If you would gather together everything that is good and holy and noble and lovely in man and then present the subject to the angels of God as acting a part in the salvation of the human soul or in merit, the proposition would be rejected as treason. (*Faith and Works*, p. 24.1)

You cannot be saved by your works. You can only be saved by faith alone. And that faith, of course, is the faith of Jesus Christ. As it says in Galatians 2:16, "even we have believed in Jesus Christ, that we might be justified by the faith of Jesus Christ." So it's the faith of Jesus coming

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and dwelling in us, taking hold of the promises of God that gives to us salvation. And this is what came to this message.

And notice [continuing in *Testimonies to Ministers*, p. 91.2] that it says,

...it invited the people to receive the righteousness of Christ, which is made manifest in obedience to

...how many of the commandments of God?

all the commandments of God.

All the commandments of God? I was taught growing up only ten. But this says all the commandments of God. So it manifests itself in obedience to all the commandments of God.

Many had lost sight of Jesus. They needed to have their eyes directed to His divine person, His merits, and His changeless love for the human family. All power is given into His hands, that He may dispense rich gifts unto men...(*Testimonies to Ministers*, p. 91.2)

So the point here is that a most precious message was sent through Elders Waggoner and Jones. Now at the heart of this message, the framework of this message was the two covenants. And I have covered this a bit.

Colin showed the booklet *Discarding Augustine's Covenant Glasses*. If you study the book *Gospel in Galatians* by E.J. Waggoner, where he clearly lays out to Elder Butler, he said the idea of the two covenants being two dispensations is completely false. This is a completely false system.

And I'm not going to go through all the quotes tonight because that's not my focus. But in 1890, Ellen White wrote to Uriah Smith and said to him, you are spending your investigative powers for naught to produce a position on the covenants that varies from Elder Waggoner. This is what was said.

Night before last I was shown that evidences in regard to the covenants were clear and convincing. Yourself [Uriah Smith], Brother B, Brother C, and others are spending your investigative

powers for naught to produce a position on the covenants to vary from the position that Brother [E. J.] Waggoner has presented. (*Manuscript Releases Vol. 9, p. 328.3*)

What Waggoner was presenting was exactly what Colin shared with us this morning. A covenant was made between the Father and the Son and we became the beneficiaries of that covenant. And that covenant goes right through human history.

There has only ever been the everlasting covenant. But of course, at Mount Sinai, another covenant was made because Israel did not *Shemar*, they did not listen to what God was saying to them and they tried to enter into covenant with God with the – “If you do what I tell you, then I will give you what I’m willing to give you” – the covenant that men make.

And so that’s when the old covenant came. And of course, what Waggoner and Jones presented completely undid 2,000 years of Christian history. Completely undid it, because all of Christianity from the fourth century onwards had built themselves upon Augustine’s concept of the covenants.

And that is that in the Old Testament, God entered into a covenant with Israel where they would be saved by keeping the law. Obedience to the law was the entrance into the kingdom of God. And in the New Testament, when Jesus came along, we no longer were under the jurisdiction of the law, but we are now under grace.

So did God change His mind? “I am the Lord, I change not.” (Mal 3:6). But this is what we were taught: that in the Old Testament, you’re saved by works and in the New Testament, you’re saved by grace. But this is what Waggoner overturned. And he presented the idea that we all go through this process.

And again, as Colin presented this morning, God met man where he was. He understood that the Israelites, as it says in Exodus 19, could not comprehend simply becoming the beneficiaries of all the things that He had promised to them. As Colin laid out in Exodus chapter six, God

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said seven times, I will give you all of this without condition. I will simply take you out. I'll rid you out of the bondage of the Egyptians. I'll bring you into the promised land. You will be My children and I will be your God. There was no stipulation other than to believe it. That's all they had to do. But God knew that they had to go through a process of trying to prove to God, trying to show God that they were worthy. And in this process, the human heart is revealed.

How long did Israel remain faithful to their covenant to God? We become aware of it within four to six weeks, don't we? Some of them probably didn't last till sunset. But it fully manifested itself throughout the camp within four to six weeks where they broke the covenant.

They broke the very first commandment, didn't they? "Thou shalt have no other gods before me." (Ex 20:3). And they bowed before the golden calf and they broke their covenant. When they said "All that the Lord hath said we will do," (Ex 19:8; 24:3,7) was there any provision for forgiveness in that covenant? None. Obey and live, disobey and die. That's the old covenant. That's the way that it operates.

And so God, through the old covenant, is showing us what is in our hearts. And once you understand this process, (and this is only ever the way in which God operates throughout the Bible, it's consistent all the way through,) and you understand the two-covenant process, you understand that the old covenant is designed to show us what we are like, in order that we may give up on ourselves and come into the new covenant, that we may truly accept and believe what God is like in the new covenant.

Old covenant to show us what we are like. New covenant to bring us into what God is like. And as was said, it's made on better promises. In the old covenant, man says, "I will." In the new covenant, God says, "I will." These are the differences. Old covenant, old man. New covenant, new man. Same, these are all the same. And it's been consistent all the way through. And of course, the beauty of these things is that if the covenant has been consistent all the way through, it is impossible to change the Sabbath. You cannot change the Sabbath and you cannot

change the festivals. They are locked in. They are all part of the covenant, from the everlasting covenant, from the very, very beginning. You cannot change these things. That's one of the many beautiful things of the everlasting covenant.

So, I remember, and I talk about this, in this book, *Escaping the Pentagon of Lies*, I have tried to lay out as systematically as possible, how the covenants play such a critical, foundational role to us understanding the character of God. The two covenants are critical in our reading of the Scripture to actually understanding the character of God. If you don't have the covenants correct, you will not get the character of God correct.

Audience: Isn't that why Satan wanted to change times and laws?

Pr. Adrian: Well, that's part of it, yes. That's part of it.

Your reading of the Scripture is very dependent on how you understand the two covenants. The two covenants underpins all of our reading of Scripture and what God is showing to us. And, again, presenting it to you this way, the two covenants are two mirrors. The old covenant is a mirror of us, the new covenant is a mirror of Christ. When you look into the old covenant, you see yourself in all your filth. You look into the new covenant mirror, you see Christ in all His glory, as the fullness of the Father's glory manifested.

Both of these mirrors are critical. You can't have healing without first diagnosis of the problem and then remedy applied. You will not ask for the remedy if you don't know the extent of the disease. When you know the extent of the disease by looking into the old covenant mirror and you see the desperateness and the terminal nature of your disease, then you will seek for the remedy in all of its fullness, with all of your might, with all of your soul and with all of your strength.

But if you are not looking into that mirror or you are looking into that mirror of the old covenant and you are imagining that this is actually God's character... How could people look into the old covenant mirror and think that that's God's character? Have you ever heard people say,

“The God of the Old Testament is a malevolent, infanticidal, tyrannical, maniacal, homicidal, megalomaniac?” Have you heard that? When they read the Old Testament – He kills people.

But the Old Testament, a lot of the Old Testament is designed to show us what we are like. It still shows us what God is like, but if you look into that old covenant mirror and you imagine that that’s God, then you are simply confirming your own selfishness. You can never change, and you will die, if you don’t realise how these two mirrors work with us. Okay.

Let us go to James 1. And I talk about this in the book. There’s a chapter here called “Mirror Key in the Forest.” It was while I was in Germany and I was walking with a friend of mine and we were talking about the function of the law. We’ve all been taught this. The law is a mirror to show you your transgression, isn’t it? But how does it do this? Is it only the Ten Commandments that does this? Or is it the entire Torah that does this for us? Of course, the whole Torah is telling us what we are like.

And we come to James, chapter 1. And it says in verse 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 glass: (James 1:23)

“For if any be a hearer of the word.” What word are we talking about? The Word of God. “If any be a hearer of the word, and not a doer.” How do you be a hearer of the word and not a doer? Unbelief. You hear the words. But it doesn’t translate into action.

The word is the seed. And the seed, if it comes into your soul and the soil is shallow, the seed may spring up and then the sun burns it off. Or if it goes into really hard ground, it doesn’t really go in and it doesn’t grow. The ravens can come and take it all away. But if you hear the word of God and the seed goes deep into your soul, you become a doer of the word; bearing fruit. But if you are a hearer of the word and not a doer, you are “like unto a man beholding his natural face in a glass” or a mirror.

So if you're reading the Bible and you're not actually listening to what it's saying, the Bible will give you only a perfect expression of your own character; and nothing more. Does that make sense? You will read the Bible and you will... And when I say in all the stories of the Bible, in all the actions of God in the Bible, God will be a reflection of who you are. Because you will, as God says, "You thought that I was altogether such as one as you." (Psalm 50:21). So when you're reading the story of the flood, God looks like you. When you're reading Sodom and Gomorrah, God looks like you. When you're reading all the stories in the Old Testament: God looks like you, when you read these stories.

Because as it says here, if you're hearing the word of God but you're not doing it, you're not letting that seed go down into your heart, then you are like a man beholding your natural face, not your glorified face, your natural human carnal face in a mirror.

For he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was. (James 1:24)

Because if God manifests anger, hatred:

As it is written, Jacob have I loved, but Esau have I hated.
(Romans 9:13)

If God manifests the same characteristics as us: killing, murdering, genociding, wiping people out; then there's no need for us to worry about our sinful condition, is there? Because God's just like us. Does that make sense? You bring Him down to where we are. But the Bible is written brilliantly to reveal this in us. Because if, I'll put it this way, if someone who knows you very well comes to you and says, "Look, you just need to understand, you're a selfish, rotten, evil individual." "Oh, thank you." How easily does the human heart accept such counsel? It doesn't. We don't.

"Why do you go about to kill me?" "What do you mean we're going about to kill you? You have a devil. We're not trying to kill you." (John 7:19,20). "Yeah, not today; not tomorrow; maybe on Sabbath, we'll kill you on Sabbath." You see? The human heart; we see this.

And this text here (James 1:23), when I linked it in my mind to the two covenants... because Israel, they were told, as it says in the text (Ex 19:5), in the Hebrew it says, Shema, Shema, and then the next word is, I'm calling you.

Now therefore, if ye will obey my voice indeed, [*H8085 shâma`*, *H8085 shâma` = to hear intelligently, listen*; *H6963 qol qol = to call aloud*] and keep my covenant, then ye shall be a peculiar treasure unto me above all people: for all the earth is mine: (Exodus 19:5)

Listen, listen to my call. But did they listen? No. "All that the Lord has said we will do." (Ex 19:8) That's not what He said. I will bring you unto me. I'll make you a peculiar treasure. I will do all of this. I will give you this land. They didn't listen.

And therefore, their conquest of Canaan was under the leadership of a God that was just like them; just like them. Because they said, "All that the Lord has said about the land of Canaan, we're going to do it." We're going to take the land by conquest and force. And the God that we worship is a God of force.

As when they conquered the Egyptians, God conquered the Egyptians through a process. How many swords did they need to conquer the Egyptians? Zero. But when they got to the other side, they sang a song and Miriam led them with her tambourine. And they said, God is a man of war; just like them. You thought that I was like you. You thought that I was like you.

So to be a hearer of the word and not a doer is to be a man in the old covenant. And that means every time you read the Bible, wherever you read about God, wherever you look into His face, He is like you. That's what the whole covenant is designed to do. And if He is like you, and you worship that God, by beholding you become changed, which means your sinful nature abounds. For what purpose? That grace might much more abound. That's the purpose.

