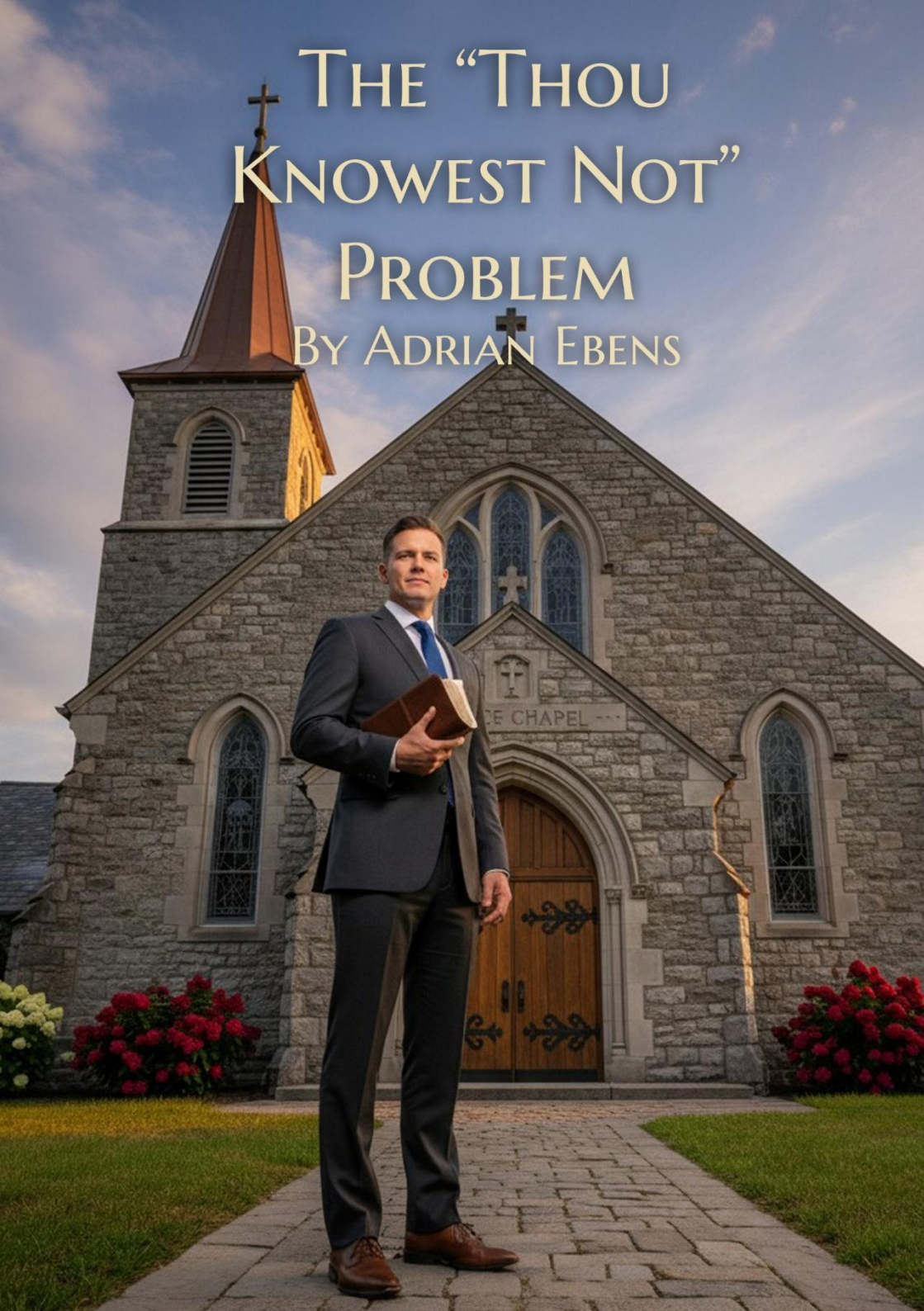


THE “THOU KNOWEST NOT” PROBLEM

BY ADRIAN EBENS





Adrian Ebens, 2025

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Opening Comments:

Well, welcome to another Maranatha Media broadcast. It's a blessing to be with you and I'm really looking forward to tonight's presentation. Welcome everyone. It's a blessing to have you; thank you for joining us for this presentation.

For those of you that have been tracking with the on the Father of Love Telegram channel, I've been posting some of the audio book from *Escaping the Pentagon of Lies*. Recently I did chapter 51 which describes when Maatan goes to the fountain. If you haven't read the book you're obviously not familiar with the storyline, but I won't go into all the detail here, but Maatan comes to the realization that he is directly connected to Apollo, the son of Zeus, the son of Kronos and that he has this spirit of condemnation in himself.

Going through that material again led me back to a book that I've read a number of times, we have it on the Maranatha Media website, called *The Knocking at the Door*. I would highly recommend reading this after the presentation, because there's some phenomenal material [in it].

Thank you to the ministry of Robert Wieland, that has greatly, greatly blessed me. So, we want to get into some of that tonight. but before we continue, I’m going to kneel and let’s have a word of prayer.

