

Justice by Faith

Adrian Ebens





Adrian Ebens, 2025

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JUSTICE BY FAITH

Opening Comments:

Good evening, everyone. Welcome from the land of the kangaroos. It's nice to be with you again. I am going to speak to you from my office, rather than do a big formal presentation; I like this format. So, I'm looking forward to this presentation. It's a continuation of "Justice By Faith." It's just been tremendous. It's been a culmination of many points. And this is the beautiful thing about truth is that it just continues to grow.

It's wonderful to see so many of you online. Thank you all for joining us from different parts of the world. In my evening sacrifice time when I went for a walk, I was just thanking our Father for so many of you for your love, your support, and how you're all contributing to making this message continue to go forward. Today we released *Identity Wars* in Persian. A big thank you to Azadeh for making that happen. So, got some new languages coming online. We're up to 43 languages that we have books in. [It's] just a thrill, as we continue to reach to every nation, kindred, tongue, and people with "this gospel of the kingdom."

So, before I continue any further, I'd like to, for those who can kneel with me, I'm going to kneel.

Opening Prayer:

Father, it's just such a blessing to come into your presence, to know you are our Father, our beloved Father. It's the end of the day here. It's the morning in other places. But it's been another 24 hours of the cross for you, Father, as you have endured the sufferings of humanity.

And Lord Jesus, as your Spirit coming from the Father through you has reached down to all of humanity. You have witnessed such degradation, such hell on earth. And you've had to witness it all. And our hearts are sad for you. We marvel at your grace in extending to us continued life that we might grow and that we might become like you.

We have every confidence, Father, and as we are praying, as we move towards the fall feasts, the seventh month feasts, as your children, as little children, we put out our hands and we ask you, Father, for the gift of your Holy Spirit in greater measure. We see the beauty of your character, and we see the utter impossibility of us becoming like that unless you grant us your Spirit, you enlighten our minds, and that you write your law on our hearts that we may keep all of your commandments and statutes and judgments. This is our great desire. This is our yearning hope. There's nothing in this world that we desire. And so, we trust that, Father, you will give us your Spirit. You will give us grace to carry the cross, to bear the burdens, to not be irritated with those that cause us grief, to love them, to bear all things, believe all things, to hope all things, and to endure all things. With Jesus, this is possible. Hold our hands as we walk this path of life and bless us now as we talk together. In Jesus' name. Amen.

Presentation:

We're looking at "Justice by Faith" and just recapping a little bit of where we were [in the] last presentation. We started with Genesis 15 with Abraham. And we looked where it says here, we'll read the text.

Then He brought him outside and said, "Look now toward heaven, and count the stars if you are able to number them." And He said to him, "So shall your descendants be." And he [Abraham] believed

in the LORD, and He accounted it to him for righteousness. [H6666 from H6663] (Genesis 15:5-6, NKJV)

H6666 (*tsedaqah*): From H6663 (*tsadaq*); rightness (abstractly), subjectively (rectitude), objectively (justice), morally (virtue) or figuratively (prosperity): - justice, moderately, right (-eous) (act, -ly, -ness).

You can see there that the word in Hebrew, *tsedaqah*, objectively this word is justice. And last week we looked at the fact that the word righteousness, in particular in Spanish is translated, justice. So, this is why when we talk about 'righteousness by faith,' we can change the word to 'justice by faith.' And that really changes many things in our mind, justice by faith. So, when we look at this verse that Abraham believed God and He accounted it to him for righteousness or for justice.

So, let's have a look at how. And this is a recap. Most of us who have been studying this message will be familiar with Psalm 89:14, where we see that the word righteousness again, which is justice. And the way this is translated in the New King James,

Righteousness [H6664 *tsedeq*] and justice *are* the foundation of Your throne; mercy and truth go before Your face. (Psalm 89:14, NKJV)

And when we compare that with the King James, we see that the word righteousness is translated justice in the King James and that justice in the New King James is translated judgment.

Justice and judgment *are* the habitation of thy throne: mercy and truth shall go before thy face. (Psalm 89:14)

But it's the same principal justice and judgment are the habitation of my throne. And then we have the colon or the semicolon. So, we see that justice and judgment of the habitation of God's throne, and by definition (with the colon or the semicolon, either one) this is actually reflected as mercy and truth. So, in God's kingdom, justice is to show mercy and to speak the truth or share the truth. That is what true justice is. And we've

been studying this for a little while now. And notice (we again we looked at this last week), it says

In the way of righteousness [H6666] *is* life; and *in* the pathway thereof *there is* no death. (Proverbs 12:28)

Now, of course, you can read this like, well, if you walk the right path, God won't kill you. But what we are seeing in this text is true justice, in the way of justice, there is no death. And because God is not a God of death, the true justice is in no way connected to death. And that's just a recap of last week.

Now, most of us are familiar with these texts that define justice. We just want to define justice. Look at a number of texts.

Defend the poor and fatherless; do justice [H6663] to the afflicted and needy. (Psalms 82:3, NKJV)

To do justice to the afflicted and the needy is not to beat them, it's not to hurt them; it's to feed them, both physically and spiritually; to nurture them and to care for them. That is true justice.

Deliver the poor and needy; free *them* from the hand of the wicked. (Psalms 82:4, NKJV)

And, of course, to free people from the hand of the wicked is to free their minds from the falsehoods that Satan is telling about God. That's the ultimate freeing of people. Preaching the gospel is to deliver the poor and needy. Blessed are the poor in spirit. This is all part of justice. And coming to Proverbs 21.