Many people who believe as we do, that God is loving in character, simply say that the Bible translators just got it wrong. No, they got it

perfect. Every word of God is pure. It was written exactly to give you a mirror to show you what you are like when you look upon the face of God in the Scriptures. Nothing needs to be altered in the Scripture. We don't need any translation of the Scripture to remedy the defects of the versions of Scripture that we have. All of them suit us perfectly for our present carnal needs. Does that make sense? Because it's intended to magnify, to magnify your sinful human nature.

If you worship a God of vengeance; if you worship a God that has patience up to a point, and then draws a line in the sand and then wipes them out, you are going to do the same, given the same opportunity. And isn't that what Elijah did? "If I be a man of God, let fire come down and consume you and your 50." (2 Kings 1:10,12). Bang! Yeah, take that! Magnification of human nature is being manifested. It's all part of the old covenant. We don't know ourselves.

And we're familiar with the story, some doubt its authenticity, but it was in the Nuremberg trials when a man was brought in and he saw one of the guards that had tortured and killed so many of those around him. And when he came in and he saw the guard, he fell down and he began to cry and he began to shake. And they said, "Oh, do you remember what this man did to you?" He said, "No, but that I have the capacity to be that man. I have the capacity to be that man. His humanity is my humanity. And if I was placed in the same position as him, would I do any different to him?"

"I was only obeying orders, sir! Only doing my duty so that I could get paid and go home and feed my family. That's all I want to do. I don't need to know what happened to those people on those boxcars. I don't need to know."

Or the anomaly of the soldier that had been commanding a concentration camp and a number of people had died that day like dogs. No feeling, no emotion. He comes home, finds that his dog dies and weeps like a child. Do you detect a problem here? Whose humanity are we seeing? "Oh, I thank you, God. I'm not like those filthy individuals." Look into yourself; see yourself in the stories of the book

of Judges. All these crazy people doing all these crazy things. Do you see yourself? Or do you say, "Oh, thank you, God. I'm not like those foolish people."

The story of the Benjamites when the tribes realised, Oh no, we nearly wiped out all the Benjamites. What are we going to do? We're going to have to get them some wives somehow. I know, we'll have a party. And we'll work it out so the Benjamites can come down and steal some of our women and then they can be married and we can save the tribe of Benjamin. Who came up with that silly idea? This is what men do. But this is us. This is what the Bible is showing us; what we are like.

And so, the only way for us to truly understand the depravity of our human nature and what we think about God, is for God to allow Himself to be presented in a way that reflects what we think. He cannot tell us the depravity that is within us. He can only allow us to fully manifest it. Well, He can tell us, but for us to believe it, we have to see it.

And there's a passage here that I want to take you to. It's in *Testimonies to Ministers*, page 245.2 And it says,

"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?..."

What's Admah? One of the four cities that was destroyed on the plain along with Sodom and Zeboim. It was one of the other towns.

...how shall I set thee as Zeboim? 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?...

Notice this language:

...God permits His Son to be delivered up for our offenses. He Himself assumes toward the Sin Bearer the character of a judge,...

Why doesn't it say He becomes the judge? Why does it say He assumes the character of a judge?

...divesting Himself of [what?] the endearing qualities of a father.
(*Testimonies to Ministers*, 245.2)

How does this happen? How does He assume the character of a judge, divesting Himself of the endearing qualities of a father? Because that's how we see it! How do any of us assume a character? It's because other people believe this of us. God can do nothing but accept the judgments that we make of Him, because He's not a God of force. If we think something about God, we have the freedom to think that way about God.

But notice, He assumes toward the sin-bearer the character of a judge, divesting Himself of the endearing qualities of a father. Notice what it says in the Scriptures. Isaiah 53. What does it tell us? Verse 3.

He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were *our* faces from him; he was despised, and we esteemed him not. (Isaiah 53:3)

Do you think when the darkness encircled the cross that this was the manifestation of collective humanity turning its face away from Christ? And the earth manifested that turning away from Him. Verse 4.

Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted. (Isaiah 53:4)

Who was it that struck Him and afflicted Him? Humanity. And we esteemed Him stricken. Oh, Jesus took this punishment that God would have given to us and He put it on His own Son. But what does Isaiah say 700 years before Christ died on the cross? We despised Him. We rejected Him. He bore our sorrows and our griefs, yet we considered that it was God that demanded this and that rejected Him.

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In the crucifixion of Jesus Christ, we see manifested what man thinks is required for atonement – death of God’s firstborn. This is what humanity thinks is required. And so God meets us where we are. He meets us at this point in order to help us come free of our wrong understanding.

This is another whole subject, but it’s part of this leading us through the two step process. He meets us where we are in the old covenant in order to bring us through into the new covenant. So this issue of the two covenants, it helps us in so many stories.

Again, come back to this story. 1 Samuel 15.

Samuel also said unto Saul, The LORD sent me to anoint thee *to be* king over his people, over Israel: now therefore hearken thou unto the voice of the words of the LORD. (1 Samuel 15:1)

So when Saul is listening to these words that are about to be spoken, ask yourself this question. Is Saul in the new covenant or in the old covenant? In chapter 14 of Samuel, we see that Jonathan defeats the Philistines, but because his father wasn’t involved in this process, he needs to get in on the action. And so he says, if anybody eats any food before I’m avenged of my enemies, let him die the death.

And so they find out that Jonathan, who didn’t hear this command, wasn’t even told; they discover that Jonathan actually violated his father’s vow without knowing it. So notice what Saul... What did Saul say to his son? Verse 41,

Therefore Saul said unto the LORD God of Israel, Give a perfect *lot*. And Saul and Jonathan were taken: but the people escaped. (1 Samuel 14:41)

OK, so Israel on one side, Saul and Jonathan on the other, as to who caused this sin to come into Israel, because of some of the things that had happened. And Saul cast lots.

And Saul said, Cast *lots* between me and Jonathan my son. And Jonathan was taken. Then Saul said to Jonathan, Tell me what thou

hast done. And Jonathan told him, and said, I did but taste a little honey with the end of the rod that *was* in mine hand, *and*, lo, I must die. (1 Samuel 14:42,43)

Notice what Saul says.

And Saul answered, God do so and more also: for thou shalt surely die, Jonathan. (1 Samuel 14:44)

For honey! Do you see? Saul was in an awkward situation. His glory was taken from him. And then the Israelites, because they couldn't eat, they "flew upon the spoil" (1 Sam 14:32) and they ate un-kosher meat, which was not right to do. They'd violated the command of God. Saul needs an atonement. He needs a way out of this situation.

What does he offer for his atonement? His firstborn son. Was he his firstborn? I'm checking now. I think he was. I think he was his firstborn son. He offers his firstborn son to die in order to save his reputation from being in tatters, because his son wrought a victory for Israel that Saul was not a part of. And that made Saul look bad. So how do you fix the problem? You kill the one that made you look bad, even if it's your own son.

(Thank you. So he was his firstborn son.) This is the human way of dealing with these things. A man that would kill his own son in order to save his reputation. Surely you can't say that such a man is in the new covenant. But notice what it says; because in the kingdom of Israel, suddenly there's a moment of democracy that spreads over the people.

And the people said unto Saul, Shall Jonathan die, who hath wrought this great salvation in Israel? God forbid: *as* the LORD liveth, there shall not one hair of his head fall to the ground; for he hath wrought with God this day. So the people rescued Jonathan, that he died not. (1 Samuel 14:45)

Well, that really made Saul's throne stable, didn't it? He was afraid that Jonathan would destabilise his throne. So he takes an action to further destabilise his throne. The people rescued Jonathan. And probably even some of them murmured to themselves and said, "You know what? This

old geezer, we should get rid of him. His son's the one we should be following now." Do you think some of them would have thought that? Of course they were thinking that.

So what did Saul have to do? He says, well, first he went home. And then it says in verse 47,

So Saul took the kingdom over Israel, and fought against all his enemies on every side,...

This is an election campaign. Isn't it? Not kissing the babies. It's hacking them.

...against Moab, and against the children of Ammon, and against Edom, and against the kings of Zobah, and against the Philistines: and whithersoever he turned himself, he vexed *them*.
(1 Samuel 14:47)

He thought, mate, I'm going to lose my throne. I've got to get in there. I'm going to kill a few of these people to regain my prowess. And it says in verse 48,

And he gathered an host, and smote the Amalekites, and delivered Israel out of the hands of them that spoiled them. (1 Samuel 14:48)

Now it's talking about the Amalekites here. So who decided to attack the Amalekites?

Audience: Saul.

Pr. Adrian: In order to do what? Make himself look good because Jonathan showed him up and then the people rescued him. So he had to do all this. And then it goes on. It says a few other things. The sons of Saul: Jonathan. Okay, so he's the firstborn there. Verse 49, it tells you. So it gives a bit of a genealogy there. And then that's the prelude to chapter 15.

So why is God saying to him...? This is where the two covenants are important. What is in the heart of Saul at this moment? What is Saul thinking towards the Amalekites? Murder. And the Young's Literal

translation actually gives you the correct reading of the Hebrew of actually what's going on in the text.

Now, go, and thou hast smitten Amalek,

God is actually speaking as if Saul's already done it. Do you see?

Now, go, and thou hast smitten Amalek, and devoted all that it hath, and thou hast no pity on it, and hast put to death from man unto woman, from infant unto suckling, from ox unto sheep, from camel unto ass.' (1 Samuel 15:3, YLT)

What is it? What is God doing here? Saul, this is what's going to happen. How does the man in the old covenant read it, who already has murder in his heart? When he hears those words from God, what does he hear? Oh, I'm hearing vindication of my murderous design. God is like me. Like Moses at the Red Sea. "I will get me honour upon the Egyptians." (Ex 14:17-18) Do you understand this process? This is really important to understand. The commands of God.

All of the executive commands of God to kill and destroy are statements that are actually reflecting what is going on in the hearts of those that he is speaking to. Because this is what the old covenant does. It's to reveal what's inside of you. Does that make sense? This is really important. I think we've provided enough evidence by reading chapter 14 and showing that Saul had already decided to do this. Ellen White phrases it this way. She says about Saul,

On receiving the commission against the Amalekites, he at once proclaimed war. To his own authority was added that of the prophet,... (*Patriarchs and Prophets*, p. 628.3)

He'd already decided to do this. And so what does God do? He manifests Himself in such a way that He magnifies what is inside of Saul's heart. He brings it out of him. He shows him what's inside of him.

And even then, and this is my understanding, if God had not have intervened, Saul would have wiped everything out. But when God intervenes, suddenly Saul can't fulfil the command. He has to 'stuff up'

8. COVENANTS KEY TO CHARACTER OF GOD

somewhere. He has to mess it up because God's now commanded him to do it and now he can't do it properly, because he has to rebel. He can't obey.

This is where the two covenants come in; another aspect of the two covenants. Look at Deuteronomy 32:39. Come back to the KJV. Here we go.