Opening Prayer:

Father, we just thank you for this opportunity to come together to study your Word. Please open our ears like Jesus that we may hear. We thank you that sacrifice and offering you did not desire but it is we that desired these things. Lord help us to realize the true problem that is holding up the Second Coming and what needs to happen to get from here to the heavenly city. We so much want to go to the heavenly city. We want all of our children, our family, our friends to come with us.

We’ve seen such a beautiful picture of your character Father, and we yearn to fully manifest that character; and tonight we’re going to discuss some things that are important in relation to this. So, thank you for all that have joined us and that will join us. Pour your Spirit upon them. Bless them and give them attentive ears and discerning minds and hearts. In Jesus’ name, Amen.

Presentation:

Let’s go to the screen and we’re looking at the subject of the “thou knowest not” problem. So this text comes from Revelation chapter 3 and it’s the council to Laodicea. It says Revelation 3:17

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

Because you say, ‘I am rich, have become wealthy, and have need of nothing’—and do not know that you are wretched, miserable, poor, blind, and naked—(Revelation 3:17,NKJV)

So here is a statement of not being aware and of course for those of us that have studied the Adventist movement message we know that Laodicea refers specifically to the last day church. So, the church in the last days, they’re not aware of something. They’re not comprehending

what’s really going on for them. So we come to Revelation 3:14 and it says this message is addressed to the angel of the church of Laodicea; and so it says in verse 14,

And **unto the angel of the church of the Laodiceans** write; These things saith the Amen, the faithful and true witness, [Thank you, Lord Jesus, for being a faithful witness] the beginning of the creation of God; (Revelation 3:14)

That’s an interesting title. Some would say the beginner of the creation of God, but we’re not going to stop to discuss that. And of course, it says unto the angel; so this is specifically... an angel is a messenger, the word *ang’-el-os* is messenger in Greek. So, the messenger to the church of Laodicea and we see that in Revelation 1:20 and this should be familiar to those of you that familiar with the Adventist message.

... The seven stars are the angels of the seven churches:...
(Revelation 1:20)

It says in the book *Gospel Workers* by Ellen White, page 13 that “God’s ministers are symbolized by the seven stars.” And so, this is a message that’s specifically speaking to the ministers, the elders, the leaders of the Seventh-day Adventist Church, the remnant church, which involves the reform movement and all of those connected to the Adventist history from 1844 onwards.

There’s something that the ministers don’t know. We’re highlighting the point where it says where Jesus says I know your works,

I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot. (Revelation 3:15)

And then in verse 17 He says you do not know your true condition.

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

So, Jesus knows the true condition of the ministers of God, but the ministers don’t know and we’re going to dig into that a little bit more

deeply. Now I’m going to go to the book *The Knocking at the Door* and I want to quote a little bit of that from Robert Wieland. And so, let’s go to the screen and this is what he says. This is from page 10 on the Maranatha Media version. This is from our website, *The Knocking at the Door*. There may be other versions of this book with different page numbering, but this is the page numbering that we had. So, he says,

...the Lord Jesus recognizes that what has held us back is unknown sin. This is evident from several factors found in the message:

Now notice what Robert Wieland says.

- a. He says, [and of course he’s speaking of Jesus], “I know thy works.” **The “angel of the church” does not know or understand his “works” or his true condition;** hence the message informing him.

So, this is a very important message. This message to the Laodiceans and particularly to the leadership of the Church of Laodicea. Point B, Robert Wieland continues,

- b. When He says, “Thou sayest, I am rich and increased with goods, and have need of nothing,” it is obvious that the “angel” does not know or realize that he says those things. [And he makes a good point here.] In fact, in the century that has passed since this message was first recognized among us as “present truth,” never has a responsible Seventh-day Adventist been heard to boast in those words.

So, I mean, have you ever heard anyone say, I’m rich and increased with goods and I don’t need anything? Anyone who’s a serious Christian and a serious Bible student, they never say these words. So, as Robert Wieland points out, this is evidence of something they’re not aware of. And I’ve got this next part highlighted.

Jesus must be speaking of the unconscious language of the heart.

So, the human heart is saying, I'm rich and increased with goods, but is not aware that it is saying this and that, in fact, that the heart is wretched, miserable, poor, blind and naked. And then Robert Wieland says,

There is something more meaningful here than a superficial glance makes apparent.

And he continues, digging into the Greek,

- c. “Thou ... knowest not” your true condition. **The Greek verb does not mean, “you know not because you have not been informed or because you have not learned,” but “you know not because you have not perceived.”** [There's a lack of perception going on here.] (The negative with oida ['know not' in the Greek] means a lack of perception, [and notice what it says] a lack of relationship, the equivalent of our word “unconscious”). – Robert Wieland, *The Knocking at the Door*, page 10. (MM version)

Now that's very interesting in terms of a lack of true relationship with God and His Son. This is part of the problem. So, in the message to the Laodiceans, there is implied, and this is what Robert Wieland is saying, there is implied here, there's an unawareness. And this is specifically to the leaders, because it says to the angel of the Church of Laodicea, which we said was the ministers particularly.

Now I want to continue a little bit more with what Robert Wieland has said, and so we go to the next slide. And Robert Wieland goes to what is the source of this unawareness. What's causing this unawareness, this inability to see what the true heart condition is? And this is what he says.