Every way of a man *is* right in his own eyes, but the LORD weighs the hearts. To do righteousness [H6666] and justice [H4941] *is* more acceptable to the LORD than sacrifice. (Proverbs 21:2-3, NKJV)

And again, it's using righteousness, which is H6666 or *tsedaqah*. And justice, which I think is the word *mishpat*. These two words overlap a little bit. But to do justice is more acceptable to God than sacrifice. And that means that justice is not necessarily connected to sacrifice. But most of Christianity, of course, connects justice to sacrifice. But this verse in

Proverbs 21 is hinting to us that there is a justice that is not connected to sacrifice. Again, in Proverbs 29:7. And I'm reading from the NIV.

The righteous [H6662 – from H6663 *tsadaq*] care about justice for the poor, but the wicked have no such concern. (Proverbs 29:7, NIV)

This is one of the texts that Adam shared with me. Glad that you're with us this evening, Adam. The righteous or those who do justice, they care about justice for the poor and providing their needs. But the wicked have no such concern. They don't care about the poor and therefore they're not doing justice. Again, in Proverbs 31,

Open your mouth, judge righteously [H6664], and plead the cause of the poor [depressed] and needy [especially in feeling]. (Proverbs 31:9, NKJV)

'Righteously,' that's that same word *tsedeq*. Now, the word 'poor' there, I looked that up in the Hebrew. It specifically means depressed. So, this is to plead the cause of the poor, those who are emotionally depressed and that speaks to spiritual pleading, and to assisting. The 'needy,' again, this word in Hebrew is especially in feeling.

So, to do justice is to preach the gospel. And what we have been called to do is to preach the gospel of our loving Father and to show that He's not a destroyer and that He doesn't kill. And this lifts the spirit. This helps those that are needy and that need the assurance of our Father's love. This message is justice; is it is pleading the cause of the needy and the poor. And to visit the fatherless and the widows, as it says here in James,

Pure and undefiled religion [justice/righteousness] before God and the Father is this: to visit orphans and widows in their trouble, ~~and~~ to keep oneself unspotted from the world. (James 1:27, NKJV)

I've taken out the word and because it's not in the text. So, these are the definitions of justice, and they fit with what we read in Psalm 89, verse 14, that justice is manifested as mercy, that justice is not inconsistent with mercy, that justice is consistent with mercy, which means that justice is merciful. This is the point that we are emphasising here.

So, a few more definitions. Isaiah 10, it says,

Woe to those who make unjust laws, to those who issue oppressive decrees, to deprive the poor of their rights and withhold justice [H4941 – *mishpat*] from the oppressed of my people, making widows their prey and robbing the fatherless [the orphan]. (Isaiah 10: 1-2, NIV)

So, withholding justice is also connected to oppression, removal of liberty of conscience. This is all part of withholding justice. And again, the word justice there is *mishpat*, which is judgment, which is connected to justice. I think we get the idea again, there's other texts here. You can see there, Jeremiah 22. It says

Thus says the LORD: "Execute judgment and righteousness, [H6666] and deliver the plundered out of the hand of the oppressor. Do no wrong and do no violence to the stranger, the fatherless, or the widow, nor shed innocent blood in this place." (Jeremiah 22:3, NKJV)

So, all of these things, and that's a very interesting text. That justice is to do no violence, especially to the stranger, to the fatherless, to the widow or to shed innocent blood.

And just think about that for the moment in the in the context. In the context of Jesus dying on the cross, if justice is to not shed innocent blood, then when Jesus' blood was shed on the cross. Was that justice according to heaven? These are some things that we need to think about justice. Remember, we look here, Jeremiah 22, that justice is defined as not shedding innocent blood. So hopefully another little 'light-bulb' for you there. And again, this next text relates to this.

Will the LORD be pleased with thousands of rams, ten thousand rivers of oil? Shall I give my firstborn *for* my transgression, the fruit of my body *for* the sin of my soul?

Does God give the fruit of His body for the sin of our soul? And is that justice? Is that truly God's justice? But it says here, what is God's justice?

He has shown you, O man, what *is* good; and what does the LORD require of you but to do justly [which is to do justice], to love mercy, and to walk humbly with your God? (Micah 6:7-8, NKJV)

So here again, we see justice and mercy connected together. And Zechariah 7, the last text here.

This is what the Lord Almighty said: "Administer true justice; [and what does it say?] show mercy and compassion to one another." (Zechariah 7:9, NIV)

So according to Zechariah, what is true justice? True justice is to show mercy and compassion.

So, the Bible is full of these texts that show that justice is righteousness, which is mercy. So, I've got a couple more texts here. This is Job 29,

Because I delivered the poor who cried out, the fatherless and *the one who* had no helper. The blessing of a perishing *man* came upon me, and I caused the widow's heart to sing for joy. [And in doing these things, Job says,] I put on righteousness [H6664 – justice], and it clothed me; my justice *was* like a robe and a turban. (Job 29:12-14, NKJV)

So here Job is defining justice as caring for the fatherless and for the perishing man. And I might mention here that in our Father of Love movement, that at the time of the festivals, the Sabbaths and the festivals particularly, we have a time where we invite people to come and to receive the blessing; to have hands laid upon them to be told that they are precious to the Father. This is visiting the fatherless and the widow. Those that feel displaced, those that are depressed, those that are needy of spiritual support and encouragement. This is justice. To do these things is to care for and to preach the gospel.

And thank you, Jervin, you've said "If there is true justice, which is mercy, there is also false justice, which is punishment." And that's

exactly where we are going. And as Adam says, "That's Satan's justice." And most of us know the passages and I'm going to share them with you. But one more text.

Mercy and truth have met together; righteousness and peace have kissed. (Psalm 85:10, NKJV)

And again, that word righteousness is H6664, *tsedeq*. So, we can translate that as justice. So, mercy and truth have met together. Justice and peace have kissed each other.