See now that I, *even I, am* he, and *there is* no god with me: I kill, and I make alive; I wound, and I heal: neither *is there any* that can deliver out of my hand. (Deuteronomy 32:29)

Now, if you're reading that text and you're in the old covenant, what are you going to read? I kill. Kill what? But if you're in the old covenant, and this has been said many times to me, "Adrian, do you believe that God doesn't kill? Well, I have a verse for you. I kill, Adrian. You say He doesn't, the Bible says He does. So you're in error. The Bible doesn't lie."

It's beautiful, because the person who reads this in this context does not keep reading. Doesn't Satan quote part of Scripture? "Cast yourself down." He quotes parts of Scripture. But to quote all of Scripture; "I kill and I make alive." Is it possible that this text is saying that the one He kills is the one that He makes alive? "I kill and I make alive." I kill (*mu'th*), make alive. I kill, make alive. What is this talking about?

Well, Hannah will tell you what God is talking about. She understood the Torah. First Samuel 2:6. When she's singing a song of deliverance, she's singing because she has triumphed over her enemy. Who was her enemy? The other wife.

When Hannah had no children and her husband brings in another wife and Hannah gets to listen to the pitter-patter of little feet and wonderful noises and the other wife is there sitting in the corner and Hannah walks past and she's going, "Ha Ha, I've got children, you haven't. What's wrong with you, lady?" She had to put up with all of that, didn't she? And then finally she has a child and then she sings this song and she says this,

The LORD killeth, and maketh alive: he bringeth down to the grave, and bringeth up. The LORD maketh poor, and maketh rich: he bringeth low, and lifteth up. He raiseth up the poor out of the dust, *and* lifteth up the beggar from the dunghill, to set *them* among princes,... (1 Samuel 2:6-8)

She's singing a song. "I've gone through great trial and great difficulty. It has killed me and now I'm made alive. The Lord has given me a son. I rejoice." She's giving the correct interpretation of I kill and I make alive.

It depends what covenant you're in as to what you read. The person in the old covenant will only read part of that text. They'll read the part, I kill some and I make alive others. They don't read it as the two covenants: I kill, old covenant; I make alive, new covenant. The one that I'm killing is the one that I'm making alive.

How do we know this? Paul tells us in 2 Corinthians 3:6,

Who also hath made us able ministers of the new testament; not of the letter, but of the spirit: for the letter killeth [old covenant], but the spirit giveth life. (2 Corinthians 3:6)

The word 'but.' I want you to notice the word 'but' there. "But." What's another word you can use? "And." Let it kill us and the spirit maketh alive. Paul, this is a quote, not a quote, but it's a connection to Deuteronomy, straight to the Torah, Deuteronomy 32:39. He's quoting straight out of there and showing you how the gospel works. "I kill and I make alive." This is how the two covenants are working.

This is why when I was reading in Daniel, "the books are open, the judgement is set" and suddenly – reading the Old Testament with the veil pulled away, in the light of Christ's character manifested in the first four books of the New Testament, where he says, "My father judges no one" – suddenly, I saw the Father doesn't speak anything! And suddenly I saw that I had projected my judgemental character onto Him.

And what was the effect of that? I wept. I said, “Oh, Lord, I thought You were the one that was condemning and judging and damning everyone to hell that didn’t obey. I thought it was You that was doing this, but it was me that was doing this.” What a revelation! Suddenly the Bible, the mirror spoke to me and showed me, “You thought that I was like you, Adrian. You thought that I judged and condemned like you judge and condemn. And every time you judge and condemn and you think that I judge and condemn, you can walk away and forget what manner of man you are and you can justify your evil judging and condemning of other people. But when you know that I don’t judge and condemn people, you have to look at yourself, you have to face yourself and get a true diagnosis of your human condition. And then simply ask Me, oh, Lord, deliver me.”

Lord, I believe, help thou mine unbelief. This is justification by faith. This is how it works. The two covenants enables us to read the Scriptures in such a way that we get to see ourselves in our true nature, that we may realise that there is no hope for us outside of the mercy of God and the gift of His Holy Spirit.

The letter killeth. And what does it say? What does it say a little bit further down in the text? Let’s come down. It says verse 7,

But if the ministration of death, written *and* engraven in stones,...

What’s the ministration of death? It’s the old covenant process. It’s the ministration of the covenant in an old covenant mindset.

But if the ministration of death, written *and* engraven in stones, was [what?] glorious, so that the children of Israel could not steadfastly behold the face of Moses for the glory of his countenance; which *glory* was to be done away: (1 Corinthians 3:7)

So what was the glory on the face of Moses? Why was his face shining? Because he’d been with God. So when the people asked him to cover his face, the ministration that was given became a ministration of death. Do you see that in the text? Cover your face. But when the veil is taken away, verse 8,

How shall not the ministration of the spirit be rather glorious?
(1 Corinthians 3:8)

...or more glorious? This is another way of saying, moreover the law entered that sin might abound, but where sin abounded, grace did much more abound.

So when we read in the Bible, we looked at the story of Noah last night. When you're in the old covenant, God's the one that drowned everybody. When you're in the new covenant, because Jesus never killed anybody, the earth itself stored up the wickedness of man and blew itself up; nearly Satan himself, as the mad professor, nearly blew himself up. He thought he was going to die. *Patriarchs and Prophets*, page 99, says Satan feared for his life.

So people say, "Are you saying that Satan did it?" No. The Bible tells you the earth was corrupt because man had corrupted his way upon the earth. (Gen 6:11-12). And that stored up the violence of man in the earth. The earth spewed them out and destroyed them all. God's Spirit was withdrawn because man told God to depart, which He did.

So you start to read the Bible differently because the covenants open for you the two-part process. The two-part process of seeing who you really are, repenting and then going into the new covenant. It's the same covenant all the way through. Does that make sense? This is really, really important to understand.

This is why, as I said in the beginning, the covenants, the true understanding of the covenants opens the Scripture for you in such a way that it will unlock the truth of the character of God. Because you see that the stories in the Old Testament are written in such a way to actually reveal what you think about God.

Tony: And the glory of this, knowing the character of God, can also unlock this process too. God can work both ways to get to you.

Pr. Adrian: But you cannot accept and believe in the character of God addressing all of the Scriptures until you unlock the covenants. You can believe, based on the revelation of Jesus Christ, that God is not violent

but you cannot prove all of the Old Testament stories correctly while maintaining the Scripture faithfully until you unlock the covenants.

Because many people said to me, well I believe God is love. I said, well what about this story? I can't explain it. But now I can explain it. I can explain all these stories in the Old Testament because it's showing that God is revealing to us in these stories what we are like, not what He is like. And the covenants is what unlocks it for us. And that's what I try to explain in *Escaping the Pentagon of Lies*. Five key doctrines that keep Christianity locked into the Pentagon. Yes, that is a play on words.

Alright. How are we going for time? You want a bit more?

Audience: Yes. Chronos is banished!

Pr. Adrian: So, have a look at this. John 2, verse 18,

Then answered the Jews and said unto him, What sign shewest thou unto us, seeing that thou doest these things? (John 2:18)

Haven't they already got a sign in the things that he's done? What sign do you show? Jesus says this.

Jesus answered and said unto them, Destroy this temple, and in three days I will raise it up. (John 2:19)

Notice what it says next:

Then said the Jews, Forty and six years was this temple in building, and wilt thou rear it up in three days? But he spake of the temple of his body. (John 2:20-21)

Now, having read this text, this passage of texts in the past, I would insert a little word... two words in here. And it was this. "Jesus answered and said unto them, *If you* destroy this temple, in three days I will raise it up." That's how I would read that text. But it doesn't say that. The Greek here, "destroy this temple," is a command. It's imperative. God's commanding them to destroy his body temple.

So how do you explain that? What was in their hearts? Murder. He's stating the fact that they desire to murder him. And it's stated in the

command, in the imperative. Destroy this temple, and in three days I'll raise it up.

Debbie: There are a few times in Scripture where God has told someone to do something and they said, "Not so Lord." Peter was told to eat unclean food. Also the story of Moses.

Pr. Adrian: Okay. "Stand aside Moses. I'm going to consume this whole..." "Lord, please don't do this." So what is God manifesting? God assumes the character of the judge divesting Himself of the endearing qualities of a father. How did he assume this? Because that's what we think. That's what we think.

Jesus says, "Love your enemies." Christianity says, "Wait for God to fry them; you don't have to fight them. Just tell them God's going to get you." This is the problem.

So again, in this text, "Destroy this temple, and in three days I'll raise it up." Jesus is speaking to them what is in their hearts. He's meeting them where they're at; because clearly these men, the Jews, were in the old covenant. They weren't in the new covenant. And when they're in the old covenant, when you hear the words of Jesus in the old covenant, it's always reflecting. It's always coming back at you. It's reflecting what you're thinking.

And I've got a quote of this in *As You Judge*. The psychological principle of psychological projection. What is psychological projection? It is a defence mechanism that causes attributes that exist within yourself to be projected onto another. It's a clearly understood human principle that when you are doing something and you are confronted with it, you will find a way to try and put it on them and make it as they're the ones that are doing it.

And this is what's happening all through the Scripture.; all through the Scripture. What's interesting about this of course, "Destroy this temple, and in three days I'll raise it up," this is the very statement that they used to kill him. Isn't it? They twisted it: "This man said that he could

destroy the temple and in three days raise it up.” So they twisted it again and they used this to kill him. Which is very interesting.

Have a look at this. I find this one to be really good. We spent a bit of time on this last time. Matthew chapter 10, verse 26.

Fear them not therefore: for there is nothing covered, that shall not be revealed; and hid, that shall not be known. (Matthew 10:26)

Now, verse 27 is very interesting.

What I tell you in darkness, *that* speak ye in light: and what ye hear in the ear, *that* preach ye upon the housetops. (Matthew 10:27)

When does Jesus ever speak in darkness? Is He saying, when I speak at night? Is that what He’s saying? What is He saying? What is it? Let’s go into the Greek [darkness]: *scotia*: dimness, obscurity. What I speak in obscurity, what I speak in the darkness, that speak ye in light.

What is He saying? Notice what He says next. So He just says, what I speak to you in darkness, that speak you in light. Is the next statement that He speaks something that He’s speaking in the darkness? Speaking something that is a reflection of what they think, rather than what He actually thinks.

Okay. Where is the colon? After “light.” “...that speak ye in light [colon]: And what you hear in the ear, that preach ye on the housetops.” And then He says this.

And fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell. (Matthew 10:28)

Who’s that referring to? The devil? Is the devil able to destroy body and soul in hell? Is this the Father it’s talking about? Or is this the perception of His listeners about the Father? Is He speaking in darkness? So Jesus is speaking the thinking of those around Him. He’s speaking into darkness; what they understand about God’s character. And then we know that there’s a contradiction here because of what comes next. So He says do not fear them which are able to kill the body, but rather fear

Him that is able to destroy body and soul in hell. And just a footnote for you. The Spirit of Prophecy quotes this with reference to the Father. Just so you're aware.

Is the Father able to destroy both body and soul in hell? Of course He is. He's able to do it. And then He says this.

Are not two sparrows sold for a farthing? and one of them shall not fall on the ground without your Father. But the very hairs of your head are all numbered. Fear ye not therefore, ye are of more value than many sparrows. (Matthew 10:29-31)

So here's your conundrum. Jesus is saying fear Him who can destroy body and soul in hell. Oh, your Father knows the very hairs on your head. Don't be afraid, you're of more value than many sparrows. Isn't that a contradiction? If your Father is going to destroy your body and soul in hell, how can you not be afraid because you're of more value than many sparrows? Do you see the contradiction? It doesn't work.