Deep guilt was created in the human soul in the Garden of Eden when our first parents fell. [and notice what he says here] It is as true of us today as it was for Adam, for “in Adam all die” (1 Corinthians 15:22). **All of us have repeated Adam's fall** (cf. Romans 5:12).

Now notice how Robert Wieland is interpreting that verse, "for in Adam all die." He's saying that we all are repeating what Adam is doing. And then notice he mentions now four things.

The first result of this guilt was shame: "Adam and his wife hid themselves from the presence of the Lord God amongst the trees of the garden" (Genesis 3:8).

So, there is an element of shame about what they have done.

The second evidence was fear: "And ... Adam ... said, I heard Thy voice in the garden, and I was afraid, because I was naked; and I hid myself" (verses 9,10).

So, there is shame and there is fear. Now we come to the third consequence. And notice, this is very interesting what Robert Wieland says.

The third consequence was the erection of a barrier creating an unconscious condition.

And we've talked about this in *As You Judge*, 'psychological projection,' also the book *At-One-Ment*. We've talked about this.

Adam found himself unable to realize his guilt and confess it. Thus he repressed it immediately. He blamed it all on Eve: "And the man said, The woman whom Thou gavest to be with me, she gave me of the tree and I did eat" (verse 12).

Now notice the logic sequence that Robert Wieland follows here, and see how it plays into our understanding of the gospel.

The guilty pair would have died then and there had they been conscious of the full extent of their guilt, for "the wages of sin is death" (Romans 6:23).

Now notice what Robert Wieland is saying here. He's saying that guilt, the guilt of transgressing or what they did to God or their feelings towards God, the guilt would kill them. Not that God would kill them.

Their own conviction of their wrongfulness would so overwhelm them that they would die. And this is the wages of sin.

And I just need to make this point that one of the reasons I read the book *Light on the Dark Side of God* 11 years ago, was because Robert Wieland had originally written a forward to the book; and I had confidence in him and so I was willing to read that book once I found that out. And of course, that was a book on the character of God and that Jesus reveals all of the character of God. (And yes, thank you again Jutta for giving me that book to read, that was a great blessing; and I got to read it in my father's homeland in the Netherlands. So that was wonderful.)

So, for the wages of sin is death. Now the underlined part:

When the lost at last fully grasp the enormity of their guilt, they will suffer the second death in fulfillment of the Lord's warning to Adam and Eve that when they should sin, "thou shalt surely die" (Genesis 2:17).

That sums up so many points right there. What is it that's going to kill the sinner? It's his own conscience. It's his own sense of guilt. The realization of how much he has abused his Creator and how he has even wanted to harm his Creator. When he fully realizes his guilt, if he doesn't find a way out and find salvation in Christ, the guilt is what's going to kill him. And I think, and I just want to make this point, that when people say that God will kill the sinner with His own hand, he's referring to himself as God. It is man making himself God when he says that God will destroy the sinner by his own hand. Because we are the ones, if we don't repent, our own guilt will kill and destroy us. So, if we don't repent, we are the ones that will destroy ourselves. And I hope you follow that line of thought there. It's interesting.

So, we come back and he says here,

We need to recognize that the guilt of sin brings its own built-in penalty of eternal death,

This was written in 1989 and here it's very clear that he's saying it's not God that burns up the sinner. It's the guilt of suddenly becoming aware

of unrealized sin. And as we look at later on, we need to realize this now and go through that challenge now, so that at the Second Coming we're ready to meet him. We need to meet this guilt. We need to meet it in the joy of what we now know of our Father's character.

and the very fact that our physical life is extended through probationary time is prima facie evidence of the existence of an unconscious mechanism of repression which had its origin in Eden.

– Robert Wieland, *The Knocking at the Door*, page 12.

That is a profound statement, brothers and sisters. Because if we were living in reality and we didn't have the truth that we hold dear, we couldn't live. We would not be able to continue to live. And so, Robert Wieland makes the very valid point that the fact that we are still alive is evidence that we all have unrealized or suppressed guilt occurring in our lives. Because unless some of us have already gone through a tremendous cathartic experience, I'm getting ahead of myself, but basically Zechariah 12, weeping for Jesus as one would weep for his firstborn. If we haven't gone through that experience yet, then we still need to go through it.

So now we come to the fourth consequence that Robert Wieland mentions.

The fourth consequence was the development of an enmity against God: "The woman **which Thou gavest to be with me ...**"

And he highlight the word thou gave us to be with me. Here is the enmity of man towards God.

Adam felt that the trouble was really God's fault! Eve shared this newly erected unconscious barrier [which we have called 'psychological projection', putting it onto God] in that she also could not accept and confess her own guilt any more easily: "The serpent beguiled me, and I did eat" (Genesis 3:13).

And so, here's the question. When we are put in the hot seat and we're questioned about activities that we've done, if we immediately go to defend ourselves and put the blame on someone else, we are showing

that we are children of Adam and we are sending out a red flag to show that we still have suppressed guilt. If we are pushing blame always on other people, we're always justifying ourselves. If we feel the need to defend ourselves and protect ourselves from what other people are saying, this is all evidence that there is a suppressed guilt going on in our lives.

