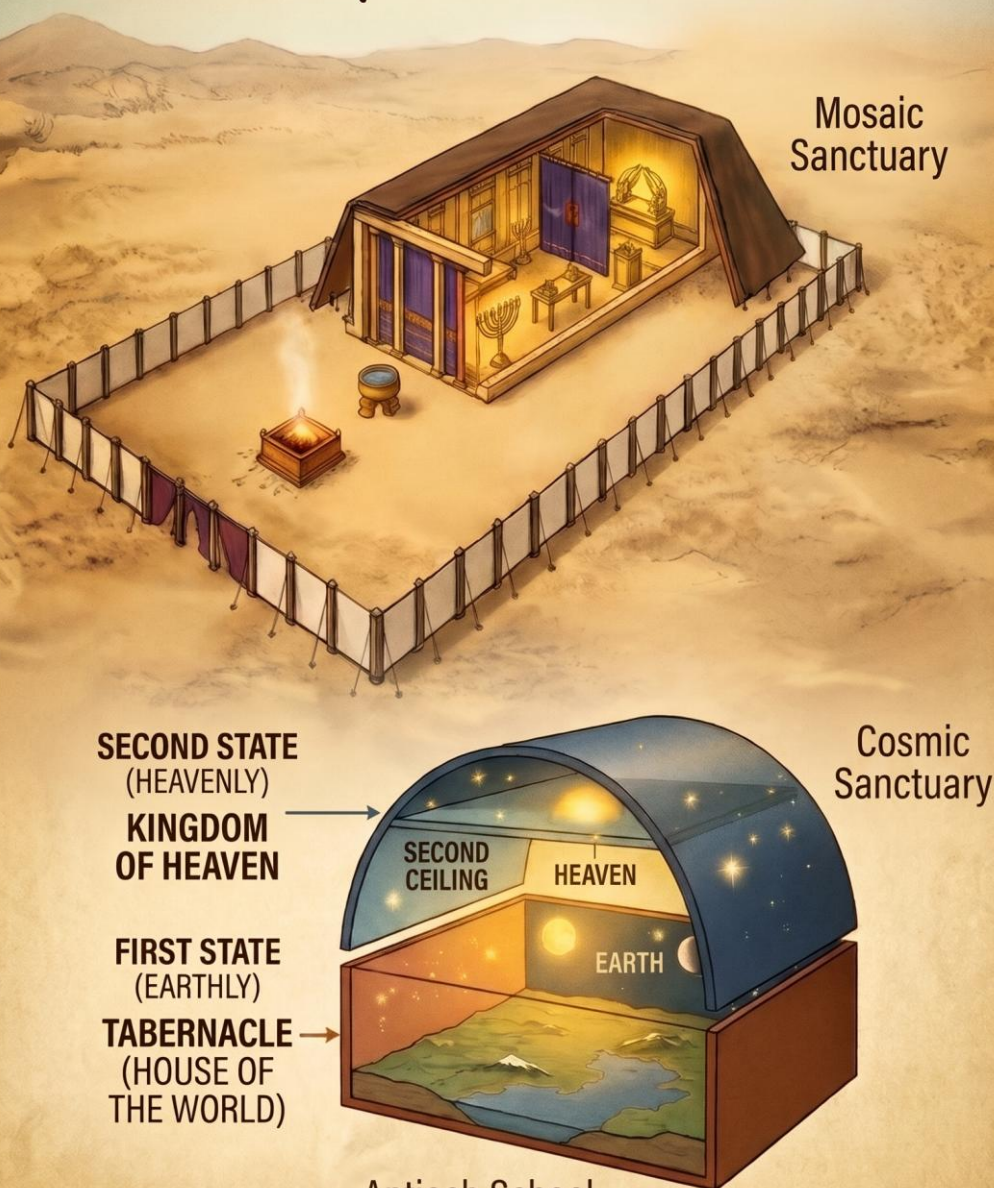


The Gospel in Creation, the Sanctuary and the Firmament



Adrian Ebens



Adrian Ebens, September 2026
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THE GOSPEL IN CREATION, THE SANCTUARY AND THE FIRMAMENT

Opening Remarks:

So today we are going to look at the subject of the gospel in creation and specifically the firmament. The subject of the gospel in creation, we have looked at this a number of times and we're very thankful to E.J. Waggoner for driving us in this direction. He actually has a book called *The Gospel in Creation* and he speaks about this in the beginning of his book, *The Everlasting Covenant*. And that is what had triggered my mind.

I also have written about this in the book *Divine Risk*, where I talk about the creation week prophecy as the seven days, six days of creation and one day of rest are actually pointing to the whole plan of salvation.

So, before we begin, for those who are able, if we can kneel.

Opening Prayer:

Dear Father in heaven, we're so grateful that we can gather together on this, the Day of Atonement, one of the most sacred days of the year. And it is a time for reflection, a time for examination of self and to receive of Your Spirit that we may be in harmony. We ask for the forgiveness of our sins as we afflict our souls on this day and we pray for atonement, reconciliation with You and with all that we may be united in one family. And we pray, Father, as we conduct this meeting, this subject, that Your Spirit would be with us abundantly. And we thank You in Jesus' name. Amen.

Presentation:

So today is a very special day, not only because it's the Day of Atonement, but because that this is the day in which the Identity Wars message and the Father of Love movement started 25 years ago. So, it was the Day of Atonement, that year was September 29. So, it's a week earlier this year. It's been 25 years. And, of course, it is the fifth anniversary of when my wife and I were baptized five years ago, along with several others. Danielle, Colin and Lynn, Narelle and Sandy, and a number of others were baptized on that day. So, it's a very special day for many reasons. And Daniel, of course, you were baptized as well five years ago. So, we want to celebrate these things.

Before we begin, here is a quote I want you to think of. This is from *The Great Controversy*.

The great obstacle both to the acceptance and to the promulgation of truth is the fact that it involves inconvenience and reproach.

This is the only argument against the truth which its advocates have never been able to refute.

We cannot refute the fact that when truth is presented, it involves inconvenience and reproach. "Why are you doing this? This is silly what you're doing. Nobody believes this. You're crazy." And that is what the narrow path is all about, the narrow path to the city.

But this does not deter the true followers of Christ. **These do not wait for truth to become popular. Being convinced of their duty, they deliberately accept the cross,** with the apostle Paul counting that “our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory;” with one of old, “esteeming the reproach of Christ greater riches than the treasures in Egypt.” 2 Corinthians 4:17; Hebrews 11:26.

And this is significant, treasures in Egypt. Because a lot of this stuff we’re going to talk about today has some connection to Egypt and a gentleman called Trismegistus.

Whatever may be their profession, it is only those who are world servers at heart that act from policy rather than principle in religious things. **We should choose the right because it is right, and leave consequences with God.** To men of principle, faith, and daring, the world is indebted for its great reforms. By such men the work of reform for this time must be carried forward. (*The Great Controversy*, p. 460.1-2)

And on this subject; this is something that I studied. It came to my attention in the seventh year between 2014 and 2015. I was invited to study this question. I initially thought that it was ridiculous, but I found out that I was the one that was ridiculous when I discovered the truth of this subject. So, it was in a seventh year that I came to understand this. For 12 years, I’ve said to the Lord, “Do you want me to speak to these things? When should I speak about this?” Well, now is the time.