Mercy and truth = Righteousness and peace

Now, many people interpret this as mercy kissing justice. But that's not actually what it's saying. Mercy and truth have met together. And then the semicolon is defining what mercy and truth is. And it is justice and peace have kissed each other. So, this is repeating what the mercy and truth is. So, again, God's justice is not separated from mercy.

So just to summarize, we see that from the Bible,

Justice = Righteousness

1. Justice is to show mercy to the poor, distressed and widow.

Not only in physical food, but also in spiritual food and lifting up the depressed, telling them that the Father loves them, as well as feeding them and clothing them and protecting them from oppression. This is justice.

2. Justice is to be gentle, lifting up the depressed and discouraged
3. Justice is to speak the and defend the truth.

We are called to defend the truth of our Father's character. The whole world believes that God is a destroyer and that He will burn people alive and put them to death. This is a gross injustice to God's character, and we need to do justice to our Father's character and speak the truth in love. This is all justice. This is all righteousness to do this.

4. Justice is honesty in business and fair trade.

Not ripping people off, not taking more than is needed, providing fair wages to employees and to be honest with the tax man. This is all part of justice.

5. There is no death in the path of justice (as we mentioned in Proverbs).

So that's a bit of a summary of the texts that we have looked at. I haven't done an exhaustive study, but we definitely will do that in coming presentations.

Now, the question, of course, is who connected death to justice? And we see that it is Satan. And you should be familiar with these quotes.

The condemning power of Satan would lead him to institute a theory of justice inconsistent with mercy.

So, if Satan is introducing a theory of justice that is inconsistent with mercy, then obviously the opposite to this is that God's, not theory, but reality of justice is consistent with mercy, which means that His justice is merciful. We should be able to read that in that passage.

He [Satan] claims to be officiating as the voice and power of God, **claims that his decisions are justice, are pure and without fault.** Thus [through this concept of justice, this false concept of justice] he takes his position on the judgment seat and declares that his counsels are infallible. Here his merciless justice comes in, a counterfeit of justice, abhorrent to God. (*Christ Triumphant*, p. 11.4)

If Satan's justice is merciless, that means God's justice is merciful. Satan's justice is a counterfeit of true justice, it is abhorrent to God; it is an abomination to God.

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

urged Satan; and if God should remit the punishment of sin, He would not be a God of truth and justice. (*The Desire of Ages*, p. 761.4)

Satan is the one that said every sin must be arbitrarily punished, that force must be applied, that the sinner must be punished either with death or incarceration or with bodily blows to cause suffering. And this is what Satan introduced. So, therefore, because of this justice system that every sin must be punished, this makes Satan the author of death.

Satan is the author of death. (*Faith and Works*, p. 73.4)

It's very clear. God didn't institute it. He's not the author of death. As I've tried to point out to many people, that if God has a law and, in that law, he built into it death, that automatically makes God the author of death; because He created a law and said, if you break my law, I will kill you. That would make God the author of death. But we have the quote from the Spirit of Prophecy that Satan said every sin must be punished. He's the one that said this, and therefore that makes him the author of death.

A text that we should be familiar with, Hebrews 2:14 says,

Since the children have flesh and blood, he too shared in their humanity so that by his death he might break the power of him **who holds** [that's present tense] **the power of death**—that is, the devil— (Hebrews 2:14, NIV)

Now, some translations translate this, "who had the power of death." But I looked the Greek up and it's present tense. Which means that today he holds the power of death because he is the author of death. And we see that Jesus, when He came to earth, He abolished death.

But is now made manifest by the appearing of our Saviour Jesus Christ, **who hath abolished death**, and hath brought life and immortality to light through the gospel: (2 Timothy 1:10)

Notice it says, the appearing of our saviour Jesus Christ. It doesn't say in this text, the death of Jesus Christ. It says the appearing of Jesus Christ. And who abolished death? He revealed the character of God as

one who does not cause death and therefore, He brought life and immortality to light through the gospel. And of course, that means if Satan is the author of death, it's natural that according to 1 Corinthians 15:26 that,

The last enemy that shall be destroyed is death.
(1 Corinthians 15:26,)

That's fairly clear. And of course, Satan is the author of death. He projects his principles onto the Father and tries to make Him the author of death. And we have the quotes here.

Satan represents God's law of love as a law of selfishness. He declares that it is impossible for us to obey its precepts. The fall of our first parents, with all the woe that has resulted, **he charges upon the Creator, leading men to look upon God as the author of sin, and suffering, and death.** (*The Desire of Ages*, p. 24.2)

So, he causes us to look upon God as the author of death, as the destroyer. I love this next quote, it's beautiful.

Satan is the destroyer, [that's not the beautiful part, but the next part is] but Christ is the restorer. From the first it was Satan's purpose to cause men to transgress the law of God. **He misrepresented the character of the Father**, [as a destroyer] **trampled upon his law**, [the law of His character, by calling Him a destroyer: "You shall not kill" as prime example] **and cast contempt upon his precepts. He inspired men with his own spirit** [became destroyers], and made them partakers of his own attributes, [a destroyer] and caused them to transgress the law of God [by destroying]. (*The Review and Herald*, November 26, 1895)

We see the consistency that Satan has tried to convince the whole world that God is a destroyer. And we know from Jesus that this is not correct.

So, a few thoughts here.

Satan's/man's justice means force, punishment and death.

God's justice/righteousness means love, liberty, mercy, kindness, truth, honesty.

God's justice/righteousness is the truth of His loving character in contrast to Satan's hateful, destroying character.

So, in presenting the truth of God's character, we are presenting the justice or the righteousness of God. Just think of the implications. In presenting the truth of God's character, we are presenting the righteousness of God's character. And therefore, the truth of God's character can and must only be the basis of righteousness by faith.