So here are the four points of inheritance:

1. Shame – "hid themselves" "made fig leaves"
2. Fear – "I was afraid" (because I was naked)
3. Projection – "The woman" (putting the blame on somebody else, not taking any responsibility)
4. Enmity – "Whom you gave" which is the basis of penal substitution (you actually created this problem).

Now if you have participated in any of these four points, then this is evidence that you have, with Adam, fallen. With Adam. So many people want to blame Adam for the fall. But if we experience shame, if we experience fear, if we experience projection or justifying ourselves or enmity or blaming God or blaming anyone, these are all evidence of the fall. And that we are participating in the fall of Adam and therefore we will die just like Adam died. This is what Romans 5:12 said, "as in Adam, all die."

So, we want to continue. I want to come back to page 13 of *The Knocking at the Door*.

Ever since that first sin in the Garden, mankind have been repeating the tragic pattern. **Unless man has faith in a divine Saviour who bears the full burden of his guilt** [notice that statement, the full burden of his guilt], **a full realization of guilt kills him.** Seen in this light, it is merciful that we do not realize our depth of sin and guilt. This condition of "thou knowest not" could go on forever and ever, except that there must come a second advent of Christ and there must come an end to sin. Hence the Laodicean message!

So, the Laodicean message comes to address this unrealized, unperceived sin that is in our human nature, that we're not aware of it. And Robert Wieland continues,

When Adam and Eve "hid themselves from the presence of the Lord God," they did so because they were hiding from themselves as well.

And we've got an interesting Spirit of Prophecy quote that directly speaks to this that I found amazing.

Their new conviction of guilt was naturally unwelcome to their knowledge. We cannot overestimate the traumatic effect of this original sin and guilt upon their human souls.

Now when Robert Wieland is using the term original sin, he's completely redefining what this term means in Christian circles. This concept of original sin is very different to the Catholic understanding. And of course, as we've just said, this fear, shame, projection, enmity, this is the original sin which we all have participated in and continued and developed.

... this original sin and guilt upon their human souls. They just could not face themselves. For some mysterious reason they felt naked in front of each other and before God. They were different. "The Lord God walking in the garden in the cool of the day" had suddenly become to them an unwelcome interloper [an unwelcome guest]. They wished He would leave them alone. His presence awakened unpleasant convictions that they would fain forget. – *The Knocking at the Door*, 13.

And so, this is the problem now for God. When God comes into the picture, they're being reminded of their guilt and so they want to separate from Him. And this is one of the reasons why I believe that so many people believe in the Trinity. Because it's a way of feigning that you believe in God or that you love God but to push Him far away from you because this is completely false. And I believe it's part of this repressed guilt. Because for those of us that have studied this question

and God and His mercy and grace, we’re not better than anybody else. We’ve come to an understanding of the Father and the Son that we wonder like why can’t people see this? And I believe it’s partly connected to this original sin; this repressed guilt and an unwillingness to meet your sinfulness. This is one of the evidences.

There are many reasons why people accept the Father and Son. Not all of them are good. So, I’m not saying this is perfect in all areas, but it helps to explain some of the things that are taking place.

Now let’s continue with Robert Wieland. This is page 13 or 14.

Thus it has been with man ever since. “And even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind” (Rom. 1:28).

The knowledge of God was repressed because it awakened the intolerable sense of guilt from which man longed to escape. Thus it was driven into deep hiding. This function of repression as consequent on guilt is alluded to by Paul: “We see divine retribution revealed from heaven and falling upon all the godless wickedness of men. **In their wickedness they are stifling the truth.** For all that may be known of God by men lies plain before their eyes; indeed God Himself has disclosed it to them ... **But all their thinking has ended in futility, and their misguided minds are plunged in darkness**” (Rom. 1:18-21 NEB, emphasis added).

Our Father wants to have a deep and open conversation with us, but our human natures have developed a way of pushing God away, hiding from Him and not wanting to have an honest conversation with Him because we cannot face ourselves in our understanding of God and of how things work and our sense of justice. We try and avoid as much as possible actually dealing with Him as a result; and Robert Wieland has wonderfully picked up on this on this point.

Now notice what Ellen White says this is in 5T 637 and 638; and what we’ve just talked about, she says exactly here, how the process worked.

After Adam and Eve had partaken of the forbidden fruit, they were filled with a sense of shame and terror [shame and fear]. [1] At first their only thought was, how to excuse their sin before God [how do I how do I explain this; why I've done what I've done?], [2] and escape the dreaded sentence of death

And of course we've spent a lot of time talking about this, that they had a false understanding of the character of God and their false understanding drove them to this position of fear so that they didn't want to, in any way, discuss this with Him. And then point number three,

...[3] The spirit of self-justification originated in the father of lies, and has been exhibited by all the sons and daughters of Adam. (*Testimonies for the Church, Vol. 5, p. 637, 638*).