So, we need to start with the First Angel’s Message and its connection to the firmament, because when it comes to preaching the gospel, we are to allow nothing else to absorb our attention other than the Third Angel’s Message. So, this is the place where I’m going to start.

And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, 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**, [G3772 –

firmament] and earth, and the sea, and the **fountains of waters**.
[G4077] (Revelation 14:6-7)

That word in the Greek is 3772, which in the LXX, it says,

And God called the **firmament Heaven**. [G3772 LXX] So the evening and the morning were the second day. (Genesis 1:8, LXX)

It's the same word. So, worship Him and give glory. Worship Him that made the firmament and the earth and the sea and the fountains of waters. This is part of our worship. This is part of the First Angel's Message.

What I find interesting is that when we read Genesis 2:6, that in the King James, it says: there arose a mist, it says in the King James. But in the Greek Old Testament, it says:

But there rose a **fountain** [G4077] (KJV mist) out of the earth, and watered the whole face of the earth. (Genesis 2:6, Brenton LXX)

So, from one fountain, the whole earth was watered, which is a symbol of Christ, who is the great fountain. And we should worship Him that made heaven and earth, the seas, and the fountains of waters. And so, Genesis, it's the same word, G4077, same word for fountains of waters or fountain of water. Here we see some interesting connections and a connection to the firmament in the First Angel's Message.

Now we want to read something from E.J. Waggoner, and this is from his book *The Everlasting Covenant*.

Here we have plainly set before us the fact **that the preaching of the Gospel consists in preaching God as the Creator of all things, and calling on men to worship Him as such.**

So, the preaching of the gospel is the preaching of the Creator.

This corresponds to what we have read in the Epistle to the Romans, that the Gospel "is the power of God unto salvation."

The power of God; it is a creative power that we are talking about unto salvation. And why is this so? Because when God creates, God

manifests His Character. When we see His Character, we have salvation. Does that make sense? Once you strip away the false gospel of penal substitution, that somebody had to die in order for us to be reconciled to God, you are left with this principle that God's creative power, God's manifestations of His power are a revelation of His character. And when we see and understand His character, we have salvation, we have reconciliation, we have atonement. Does that make sense?

What the power of God is we learn a little farther on, where the apostle, speaking of the heathen, says:--

"That which may be known of God is manifest in them; for God hath showed it unto them. [This is what Paul is saying in Romans chapter 1]. **For the invisible things of Him from the creation of the world ...**

And when we think of this from the creation of the world, we might think in terms of a noun rather than a verb. The invisible things of Him by the creation of the world, you could put that. By the creation of the world, the invisible things of God are revealed.

... are clearly seen, being understood by the things that are made,

...by the things that He has made. When we look at the things that He has made, we understand something of His Godhead, His divinity, His power,

...even His eternal power and Godhead."

And the word Godhead is simply divinity, because the Godhead is from Godhood and Godhood is divinity. So, the word Godhead does not mean three. It just means divinity.

That is to say, ever since the creation of the world, men have been able to see the eternal power of God, if they would use their senses, for it is clearly to be discerned in the things which He has made. **Creation shows the power of God. So the power of God is creative power. And since the Gospel is the power of God unto salvation, it follows that the Gospel is the manifestation of creative power**

to save men from sin. (E.J. Waggoner, *The Everlasting Covenant* (1900), p. 21.1-3)

So many times, when we become confronted and if we are afflicting our souls today, we will be confronted with the reality that we all possess attributes and traits of character that are evil, that are repugnant and that must be stopped. And then you have the realization that there is nothing you can do to change yourself. And this is probably something that Ethiopia may not want to be remembered for, but can an Ethiopian change the colour of his skin? No. Can a white man change the colour of his skin? Same thing. We can't change who we are, can we? Nor a leopard his spots.

But it is the creative power of God that can change us. And how does the creative power of God change us? By faith alone. By us claiming the promises of God and saying, "Father, You will change me. You will change me. I repent of my sinfulness. I repent of my evil." And the touch of God, the creative power of God touches man, touches woman, and they are healed and they are changed. And the thing which you found impossible to overcome is overcome in an instant by the creative power of God.

The power which took the chaos of this world, the darkness and the churning abyss of waters and turn it into a beautiful world can do the same for us. This is the gospel. This is what the gospel is telling us.

Now from the book *Gospel and Creation*. And I've got a couple of texts here first where it says,

For had ye believed Moses, ye would have believed me: for he wrote of me.

If people would believe Moses, what Moses wrote, they would believe in Christ. Those who don't believe in Moses and what Moses wrote will not believe in the true Christ, that He's the Son of the living God.

But if ye believe not his writings, how shall ye believe my words?
(John 5:46-47)

This is very important. If you do not believe the words of Moses, how will you believe Christ's words? If you do not believe what Moses wrote in Genesis chapter one, how will you believe the word of Christ? This is what He is saying. Again, in Hebrews 4:2,

For indeed the gospel was preached to us [Christians] as well as to them [Israel];

The gospel was preached to Israel, as it is preached to us.

but the word which they heard did not profit them, not being mixed with faith in those who heard *it*. (Hebrews 4:2, NKJV)

This is what Waggoner says,

The first thing that Moses wrote, through the inspiration of the Spirit of God, was the story of creation. That, therefore, is one of the things through which we are to receive hope and comfort. Why is it that we can receive hope and comfort through the story of the creation? **Because that story contains the Gospel.**

If we misunderstand what Moses is writing in Genesis chapter one, then we are misunderstanding the gospel. Is that a logical conclusion we can draw from that?

A few words will serve to establish this fact before we proceed to study the lesson in detail. (E.J.Waggoner, *The Gospel in Creation* (1893), p. 9.1)

And then he goes on. So, the gospel was preached in the story of creation. So, I have a question for you. If the gospel was preached in the six days of creation and man was not created until the sixth day, who was God preaching the gospel to when man was not even there?

Audience: The creatures that were already created.

Pr. Adrian: The creatures that were already created. And we asked the question, why was the gospel needed to be preached to them? That's what we're going to examine.

This is from a sermon that I did in 2021 called “Day 4 to 6 of Creation,” listing out the six days of creation and aligning it to the great controversy.