I hope you understand the implications of this. Righteousness by faith means taking hold of the truth of God's character, the truth of the justice of His character, taking hold of this by faith, believing that Jesus is the full revelation of the Father and that there is no death in Him and that by faith we believe that our Father is not a destroyer. This is intimately connected to righteousness by faith.

And I hope that you are as excited about this as I am. And of course, when it comes to the subject of justice, we've mentioned this text many times that God tells us,

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)

Your thoughts about love are not my thoughts about love. You have eros love. I have agape love. Your thoughts about justice are not my thoughts about justice. We think completely differently. We think differently about everything. And the only way to know God's thoughts is to look into the face of Jesus Christ when He was here on earth. What a beautiful revelation that we have of the Father.

So just summarizing again, to preach the justice or the righteousness of God is to present the truth of His character. That is God's justice. That is the gospel. It's the truth of His character. That's justice. And this turns

everything on its head. And we've been taught something very differently than this.

So now let's dig into righteousness by faith. And I want to dig something out for you. So, let's go back to the screen and we look at righteousness by faith.

For therein is the **righteousness** [or justice] of God revealed from faith to faith: as it is written, The just shall live by faith.
(Romans 1:17)

It takes faith to believe that God is not a destroyer. It takes faith to believe that His righteousness is manifested in mercy. This is the truth of God's righteousness. Now notice what it says in 1 John 2:1, that righteousness/justice by faith, is accepting the truth of God's character as revealed in the life of Jesus.

... Jesus Christ the righteous: (1 John 2:1)

So, in the life of Jesus is manifested the righteousness or the justice of God. Every time that Jesus healed a leper, He was showing the justice of God, which is the mercy of God. Every time He lifted up a child and He kissed them, and He placed a flower in their hands, He was revealing the justice of God, because this is God's character. Jesus on earth, He never killed a single person. This is God's justice. And as it says in Proverbs, that there is no death in justice. It's only the path of life. So, we do have some redefining to do in our understanding of these things.

So here we see that righteousness or justice by faith, and this is a definition I'm giving, (let's think about this), is man attributing to God the true merits of His character? Do you grasp the significance of that? Righteousness or justice by faith is man attributing to God the true merits of His character. And when we attribute to God the true merits of His character, and we know that He is always merciful, that His mercy never ends, that He will never destroy us. When we take hold of this truth, we are assured of receiving of the Spirit of God, that we are reconciled to God.

And you can only see this understanding of justice through the person of Jesus Christ, that He opens our eyes, that we see the true righteousness of God. The Christian world tells us that the righteousness of God was to batter and to just kill and to bloody His Son on the cross. And this is what Christianity tells us is the justice of God. But this is not God's character. This is not Him at all. And we've spent a lot of time studying that question. I'm not going to dig into that tonight. The justice of God was revealed in the person of Jesus. From the cradle up until the night before He died, He showed the love of God and therefore He showed the justice and the righteousness of God.

So, we therefore see that Romans 3:4,

God forbid: yea, let God be true, but every man a liar; as it is written, That thou mightest be justified in thy sayings, and mightest overcome when thou art judged. (Romans 3:4)

Because we all are assessing God's character. We all are determining, does God burn people alive? Does God burn people in hell? Does He do this or is He just like Jesus? We are all investigating the character of God and we are all giving in our judgments. And in the judgment, God overcomes our judgment of Him. And the judgment that we give to God is the judgment that God gives to us. This is how it works.

So, with these thoughts in mind, I want you to notice something interesting because we're going to go back to Genesis 15. Now, notice who is declaring who just. So, let's look at who is the one pronouncing judgment here. Look, this is the 144,000.

And they sing the song of Moses the servant of God, and the song of the Lamb, saying, Great and marvellous *are* thy works, Lord God Almighty; just and true *are* thy ways, thou King of saints. (Revelation 15:3)

The 144,000 proclaim the true justice of God's character. Could it be, brothers and sisters, that what has prevented the 144,000 from being formed is a wrong concept of justice. Only when the true justice of God is revealed can the 144,000 pronounce over God, "Just and true are your

ways.” But until they have a correct view of justice, they can’t say these words. They don’t know what God’s justice is, and therefore the 144,000 cannot be formed. But we, brothers and sisters, have been given a most precious message. It has been given to us. Waggoner led the way. Ellen White supported it. Jones supported it. And that is that we demanded the sacrifice of Jesus, not God. What a wonderful revelation. And now because of the work that they have done, we see now the beauty of God’s character. And we can now read the Bible and read all of these texts that show that justice is actually mercy. It’s a beautiful thing.

And here’s the thing. We cannot be righteous unless we know what righteousness is. And righteousness is justice. And justice is mercy. And we now are coming into this message. It’s a beautiful thing.

Now, notice that the saints are the ones that are pronouncing God as just and true. And so, this connects us back into Genesis 15. I want to show you something very interesting in Genesis 15. But before we go there, I now want to jump into the book of Daniel and connect into the book of Daniel. Now, notice this. Pastor Ben was showing me, reminding me of this. I was aware of the word, but I’d forgotten.

And he said unto me, Unto two thousand and three hundred days; then shall the sanctuary be **cleansed**. (Daniel 8:14)

That word is H6663, *tsadaq* – then shall the sanctuary be justified. And this word in the Hebrew is *niphil*, which means that it is passive, which means that God is not actively cleansing the sanctuary by throwing people out. No, this is a passive cleansing of the sanctuary, which means the sanctuary can only be cleansed by the saints by pronouncing God just, that He is just like Jesus and that He is fully merciful and gracious. And when we pronounce this over Him and we fully embrace it, then the sanctuary is cleansed.