Is it anyone listening to this broadcast that is going to try and convince me that they haven't ever in their lives, ever tried to justify their actions and to defend themselves? According to what the Spirit of Prophecy just said if you make this claim you are a liar. All of us have engaged in self-justification and defending ourselves. This is inherent this is inherited from Adam, and we have developed it all of us have developed this and we are all very good at this. So, let's continue with Robert Wieland from knocking at the door.

The original sin of Adam and Eve was to the cross at Calvary what the acorn is to the oak.

Isn't that interesting? Because this is what I was saying in the book *At-One-Moment*, and I'll read you a quote from that shortly.

The seed or resentment against God is evident in Adam's statement blaming Him. But Adam would have been horrified had he fully realized how this seed would grow into the eventual murder of the Son of God. He would have been unable to endure the full disclosure of the real dimensions of his guilt. The sacrificial victim offered in the Garden outlined for Adam the dimmest shadow of the cross, for he "saw Christ prefigured in the innocent beast

suffering the penalty of his transgression of Jehovah's law" (6BC 1095). And [this is a quote that we've mentioned a few times] "he trembled at the thought that his sin must shed the blood of the spotless lamb of God.

It's sin that brings about the needing for the shedding of blood, not God.

This scene gave him a deeper and more vivid sense of the greatness of his transgression, which nothing but the death of God's dear Son could expiate" (PP 68). But the full consciousness of their sin and guilt was veiled from the guilty couple:

And there we see that if Adam realized that in his heart was murder for the Son of God that guilt would have crushed him instantly and he would have died instantly as would have Eve. They couldn't have handled the realization of these things. And to follow this up I just want to show you the same what Robert Wieland wrote in *The Knocking at the Door*. We've written a very similar statement in *At-One-Moment*. So, let's just read that.

Adam was not fully aware of his feelings towards God,...

And in the light of what Robert Wieland just said he's completely unconscious. He's not only not fully aware, he's not really aware at all of his true feelings towards God. I guess I'm being generous in saying he's not fully aware.

...and secondly, his wife. **As they were hidden, they would not truly be known until they were manifested. God sought to show Adam the extent of his treachery by allowing one of His precious animals to be sacrificed.** God did not desire to do this (Psalm 40:6) but it was an extreme emergency measure to alert Adam to the terrible evil that was hidden inside. **The sacrifice was a mirror into the bosom of Adam; it was designed to show him his true intentions toward the Son of God.** – *At-One-Ment*, p. 25

So here we see the same thing that Robert Wieland has said, and I do remember reading this book about ten years ago and be deeply

impacted by it and I'm guessing that this is partly why I have followed the track that I have I have followed.

So now we come to another Spirit of Prophecy statement which some of you will be familiar with but it's important for us to revisit this. This is *The Desire of Ages*, page 745.

That prayer of Christ for His enemies embraced the world. **It took in every sinner that had lived or should live, from the beginning of the world to the end of time. Upon all rests the guilt of crucifying the Son of God.** (*The Desire of Ages*, p. 745).

Now I assure you brothers and sisters, when we hear those words that there is a mechanism inside of us that's protecting us from the full implications. If we accept that we have participated, in our hearts, that we have participated in the murder of the Son of God; to fully take this on board, we would immediately fall on the ground gasping for breath thinking that we are going to die. The guilt would be so great that it would kill us except that we were upheld by the power of God.

And just to remind ourselves, as I said a little bit earlier, that if we have experienced [1] shame for sins that we have committed; [2] fear; anxiety, fear of death, fear of missing out, fear of fear of anything, fear of the dark. All of these things are evidence. [3] Judging others: "Can you believe what this person would say? I was at the shop today and they did this?" All of these things. and of course [4] enmity; hatred for others, hatred for God. All of these things are evidence of repressed guilt.

So, I look at those four points and I'm like, yes, I've done all of those things; and that's evidence of repressed guilt. That I can read that statement from *The Desire of Ages* and I can remain calm, reasonably calm and that I can still function reasonably well, is evidence of an unconscious suppression of guilt.

And I can say brothers and sisters as I've gone over my life and I sometimes I sit, and I observe my mind and the way that it operates. I have to live with my mind, as much as you have to live with yours, and we're all "tarred with the same brush." But my mind does strange

things. And people that have been close to me or that I observed in my ministry; I wonder why some people can't seem to get out of what they are stuck in, or they seem to self-sabotage, they seem to engage in behaviours that would lead to damning them or increasing their shame. And this is another element that Romans chapter 1 tells us about the wicked, how they glory in their shame. The new normal of feeling ashamed, of having fear and adrenaline, having enmity and anger actually becomes a way of life for most human beings. And not to live this way is actually unnatural for us and so we are stumbling from one crisis to another because this is the way that human nature operates.

Now even people in the world have an awareness of this issue of repressed guilt and so I just looked up online, I just typed in the word repressed guilt into Google and this is what popped up for me, and I just found this very interesting.

Repressed guilt is the unconscious blocking or denial of guilt, anxiety, and other difficult emotions, according to the psychological concept of repression popularized by Sigmund Freud. Instead of being processed consciously, this feeling is pushed into the unconscious mind, potentially leading to a range of negative outcomes such as self-sabotage, anxiety, and impaired judgment. To address it, one can acknowledge the guilt, practice self-compassion, [well that's a bit more problematic] make amends where necessary, and seek professional guidance. – Google

Of course that's what they would say. So self-sabotage, engaging in addictive behaviours and not seeming to be able to get out of them, these are all evidence of guilt that has not been relieved.