GOSPEL IN CREATION SUMMARY					
Day 1	Day 2	Day 3	Day 4	Day 5	Day 6
Truth Revealed Darkness from Satan's Lies about God's character Christ reveals the truth of God's character Let there be light	Separation Satan and His angels leave heaven. They resist the Spirit and refuse to repent Waters Divided	The Seed Waters below create dryness Where this sin abounds -The Seed is planted A path through the sea. Seed brings life. Root in dry ground.	Christ Manifest in the flesh The light of the world. God's character fully revealed and Satan's character fully revealed	Separation – Clean and unclean spirits Unclean spirits discerned in light of Christ's character. Earth begins to divide	Separation – Man from Beast Division complete. Let him be righteous or filthy still God's character revealed again
War in Heaven Before world began	War in Heaven Before world began	Fall of man until 4BC	Life of Christ on Earth	man of sin vs remnant	3 rd and 4 th Angels Message

From Sermon: Day 4 to 6 of Creation Jan 2021

On day one, when God says, “Let there be light,” the light of God’s character was revealed in the person of Jesus Christ; and that separated the light from the darkness. The war in heaven began before this world began. Christ revealed the truth of God’s character. “Let there be light.” “I am the light of the world.” Because there was darkness over the face of the deep; Satan had infected the world with his wrong understanding of God’s character; because “God is light and in Him is no darkness at all.” So, when there is darkness, there is misapprehension, miscomprehension of the character of God.

So, Satan and his angels, they leave heaven; “they left their first estate,” it says in Jude. They resist the Spirit and refuse to repent. Christ revealed to them the truth of God’s character. They refused to accept the revelation. So, there was a separation. And because it says in Revelation 17:15, that the waters represent nations, peoples, tongues, beings. So, there was a separation of the waters, the waters that stayed above and the waters that went beneath.

The evil angels, they were separated and they went down because they resisted, they turned away from the light. So, the second day of creation, there is this separation. And on the second day of creation, God does not say that it was good. On day one, He said that the light was good. He didn't say the darkness was good. He said the light was good. And when He separated the waters, He did not say that it was good. Because there was a separation, because there was a resistance of the light of day one.

This is the gospel. God is showing us the gospel through His creative power. Then because the separation took place with the firmament, that allowed the dry land to appear. And once the dry land appeared, the seed could be planted.

The waters below created dryness. Where this sin abounds, the seed is planted. Where sin abounds, grace does much more abound. When Adam and Eve sinned, one of the meanings of the Hebrew words of how they felt was dryness. They felt dryness. But where that dryness came, the seed was planted in their hearts.

A path through the sea. The dryness. They walked on dry land. The path through the sea in the times of Moses. He crushed the heads of the dragons in the sea, as it says in Psalm 74:13. And so He is a root out of a dry ground. Christ is the root out of a dry ground. All of this is the preaching of the gospel in the story of creation.

Of course, on day four, Christ is manifest in the flesh. The light that existed from the beginning is now manifested materially. Christ is the light of the world and God's character was fully revealed. And therefore, Satan's character was fully revealed. Automatically, that was the case. Satan unmasked himself as a murderer and a liar in killing Christ and Christ allowing Himself to be murdered and to reveal the beauty of the character of God. And this is the life of Christ on earth.

And then this led to a separation between the clean and the unclean. You have the birds and the fish, and you have the separation between the clean fish and the unclean fish, the clean birds, and the unclean birds. And because of the light of the world on day four, it says in the

King James Version that great whales were in the ocean. But that word whale is the same word for dragon. Suddenly, man can see through the character revealed in the person of Christ, the dragon who was serpentine dragon, who was hiding in the sea, now is revealed and is exposed. You see, through this separation.

And then we see that on day six, there's the separation of man from beast; because man without the light of God's truth is no more than a beast. And as we've seen on this earth, that man unrestrained by the power of God becomes a flesh eater and a devourer of men and a killer and a destroyer, like the beasts of the earth. So, on day six of creation, we have a separation between men who become like ravenous lions and bears and leopards, beasts, and those who stand up and receive a man's heart.

All of this is what's happening on day six, so that man comes to his fullness in the stature and the fullness of Christ. Then rest comes at the end. So, the gospel is being preached in the story of the creation.

Why was the gospel preached through creation?

It was most difficult to make the deceiving power of Satan apparent.

And when we talk about the deceiving power of Satan, we are talking about his lies about God's character. He's telling lies about what God is like.

His power to deceive increased with practice. If he could not defend himself, **he must accuse**,

He accuses God of being arbitrary. He accuses God as being the aggressor. He accuses God of all kinds of things. And he does this...

in order to appear just and righteous, and to make God appear arbitrary and exacting. In secret he whispered his disaffection to the angels. There was at first no pronounced feeling against God; but the seed had been sown, and the love and confidence of the angels was marred.

And when you read this statement, “the love and the confidence of the angels,” does it say part of the angels? All of the angels were affected by Satan’s lies. All of them were influenced by the things that he was saying. All of them had a wrong understanding of the character of God.

The sweet communion between them and their God was broken.
Every move was watched; **every action was viewed in the light [darkness] in which Satan had made them see things.**

That’s why on day one of creation, the earth was without form, void, and darkness rested on the face of the deep. And the deep is the abyss or the surging mass of waters. And Ellen White says that all heaven was in commotion. It was a surging mass. The angels representing waters are a surging mass of water and the dragon is in the water and he’s whispering his lies and he’s telling us falsehoods. But he cannot be seen. He’s working in darkness. How does God expose him? The six days of creation shows how God exposes the dragon and brings man or brings the universe back to completion and rest.

That which Satan had instilled into the minds of the angels--a word here and a word there--opened the way for a long list of suppositions. In his artful way he drew expressions of doubt from them. Then, when he was interviewed, he accused those whom he had educated. He laid all the disaffection on the ones he had led.
As one in holy office, he manifested an overbearing desire for justice [just like Absalom], but it was a counterfeit of justice, which was entirely contrary to God’s love and compassion and mercy. (*The Review and Herald*, September 7, 1897 par. 3-4)

This was what God was up against. God’s justice, God’s character was mischaracterized by Satan and turned into something completely different. So, God needed to preach the gospel to the angels, to the unfallen worlds, that they might see and the dragon might be exposed. Now, it does not mean that this controversy needed to be played out on this earth, but in making the creation story, God showed what was going to happen wherever it was going to happen, that this was the sequence that was going to be followed because He knows once Satan

had planted the seed of rebellion and resistance against God, God knew exactly where that was going to go. He could see thousands of years into the future, and He could see exactly where the culmination of this would go and what would happen.

SATAN DECEIVED THE ANGELS

Then Satan exultingly pointed to his sympathizers, comprising **nearly one half of all the angels**, and exclaimed, **These are with me!** 1SP 22



Lucifer had at first so conducted his temptations that he himself stood uncommitted. The angels whom he could not bring fully to his side, he accused of indifference to the interests of heavenly beings. The very work which he himself was doing, he charged upon the loyal angels. It was his policy to perplex with subtle arguments concerning the purposes of God. Everything that was simple he shrouded in mystery, and by artful perversion cast doubt upon the plainest statements of Jehovah. And his high position, so closely connected with the divine government, gave greater force to his representations. PP 41

We see that Satan deceived the angels and he was the one that said, “Every sin must be punished.”

We’ll just read the highlighted words:

Everything that was simple he shrouded in mystery, and by artful perversion cast doubt upon the plainest statements of Jehovah. And his high position, so closely connected with the divine government, gave greater force to his representations. (*Patriarchs and Prophets*, p. 41)

So, the Father and the Son were in the centre, but Satan had put around them. That is why God is surrounded by darkness, as it says in the book of the Psalms. And as God is seated on the throne, I want you to think for a moment. When we look at the Sanctuary and we go into the Most Holy Place, if you were to shut the curtain into the Most Holy Place, what would you see? Is there a light source in the Most Holy Place?