That proves when you get a contradiction, it means one statement is telling you the truth of God's character. The other one is telling you the truth of what you think of God's character. Does that make sense? And to harmonise them, how do you harmonise the two? You look into the perfect life of Jesus who fully reveals the character of the Father. And then you can tell the difference between these two statements.

And then you can tell that verse 28 is Jesus speaking in the darkness; speaking the darkness of human minds; speaking what human minds think about God. This is what you think of my Father (verse 28). But now let me tell you what my Father's really like. Old covenant, new covenant. Do you see it? If you understand the covenants, meeting man where he is, leading him to where He wants him to go.

Old covenant, new covenant. And then you resolve the contradiction. Otherwise you're left with, be afraid, don't be afraid; be afraid, don't be afraid. That's schizophrenia.

So the covenants unlocks the apparent contradictions that we see within the Scripture. Do you want to do one more?

Tony: Why us the 'H' in "fear him" not capitals?

Pr. Adrian: Well, because it was in the King James. There you go, NIV will do it for you. There you go, capitalised.

Audience: People think that God is stern and will kill people.

Pr. Adrian: Yes, that's the Christian doctrine. That's what the Christian doctrine teaches. God will destroy body and soul in hell. And the NIV reveals... That's the beauty of once you understand the two covenants, it doesn't matter how corrupt the translation is, it's still going to bring out the mirror. Because nobody can take from us the perfect life of Jesus. Nobody can take that from us. We know what He's like. He loved His enemies. He didn't kill anybody. He laid down His life. He healed people. He loved people. Nobody can take that from us. That's the perfect mirror of God's character.

And once you have that mirror, it doesn't matter how corrupt your translation of the Bible is, you can still work out the character of God. Because people get all freaked out about the translation. It's got corruptions in it. The translators, they've done all this. It doesn't matter once you understand the covenants. The translators can do whatever they want. Origen can do whatever he wants to the Scriptures. He cannot destroy the Scriptures once you understand the covenants. It locks it in.

Because all that man is doing is revealing more and more about what he thinks about God. And you can always put it up against the character of Jesus and go, ah, this is revealing what we think. And rather than condemn the translator, confess your own wickedness.

And thank God that the translator helped you see yourself. Isn't God wise? "The Scripture cannot be broken;" Jesus said, John 10:35. "The words of the Lord are... purified seven times," it says in the book of Psalms (Ps 12:6). You cannot break them because of the system that God has set up.

So, Matthew 15. Let's come back to the King James.

And, behold, a woman of Canaan came out of the same coasts, and cried unto him, saying, Have mercy on me, O Lord, *thou* Son of David; my daughter is grievously vexed with a devil. (Matthew 15:22)

But he answered her not a word. (Matthew 15:23, first part)

What? That makes Jesus look a little bit arrogant, doesn't it? What is he reflecting? The thinking of those around him. And because he doesn't answer, it magnifies the intolerance of the disciples around him. And it gives them courage to manifest what they're thinking.

If he had have said something, they wouldn't have said anything and they never would have been confronted. Or he could have sat them down and said, "Now, disciples, I want to tell you today that you are all racially intolerant and stop it. Stop being racially intolerant." Isn't that how the 'woke culture' tries to teach us today? Stop it. Stop hurting people. As if that's going to change people.

And the woman responds, "Have mercy on me." She calls him Lord. And Jesus doesn't say a word. And the disciples,

And his disciples came and besought him, saying, Send her away; for she crieth after us. (Matthew 15:23)

She cries out after us. If He hadn't been silent, they wouldn't have manifested themselves. Jesus in being silent, in appearing to be arrogant towards the woman causes the sin of the disciples to abound and they manifest themselves.

But Jesus knows because of the hardness of their hearts, He's going to have to expand this. And then he finally says something.

But he answered and said, I am not sent but unto the lost sheep of the house of Israel. (Matthew 15:24)

When the disciples hear this, what are they hearing? Affirmation, confirmation that she should go away. What does the woman hear? He is not a Jew who is one outwardly in the flesh, but he is a Jew who is one inwardly in the spirit. (Romans 2:28-29).

Who drew this woman into the presence of Jesus? His Spirit drew her. Is she an Israelite? She called him Lord. So she's a spiritual Israelite. Because what does she do? Because at this point if she had have thought the way the disciples thought, she would have put her head down and gone, "Oh," and she would have left. Or if she had have been a man she would have slapped Jesus in the face, "You stinking Jew" and left.

She felt the vibration of life. She could see it in His face. "Come on, my daughter, you can do this. Come on. Come on."

Then came she and worshipped him, saying, Lord, help me.
(Matthew 15:25)

"That's my daughter. Come on, you can do this." She hangs on; faith doesn't give in. She's hearing what sounds like a death knell for ever getting her daughter healed. But Jesus, why are you doing this? She's crying, she's at His feet, she's pleading with Him, she's worshipping Him. Isn't it now that you say, "My daughter, Go, your daughter is healed?" Isn't that when you say it, now? But what does Jesus do?

But he answered and said, It is not meet to take the children's bread, and to cast *it* to dogs. (Matthew 15:26)

Why did Jesus say that? You've got to understand the two covenants. What did the disciples think of her? She's a dog. Jesus is manifesting what the disciples think. But are they the only ones that think she's a dog? She thinks she's a dog as well, because what does she say?

And she said, Truth, Lord: yet the dogs eat of the crumbs which fall from their masters' table. (Matthew 15:27)

She confessed herself as a dog, and yet her faith does not give up, because in the face of her Saviour, she still has hope. She still sees; the faith of Jesus reaches into her soul and she reaches out. As the mirror of man's hatred and intolerance and also self-hatred.

This woman's daughter was possessed of a devil. Do you think she had depression? Do you think she struggled? Do you think she had trauma in her life? You bet she did. And this is what I find to be one of the most

beautiful statements in Scripture and it's summed up in one word. That word, "O." Do you think Jesus had tears in His eyes when He said that word, "O?" "Yes! My daughter, you did it!"

Then Jesus answered and said unto her, O woman, great is thy faith: be it unto thee even as thou wilt. And her daughter was made whole from that very hour. (Matthew 15:28)

This is the two-covenant process. God has to bring out of the disciples and out of the woman what's inside of them. He has to confront them with their own thinking.

The faith of Jesus all the while leads them that where sin abounds, grace does much more abound. And faith "is the victory that overcometh the world." (1 John 5:4). Two covenants manifested in this story.

When you see it, hopefully you can't unsee it. It's there. It's for you. And it makes sense of the story. Otherwise, as some people I've seen say, "Well, yeah, Jesus called the woman a dog." And they say, "Oh, He was just testing her." Do you test people by calling them dogs?

Do you see how this causes us to go into no other place than righteousness by faith? This woman had nowhere to go. What it sounds like to her, it sounds like Jesus doesn't want to be there. Lost sheep of the house of Israel. It's getting harder and harder. You're a dog. That's what she's hearing. But faith hangs on. And then she's granted what she asks for.

Of course He knew her heart. He knew exactly what was in her heart. That's why He is, Christ is able to be a minister of the old covenant as well as the new covenant because He can, He knows perfectly the mirror of the human soul.

It's not possible for us as sinful human beings to exercise the work of the old covenant, killing other people with our words, because we don't know what's in people's hearts. That's why Paul said, I am a minister of the new covenant, not of the old. Because we don't know what's inside human hearts.

Joseph tried to work out what was in his brother's hearts, but he didn't know. So he guessed and he lied. "You are spies sent here to spy out the land." (Gen 42:9,14). Were they spies? No, they weren't. They were his brothers looking for food. But he wanted to test them to see what was inside of them, but he didn't know what was in their hearts. So that's what usually ends up happening with human beings. We lie because we don't actually know what people are thinking always. Sometimes we do, but often we don't.

So with this tool of the two covenants overlaid correctly on Scripture, you can start to unlock all of these passages. They start to make sense. All of the violent stories in the Old Testament, they start to make sense. Take the pure light of Christ's character, walk back into the Old Testament and illuminate all of those stories and you will find still that the Father is just like His Son.

Colin: It is an absolute divine master class, this story. He wants to save His disciples and He wants to save her. They are in two different places. He meets them both where they are and brings them together.

Pr. Adrian: Can you imagine exactly, Colin, can you imagine that when He said, "...great is thy faith, be it unto thee even as thou wilt." What are the disciples going to think now? "But you said! But you said!" "Oh, He must have changed his mind."

Tony: The fact that He walked about 50-80km to give them the opportunity to see this lesson. It tells you how He must have been in prayer – "I wonder what I can do today to teach my disciples."

Pr. Adrian: All night in prayer, where am I going to go today? Where is God going to lead me? To this woman. This poor woman. It's one of my favourite stories; but of course the best one of all and I'll just finish on this one.

And about the ninth hour Jesus cried with a loud voice, saying, Eli, Eli, lama sabachthani? that is to say, My God, my God, why hast thou forsaken me? (Matthew 27:46)

I love this. I'll phrase it this way. Yeshua is speaking Aramaic. Why? He's not speaking Hebrew. Why? That's the first question.

"Why has thou forsaken Me?" When you read this it sounds like Jesus is actually afraid that His Father is leaving Him. That's what it sounds like, doesn't it? But Jesus says elsewhere in the Scripture, "...I do not speak My own words. I only speak the words of My Father." Are these the words that His Father wanted Him to speak? Are these the words that His Father wanted Him to speak in the context that we understand them? No. He doesn't want His Son to tell the world that He has forsaken His Son. Did the Father forsake His Son? "I will never leave you nor forsake you." (Heb 13:5). He never left His Son. He was hidden in the darkness. That's what we're told. Inspiration tells us He was right there with His Son.

So, what is this actually saying? Why is He still there on the cross? And for some of those that are listening, look at the next verse. Did the people there, when they heard Him say these words, did they think He was talking to God in heaven? They thought He was calling for Elijah.

So it's not clear from this rendering of the Aramaic, what is Christ actually saying? Well, and we've done a study on this and I'm only giving a short version of this, but you look up the words, "forsaken Me." You go through all of the Old Testament. In the Old Testament, when the words "forsaken Me" occur, 90% of the time God is saying to Israel, "Why have you forsaken Me? Why did you forsake Me? Why have you forsaken Me?" And Eli, Eli, which also can be short for Elohim, it says in Exodus, I think it's 22. I'll say "it is written" for now. Elohim also refers to the leaders of God's people. Moses was Elohim. The judges of Israel were Elohim. Abraham was Elohim. So, is this God speaking through His Son to the leaders of Israel saying, "My leaders, why have you forsaken Me?" Is the Son actually speaking the words that His Father wants Him to speak? That blows my mind.

In the old covenant, humanity is saying, see, when someone is loaded with sin and loaded down with guilt, God will forsake them. That's what we think of our Father in Heaven. We read it in the old covenant.

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That's how we read and understand it. But in the new covenant, this is the Son speaking the words of His Father, crying out to the leaders of Israel, "Why did you forsake Me?" Isn't that beautiful? Oh! It's beautiful. Your Father will never forsake you. Never forsake you. But this is the heart of a Father crying out to the Jewish leaders, "Why did you forsake Me in killing My Son? Why are you doing this to Me?" Doesn't it make more sense? Because the Son of God would never speak anything that His Father didn't want Him to speak. He would only speak the words that His Father wanted Him to speak.