So again, the cleansing of the sanctuary is directly connected to the truth of the character of God. The cleansing of the sanctuary cannot take place until we look into the face of Jesus and through Him into the heart of God and that we see that God’s justice has always been to show mercy. This is the cleansing of the sanctuary.

And then once we have this understanding, notice in Daniel chapter 12, it says,

And they that be wise shall shine as the brightness of the firmament; [semi-colon, which means these peoplaire are the ones that] and they **that turn many to righteousness** [H6663] as the stars for ever and ever. (Daniel 12:3)

And there's the word tsadaq. So, who are the wise? The wise are those that turn many to righteousness. And how do they turn many to righteousness? They preach to them and live for them the character of God, the truth of God's character; His merciful character, the agape of God to bear all things – the more and more we look upon this and we pray for that Spirit. When I went for my walk today and I was praying to our Father, I said, "Father, your character is so beautiful. You promised to Abraham that you were His exceeding great reward. And therefore, I know that you are my exceeding great reward, that your character will be my character and that you will do this in me. And I ask for your Spirit, Father. I know that as a son, that when I'm asking for bread, that you will not deny me."

And here is the patience of the saints, brethren, that we plead with our Father for the beauty of His character. We know what it is now. We know what we need, but we need to plead with our Father, and we need to reach out to Him: morning and evening, morning and evening, Sabbath, new moon, the feast days; to reach out to Him with faith, the faith of Jesus, believing that He's going to give us His character. He's going to take out of us that justice system that demands punishment. He's the only one that can do it, brothers and sisters. We cannot change ourselves. Can a leopard change his spots?

And yes, Kevin, overcoming death is directly connected to this. Why do the 144,000 not die? Why are they translated? Because they no longer believe that God is a God of death and therefore, they triumph over death. It's all connected together. So, Daniel 12, turning many to righteousness, our faces lighted up as we go from place to place. The cleansing of the sanctuary is all connected to the Character of God and

the beauty of justice, which is to show mercy. So, we come back to the screen.

Who are the wise? Those who turn many to righteousness.

What does it mean to turn to righteousness.

Teach and live the truth of God's character as revealed in Jesus

And notice it says here in Isaiah 33:5

Though the LORD is very great and lives in heaven, He will make Jerusalem His home of justice and righteousness. [H6666] (Isaiah 33:5, NLT)

This is a beautiful text, which means that obviously Jerusalem, which is God's people, is not the place of God's justice and righteousness until this message comes of the truth of His beautiful character, that He is not a destroyer, that sin will pay its own wages.

So, putting all of these points together, we have realised in reading the First Angel's Message, when it says "the hour of His judgement has come,"

Saying with a loud voice, Fear God, and give glory to him; **for the hour of his judgment is come:** and worship him that made heaven, and earth, and the sea, and the fountains of waters. (Revelation 14:7)

We notice it's certainly the case in English, I don't know in other languages, but when the first angel sounds, "the hour of His judgement has come," because of our wrong concept of justice, humanity or Adventism particularly, has thought that it is God firstly judging us. But the words in English, "the hour of His judgement is come", can equally be understood as us judging God. And here I have the quote from Waggoner. Again, we have the support of E.J. Waggoner,

God's character is now on trial. He who is the accuser of the brethren is, above all, the accuser of God. He is a liar from the beginning, and in his first lie on earth he bore false witness against

God. Speaking in his insinuating way, he said to the woman, "Hath God said, Ye shall not eat of every tree of the garden?" **His question implied an accusation of arbitrary power, of tyranny, and was calculated to awaken dissatisfaction and distrust in the mind of the woman.** E.J. Waggoner "Witnesses for God," *General Conference Quarterly Bulletin* 2, March 6, 1897

My point in referencing Revelation 14:7 and the fact that we have had a change in understanding of who is judging who, it is us that is judging God. And of course, as Jesus says, as you judge me, so you will be judged. You will be judged by your own idea of justice, as Ellen White says of Satan.

Could this then be applied to the story of Abraham? And I want us to think about this carefully. Could it be that we have read this, Genesis 15, the wrong way? This is the point. I'm hoping you pick it up here. Now notice, let's read this carefully.

And he [God] brought him forth abroad, and said, Look now toward heaven, and tell the stars, if thou be able to number them: and he said unto him, So shall thy seed be. (Genesis 15:5)

Now, Abraham has just come from a war. He's rescued his nephew. He's killed a lot of people. And he's come out of that event. And after this event, God is promising him that his children will be as the sand of the sea. He is being gracious to him. He is being righteous to him because He is showing him mercy. So, who is displaying the righteousness here? In offering to Abraham, freely from the love of God, He is giving to Abraham a complete inheritance to inherit the whole world. Why should God do this? Because He is righteous, because He is just. That's why He's doing this. Now, notice the response.

And he believed in the LORD; and he counted it to him for righteousness. (Genesis 15:6)

And he believed (H539) in the LORD (H3068); and he counted (H2803) it to him for righteousness (H6666). (Genesis 15:6, with Hebrew word Strong's numbers)

So, again, in the text, we can read this both ways. Is this God counting to Abraham righteousness? Or is this Abraham counting to God righteousness or justice? Do you see the point? Now, it's clear in Romans chapter four that there is an element in which God is counting Abraham righteous. But the deeper point is that Abraham is actually counting God righteous.