Now I just want to clarify a point here, because we can have guilt from sins that we have committed against other people and that can intensify that sense of the need to justify and repress guilt. But that's completely another issue from the guilt that we all unconsciously feel from what we have done to God and His Son. That is a much deeper issue which is driving all of these other issues. And so, I think I've got a little bit more.

Signs of repressed guilt.

- Self-Sabotage: Unconsciously hindering one’s own success or derailing personal talents.

I’ve heard of a number of people that were studying at university, and they messed up something so they couldn’t graduate; I’ve heard many stories like this. Self-sabotage, that’s what it is. Of course, blaming others.

- Blaming Others: Projecting one’s own guilt onto others, such as criticizing the victim of a misfortune.

We’re all familiar with this. It’s as natural as breathing for us to blame other people.

- Negative Self-Talk and Anxiety: A tendency for negative thoughts and constant anxiety.

Have you ever had negative self-talk? Have you ever berated yourself? This is all evidence of repressed guilt.

- Difficulty with Success: Denying achievements or having trouble accepting positive feedback.

“Oh no, no, no, no, no. Don’t, don’t, don’t, don’t offer me any accolades. I’m not worthy of them in any way.”

- Interpersonal Problems: Disrupting relationships with others due to underlying unresolved emotions.

If you have experienced any of these then this is a sign of repressed guilt, from participating in the same sins as Adam and crucifying the Son of God.

So, this is all part of the original sin which we’ve all participated in. Now, I want to read you this amazing statement, again, from the Spirit of Prophecy, that validates what we are saying here. It’s in *Testimonies to Ministers*, page 38.

THE "THOU KNOWEST NOT" PROBLEM

Let us all remember that we are still in a world where Jesus, the Son of God, was rejected and crucified, where the guilt of despising Christ and preferring a robber rather than the spotless Lamb of God still rests. ... The whole world stands charged today with the deliberate rejection and murder of the Son of God.

Brothers and sisters, you and I are charged with this murder. And if we don't accept it, then we are repressing the guilt. Because if you have participated in shame, fear, enmity, projection, this is evidence of this murder of the Son of God. We wouldn't participate in any of these behaviours if our consciences were clear. But they're not clear, and that's why we do these things. And so, it continues.

... All classes and sects who reveal the same spirit of envy, hatred, prejudice, and unbelief manifested by those who put to death the Son of God would act the same part, were the opportunity granted, as did the Jews and people of the time of Christ. They would be partakers of the same spirit that demanded the death of the Son of God. (*Testimonies to Ministers*, p. 38).

So, the Spirit of Prophecy is clear on this particular point. And so, the question is, how do we resolve this issue? We have an unresolved, repressed guilt issue that all of us are experiencing. If Christ would come now with this issue unaddressed, all of us would die. No one would be saved. So in order for the Second Coming to take place, there must be a process by which a group of people will be able to, through an understanding of God's character and the gospel, face this guilt, fully accept the guilt that we have incurred against God and His Son, live through that experience by clinging to Jesus and then be sealed. This is the path that is just before us.

And brothers and sisters, we can't manufacture this sorrow for sin. We can't flagellate ourselves like Luther did and bring on this sense of; if we do this, we'll die. We can't do that. But we need to recognise that we have this problem and begin to pray for the Latter Rain, so God can lead us, through facing this guilt as He holds us in His arms. And that we can shed the tears that are needed to be shed, so that then our hearts can

be fully atoned and reconciled to our Father. And Norman says, "the thinking that we must pay for our sins is what put Jesus on the cross." Yes exactly.

And so let us just step through this. This is page 19 of *The Knocking at the door*. Let's step through this together.

The final unfolding of history will be the disclosure of the world's guilt so that all can see it at last.

This is what the time of Jacob's trouble is going to involve, a full disclosure of the world's guilt.

When the world unites to exterminate the people of God in the final decree,...

And that's because the people of God are fully manifesting the character of Jesus, so Christ once again is manifest in the flesh, then we will see the wickedness of human nature fully manifest itself. Weiland says,

...this unconscious mind of evil will be fully manifest. No longer will the Holy Spirit restrain it [because it is being restrained now]. And their hatred of God's people will be in reality hatred of Christ [as I just mentioned] — a fresh and complete display of the same unconscious hatred manifested at Calvary, "that all the world may become guilty [out in the open] before God" (Rom. 3:19) [it's necessary].

The painful truth disclosed in the True Witness's message to the "angel of the church of the Laodiceans" is that a related guilt is our real sin today. And it is holding up the Latter Rain. Beneath the surface there is a "carnal mind" which "is enmity against God". All through the decades this unconscious enmity against God has frustrated our best conscious efforts to hasten the coming of the Lord.