But because we in ourselves have this secret fear, because of our sins, that God is going to forsake us, that's what we read in the text. The two covenants don't lie. It's beautiful, isn't it? When you read the Bible, if you read these passages now with the two covenants, it should start to open up for you in a much more powerful way and say, "Lord, I used to read this. I used to think I knew what this meant. Do I actually know what it means? Could You teach me? Could You help me in the light of Your character?"

And that's why the Lord sent a most precious message through elders Waggoner and Jones because it laid the foundations of the two covenants in a way that would ensure that we could only be justified by faith alone. And that, as our Father has said, and as I've said all this week, "My thoughts are not your thoughts, and your ways are not My ways." (Isaiah 55:8).

And this is the supreme example of the blindness of human beings to actually understand what our Father is saying to us. The glory of the Lord is like devouring fire in the eyes of the people. (Exodus 24:17). This is amazing.

And can we not now confess, if you agree with what we've said in this passage, can we not now confess that we thought that we were rich and increased with goods and had need of nothing and don't know that we are wretched, miserable poor, blind and naked. We cannot see the Scriptures as we ought because we are blinded by our old covenant understanding of the Bible.

So many more examples that we could give in Scripture and now that I've decided to pick up my pen again, I want to write a book called *The Mirror*.

I know it's difficult sometimes to understand this and a lot of people say, "This mirror principle, I don't know, I'm not sure about this. You're just spiritualising the Bible." I've heard that plenty of times. But I hope that's laid out some principles for you, it's been helpful. I've tried to lay it out systematically as I said in *Escaping the Pentagon of Lies* how that mirror principle works as well as *Agape* in a couple of chapters in there – chapter 21 on the Covenants; chapter 16 on The Mirror.

Alright, shall we pray?

Closing Prayer:

Pr. Adrian: Father in Heaven, I pray that as we've looked at these passages tonight that it will come clearer into our minds that You are the same yesterday, today and forever. "I am the Lord, I change not." And that Your covenant has been the same all the way through. The old covenant to show us what we are like, the new covenant to show us what You are like and to give us the grace to become what You are like.

Help us, Lord, to read the Scriptures with correct glasses. Open our eyes, take away the veil that has been over our eyes in our reading of the Old Testament, that we may be justified by faith alone and we will receive the seal of the living God, the Father. And that we will be like You in everything; so that Christ our Lord, when You appear, we shall be like You, for we shall see You as You are. And we thank you, Father, in Jesus' name. Amen.

TRANSCRIPT FROM PRESENTATION
BY ADRIAN EBENS
TABERNACLES OCTOBER 19, 2022

9. INVESTIGATIVE JUDGMENT AND THE COVENANTS

Pr. Adrian: Blessed Sabbath. And in the Spirit that comes on the last great day of the feast, I pray that our minds will be illumined even more. Fifteen years ago, my understanding was that as a minister of the third angel's message, that I was at the very cutting edge of the truth. And I had a very, very strong grasp of what the truth was. Fifteen years later, I look back and I thought, Adrian, you were in such deep darkness. Such deep darkness. And you thought that you were rich and increased with goods. And you were tempted to feel that you had need of nothing. And you thought you could see, but you were really blind. And wow, how true those words have been.

It's just been amazing that our Father has... it's just a miracle how it's come together. So I want to add a few more pieces of what our Father has shown me, and that I'm trying to explain it. Some people have commented, sometimes I write or say things that are hard to be understood, but others, no. So we keep trying. Everyone understands it

in a different way and needs different voices to express that truth. And we are getting that.

I was just very thankful for the clarity that Colin provided yesterday on the covenants. It really, really opened the door. And the diagrams were just perfect in the way that he did that. So I really think that presentation is going to be a real cornerstone of what we're going to do. So I'm going to kneel and pray.

Opening Prayer:

Pr. Adrian: Father, we give You thanks that You have called us as Your children, You have called us out of darkness into light. Sometimes the light is hard for our eyes. Our brains sometimes melt down trying to keep up. But we know that the enemy is raging. He's going about seeking whom he may devour. He's come down to attack Your faithful people and he's challenging everywhere.

Lord, we know that in ourselves there dwells no good thing. So there's no point dwelling on other people's no good thing. Let us deal with the log in our own eyes and pray for the speck in our brother's eye that You will deal with it.

And Lord, I just pray for the words that we can navigate a few more pieces and see a little bit more clearly the foundations of the movement and the message and how this all fits together. In Jesus' name. Amen.

Presentation:

I'm grateful for the fact that I like numbers. So when I'm thinking of quotes and it just comes straight into my mind, 9T 19. That makes sense, doesn't it? You say it fast, you can remember it. 9T 19. This is what it says.

In a special sense Seventh-day Adventists have been set in the world as watchmen and light bearers. To them has been entrusted

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the last warning for a perishing world. On them is shining wonderful light from the word of God. They have been given a work of the most solemn import—the proclamation of the first, second, and third angels' messages. There is no other work of so great importance. They are to allow nothing else to absorb their attention. (*Testimonies for the Church*, Vol. 9, p. 19.1)

So if we're only focused on the third angel's message and the third angel's message, for those who have studied it, is the culmination of the first and the second; because the third angel followed the second, which followed the first, which means the third angel is a complete package of first, second and third angels' messages in the third angel. And if we are to allow nothing else to absorb our attention, and I've had some people say to me, "Adrian, you just need to preach the third angel's message and you're off on these stupid feasts and all this other nonsense, that's got nothing to do with the third angel's message." Heard that? Side issue, not important, not relevant. Distraction. I just keep hearing that word, "a statute forever." So how can it not be important if it's forever?

So I just want to also come into, let's look at GC, 410. So combine that, preaching the third angel's message, which is the first, second and third, combined, with this statement. So we're talking about foundations now. Just want to 'surf' off Gavin's presentation this morning.

The scripture which above all others had been both the foundation and the central pillar of the advent faith was the declaration: "Unto two thousand and three hundred days; then shall the sanctuary be cleansed." Daniel 8:14.

Foundation, central pillar, declaration unto 2,300 days, then shall the sanctuary be cleansed.

These had been familiar words to all believers in the Lord's soon coming. (*The Great Controversy*, p. 409.1)

And it goes on. But third angel's message and the sanctuary unto 2,300 days, then shall the sanctuary be cleansed. And of course, the presentation of the Advent message has been the judgement. The

judgement, the books were open, judgement was set, seats were put in place, we're all in the judgement. Everything you do, everything you say, everything you should have done that you didn't do, it's all written down, it's all recorded against you in the books of heaven. Is that what you were taught? And this is the central pillar and foundation of our faith.

So, the question we need to ask, based on what we looked at last night, could what we presented last night impact our understanding of the judgement? And is it possible that the presentation of the judgement that we have all understood is actually a reflection of us rather than our Father? It's our setting. I didn't see any explosions then. Do you realise how significant this is? Okay, so thank you.

So we go to the Scriptures and we look at Revelation 14 and let's read verse 6 because this is the context and this is what Colin was talking about yesterday.

And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people,
(Revelation 14:6)

A message for everybody.

Saying with a loud voice, (Revelation 14:7)

These are the, and we've talked about this before, I call it the ingredients for the wedding cake. This is the ingredients:.

Saying with a loud voice, Fear God,

Of course, fear! Again: old covenant, fear God [severe, scared tone]; new covenant, fear God [respectful tone], awe, wow, awesome. Which is it? Depends which covenant you're in. "Fear God." So the first part of the ingredient is: Who is God? That's the first part.

and give glory to him;

What's glory? What is He like? Because if you're going to give glory to Him, you need to know what He's like, don't you? So this is the first angel's message. Who is God? What is He like? And then what does it say next?

for the hour of his judgment is come:

Old covenant: He's going to judge you. New covenant: We're judging Him. Because if the first question is, Who is God? What is He like? The third one is what have you decided? Okay. What is our verdict? What is our verdict? We're the one judging. We're judging who God is, what He is like; what is our verdict of who He is and what He is like; and/or worship Him.

So when you've worked all that out, and what's interesting is that as you go through this process, Who is God? What is He like? What is your verdict? The culmination is,

and worship him that made heaven, and earth, and the sea, and the fountains of waters. (Revelation 14:7)

Which is a direct quote, almost a direct quote from which commandment? The fourth commandment. So once you complete this culmination, you are led to a worship that culminates in Sabbath observance. Does that make sense? Worship Him.

And in the judgement, this process of the verdict, what is our verdict? "The hour of His judgement is come." What did the Adventist pioneers, what verses in the Old Testament did they connect that phrase with? "The hour of His judgement is come?"? What's that connected to in the types? The sanctuary, Leviticus 16, the Day of Atonement, the judgement, all of these types of things are all connected into: What is our verdict?

So again, in the old covenant our verdict is framed in terms of a sanctuary where God is judging us. But as we've begun to learn in the sanctuary (and I've done a presentation on this), we've got the ark, we've got the candlesticks, we've got the table of showbread, and the altar of incense.

“The hour of His judgement is come.” This takes place in the Most Holy Place but as we’ve studied in the past, what we find interesting about the sanctuary is the metals that are in the sanctuary. Remember the study that we’ve done on the metals in the sanctuary? In the courtyard, what do we have? Brass. These [altar of sacrifice and laver] are both brass. And what’s in the sanctuary itself? Gold and silver. Brass here [court], there’s gold and silver in here [inside the sanctuary]. And what have we found?

Who was the man that invented brass? Tubalcain. Who was the son of? Cain. Why is God bringing something that Tubalcain invented, the son of Cain into the sanctuary? It’s man-made. You can’t go into the earth and dig up brass, can you? It’s an alloy. What’s it an alloy of? Copper. Is it zinc or tin? Or both? One’s bronze, one’s brass. Are they similar? It’s an alloy. I think brass is copper and zinc. What’s interesting, and this is just interesting by the way, that copper and zinc, when you take copper and zinc into the body, they have an adversarial relationship in the body. They oppose each other. They’re oppositional forces in the body. And they’re made together into an alloy to make a brass altar. Okay? So, we’ve studied this before about brass.

What does God say about brass? What does He say in Deuteronomy 28 about the blessings and the curses? What does He say if you break His statutes and His judgments, what will happen to the heavens? The heavens will be like brass over you. (Deut 28:23). Is that a good thing or a bad thing? You think it’s gold, but it’s not; it’s brass. And in Ezekiel, God says that you are stiff-necked, you are rebellious, you are the dross of silver, which is brass. What does it say, Ezekiel 22?

Son of man, the house of Israel is to me become dross: all they *are* brass, and tin, and iron, and lead, in the midst of the furnace; they *are even* the dross of silver. (Ezekiel 22:18)

In this context, brass is not a good thing. Brass is a bad thing. It’s something that needs to be purged out.

Is it interesting that these two elements here; once the message comes in 1844, something happens in the book of Revelation in regard to the

sanctuary. In Revelation 11, what does it say in verse two? What are God's people told to do?