Only God Himself. Only God Himself is a light source. There is no light source. There is darkness all around the ark. This is a representation of the work of Satan, to put darkness all around God. And this is why God needed to preach the gospel and to create a space in which the truth of God might be presented. Light comes to this earth in the form of the sun and the moon and the stars. They come to this earth so that light is here, even as there is a menorah, candlesticks of light in the Holy Place, but not in the Most Holy Place; there was no light. It had almost been extinguished in heaven itself.

This is the representation that we see in the Sanctuary, representing this system, that God was enshrouded in darkness. He made darkness His pavilion because of Satan's lies, because of his deceptions.

Then Satan exultingly pointed to his sympathizers, comprising **nearly one half of all the angels**, and exclaimed, These are with me! (*The Spirit of Prophecy*, Vol. 1, p. 22)

Nearly half of the angels. Where do we get this in the Bible, that there were nearly half? It's OK to read it in the Spirit of Prophecy. Where do we get this in the Bible? We see Satan manifesting himself through Artaxerxes and through Herod when they boastingly say, I will give up to half of my kingdom. Because Satan had planned that if the other half of the kingdom would not come to follow Him, He would kill them all, and throw them away, and maintain the half that was left for Himself. That was His plan. We see it manifested in Herod: "I'll give you up to half my kingdom." Not three quarters, half; nearly half. These things are connected. These things are related in how they operate. Satan had a plan. He was going to wipe God out, or keep Him 'gaffer-taped' in the corner while he ruled the universe.

The creation reveals this conflict.

And the earth was without form, and void; and **darkness was upon the face of the deep** [surging mass of water]. And the Spirit of God moved upon the face of the waters. (Genesis 1:2)

Invisible made visible.

And he saith unto me, **The waters which thou sawest, where the whole sitteth, are peoples, and multitudes,** and nations, and tongues. (Revelation 17:15)

And Christ in the Psalm says,

The sorrows of death compassed me, **and the floods of ungodly men made me afraid.** (Psalm 18:4)

Remember when the woman fled into the wilderness in Revelation chapter 12. What did the dragon spew out of his mouth? A flood of water. Satan seeks to overwhelm and to flood. And this earth was completely flooded, representing that Satan dominated the entire landscape. But into that flood, God brings the firmament to create a space in which air might be breathed once again and the dry land might appear so that the floods of Satan, the floods of the dragon could be withheld, could be withstood. God, with His great wings, protects the earth. It is a covering. It is an atonement. Do you see the connection? This is the gospel. This is what God is telling us in this story.



LET THERE BE LIGHT

And God said, Let there be light: and there was light. And God saw the light, that it was good: and God divided the light from the darkness. Gen 1:3-4

To open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me. Acts 26:18

God in His great mercy bore long with Lucifer. He was not immediately degraded from his exalted station when he first indulged the spirit of discontent, nor even when he began to present his false claims before the loyal angels. Long was he retained in heaven. Again and again he was offered pardon on condition of repentance and submission. GC 495,496

And God said, **Let there be light:** and there was light. And God saw **the light, that it was good:** and God divided the light from the darkness. (Genesis 1:3-4)

And this is the point, connecting the light.

To open their eyes, *and* to turn *them* from darkness to light, and *from* the power of Satan unto God,

And what is the parallel to that statement?

that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me. (Acts 26:18)

So, what is it that turns light to darkness? It is that God does not forgive. What turns from darkness to light? It is that God forgives. Can you see the connection? It is a statement of the character of God. Will God forgive? Or does He demand punishment? Does He need death? No, He doesn't. We are to break through Satan's lies. This is where the dragon is in the waters, in the abyss, whispering words here, whispering words there, disaffection towards God, creating, making the atmosphere darker and darker and darker, until nobody can see him moving in the water. He's hidden, he's completely hidden. And that's why in your reading of the Old Testament, Satan is virtually unmentioned; except for the book of Job and a few other references, he is almost completely unmentioned in the Scriptures of the Old Testament.

But when Christ comes in the New Testament, Satan is revealed and He is mentioned all through the New Testament; because the dragon suddenly becomes revealed in the light that God gives to us through the character of Jesus, who is a revelation of the character of God.

We see that Satan; He was offered great mercy.

God in His great mercy bore long with Lucifer. He was not immediately degraded from his exalted station when he first indulged the spirit of discontent, nor even when he began to present his false claims before the loyal angels. Long was he

retained in heaven. **Again and again he was offered pardon on condition of repentance and submission.** (*The Great Controversy*, pp. 495-496)

God was saying to him, "Repent, come back to Me. I'm willing to forgive you." And what would God demand? Once Satan had said, "I'm sorry," and come back to Him, what would God do? Would He kill His Son? He would simply forgive Him! That's it. Nothing else. That's our God. That's what our Father is like. He would have forgiven him. And what would be the punishment? The punishment is simply inherent in the fact that you live with the sorrow that you had hurt your Father. That is punishment enough. In the spirit of repentance, that you are contrite and you are hanging on to God's love and assurance that He does not condemn you. And you walk in the sunshine of His love. You don't walk around for the rest of your life with your head hung down and sorrow with all of those things. You walk in the sunshine of His love because you believe in His Character, that He is a God of mercy and that He never desired sacrifice or offering.

So, let there be light. Christ pierces the darkness of Satan. And this light existed, but it was not manifested until the fourth millennium, when Christ came at the end of the fourth millennium.

The entire universe questioned the government of God. And I want to make that clear to you. And notice, I want you to notice this.

In this controversy much was to be involved. **Vast interests were at stake. Before the inhabitants of the heavenly universe were to be answered the questions:**

These are the questions the universe was asking, notice the words:

"Is God's law imperfect, in need of amendment or abrogation, or is it immutable? Is God's government in need of change, or is it stable?"

Is it stable? Is God's throne stable? Is God's throne stable or is it subject to the surging, spinning mass of waters that are in the deep? Or is it stable? It doesn't move. And does what God created match God's

character? Same forever; does not change, does not move. What did God create? These are the questions we need to consider.

Before Christ's first advent, the sin of refusing to conform to God's law had become widespread. Apparently Satan's power was growing; his warfare against heaven was becoming more and more determined. A crisis had been reached. With an intense interest **God's movements were watched by the heavenly angels. Would He come forth from His place to punish the inhabitants of the world for their iniquity?**

Why are they asking this question? Because Satan had told them He would do this. They had doubts. Like, how should we deal with sinfulness? How should we deal with these things?

Would He send fire or flood to destroy them?

Why are they asking these questions? Because Satan suggested to them that this is what God's character is like.

All heaven waited the bidding of their Commander to pour out the vials of wrath upon a rebellious world. One word from Him, one sign, and the world would have been destroyed.

The world would have been destroyed. "...the bidding of their commander." So, who is their commander? Which one? Satan or Christ? "One word from Him and the world would have been destroyed." But God put His wings over this world. He covered it. He shielded it with His firmament.