He believed the Lord and counted Him righteous. Because the only way to believe the Lord, (and let's think about this for the moment), the only way that we can believe the Lord, that He loves us and He will save us, is to realize He's not going to destroy us; that He will show mercy and He will pour out mercy upon us, so that we as children of Abraham can count God as righteous. And as it says, the 144,000 in Revelation 15:3, they declare God as righteous: "Just and true are your ways, O King of saints." And when we declare God as righteous, and as just, and that He is not a destroyer, that He loves us and He is merciful to us, then we receive the judgment which we have made. And this is how we overcome the beast and His image. Do you see it? It's beautiful. This is beautiful.

Now, why is it that the Christian church has not been able to see in this text in Genesis 15 that Abraham is actually counting God as righteous? Just as in Revelation 14:7, "the hour of His judgment has come," we weren't able to see that we are judging God, and we aren't able to see that Abraham is accounting God as just and righteous. And why is this? Well, we're going to look at that. But just in short, it's because of Satan's false justice system; because we don't think it is just for God to give to Abraham, when he is a sinner and he lied and he killed and he laughed at God's promises, and he did all these things, that God should turn around and just pour out all His blessings on him. That's not just to us and our justice system. And therefore, when it says He counted it to him for righteousness, oh, it must be God that is counting Abraham as righteous.

But it's actually Abraham counting God as righteous and just, because if he didn't, he wouldn't have believed Him. He would have believed that God was going to kill him and that he would not be deserving of

anything. I hope you're picking up how big this point is that we're making.

Now, again, whose righteousness is it? Let's go to the screen.

But now **the righteousness of God** without the law is manifested, being witnessed by the law and the prophets; Even **the righteousness of God** *which is* by faith of Jesus Christ unto all and upon all them that believe: for there is no difference: For all have sinned, and come short of the glory of God; Being justified freely by his grace through the redemption that is in Christ Jesus: Whom God hath set forth *to be* a propitiation through faith in his blood,...

So, whose righteousness is it? It's God's righteousness. How is God's righteousness manifested to Abraham? He promised him the whole world when he didn't deserve one bit of it, according to our system. But because God's justice is to show mercy, he freely bestowed it upon Abraham. And why, brothers and sisters, why did He do this for Abraham? Because he was the only man on earth that was willing to believe God. No one else. There was no one else that was willing to believe God. He was the only one. And that's why God chose him. He wanted to do this for all of us. But Abraham was willing to believe God, that God would do this for him because of His goodness, because of His righteousness.

And so, in these texts, it's the righteousness of God, and it is being witnessed by the law and the prophets. It's not coming from doing the deeds of the law. It's coming from God. And then it goes on,

...**to declare his righteousness** for the remission of sins that are past, through the forbearance of God;**To declare, I say, at this time his righteousness: that he might be just, and the justifier of him which believeth in Jesus.** (Romans 3:21-26)

"To declare His righteousness," God's righteousness, God's justice, that He might be just. How? By justifying him who believes in Jesus. There's a lot more we can go into here, how He justifies the one who believes in Jesus. But I'm not going to go into that tonight.

But I want you to consider now Genesis 15 defined by the definition of justice, as in how we read Genesis 15:6 depends on how we understand justice.

And he [Abraham] believed in the LORD; and he counted it to him for righteousness/justice. (Genesis 15:6)

And notice what I'm saying here.

If justice means every sin must be punished, then Abraham can't call God righteous or just for simply giving him a promise of an eternal posterity when he had just killed all those men in saving Lot, his nephew.

But when justice means love, mercy, kindness, and compassion, then Abraham is the one who accounts God as just and when Abraham accepts the truth of God's righteous character, the reconciliation is complete and man is reconciled.

I don't know if your head is exploding with all the implications of this, but just think of the implications. Abraham accounts God as righteous because this is the heart of the problem, brothers and sisters, we are the ones alienated from God. We are the ones that need to pronounce Him righteous because our natural hearts are at enmity against Him. And when we pronounce Him righteous, reconciliation has been affected. Because the natural man is enmity against God, it's not subject to the law or character of God, neither, indeed, can it be. But when we see the righteousness of God and we declare him to be righteous, as Abraham accounted God righteous, then all of the accounting we have given to God is freely inherited by us. Before God can account us righteous, we have to account Him righteous. And the only way we can do this is to look into the face of Jesus Christ and see the mercy of God manifested. And then as children of Abraham, we will, with Abraham, declare God to be righteous.

I hope you can connect the dots, brothers and sisters. When I was preparing this, I was working on this material; on the morning, I was preparing this, it was an hour later that we had an earthquake, a 5.6

magnitude earthquake, 35 kilometres from my home. Was it related? The closest town to where the epicentre of the earthquake occurred is a little village, 35 kilometres from here and it's called Black Snake. That's where the earthquake came from, because what we are presenting exposes the Black Snake. It exposes the false justice system, and we are seeing a righteousness. We are seeing that it's up to us to account.....

Yes Torsten, this is next level mirror principle, isn't it? Earthquakes everywhere! The whole Bible has been turned on its head because we go right back to the heart of the Abrahamic faith that God is accounted righteous by Abraham. It's completely turned on its head. I'm completely speechless.

But it fits perfectly that "God may overcome when He is judged." We are the ones with the enmity, brothers and sisters. We are the ones that must overcome this enmity and account God truly righteous and merciful and stop calling Him a destroyer. Stop attributing to Him the destruction and the genocide of nations. That's hatred of God when we do these things.

I'm so excited by this beautiful truth. I can see a clear line now to the cleansing of the sanctuary. The saints are putting on righteousness, declaring God righteous. Our face is shining as we go from place to place, declaring the message of justice by faith. It's such a beautiful message. My whole being vibrates with joy. I had to come in here and sit down and do this to you. If I was standing up out there, I would have been yelling by now. But I thought, no, I better not yell. I've got to stay calm. I'm just too excited about this beautiful truth.