But the court which is without the temple leave out, and measure it not; for it is given unto the Gentiles: ... (Revelation 11:2)

Leave out the court. Verse one, it says, measure the temple and those that worship therein. But the court, leave it out "and measure it not; for it is given unto the Gentiles." Think about the implications of that. This is given unto the Gentiles. It's brass. Does that make sense? What does this represent? What happens on the altar? The sacrifice. What is it supposed to represent? The death of who? Christ. This is supposed to represent the cross.

Wouldn't it be the case that if the cross of Christ represents the very epitome of who God is, shouldn't this be a golden altar? Why is it a brass altar? Because it's an alloy of things that God has made and things that man has made. That's quite profound, isn't it? It's a mixture.

And in that day seven women shall take hold of one man, saying, We will eat our own bread, and wear our own apparel: only let us be called by thy name, to take away our reproach. (Isaiah 4:1)

And this is where we began. Because of this, I began to say, have I understood the cross correctly? Am I understanding this in the correct light? Am I looking at this through an old covenant lens? And that's where we discovered in *The Desire of Ages*, page 761, where Satan said:

Every sin must meet its punishment, urged Satan; (*The Desire of Ages*, 761.4)

The punishment of sin through death is a satanic concept which is welded together with God's mercy. Man-made, God-made. Welded together in order to reach man where he is, in order to free him from the condemnation of his sin. God condescended to enter into a covenant with Abraham, a blood covenant, to help him believe that he was the beneficiary.

As Colin said yesterday, the cross of Christ, God condescends to convince us that we are the beneficiaries of that which we are foreordained from before the foundation of the world. We were already His, but He had to convince us that we are His. That's a big point. He said, come to me and I will love you. How I wanted to gather you as a hen gathers her chicks. (Luke 13:34).

So, moving from brass to gold, and we talk about that in *Escaping the Pentagon of Lies*. It's interesting, you see humanity going from gold to iron and clay, going away from God, going away from Him. But in the sanctuary you're going, and outside here [outside the court] you've got iron, but here [in the court] you've got brass and then [inside the sanctuary] you've got silver and gold. So as you move towards gold, you're going up this way with the metals, whereas in the worldly kingdoms you're moving away.

And of course, what's fascinating about this is that as you move in this direction [towards the gold], the metals are getting softer and softer. As you're moving this way [towards the brass and iron], they're getting harder and harder, which represents the human heart, getting harder and harder.

As it says to the Church of Laodicea, I counsel you to buy of me gold. Well, where do you find gold in the sanctuary? You've got to get in here [inside the sanctuary] to get the gold. You can't get it out here [in the court]. It's only brass out here. It doesn't say, I counsel you to buy of me brass. I counsel you to buy of me gold.

And so coming back to who is God, what is He like, what is our verdict? As we, and I've presented on this before, as we move in this direction towards God, the principle within/inside each of us, as the closer we come to God, the more our ideas about God come out of us. And that's why in the Most Holy Place there is judgement. Judgement has to be in the Most Holy Place, because this is the full revelation of our character. And again, I've talked about this in *As You Judge*.

Think about the implications. What happens on the Day of Atonement? How were the two goats selected? Were they selected by character or by

chance? By chance. We can say that God chose them, but why did He choose them through the lots? Why didn't He just tell Moses, this one is my goat, that one is Satan's goat? Why did they have to cast lots? Because the point of human atonement is simply this: When I have guilt, someone has to take it off me. It doesn't matter who takes it off me; somebody's got to take it off me. And the two goats represent Adam dishing off his guilt onto an innocent party, the Lord's goat, and a guilty one, his wife.

You see it? Coming back to the garden. When you're coming into the Most Holy Place, you're coming back to the garden. "Adam, what have you done?" "The woman whom you gave to me." This is how Adam's getting atonement. In our concept of the covenants, God has to speak to us in our way of getting atonement. In our way; He has to reach us where we are. That's why our concepts of judgement have to be brought out. That's why the central pillar and foundation of our faith, of the Advent faith is to get to the very heart of human judgement and atonement. And then compare it with the words of Christ and see that our Saviour says, "My father judges no one."

The doctrine of the judgement causes sin to abound, to reveal what we are like and how we deal with judgement and how we are satisfied. And then we compare that with what God is like and what His Son has said about His Father. The words of the Son of God on earth are the purest stream of the revelation of who the Father is. And when He says "My father judges no one," that's what He means. And you have to reconcile that. I had to reconcile that with everything that I've been taught and everything that had freaked the daylights out of me about the doctrine of the investigative judgement.

Now, there was a movement within Adventism in the late 70s, 1970s that liberated us from the doctrine of the investigative judgement. Brinsmead and Ford.

Now, what I have presented to you is a liberation from the doctrine of condemning judgement without destroying the investigative judgement. Because once you understand the covenants, you

understand that the investigative judgement doctrine is vital for diagnosis of the human condition. Are you tracking? The investigative judgement doctrine is vital for the diagnosis of the human condition. The doctrine of the investigative judgement is the manifestation of the human condition. It is causing our sin to abound, that grace might much more abound. (Rom 5:20). If you destroy the doctrine of the investigative judgement, you destroy the apparatus that shows you, in the mirror, what you're really like. Can you thread this needle?

Tony: If there's no contrast, there's no appreciation.

Pr. Adrian: No contrast, no appreciation.

To be justified by faith alone, you must understand the full depravity of the human condition. That's why the central pillar and foundation of our faith is the declaration "unto 2300 days, then shall the sanctuary be cleansed," which is the investigative judgement from 1844.

Now, John 5:24

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.
(John 5:24)

Now, our dear friend, Dr. Ford used this version (NIV) and said it this way.

Very truly I tell you, whoever hears my word and believes him who sent me has eternal life and will not be judged but has crossed over from death to life. (John 5:24, NIV)

But based on what we said last night, this translation is perfect because it reveals the human response, the human desire to push off what it's really like. Jesus says we are not judged. There is no investigative judgement. End of story. We are delivered.

But the investigative judgement is our cancer diagnosis. And if you don't get correct diagnosis, you will die without even knowing why. You must have correct diagnosis in order to be delivered from your

cancer. That's why the doctrine of the investigative judgement is so critical to the doctrine of righteousness by faith. You can't be righteous until you fully understand the depth of your depravity.

Audience: How would you describe this to someone who didn't know the investigative judgement?

Pr. Adrian: Someone who didn't know the investigative judgement? Yes. Old covenant, causing sin to abound. You can simply say the words of Jesus: "As you judge, you will be judged." (Matt 7:1-2). Or James 4:11, don't judge. Or Romans 2:1-4. You that judge another, you do the same things. You can quote all those things.

But this goes a layer deeper, in going into all the typology of the Old Testament and explaining all these things and adds a much richer depth to that whole principle of not judging and not condemning.

But the bottom line is, do you realise how much you judge and condemn people? You won't realise how much you judge and condemn people until you worship a God that doesn't. When I started to worship a God that doesn't judge people and condemn people, Oh, suddenly I was exposed. Suddenly I'm judging people all the time. Every breath is filled with judgement and condemnation. It's part of my very being. But that was all hidden when my God judged people. You see?

And that's why the majority of the world is going to resist this truth that our Father doesn't judge anyone. Because if you accept that truth that our Father doesn't condemn anyone, then you have to acknowledge how sinful you really are. And if you don't have a loving Saviour... and this is why the doctrine of the character of God is so important, a God that will never kill you, never condemn you – you need to believe this in order to get through your own condemning judgments of other people to rest in the bosom of the Father. And you need the Sabbath and the festivals to receive the Comforter to get you through that process.

It's all third angel's message. Fear God? Which God – the one that has a Son. It's an important doctrine. What is He like – character of God. Very, very important. What is our verdict – the judgement. This is all central

and our worship then is manifested in the Sabbath; all the Sabbaths; which is including the festivals and the new moons. This is all first angel's message. And when this clicks, when our verdict is set correctly and we are giving glory to Him, another angel will follow immediately.

But this time, Revelation 18, with a mega loud voice saying "Babylon is fallen." This is what we said from the beginning, didn't we Fiona? The cry "Babylon is fallen." Is it the cry of condemnation or is it the cry of freedom? If it's the cry of freedom, you have acknowledged your slavery.

Fiona: That's the picture on the very first *Identity Wars*, with man in the chains.

Pr. Adrian: The chains, that's it. Is it the cry of condemnation or is it the cry of freedom? The Adventism I was raised in, it was a cry of condemnation. "I thank you, God. I'm not like those other churches. Oh, if only they could be like us. If only they could know all the wonderful things that we know." It's a cry of condemnation on other people. Not knowing, in our condemnation of the other churches, we are manifesting more of the sinfulness of human nature than other people.

These six *things* doth the LORD hate: yea, seven *are* an abomination unto him: A proud look, a lying tongue, and hands that shed innocent blood, (Proverbs 6:16-17)

Number one: a proud look. And as we've proved, as we've come into this message, so many of our brothers and sisters: "We already have all the truth. What are you rabbiting on about?" Rich and increased with goods, and have need of nothing. How easy could it have been for us? Salvation through veggie-links, Marmite, Weetbix. The kingdom of heaven is not food and drink. How easy, how easy it could be for us to do this.

So just connecting all of these things. The investigative judgement – this is the punchline – it's a central pillar and foundation of our faith in order that we may gain a true understanding of our human condition. And

again, as we look in the book *As You Judge*, Romans 5 tells you. Romans 5:16. See what it says here.

And not as *it was* by one that sinned, *so is* the gift:

The one that sinned was Adam. The gift comes from Christ.

for the judgment *was* by one to condemnation,

“by” – *ek*: origin, the point whence motion or action proceeds. “The judgement” originated “by one to condemnation.” Who was the one from which condemnation originated on earth? Adam inspired by, brought to you by, Satan; sponsored by, Satan. This is telling us judgement came from Adam, but the free gift without condemnation.

but the free gift *is* of many offences unto justification. (Romans 5:16)

There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit. (Romans 8:1)

So this is telling you where condemnation comes from. And in order for us to be healed of our sinfulness, God has to get right down into – searching us with candles – to get into our human condition and to show us what the problem is.

But notice, I love the other translations. You can see,

Nor can the gift of God be compared with the result of one man’s sin: The judgment followed one sin...

What’s that saying? Who’s judgement?

The judgment followed one sin and brought condemnation,...
(Romans 5:16, NIV)

This is saying that God is the one that condemns. In this very word, in this very verse, you see the human heart switching it out. It wasn’t us that brought condemnation, it was God that brought condemnation. And we fully agree that God should bring condemnation because we are full of condemnation.

And therefore, if I read the verse in that light, I can look at the Bible and look in the mirror and I see God is just like me and I can go my way and I can forget who I am. Thank you for translating it that way, NIV. Just look at another one, NASB.

... for on the one hand the judgment *arose* from one *transgression* resulting in condemnation, ... (Romans 5:16, NASB)

It's putting it back on God. God is the one that condemns Adam. "You touch my tree, I break your face." That's how we operate, isn't it?

Tony: The perfect Hegelian dialectic where on one side you've got the extreme, where there's an arbitrary judgement, then the other side there is no judgement. But like on the cross at Calvary, there are not two crosses there. There's a third option to consider. And that's what you're trying to bring in.

Pr. Adrian: Third option. One option says God is judging. The other option says God is not judging and there is no judgement. First option, God is judging. Second option, there is no judgement. Third option: we are the ones that judge. And we need to give it up. This is what the doctrine of the judgement is telling us.