The worlds unfallen would have said, "Amen" [to the destruction of this world]. Thou art righteous, O God, because Thou hast exterminated rebellion."

Exterminated is an action word.

But "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." God might have sent His Son to condemn, but He sent Him to save. Christ came as a Redeemer. No words can

describe the effect of this movement on the heavenly angels. With wonder and admiration they could only exclaim, "Herein is love!" (*Reflecting Christ*, p. 58.3-5)

They had a revelation of God's character, a revelation that Christ was going to come into this world. They expected Him to exterminate and to terminate them. But God sent His Son, made Himself completely vulnerable, did the opposite of what we would have expected – a revelation, light!

When God said these words that He would send His Son, light went into the minds of the angels and separated them from the darkness. And when Christ expired upon the cross, the light went deep into the minds of the angels to such an extent that Satan fell as lightning from heaven and no longer had entrance into the heavenly city anymore because the darkness was completely expelled from the heavenly city. The darkness of the misapprehension of the character of God.

I want you to show you a gospel pattern here, because if the gospel is manifest in creation, we should see this manifested. And I thought of the story of the prodigal son who left his father and went to a different place. Now it says,

Gospel Pattern:

1. Let There Be Light

But when he came to himself, he said, "How many of my father's hired servants have bread enough and to spare, and I perish with hunger! I will arise and go to my father, and will say to him, 'Father, I have sinned against heaven and before you,'" (Luke 15:17-18, NKJV)

"When he came to himself," what does that mean? What came into his mind? That His Father is merciful. Light penetrated. This is the moment of "let there be light." He's in the pig pen. He's in the squalor. He's in the darkness. He's in degradation. And light comes into his mind. "Arise and go to your Father. He will receive you." Even if you misunderstand the nature of His character, the light still comes in. "He will receive you.

He will receive you." "I'd be better in my father's house than I am here, even if I'm a servant.

So, he arises because "let there be light." And then there is a separation. He separates himself from the darkness. He leaves the environment that he's in and he goes to his father's house. And then notice what happens.

2. A Covering

And he arose and came to his father. But when he was still a great way off, his father saw him and had compassion, and ran and fell on his neck and kissed him. And the son said to him, [he begins his version of reality] "Father, I have sinned against heaven and in your sight, and am no longer worthy to be called your son." [But what does the father do?] **But the father said to his servants, "Bring out the best robe and put it on him, and put a ring on his hand and sandals on his feet."** (Luke 15:20-22, NKJV)

What does he do to his son? He covers him with a robe. He covers him. So here we see in the story of creation, this is the gospel. Let there be light, a dawning of light. And then there is a covering, a covering.

Again, in the book of Ezekiel, where it speaks here about Israel.

Gospel Pattern:

1. Let There Be Light

No eye pitied you, to do any of these things for you, to have compassion on you; but you were thrown out into the open field, when you yourself were loathed on the day you were born.

There was chaos, a surging mass of water, there was nothing there, on the day you were born.

And when I passed by you and saw you struggling in your own blood, I said to you in your blood, "Live!" Yes, I said to you in your blood, "Live!" (Ezekiel 16:5-6, NKJV)

Let there be light – light is life; let there be light. And then a few verses later:

2. A Covering

When I passed by you again and looked upon you, indeed your time *was* the time of love; **so I spread My wing over you and covered your nakedness. Yes, I swore an oath to you and entered into a covenant with you, and you became Mine,**" says the Lord GOD. (Ezekiel 16:8, NKJV)

So again, the gospel pattern is: (1) Light, life is given and then (2) covering. This is the gospel. This is how it works.

The Gospel In Creation

1. Let there be light – Christ reveals the Father
2. Let there be a firmament – Christ covers the earth and enters into a covenant with the earth.

This is the gospel. This is the way that it works. So, if your understanding of the world is a world that is uncovered, you don't have the gospel.

Audience: Wow!

Pr. Adrian: Did light just enter? Did you catch it?

Atonement. This is the Day of Atonement. Atonement is Mercy Seat. Atonement is covering. Today, we put the covering on the earth; we put it back.

The Firmament

And God said, Let there be a firmament [H7549] in the midst of the waters, and let it divide the waters from the waters. (Genesis 1:6)

H7549 BDB (râqîya')

1) **extended surface (solid)**, expanse, firmament

1a) expanse (**flat as base, support**)

1b) **firmament (of vault of heaven supporting waters above)**

1b1) considered by Hebrews as solid and supporting 'waters' above

From H7554 **ra'qa'**

And so, in the Hebrew, "extended surface, solid." It's called firmament because guess what? It's firm. This is what the Hebrew means. There's only 15 times this word in the Hebrew, **ra'qîya'**, occurs in the Bible and every single time it is used, it means an extended surface that is solid. It's a firm thing, firmament. With a "flat as base," at the base, it's flat and it's a support. So, it's like a bowl. Like a footstool. God puts His foot on the footstool. "Firmament, vault of heaven, supporting waters above." "Considered by the Hebrews as solid, supporting waters above."

So, the Hebrews considered this. Abraham considered this. Adam thought of this. Methuselah thought of this. Now, I want to ask you a question. According to the laws of entropy, if we want to quote those laws, if these men who had such superhuman intellect had this understanding of the world, what virus has entered our minds to think that us, as miserable pygmies, could have a better understanding of the earth than these men? What madness has entered our minds to think that we are more intelligent, that we are better capable of discerning the face of the sky than did these great men that walked the earth and didn't need books because their memory was so good that they can remember everything that they discussed, everything that they talked about, and their discernment of the heavens. And as Moses wrote about this in the creation, is that it was a firm structure. This is what the Hebrews taught.

Do you understand me? Because if we think that we have a better understanding than the Hebrews four or five thousand years ago, we are opening a door, a vulnerability to the principle of evolution. Aren't we? That's what we're opening the door to, that we are actually superior beings than the men that lived back there. They were cavemen who knew nothing of what life was about.

If you've ever read the book by René Norbergen, *Secrets of the Lost Races*, these races, they had incredible knowledge. They had X-ray technology. They had flight. They had radio telecommunications. They had

batteries. They had all of these things. And they brought their civilization to an end because of the super capabilities that they possessed. And remember, Nimrod was not a fool when he was going to build a tower to reach to heaven. Do you understand what I'm saying? Because it was something that could possibly be capable to be done with the right technology. If they could build rocks and build pyramids without even being able to get a razor blade in between the rocks and they could lift those rocks, how did they lift those huge rocks? They had skills using magnetism and ability to lift great structures simply through magnetic force. They knew how to muster all of these powers. They understood these things. And how did they align them? They possessed incredible skill.

So, the word raqfya` is from the word raqa`. This is the root word, where it comes from. What does that [raqa`] mean?