So, if we are children of Abraham, then we will account our Father righteous, as Abraham accounted God righteous and just. And, brothers and sisters, seven years ago, we came into an understanding in 2018 that there is a false justice and there is a true justice and that Satan is the one that said every sin must be punished. That came to us seven years ago. Now we are culminating this in the judgment, in the cleansing of the sanctuary, in the atonement, in the final movements, the 144,000. And all of this is connected to the true justice of God. This is it,

brothers and sisters. This is the message. The one thing that we need now is the manifestation of this justice in us. We are preaching it, but we all know that what we are preaching and how we live it's not separated. And it's a very humbling thing for myself to be preaching this message, and yet I still see in my life an inconsistency between mercy and justice. But, brothers and sisters, I have committed myself to my Father. I am praying to Him. He has shown me, "Adrian, you can't do it." And I can see that I can't do it. I cannot change myself. But I know what my Father's character is. He is my exceeding great reward.

And now, brothers and sisters, leading up to this Tabernacles, we are going to ask our Father with faith in the justice of God that He will give to us this Spirit and that the gap between our experience and our profession will come together. He is going to do this. We are at the Red Sea, brothers and sisters. We are right at the Red Sea. The Egyptians are bearing down on us. We can't see any way through to the other side. But stand still and see the salvation of our God. He's going to take us through. He's going to pour His Spirit upon us. But the precursor to receiving this is that we believe; we do, as Abraham has done, and we account God as righteous. And how do we account God as righteous? Through "Jesus Christ the righteous." (1 John 2:1). He is the righteousness and the justice of God.

Brothers and sisters, very soon, we are going to be filled with this Spirit and the whole world is going to have an earthquake and vibrate with this truth. I know it. I believe it. And as it says, we can all insert our names there, brothers and sisters. "And Adrian believed in the Lord, and he counted Him as righteous, as just." You put your name in there. Let's account our Father as just, in the righteousness and the justice of Jesus. And then this whole world is going to be turned upside down and we will turn many to righteousness. As it says in *The Great Controversy*, page 612, we'll go from place to place with faces lighted up, taking the message, the message of our Father's justice, the true justice of God, which Satan's obscured for 6,000 years. But no more, brothers and sisters; that time is over.

Of course, we're all being tested, and Satan is speaking into our ears and telling us you're no good. It doesn't matter, brothers and sisters, how no good you are. God's justice is always to give you mercy. When you believe this, you will overcome; you will triumph as long as you hold on to this. This is the faith of Abraham.

And I'm reiterating it again for you. Abraham counted God righteous in giving him an inheritance of this whole world. Let us join with Abraham and account God righteous that we may bring this scene of misery to an end in connection with our Father.

I won't go any further. I think I've presented enough on this. But, again, this is next level; we are going into the next level. And all we're doing is connecting points that we have already seen in the past and it's just the next logical progression in what we have been presenting.

So, thank you so much, brothers and sisters, for listening. Thank you for walking with me in this journey. As I see all of your names, every time I see one of your names, my heart just, "Oh, wonderful, they're with me. The family is here." We are a scattered flock around the world, but soon the world will pick up this vibration, and we are going to be gathered together around our Father's throne very, very soon. It's not far away. We may still think that these events are still far off. No, brothers and sisters, we are right on the verge. So let us take hold of our Father's mercy and let us believe in the Lord, our God, and let us account Him as righteous.

So, let us kneel, brothers and sisters, and let's talk to our Father.

Prayer:

Beloved Father, what a beautiful, beautiful study of your justice, which is mercy, which is to visit the fatherless and the widow, and to lift them up and to tell them of the Father's love. This is justice. To be merciful is justice. To bear long the injustice of others is justice. And this is righteousness. And this is what it means to be righteous by faith.

Father, my nature wants judgment and condemnation of others. So, by faith, I take hold of your justice. And that is righteousness by faith. I

look at Jesus. I see the beauty of His character. I believe that this is who you are, and I take hold of it. And I believe that you're going to put this in my heart. You're going to put it in my brothers' and sisters' hearts. And we are going to become righteous by faith, not just some fictional declaration that God counts us righteous when we're filthy and still believing in God, condemning and destroying. No, that we are filled with a Spirit that makes us righteous, even as He is righteous.

Thank you for hearing this prayer. Thank you for each of my brothers and sisters. May they have hope. May they have confidence. And may we all, with Abraham, count God righteous to give us an inheritance forever. And I thank you in Jesus' name. Amen.

Further Comments:

Well, thank you, everyone. It was wonderful to be with you. We look forward to seeing you again next time. And again, brothers and sisters, I can't impress upon you enough. Actually, let me finish with two other things I need to share with you before I go.

Last week, Lorelle and I were reading some of Ellen White's biography, and she was presenting on the Sabbath. And I had a conviction because it says in the Spirit of Prophecy that we should guard well the edges of the Sabbath. And that means in the hour before the Sabbath, we should not be ready right on the Sabbath. We should be ready within the hour before the Sabbath.

And I take from Noah where I remember reading somewhere, and I think it comes from the Chinese letters, that the Sabbath is we get into clean clothes on the Sabbath, we put on new clothes on the Sabbath, and that we prepare. So, my wife and I were ready half an hour before Sabbath last week. We were showered. We had prepared. Now, I know some of your work, but for those who are able, I'm just saying for those that are able, if you can guard well the edges of the Sabbath, in the hour leading up to the Sabbath, let us be praying for this righteousness.

Now, what's interesting is that Lorelle and I were prepared at least a half an hour before. At the same time, Daniel Bernhardt and his wife

went through exactly the same experience as us, and they were prepared within up to an hour before the Sabbath. They were ready for the Sabbath, and they hadn't done this before, and we hadn't done that for a long, long time. But on the same Sabbath, we both were convicted, let's be ready early. Let's guard the edges of the Sabbath.