So when we take this into the story of Exodus 32; the Levites are an interesting group of individuals. Did the Levites participate in the sin of worshipping the golden calf? They didn't. And being good human beings that they are, if they did not participate in the sin of worshipping the golden calf, what are they thinking about their brethren?

Audience: They're judging them. They're condemning them.

Pr. Adrian: They're judging them. And how does God deliver them from their judgement and condemnation of those around them? He caused their sin to abound. So let's go to Exodus 32, and again let's just go over this one as well.

The LORD said to Moses, "I have seen this people, and behold, they are an obstinate people. Now then let Me alone, that My anger may

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burn against them and that I may destroy them; and I will make of you a great nation.” (Exodus 32:9-10, NASB)

When God commands, what should you do? You should obey. “Get out of the way.” This is a test, isn’t it? Apparently it’s against His character.

Then Moses entreated the LORD his God,... (Exodus 32:11, NASB)

Why? Because Moses is more merciful than God? That’s how it reads. In the old covenant, that’s how it reads.

But if you understand that Moses sees that they’re dancing around the golden calf and they’ve made a promise to serve no other gods. And he’s led them out. He’s already been threatened to be stoned a few times by these people. And then he sees them dancing around the golden calf. What is Moses thinking? “They’re all gone. I’m the only one that’s going to be left.” So God puts it to him. All right, Moses, let’s do it; let’s see. Moses gets tested with his own character. And as he gets tested, the character of God comes out of him. “Lord, no. No, You can’t do that.”

So when it comes to the whole nation of Israel and God is presenting that scenario, it is drawn out of Moses – the mercy of God. But when it comes to the instigators of the rebellion, something happens. Something changes.

So we come down and we see verse 26,

...then Moses stood in the gate of the camp, and said, “Whoever is for the LORD, *come* to me!” And all the sons of Levi gathered together to him. (Exodus 32:26, NASB)

Because they had not participated in the idolatry.

He said to them, “Thus says the LORD, the God of Israel, ‘Every man *of you* put his sword upon his thigh, and go back and forth from gate to gate in the camp, and kill every man his brother, and every man his friend, and every man his neighbor.’” (Exodus 32:26, NASB)

So how do we understand this? Because, what did our Saviour say?

...“for all those who take up the sword shall perish by the sword.”
(Matthew 26:52, NASB)

“My kingdom is not of this world: if my kingdom were of this world, then would my servants fight,... (John 18:36)

Is that the same yesterday, today and forever? Is that the Lord that changes not? If that’s the case, then this is a contradiction because everyone had to take his sword on his thigh and cut down his neighbour.

Tony: It’s fixed by dispensational theology – it just “bin’s it.”

Pr. Adrian: If you believe in that covenant system, in the old covenant.

Now, let us ask this question, when we’re looking at the Levites. In Exodus chapter 17, it says in verse one, then how much of the congregation?

Then all the congregation of the sons of Israel journeyed by stages ... Therefore the people quarreled with Moses and said, “Give us water that we may drink.”... (Exodus 17:1,2, NASB)

So were the Levites caught up in this quarrel? All of them. So the question we have to ask in Exodus 32, when the Levites received this command, are they in the old covenant or on the new covenant?

Audience: Old covenant.

Pr. Adrian: If they’re in the old covenant, then what they’re going to hear is exactly what they’re thinking.

Now the Levites, who was their first father?

Audience: Aaron.

Pr. Adrian: Go back further. Levi. What did Levi do when he found out that the bloke down the road bumped off his sister? He took his brother Simeon and tricked them into circumcision, "You want to be part of us?"

Colin: And then on the third day, when they were not able to defend themselves, they killed them all.

Pr. Adrian: This is Levi: “You touch my sister, I’ll kill you. I’ll genocide the lot of you.” Wow! How did this group of people end up with the priesthood? They’re zealous for the Lord, zealous for the commandments to impose judgments on those who transgress.

Tony: Like Jehu, “Come and see my zeal for the Lord.”

Pr. Adrian: “Come and see my zeal.”

Fiona: The law of force is from Satan. And from Gavin’s presentation this morning, it was said that Satan hit with the tail from the back using deceit; he didn’t hit up-front. So Levi and his brother were deceitful.

Pr. Adrian: They went in with the deceit. “Oh yes, we can be families, we’ll join together, just got to be circumcised.” Deceit and murder, that’s what they used. Not up front, the tail from the back to hook them. So is it possible this characteristic followed down through the line? What did Moses do to the Egyptian? Killed him.

Tony: Like attracts like. So maybe the tribe of Levi gravitated towards that spirit; and they were faithful because they were very condemning. ‘Stiff-upper-lip’ faithful.

Pr. Adrian: Do what’s right!

Eddie: Isn’t their character in the name? Their character is in the name Levi? And what’s he known for? Exactly what you just said, ‘Swift judgement.’

Pr. Adrian: Swift judgement. Which is amazing because the man Moses was the meekest man on the earth.

I want you to notice something interesting. Have a look at this. This is in the book *Education*, page 65.

In the military schools of Egypt, Moses was taught the law of force, and so strong a hold did this teaching have upon his character that it required forty years of quiet and communion with God and nature to fit him for the leadership of Israel by the law of love. The same lesson Paul had to learn. (*Education*, p. 65.2)

So after 40 years he'd softened a lot. Had he softened completely? No. But when God was offering to wipe out the whole nation Moses interceded. There was a change coming into his character. He was changing. Mercy was starting to come into his character. He begged for mercy for the people of Israel. But for the instigators, those who refused, those who were stiff-necked and maintained their determination, the old character comes out. And this is how you deal with it.

So I'll just come back to King James.

And the children of Levi did according to the word of Moses: and there fell of the people that day about three thousand men. For Moses had said, Consecrate yourselves to day to the LORD, even every man upon his son, and upon his brother; that he may bestow upon you a blessing this day. And it came to pass on the morrow, that Moses said unto the people, Ye have sinned a great sin:.. (Exodus 32:28-30)

So he moves on. So here's the point I was making. And this is the point of the atonement. A great sin has been committed in Israel. They have worshipped the golden calf. So this sin needs to be expiated. And how do you expiate sin in human understanding? You offer the guilty. But you must also offer the innocent. The guilty has been offered. The 3000 that were guilty are slaughtered. That's the guilty component. But where is the offering of the innocent? Verse 32.

Yet now, if thou wilt forgive their sin;

It should have the big dash in there where Moses pauses and he thinks. He thinks about the sin that they've committed. He thinks about how every sin must be punished. And he thinks "Oh, maybe they can't be forgiven." And then what does he say?

and if not, blot me, I pray thee, out of thy book which thou hast written. (Exodus 32:32)

Do you see this process? This verse, verse 32 is presented as one of the most gracious, gracious statements that a human being has ever made. Moses was offering to give up his eternal life to save Israel. That is

unfathomable love. It is a fantastic expression of the love of God in an old covenant framework. Isn't it?

Tony: Why would you say that, when that's a revelation of agape love? Wouldn't you say that he just stepped into the new covenant experience by expressing that?

Pr. Adrian: What I would say is that Moses still thinks that God requires death for sin.

Tony: Ok so he's appeasing God.

Pr. Adrian: He's appeasing God; he's still in penal substitution. But in penal substitution he is manifesting agape in that context. It is the most beautiful expression that a human being has ever given. This is way beyond Adam. This is a long way beyond Abraham. This is, wow! This is amazing. But it's still in the context of God demands death for transgression. And therefore it still contains the element of judgement and the belief that God condemns and judges and destroys. It still has that component in it. But this is okay because God's wanting to bring this out.

Tony: So he has misunderstood the "step aside." In the wrong context, the "step aside" was "that I may show my anger" and he's trying to appease it. But the "step aside" was to reveal to him something.

Pr. Adrian: And to bring more of God's love into his heart. This is the process. But we see in the story of the slaying of the 3000 at Mount Sinai. We see the atonement process. The slaughter of the guilty. The most guilty in Israel were killed as an appeasement to God who is going to destroy the whole nation. And then there was the offering up of the innocent: Moses. And this is human concept. This is the two goats: the Lord's goat and Satan. The two elements, the innocent and the guilty: both must pay a price in order for the atonement to be complete.

Again we see this in the story of the slaughter of the Midianites. And this is the most fascinating story I find. Where is that? Is that Numbers 30 or 31? Vengeance on Midian. This is quite amazing. So the Midianites, of course through Balaam they have a party and they seduce

Israel. They worship a false god. And then a plague comes and wipes out 24,000 of them. And then Israel prepared to go to war. And notice, this is interesting. There's a statement in here about (and I'm just reflecting here). The word atonement is actually in numbers 31. Where is atonement in numbers 31? Numbers 31:50. Notice what it says:

We have therefore brought an oblation for the LORD, what every man hath gotten, of jewels of gold, chains, and bracelets, rings, earrings, and tablets, to make an atonement for our souls before the LORD. (Numbers 31:50)

Have you read that verse before? Atonement. How are they making atonement for themselves? Gold, money, from the Midianites – they spoiled them; they took it.

Verse 15, where Moses gets angry. So they go and slaughter the Midianites and, verse 15,

And Moses said unto them, Have ye saved all the women alive? Behold, these caused the children of Israel, through the counsel of Balaam, to commit trespass against the LORD in the matter of Peor, and there was a plague among the congregation of the LORD. (Numbers 31:15-16)

Now, OK, the women that seduced the Israelites. I mean, in rational logic thinking, the women that had gone in that seduced the Israelites: you could almost rationalise them being killed off, couldn't you? Because they played their part. OK, but what does Moses say? Now, therefore, kill every male among the little ones. What did they do to bring about this breach on Israel? What did the little boys in Midian do? They didn't do anything. They're going to grow up like their parents, so better cut them down now. Kill them all, the Lord knows who are His. They're the cancer; cut them out.

Now therefore kill every male among the little ones, and kill every woman that hath known man by lying with him. (Numbers 31:17)

Whether she participated in their sin or not.

What's being manifested in the character of Moses? What happened when Moses was a baby? What did Pharaoh say? Kill all the male children; because Pharaoh, seeing Israel as a threat to his nation, stood up as all human beings do and protected his people. What is Moses doing? Exactly the same thing. Has he forgotten how he was saved out of the hands of Pharaoh? Who would save the Midianite children? Or did they just deserve to die? Do we care? Is it important?

I find this frightening. You know why I find this frightening? Because this is right at the end of Moses' life. And all of this stuff starts coming out. You know, when we go through the Time of Jacob's Trouble, it's all coming out; all of it.

Audience: Moses still went to heaven.

Pr. Adrian: But doesn't this prove that Moses was saved by faith alone? Not by works. Not all the stuff that he did. Not all the mighty miracles that he did. None of that had anything to do with saving Moses. The only thing that saved Moses was the grace of God by faith alone. And people say to me, "You're tearing down all of the respect and honour that we should have to the prophets."

Tony: He is the author and finisher of this man's faith.

Pr. Adrian: Jesus finished his faith. Christ, and think about this, Christ was able to save Moses after he had issued the command to kill the Midianite children.

Audience: And Elijah had just killed 400.