THE RAQA – ROOT WORD FOR FIRMAMENT

Ex 39:3 – Beat [raqa] the gold into plates
 Num 16:39 – made broad [raqa] plates for covering the altar
 2 Sam 22:43 – spread them abroad
 Job 37:18 Spread out [raqa] the sky which is strong as a metal mirror
 Ps 136:6 Stretch Out [raqa] the earth above the waters
 Isa 40:19 Melts down the metal and spreads it over with gold
 Isa 42:5 Thus saith God the LORD, **he that created the heavens, and stretched them out; he that spread forth [raqa] the earth**
 Isa 44:24 Thus saith the LORD, thy redeemer, and he that formed thee from the womb. *I am* the LORD that maketh all things; **that stretcheth forth the heavens alone; that spreadeth abroad [raqa] the earth by myself;**
 Jer 10:9 Silver spread [raqa] into plates is brought from Tarshish,
 Eze 6:11 Thus saith the Lord GOD; Smite with thine hand, and stamp [raqa] with thy foot,
 Eze 25:6 For thus saith the Lord GOD; Because thou hast clapped *thine* hands, and stamped [raqa] with the feet, and rejoiced in heart with all thy despite against the land of Israel;

It means to beat golden plates (Exo 39:3) when you are beating out like a panel beater, and you are forming a solid structure. You are beating it and you are forming it. Made broad plates, the covering of the altar (Num 16:39). Spread them abroad (2 Sam 22:43). Spread out the sky, which is strong as a metal mirror (Job 37:18). Stretch out the earth above the waters (Ps 136:6). Melts down the metal and spreads it over with

gold (Isa 40:19). “Thus saith God the LORD, he that created the heavens, and stretched them out; he that spread forth the earth,” (Isa 42:5)

It’s a beating process of something that is material. And this is where *râqîya`* comes from. There is no variation in this whatsoever. And all the scholars agree that the Hebrews, according to their understanding of these words, prove that the word firmament is a literal, physical, solid structure. There’s no argument about this.

Thus saith the LORD, thy redeemer, and he that formed thee from the womb, I *am* the LORD that maketh all *things*; **that stretcheth forth the heavens alone; that spreadeth abroad [raqa] the earth by myself;** (Isaiah 44:24)

“I did it myself; I created it.” He created this huge structure; massive. It speaks to you of the incredible creative power of God to make this structure. And as we will see later on, it’s a crystalline structure. It says this in the book of Ezekiel. He made this and it is thousands upon thousands of miles in diameter. It’s huge. What a structure that He has created and that He has made.

Every time this word, *râqa`*, it says exactly the same thing. It is a beating. It is a spreading out.

So, on the second day of creation, God takes His firmament [placing an up-turned cup down on the table] and He creates an air bubble. When you take something and put it down, it creates an air bubble, and it separates the water. This is what happened on the second day of creation.

The word “firmament” in Genesis: Firmament appears 9 times in Genesis 1. I’m adding the word solid, because the principle of spiritualism is to take a word and make it say the opposite of what it’s actually meaning. So, when we think of firmament, we think of thin air. That’s the opposite of firm. It’s nothing. But the word is solid.

And God said, Let there be a [solid] **firmament** in the midst of the waters, and let it divide the waters from the waters. And God made the [solid] **firmament**, and divided the waters which *were* under the

[solid] **firmament** from the waters which *were* above the [solid] **firmament**: and it was so.

There was a separation. This huge domelike structure was placed in the water; the covering wings of God came down and separated the water and created a space where the earth could be protected from the overwhelming floods of the dragon. And because the entire universe had been infected by the serpent, God created a place that was protected from the lies of Satan. Do you understand? This is His covering principle. He put His wings over us. This is part of the gospel. Now notice, , God called the solid firmament what?

And God called the [solid] firmament Heaven. And the evening and the morning were the second day. (Genesis 1:6-8)

Heaven. The firmament is called heaven because it creates that area of the open air. That open air is connected to the firmament, which is a solid structure. This is what it is saying. So, heaven, the firmament is called heaven. They are words that are synonymous in Hebrew. He called the firmament heaven.

And God said, **Let there be lights in the [solid] firmament** of the heaven to divide the day from the night; and let them be for signs, and for seasons, and for days, and years:

So, the sun, moon and the stars are placed within this structure. This is what the Bible is telling us. OK? And lots of people will immediately be screaming, "That's impossible." But we said last time I presented, all science must derive its understanding from Scripture. Scripture is the definer of truth, not the men of this world. They do not define truth for us. God and Christ are the ones that define truth for us. And this is what it is saying. The lights are in the firmament, within the dome-like structure. The sun, moon and stars exist within this structure.

And let them be for lights in the [solid] **firmament** of the heaven to give light upon the earth: and it was so. And God made two great lights; the greater light to rule the day, and the lesser light to rule the night: *he made* the stars also. **And God set them in the [solid]**

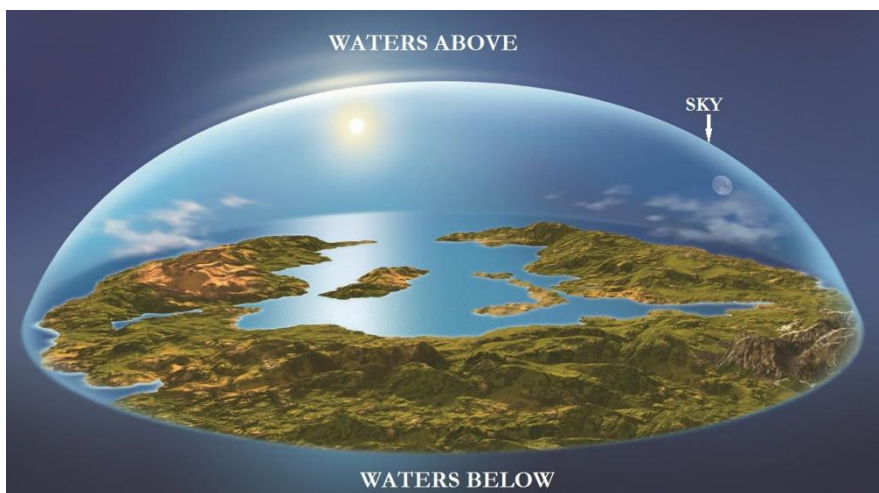
firmament of the heaven to give light upon the earth,
(Genesis 1:14-17)

And God said, Let the waters bring forth abundantly the moving creature that hath life, and fowl *that* may fly above the earth in the open [solid] **firmament** of heaven. (Genesis 1:20)

So, in the open firmament, in the space that the structure has created, that the birds are flying within this structure.

So, these are the nine times that occurs in the book of Genesis. And it is very, very clear as to what this actually means.

So, this is a representation of what was actually created.



I chose this picture because it doesn't have a map of the earth, because the maps that people who often represent this structure, I'm not convinced of the way that they're putting them together. So, I just chose one that was quite ambiguous in that regard. But it is a dome structure, and the earth is within that structure. There are waters below. There are waters above. This is what the Scripture is telling us. It is on an extensive plane, as we shall see later on. An extensive level plane is what the earth

is referred to within Scripture. So again, don't make too much of this. This is just to give you a basic idea of what the Bible is telling us about the creation of this world.

Wikipedia Summary:

In Ancient Near Eastern cosmology [Hebrew cosmology], the **firmament** is a celestial barrier that separates the heavenly waters above from the earth below. In Biblical cosmology, the firmament (Hebrew: רָקִיעַ *rāqīa'*) is the vast solid dome...