So, I want to send out a message to all of you, let us, not with fear and anxiety, but with great joy, let us prepare for the Sabbath. Let's not work right up to the last two minutes before the sun sets. Let's read the Spirit of Prophecy. It says, in that hour, within that hour, let's be reading and studying our Bibles within that hour; to be showered, to be clean, to be ready, so that when the sun goes down, when we are in a state of peace and we are ready to receive. I believe our Father is sending us a message.

Let's not condemn anyone else, because our Father doesn't condemn anyone who's struggling or still finding it hard. There is no condemnation, but this is a call to deepen our Sabbath experience. I believe through the experience of Lorelle and I, and Daniel and Marlise, that God has sent us a message. And therefore, I pray for all of you, please do all you can to be prepared for the Sabbath so that you are at least half an hour to an hour, that everything is prepared and that you are showered, you are clean, you are ready for the Sabbath, you are praying and you are studying. If I can ask you to go to the Father and ask Him to help you to do this, I believe that we're going to be blessed and that this is a message that our Father is bringing to us now. He wants to prepare us for the outpouring of the Holy Spirit in great measure. So, for the Sabbath, we need to do this.

Yes, Adam, it's the preparation day. We want to be prepared, and we don't want to go right up to the last minutes. We want to go at least an hour before, half an hour to an hour before. We want to be completely ready.

Also, I want to impress upon you, remember that when we come to the Day of Atonement, just to remind you that on the Day of Atonement, which is October 3, that this is a Sabbath. So, on October 3, which is a

Friday this year, and October 4, we have two Sabbaths together. Can I ask you to remember this October 3, Friday October 3, as a Sabbath, guard the edges of this day particularly. Let us be in earnest prayer. We want to be praying all the way up from the first day to the 10th day, from the Feast of Trumpets and really, really be pleading with our Father.

Of course, the first day of Tabernacles and the last day of Tabernacles is also called a Sabbath. Let us treasure these Sabbath hours. Let us spend as much time in prayer and singing and praising and prayer and Bible study and fellowshiping and focusing on our Father.

And again, I want to reiterate, let's shut out all media. Let's stop all of that vibration. Remember the words of Paul, "whatsoever things are lovely," there's nothing lovely in the news, nothing. "Whatsoever things are true," there's nothing true or it's twisted or framed in a way that's not true. "Of a good report," there's no good reports in the media. Let us leave X. Let us leave Facebook and any references. All of us are still struggling. We know of all the images and pictures that come up of people doing evil things. Shut all those things out and let us prepare for this Trumpets, Atonement and Tabernacles. I believe the Lord wants to bless us. Let us open our hearts to receive the fullness of our Father's justice, the fullness of our Father's righteousness.

We need to shut out the world and not have it influencing our thinking; to walk with Jesus, morning and evening. I just treasure the time now between 2 and 3 in the afternoon. I'm in a position where I can go for a walk and I walk with my Father, and I need to talk to Him. I need to pray to Him and continue to pray for each of you and pray that we will be prepared for the outpouring of the Holy Spirit. And to believe that great changes are about to take place, that the sons and daughters of God are about to be manifested to the world, and that you, brothers and sisters, are called to be part of the 144,000. And that soon, soon our Father's suffering will end. And that is the thing that is most pressing on my heart, that our Father's suffering, that Jesus' suffering will come to an end and that Their true justice will be manifested and that we will account Him righteous.

So, I think I might have prayed before, but I want to pray again. Let's close with a word of prayer.

Closing Prayer:

Father, again, I'm just so happy to be on my knees and I'm so excited by the things we're learning. As a little child, I can come to you in excitement and I thank you for the brothers and sisters you've given me out of the world, that they also may be witnesses to this truth and that soon our faces will be lighted up as we go from place to place to take this message.

Thank you for the beauty of your character. Thank you for connecting the dots for us. Thank you that you're showing us how the Sanctuary will be cleansed and how the end will come, and that we will account you righteous. Like Abraham, we will account you righteous, and therefore you will be able to account us righteous, because we account you righteous.

Thank you for hearing this prayer. Help us in our Sabbath-keeping, Father. Some of us find it hard. Help us to arrange to get everything out of the way so that we are ready an hour before, up to an hour before, and we're able to pray for that hour coming into the Sabbath as much as possible, at least be in a prayerful state of mind. And I thank you in Jesus' name, Amen.

JUSTICE BY FAITH

Abraham is the father of the faithful, the patriarch who shines as a light on the subject of faith. In Genesis 15, God encourages Abraham not to be afraid because God Himself was his reward. God then goes on to tell Abraham that his descendants would be more than the stars of heaven. The Bible then records

And he hath believed in Jehovah, and He reckoneth it to him--righteousness. Genesis 15:6 YLT

The word translated in English as Righteousness is translated as justice in languages like Spanish. The question is who is counting who as just or righteousness. Is God counting Abraham as righteous or is Abraham accounting God as just or righteous?

The answer depends upon your definition of justice. If justice is the enforcement of the law requiring, then the action described cannot be towards God but rather God counting Abraham righteous through His love. But if justice of righteousness or justice is defined as mercy and kindness to the poor as often expressed in Scripture, then indeed Abraham may count God as just and this is exactly what the saints say in Revelation:

They sing the song of Moses, the servant of God, and the song of the Lamb, saying: "Great and marvelous *are* Your works, Lord God Almighty! Just and true *are* Your ways, O King of the saints! Revelation 15:3

When God's people attribute God as righteous in His mercy then their judgment of God's justice is then given back to them for as we judge we shall be judged.