Pr. Adrian: 850, Ellen White says. I thought it was 400, but putting the two together, 450 and the 400 prophets, it's 850. So yeah, 850; did the same.

And let's not get ahead of ourselves. Living in the culture that they were living in back then.

Tony: It was blood-thirsty.

Pr. Adrian: It was pretty rough. “Dog eat dog;” survival. The Midianites wanted to kill all the Israelites; let’s get this clear, they wanted them gone. So what do you do? What do you do when you’re backed into a corner? What do you do when the chips are down? What comes out of you? What’s in there comes out. Thank you, Klaus Schwab, for bringing out of us what’s in us. Can we say thank you for that?

But notice, kill every male among the little ones, the innocent, and kill every woman that hath known a man, some of them were guilty. The guilty? The women that had been faithful to their husbands that weren’t participating in the seducing of... They weren’t guilty, were they?

Eddie: They carried a seed of possible males being born.

Pr. Adrian: ...knowing that the Israelites had slaughtered them, so they had to die. Same thing’s happening today, isn’t it? Sterilise the lot of them; stop it.

So, therefore, they kill every male child, the innocent, and kill every woman that hath known a man by lying with him, the guilty. This is what completes the atonement.

But Israel goes beyond that. They take the spoil in Midianites and they offer it to God, a tithe, for their atonement.

Tony: I suppose a tenth is not an atonement, it’s a gift of gratitude. It depends upon the way you look at it, doesn’t it?

Debbie: They didn’t call it a tithe.

Pr. Adrian: They didn’t call it a tithe; just an offering to God, as an atonement.

When you read some of these stories, the way that we used to deal with it is: that’s old covenant; they’re all saved by law; we don’t have to worry about that stuff. But we do have to worry about that stuff, because once you get the covenants correct and it’s an everlasting covenant and God is the same yesterday, today and forever, you have to account for these stories. You have to make sense of them.

Tony: They have gold in them to teach us.

Pr. Adrian: To teach us. When you see Moses under pressure, his nation is under threat, all the effort and work that he's gone to seems to be going down the tube. God causes sin to abound, it comes out of him. And this is the thing, when it came to the nation of Israel, Moses wanted to save them. He demonstrated incredible love. The perpetrators of evil within his own nation, he was willing to kill them. People of another nation [motion of cutting the throat]. Isn't that how we operate?

Debbie: So, then, under that old covenant, Moses couldn't be saved.

Pr. Adrian: But where sin abounds. Did Moses' sin abound here? Yes. So therefore, grace did much more abound.

Debbie: Did he see that as a sin, though?

Pr. Adrian: He had to have, in order for him to be raised.

Debbie: Did he have to confess it?

Pr. Adrian: Of course, when he's ascending Mount Nebo and he's thinking about it and he's there up at the top and he's wrestling with God. Moses had to wrestle with, he'd struck the rock twice, and here's the important point. (Again, we talk about this in *As You Judge* or in *Atonement*.)

At the beginning, Moses was asked to strike the rock, which is a symbol of striking Christ, which is a symbol of sacrifice by punishment. At the other end, at the end of the 40 years, he was simply asked to speak to the rock. He was asked to speak to the rock, not to strike it. Come into the new covenant, just talk to me; I'm willing to forgive you. But Moses strikes it twice. Which suggests what kind of judgement he gave against himself? Condemnation of himself.

What is the difference between the translation of Moses and the translation of Elijah? One thought that he had to die in order to be forgiven. The other didn't; he was able to believe and take hold of the forgiveness of God without believing he had to die.

And why is Elijah important to us? Because it's the pattern of the hundred and forty four thousand. They believe that God can forgive them. And when we go through the time of trouble, you might see some terrible stuff come out of you, but if you understand the gospel correctly, it won't put you off. This is why this message is so important. You may make some terrible mistakes in the future because what's inside of you is going to come out. What you have spoken in the secret chamber shall be shouted from the mountaintops. It's all going to come out and you're going to see yourself in all your wonderful glory. As am I. But if you know the gospel, and you don't believe in a God of condemnation, you can confess and say, "Lord, I confess all of these terrible things. Please forgive me, I believe and I take hold of your forgiveness."

...he that believeth in me, though he were dead, yet shall he live:
And whosoever liveth and believeth in me shall never die. Believeest thou this? (John 11:25-26)

That's why the hundred and forty four thousand cannot be killed. They cannot die. One, because they believe in a God that does not kill, just like Desmond Doss. Well, I don't know if he believed... He believed in not killing, so that's why he couldn't be killed. So if you believe in killing all these world leaders that are doing all these terrible things on the earth, you're going to die. You're absolutely going to die, because you believe in death and punishment by death. So you will die.

If you don't believe this, you believe in a God of life; and then you can get to the next level and believe that God can forgive you for your wretchedness, you cannot die. Isn't that good news? That's wonderful news. You cannot be killed and you will be part of one hundred forty four thousand. That's why it's important to believe this understanding of the gospel to take hold of all of these things.

Audience: Win a few souls along the way.

Pr. Adrian: Invite them into this message, invite them into the truth of our Father's character and how the judgement process works and how that we need to overcome the spirit of condemnation that resides within

each of us against other human beings. They overcome by the blood of the Lamb, and the word of their testimony.

And they overcame him by the blood of the Lamb, and by the word of their testimony;... (Revelation 12:11)

So we've all experienced it: you're in this cloud, just a bit irritated; "I don't know why these people are doing this stuff to me. I'm being treated really badly. I'm not being treated the way I should be treated." Condemnation, judgement. We all go through it. We all experience it. "It's not fair."

But our Father doesn't judge. So we can say, "Lord, give me Your Spirit." I don't want to; I shouldn't be like this. I shouldn't be judging these people. I should forgive them. But then you realise you can't. You can't do it. There's no way you can change yourself. It's impossible for you to change yourself. You simply have to give yourself over into the arms of Christ. Say, "Lord, heal me like you healed the leper. I have this leprosy of judging and condemning. I believe, if thou art willing, you can make me clean. You can make me clean of judgement and condemnation. You can do this for me." And you believe it by faith alone, not by works, not by any other thing, but by faith alone.

Audience: It's like the disciples, they were all with one accord, in one Spirit.

Pr. Adrian: Yes, they'd stopped judging each other and deciding who was going to sit on the left and who was going to sit on the right. And who was it that would condemn Jesus? Who is it? Is it I? Of course, it's not me.

Fiona: In Mark 5, when Jairus is waiting for Jesus to come and heal his daughter and they come and say, thy daughter is dead. Jesus says, as soon as Jesus heard the word that was spoken, he said unto the ruler of the synagogue, be not afraid, only believe. Don't hear the word that others tell you that you can condemn God or that you are condemned. Don't. Only believe. Be not afraid of that word. Only believe.

Pr. Adrian: Only believe. And when you look at the life of the prophets and look at the things that they did and how they could be translated, how they could be taken to heaven and God forgave them, freely forgave them; then he can forgive you, and me! That's what gives me hope, that's what gives me courage to believe. We're not in a position to do as much damage as Moses did, are we? Not yet. Who knows what's ahead? But this is what encourages me. This is what encourages me, that the closer we come to our Saviour, the more sinful we'll appear in our own eyes.

And this is the thing, a number of people, I remember I was in Canada, United States and people were challenging me. "You preach about the character of God, Adrian, but I don't see it in your life. You're full of pride, Adrian." Oh, you want to say that to a Dutchman? I'm full of pride. Go ahead, make my day. Takes one to know one. If you can see it in me, then you must be in you.

But this is the challenge. And we're seeing the character of God. The seed is being planted of what His character is like. But now we have to go through the process of seeing how unlike Him we are. This is how the two covenants work. This is how the process works. So that once you begin to see how good God is, then all the wheels fall off. Everything goes pear shaped. You look terrible. And then, grace does much more abound. That's what's coming for us. We have to believe, we have to hang on to that, because we're still going through the process: "Well, I believe in the character of God and they don't. Well I'm better than them. Oh, those poor people, all those poor people." And they are thinking the same: "Oh those poor people, keeping those Jewish feasts." They're going to come here and look for the circumcision tent, sacrifice of animals, anything, pin it on them. Just embellish it, make it up; to prove that they're worse than you are. We are all made of the same dough.

There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit. (Romans 8:1)

...because they no longer believe in a God of condemnations. If you no longer believe in a God of condemnation, then condemnation will start to go out of your lips. And as long as you condemn, you give evidence that you still believe in a God of condemnation. As long as you believe in that, you can't be sealed; you've got to give it up.

So I hope that's been... I've just touched on a few points, covered a few stories, put some pieces together. I hope that's been helpful. We've gone into more details on these stories in other places. And of course, the book *Ministration of Death* goes through Leviticus, Exodus 32 and covering those points. Because you have statements in *Prophets and Kings* that say, Elijah was directed to slay the prophets of Baal, or a blessing was given to the Levites for slaying the three thousand, they were blessed, the priesthood was forever theirs. You get all these statements. What do you do with all those things? The two covenants help to explain that, how God is bringing this out.

And of course, the biggest one of all is the investigative judgement. This doctrine is essential for our salvation. Not to show us what God is like, but to show us what we are like, that we then may be delivered. Desmond Ford wanted to deliver us from the doctrine of investigative judgement. He just took a side door out into oblivion. We've got to go straight through this doctrine into the new covenant. There's no other way, other than through this system, that I can see.

So, all right. Shall we pray?

Closing Prayer:

Pr. Adrian: Father, I pray that this has been food for thought as we think upon the plan of salvation. Leave out the court, it is given to the Gentiles. Penal substitution is given to the Gentiles. But You're calling us into the Most Holy Place, that we may speak to You, not strike You, in order to receive forgiveness.

We look at the character of Moses and I'm sure Moses is watching. No offence, Moses; we're not having a go at you. We thank you for your

faithfulness. And we pray, Father, that we can learn from these lessons that You did through Moses, and that we can receive of the character of our Saviour, and that we can overcome. And like Elijah and Moses did, they battled with the belief whether they could be forgiven and they overcame and You delivered them and You raised them to heaven. We believe You can do the same for us. And we thank You, in Jesus' name. Amen.

TABERNACLES OCTOBER 11-19 2022

The LORD is my light and my salvation; Whom shall I fear? The LORD is the defense of my life; Whom shall I dread? When evildoers came upon me to devour my flesh, My adversaries and my enemies, they stumbled and fell. Though a host encamp against me, My heart will not fear; Though war arise against me, In spite of this I shall be confident. One thing I have asked from the LORD, that I shall seek: That I may dwell in the house of the LORD all the days of my life, To behold the beauty of the LORD And to meditate in His temple. For in the day of trouble He will conceal me in His tabernacle; In the secret place of His tent He will hide me; He will lift me up on a rock. Psalms 27:1-5 NASB

The time of Tabernacles 2022 was one of extreme pressure from a number of factors. At this time I found solace in the comfort of our heavenly Father and the truths presently committed to His children. The Lord is our Shepherd and we shall not want if we look to Him and trust Him. Each presentation that came gave me more comfort and strength. The contemplation of the risk involved in giving this creation free choice; the blessing that is found in the Son of God, all these things brought me comfort and solace at this time of difficulty. They say that the rocks in the stream give the river its song. There were many rocks present at this part of my journey, but the song coming from my hearts was precious to me and I pray also for you.