Did you understand those words? In Biblical cosmology. These are men of the world who are saying in Biblical cosmology.

In Biblical cosmology, the firmament (Hebrew: רָקִיעַ *rāqīa'*) is the vast solid dome created by God during the Genesis creation narrative to separate the primal sea into upper and lower portions so that the dry land could appear.

This is what men are saying. If you want to follow what Scripture is saying, this is what Scripture is saying to you. Would it be something that Satan would do to cause you to lose confidence in Scripture, to come up with the theory of this world, which is at odds with what Moses wrote in Genesis, to cause you to doubt what he wrote as being literal? Would he attempt to do this? Yes. The answer is obvious.

Raqia

These words all translate the Biblical Hebrew word *rāqīa'* (רָקִיעַ), used for example in Genesis 1:6, where it is contrasted

It says 'contrasted,' but I would say 'equal to'

with *shamayim* (שָׁמַיִם), translated as "heaven(s)" in Genesis 1:1. *Rāqīa'* derives from the root *rq* (רָקַע), meaning "to beat or spread out thinly." The Hebrew lexicographers Brown, Driver and Briggs gloss the noun with "extended surface, (solid) expanse (as if *beaten out*)" and distinguish two main uses: 1. "(flat) expanse (as if of ice), as base, support," and 2. "the vault of heaven, or 'firmament,' regarded by Hebrews as solid and supporting 'waters' above it."

There's no, thank God, there's no "rocket science" here.

A related noun, *riqqua*ʿ (רִקְוָע), found in Numbers 16:38 (Hebrew numbering 17:3), refers to the process of hammering metal into sheets.^[11] Gerhard von Rad explains:

*Rāqīa*ʿ means that which is firmly hammered, stamped (a word of the same root in Phoenecian means "tin dish!"). The meaning of the verb *rq*ʿ concerns the hammering of the vault of heaven into firmness (Isa. 42:5; Ps.136:6). The Vulgate translates *rāqīa*ʿ with *firmamentum*, and that remains the best rendering.

"Firmamentum," not thin air, not nothingness; something firm, something solid. And of course, it's in Satan's interest to take, when God says firm, real, and existing, Satan says nothingness, not even there, doesn't exist. This is how Satan, this is how spiritualism works.

So now we come to Psalms 19 and now we begin our connection to the Tabernacle because the world that God created is manifested in the Tabernacle. The heavens declare the glory. The heavens, the firmament is called heaven.

The heavens [1] declare the glory [character] of God; and the firmament shows His handiwork. Day unto day utters speech, And night unto night reveals knowledge. *There is* no speech nor language *where* their voice is not heard. [2] **Their line has gone out through all the earth, and their words to the end of the world.** [3] **In them He has set a tabernacle ...**

Now that word tabernacle is exactly the same word is used for the tabernacle that Moses built. There's two words that are used, but this is one of the words

... a tabernacle for the sun, which is like a bridegroom [who is the bridegroom? Christ.] coming out of his chamber [which chamber? The upper chamber, the Most Holy Place.], *And* rejoices like a strong man to run its race. (Psalm 19:1-5, NKJV)

This is what David is saying. And we have to understand with these verses, why is there a declaration of the firmament, the heavens, the Sanctuary, and the sun? And then it goes into “the law of the Lord is perfect, converting the soul.” There is a direct correlation between the creation of this world and the law of the Lord. And what is that correlation? Well, how do we connect these things? Because the law of the Lord is God’s character and God’s character is revealed in the creation and is revealed in the law of God. That’s the connection between the two points.

So, notice with declare the glory, the heavens and the firmament show God’s glory. Notice:

[1] To see thy power and **thy glory, so as I have seen thee in the sanctuary.** (Psalm 63:2)

This is showing a connection between the Sanctuary and the firmament. There was a connection between these things. Number [2] was “their line has gone throughout all the earth.” Now notice how Paul uses these verses.

And how shall they preach, except they be sent? as it is written, **How beautiful are the feet of them that preach [what?] the gospel of peace, and bring glad tidings of good things!** But they have not all obeyed the gospel. For Esaias saith, Lord, who hath believed our report? So then faith *cometh* by hearing, and hearing by the word of God. But I say, Have they not heard? **Yes verily, their sound went into all the earth, and their words unto the ends of the world.** (Romans 10:15-18)

Directly connecting to Psalms 19, showing that the creation of the firmament is the preaching of the gospel, which is exactly what Waggoner had said himself and is exactly part of the First angel’s Message. All these things connect together. All these things are important for us to understand. The third point was, “In them he had set a tabernacle for the sun [H168].” Psalm 150. Now notice this, this is very important.

Praise ye the LORD. **Praise God in his sanctuary:** ...

What comes after the word sanctuary? What can you see immediately after the word sanctuary? There's a colon. In King James, there's a colon. What does the colon represent? It's a definition. It means what's coming next, defining what has just been said.

... **Praise God in his sanctuary: praise him in the firmament of his power.** (Psalm 150:1)

Praise Him in His Sanctuary. Praise Him in what? What is that telling you? Do you see that the Sanctuary is directly connected to the firmament? Can you see it? That's what Psalm 150 is telling us. There is a direct connection between the Sanctuary and the firmament. And it is defined; it is a defining parallelism, as you see in Hebrew. Now notice:

But unto you that fear my name shall the **Sun** [S-U-N] of **righteousness** arise with healing in his wings; and ye shall go forth, and grow up as calves of the stall. (Malachi 4:2)

Notice, *The Desire of Ages*. It was morning.

"It was morning; the sun had just risen above the Mount of Olives, and its rays fell with dazzling brightness on the marble palaces, and lighted up the gold of the temple walls,

Notice the sun is lighting up the temple walls; this is the Sanctuary.

when **Jesus, pointing to it [the sun], said, "I am the light of the world."** (*The Desire of Ages*, p.463.4)

Christ is the sun. He comes out of the Most Holy Place, and He does His circuit through the Holy Place as our priest ministering to us. This is the Sanctuary system. Praise Him in the firmament. "Praise Him in the Sanctuary." These things are all connected.

"And Aaron and his sons you shall bring to the door of the tabernacle [H168] of meeting, and you shall wash them with water. (Exodus 29:4, NKJV)

H168 – it's the same word. The same word. The tabernacle for the sun. This is meaning that this earth was created and that what was shown to Moses was a pattern of heavenly things, of cosmological things. This is showing you how God had created the universe. It is directly connected. If light isn't starting to go into your head now, then I don't know what will. This is really important, this connection. Remember Psalm 150. This is a pivotal point. "Praise Him in His Sanctuary: praise Him in the firmament." These things are directly defined and connected together.

I asked Gemini, is there a connection between the Sanctuary and the firmament? And it came back with all this information. Now, if you are a student of history, you will know that after the disciples had preached the gospel to the world, that the world settled down into two schools of thought. One in Antioch and the other in Alexandria. And the Alexandria school followed an allegorical method of metaphor and symbol, and that the literal text of what you read is not actually what the Bible means. Whereas the Antioch school said what you read in Scripture is exactly what it means.