The Knocking at the Door, p. 19

And brothers and sisters, it does no good for those of us that have accepted the Father and the Son to start blaming the Adventist Church,

that because of its belief in the Trinity, that this is the reason for all of our problems, we're simply blaming somebody else. And we're not addressing our own unconscious issues. Putting up videos attacking ministries, attacking the Adventist Church, attacking other Father-Son believers, all of these videos are evidence of repressed guilt. I'm on record. So, I don't want to ever produce anything like that. I want to deal with my own issues. And I don't want to attack other people, because that's only further evidence of me trying to defend myself and put all the blame on somebody else. And all I'm doing is continuing the sin of Adam in the beginning. And the Second Coming will never take place if we continue to do this.

So here I want to make a plea, brothers and sisters, because, you know, there are ministries that put videos up and they attack, they'll put up pictures of Ted Wilson or other church leaders and church pastors and quote them and then attack them. Why do so many people love to watch these videos? It's evidence of our repressed guilt. We want someone else to be kicked in the head to justify ourselves. We shouldn't participate in these things, brothers and sisters. We are handing out videos and things where people are attacking the Adventist Church or attacking church pastors. It's only continuing the problem. It's not going to bring about the Second Coming. If I can on this point. And I'm not saying I'm perfect on this point. I've failed on this plenty of times. But we want Jesus to come. Let us deal with our own issues. Let us deal with this repressed guilt.

I'm amazed that this was written in 1989, and I've read the book, and I had some dim comprehension. But now when I read it, it's like, oh, wow, this is this is next level. This is amazing. I couldn't see it fully before. I couldn't see it clearly as now I'm seeing. And now I have this joyful expectation as I pray every day, morning and evening Sabbath, as sacrifice, Sabbath, new moon and the feast. I'm praying, "Father, You're going to bring me into this experience. I can't do it, but I acknowledge that this is what I am. I acknowledge that in my nature is a hatred of You and Your Son. And You're going to bring it out and You're going to deliver me from this. I can't do it. I can't. And You're going to free me

from this. And I'm going to live without fear. I'm going to live without shame. I'm going to live without blaming other people." Don't you want that, brothers and sisters? I want this desperately. I want to stop blaming other people for everything. And thinking in my own mind that I'm better than other people. I'm not better. Anyone who admits that they're a murderer of the Son of God, how can you say you're better than another person? Seriously, come on. You can't. You can't do that. So yes, we get chances to come to our Father for a new heart. I'm asking Him, "Please take this heart of stone out of my heart and give me a heart of flesh. You will do this for me."

So, continuing with Robert Wieland; quoting now from A.T. Jones, which is quoted in Robert Wieland's book, as evidence of the need to confess guilt. So, this is Jones now.

Now some of the brethren here have done that very thing. They came here free; but the Spirit of God brought up something they never saw before. The Spirit of God went deeper than it ever went before, and revealed things they never saw before; and then, instead of thanking the Lord that that was so, and letting the whole wicked business go ... they began to get discouraged...

If the Lord has brought up sins to us that we never thought of before, that only shows that He is going down to the depths, and He will reach the bottom at last; and when He finds the last thing that is unclean or impure, that is out of harmony with His will, and brings that up, and shows that to us, and we say, "I would rather have the Lord than that" — then the work is complete, and the seal of the living God can be fixed upon that character. [Congregation: "Amen".] A.T. Jones, Sermon 17, *General Conference Bulletin*, 1893.

Now, I would say it's a little bit more complicated than what Jones is saying, because there is a great struggle involved. We can't simply say, "I'd rather have the Lord than that." Yes, we can say that. But the emotional reality of saying that and accepting the guilt and owning our nature as for what it is and then taking hold of the forgiveness, that's a painful process. That is a birth process and that's painful. But God will

take us through this process, and we have confidence in Him that He will help us. And need I say, brothers and sisters, that if you believe that God is a destroyer and that God is going to kill those, you won't get through this process. There's just no way. You won't be able to do it, I assure you.

So here we see the process of final reconciliation.

Zechariah 12:10 And I will pour on the house of David [the leaders] and on the inhabitants of Jerusalem [the whole church] the Spirit of grace and supplication; then they will look on Me whom they pierced. Yes, they will mourn for Him as one mourns for his only son, and grieve for Him as one grieves for a firstborn.

For anyone that's lost a child, you know the grief, you know the sorrow and the rest of us can imagine what that would be like. So, here's the sequence, as I understand it.

1. We accept that we are indeed murderers of the Son of God.
2. We confess our shame, fear, judgment and enmity are all fruit of this truth.
3. We pray for the Latter Rain.

And, of course, then God will pour upon us His Spirit to enable us to pass through this process.

4. We shall pass through a deep anguish of soul in realising the full implications of our actions towards God and His Son.
5. The present message of God's loving character aided by the Spirit will allow us to survive the process and still be alive. Otherwise we would be crushed.
6. We receive the seal of God and our Sin [murder of the Son of God]/sins [all the other things] are blotted out.

And so, brothers and sisters, we are moving towards the feasts of the seventh month. September 24 is the new moon, is Trumpets. And then 10 days later is Atonement. And then five days after that is Tabernacles.

And I'm asking you to study this book prayerfully, *The Knocking at the Door*, if you finish *Steps to Christ*, and pray that God will help us to confront ourselves, to acknowledge, as we have read, we are all guilty of the murder of the Son of God. And that finally, God can receive from representatives of the human family, an acknowledgement, a complete acknowledgement, a recognition of the full problem and a confession of it and a taking hold of the grace of God. Until that happens, the end cannot come. And this is the final atonement, the final reconciliation process.

So mentally, we acknowledge we are murderers of the Son of God, but only God can take us emotionally to that place for us to realise the carnage that that has created, the suffering this has created for God and His Son, and that He can bring us through that process out the other side and that we can be filled with the refreshing.

As I have documented in chapter 51 of *Escaping the Pentagon of Lies*, and Maatan, the main character, when he sees his face on the face of Apollo, it's something completely a shock to him. Why would I want to do this? Why would I want to murder the Son of God? Well, it's quite a shock for him. And this is the process that we all have to pass through. And yes, there is a mental component to it. But then there is the emotional depth of this, that we can fall upon the breast of our Father and that we can say we're sorry in the full realisation and the depth, as it says, weeping in bitterness for your firstborn that was killed. That's where we're going, brothers and sisters.

And it's in the light of the truth of God's character that I am less afraid than I was before. If you don't believe in God's merciful character, you can't enter this process. The fear of death will cause you to project all your guilt elsewhere, and you will have to maintain a belief in penal substitution, stay in an old covenant concept, and then your own guilt will crush you. There's no way out. You'll be destroyed by the brightness of the coming of Jesus. And at the second resurrection, at the end of a thousand years, the same process will take place. The guilt is still there. It's unresolved. It's not dealt with, and it will crush the wicked at the end, and they will die the second death, which is all so

unnecessary. We don't need to be afraid of our Father. We don't need to fear Him in the way we feared Him in the past. We can come to Him, and we can trust Him, brothers and sisters. We know this. So let us come to our Father.

I went for a walk this afternoon at the evening sacrifice time, and I said, "Father, I'm praying for Your Spirit that you'll walk me through this process and that You will help me to confess so that we can be fully connected and atonement can be fully completed, the final atonement, and that I can fully manifest Your character without any shame, no more consciousness of sin, all gone, because I know I have this certainty of forgiveness because I've been taken to the very depth of my sinfulness. I faced it in the strength of Jesus, and I have become an overcoming layer to sin." To him that overcomes will I grant to sit with me on my throne.

Thank you for listening, brothers and sisters. I pray that you'll take this to heart. We are entering into a very critical time, as many of you know, and I'm praying for the Latter Rain to fall upon us at this particular feast season in the seventh month. But in any case, I know our Father is leading us. I know He will help us. And He will help us to own our sinfulness and give us the grace to repent fully and completely.

So, before I close, I'd just like to pray with you and let's talk to our Father, shall we?

Closing Prayer:

Father, I thank you that we could look at this material tonight. I thank you for the many evidence that you've shown to us. Thank you for sending us Pastor Robert Wieland. Thank you for sending us A.T. Jones, E.J. Waggoner, Ellen White. Thank you for the Laodicean message that you penned through John 2000 years ago.

Father, we want to acknowledge fully that our natures... we want to stop blaming others, projecting blame onto other people. To overcome all shame and to have a pure conscience, a pure heart. This is the only

way. Lead us, Lord Jesus. Grant us your Spirit. You've given us the teachings that will enable us to walk this path.

I pray for my brothers and sisters that you enable them in your arms to face this unrealised guilt, this projection, so that we will be able to live without fear and love not our lives unto the death because we're not afraid anymore and we have no anxiety anymore and all our addictions will be laid aside because our repressed guilt will be gone.

Thank you for making this happen, Father. Thank you for all those listening. Bless each one and their families. And I thank you in Jesus' name. Amen.

Concluding Comments:

Well, I plan to continue on this theme on Sabbath. I'll be speaking again this Sabbath. And of course, more content coming. It will be at the same time, but Pastor Ben and Danny will be presenting the Sabbath School lesson at the same time that I'm presenting. So, you can watch one live and the other you can watch later on. Thank you for your feedback in regard to the Sabbath school lessons. We're going to continue this conversation format.

And just again, I just thank God for each of you and for the blessing you are in my life. And I'm excited that soon we're going to see our loving Saviour and our Father and we're going to leave this world behind. So, blessings to you all. May the angels of God protect you and watch over you and your families. And we'll see you again on Sabbath. Bye for now.

THE “THOU KNOWEST NOT” PROBLEM

The counsel of Jesus to the church of Laodicea is that they have a problem that they are not aware of. They perceive themselves to be rich spiritually when, in fact, they are destitute of true spiritual understanding.

The source of this condition is traced back to the Garden of Eden and hidden enmity that existed towards the Son of God from the beginning, and was manifested in the Cross, 4000 years later.

All of the human race has participated in this enmity towards God and His Son for Paul tells us that the carnal mind is enmity or the enemy of God and not subject to Him or His law. Romans 8:7.

Our corporate guilt of hatred and murder of the Son of God manifests itself in four key ways: Shame, fear, projection and enmity.

This presentation based largely on the work of elder Robert Wieland explores these four elements that lead to the Laodicean condition and lays out some key points for how to address this.