So, the school of Antioch, and there are several of their leaders, a lot of them came out into the Orthodox Church. They had plenty to say about this subject, and I want to step you through the points. This is all directly from Gemini answering my question: "Is there a connection between the Sanctuary and the firmament?" It says here,

1. Genesis 1:6–7 & Exodus 26:31–33 (The Linguistic and Structural Blueprint)

Patristic and rabbinic commentators noted that the instructions given to Moses to build the Tabernacle directly mirror the six days of Genesis creation.

- "And God said, 'Let there be a firmament (rāqîa') in the midst of the waters, and let it divide (badal) the waters from the waters.'" Genesis 1:6:

- “And you shall hang up the veil (parokhet) under the clasps, and bring in the ark of the testimony there within the veil: and the veil shall divide (badal) [same word – a division] unto you between the Holy Place and the Most Holy.” Exodus 26:33:

So, the firmament divides between the Holy Place and the Most Holy Place. Do you see? There’s a direct linguistic connection, and this is what the school of Antioch was teaching as connected to the gospel.

The exact verbal parallel—using the causative verb badal (to divide / separate)—is central. **Just as the firmament was placed in the midst of the waters on Day Two to separate the upper waters from the lower waters, the veil was placed in the midst of the Tabernacle to separate the earthly sanctuary from the inner sanctuary of the Divine Presence.**

Do you see the connection? God is teaching us something here.

The second connection:

2. Isaiah 40:22 & Psalm 104:2 (The Cosmic Fabric)

In poetic and prophetic literature, the firmament/sky is repeatedly described using the technical language of woven tent curtains and veils:

- “It is He that sits upon the circle of the earth...

The word circle is a flat disk. It is not a sphere. There is another Hebrew word for sphere, it’s not using that word.

that stretches out the heavens like a curtain (doq), and spreads them out like a tent (ohel) to dwell in.” Isaiah 40:22:

That’s another word for the Sanctuary. Do you see the connection to the Sanctuary?

- “Who coverest Thyself with light as with a garment: **who stretchest out the heavens like a curtain** (yeri’ah).” Psalm 104:2:

What is the work of the little horn power to do? “To trample the Sanctuary and the host underfoot,” to destroy the Sanctuary that God has created.

The Hebrew word *yerî'ah* used in Psalm 104:2 is the exact technical term used throughout Exodus (e.g., Exodus 26:1–2) for the woven curtains of the Tabernacle. Patristic exegesis (such as St. John Chrysostom and Theodoret of Cyrus) noted that the visible heaven is literally stretched over creation like a tabernacle textile.

So, when you were looking at the blue, when we were looking at the blue, you were looking at the curtain into the Most Holy Place.

The third connection,

3. Ezekiel 1:22–26 (The Firmament Beneath the Throne)

Ezekiel’s chariot vision provides the explicit spatial link [and this is important] placing the firmament between the created sphere [hemisphere] and the uncreated throne room:

• **“And the likeness of the firmament (*rāqîaʿ*) upon the heads of the living creature was as the colour of the terrible crystal, stretched forth over their heads above... And above the firmament that was over their heads was the likeness of a throne,**

So just above the firmament is the throne of God. Just with inside the curtain is the Ark of the Covenant, which is considered to be the throne of God.

as the appearance of a sapphire stone: and upon the likeness of the throne was the likeness as the appearance of a man above upon it.” Ezekiel 1:22, 26:

So, what did Moses see with the 70? They saw the throne of God and they saw what? Sapphire. So, they thought they saw heaven.

Audience: And it also says that He hewn the first stones from what was underneath His feet. It's underneath. So, His throne.

Pr. Adrian: Yes, His throne. So, He puts His foot on the firmament. That's His footstool. Is it just poetry? (Now you're thinking because you're going quiet.)

In the Temple, the High Priest stood beneath the cherubim before the Mercy Seat. **In Ezekiel's vision, the firmament is positioned directly below the throne of God and above the cherubim, confirming that the earthly Holy of Holies modeled the cosmic reality above the rāqîa'.**

This was taught by the early church, by the Antioch school. And anyone that's read *Truth Triumphant* knows that that is the school of thought that we follow. We follow the school of Antioch. They were teaching this. Why has this been hidden from us?

Connection number four. Now, we have our own understanding in Adventism of what Hebrews 8 means, but I want to add to you a deeper connection to this. Hebrews 8, 1 to 5. And again, Gemini just spat this out. I'm just quoting verbatim what it said.

4. Hebrews 8:1–5 & Hebrews 9:11–12, 24 (The True Tabernacle in the Heavens)

The Epistle to the Hebrews provides the New Testament theological key that unlocks the tabernacle-cosmos equation:

- “A minister of the sanctuary, **and of the true tabernacle**, which the Lord pitched, and not man... **who serve unto the example and shadow of heavenly things**, as Moses was admonished of God when he was about to make the tabernacle: for, See, saith He, that thou make all things according to the pattern showed to thee in the mount.” Hebrews 8:2, 5:

The Sanctuary is explaining heavenly things. It is explaining the cosmos, not just a building in heaven that looks like a sanctuary, a little box. But the heavens itself, the rāqîa', the firmament and above the firmament, these are “the true tabernacle which the Lord pitched.” What is it? “He made a tabernacle for the sun to dwell in.” This is “the tabernacle which the Lord pitched,” and it divided the waters from the

waters. It created a curtain. It is the separation between the Holy Place and the Most Holy Place.

This is “the figure and example of heavenly things” which was given to Moses. “See that you make things or all things according to the pattern,” the original pattern. So, what is the true Sanctuary? The firmament is the key that shows to you what is the true Sanctuary, that the earth is the Holy Place and heaven itself is the Most Holy Place.

Because I’ve asked this question before: If God is most holy and heaven is most holy, what part of heaven is only holy? And what part is most holy? Is there a division of holiness in heaven? It cannot be. Where God dwells are always most holy.

We have had a misunderstanding and I’m going to this in my next presentation. We have a misunderstanding of the Sanctuary. Now, we need to harmonize what was shown in the platform and all these things,¹ but this is showing and I’m telling you, this was taught by the

¹ I make the comment about there not being a division of Holy and Most Holy Place because God is most Holy. In the context, presented, some have questioned if I still believe in a Heavenly Sanctuary comprising a Holy and Most Holy Place.

There most certainly is a heavenly Sanctuary with Holy and Most Holy Place, and at [1:30:28](#), I made the point that we have to harmonise the new thoughts with our understanding of the heavenly Sanctuary.

The Holy Place is important in heaven for two reasons. 1. Man needs a mediator to present his desires to God. This includes the Holy Place and as every source has a channel, the spiritual truth of this needs a visible expression. Therefore the Holy Place is revealed in heaven.

Another reason for the holy place is the fact that the angels in heaven did not have a full understanding of the character of God. In the beginning they did not fully understand His character. They had a veil over their eyes

Antioch school. This is what they taught. This was their understanding of the Sanctuary. This is what they were teaching. So, this is not new information that I'm sharing with you. This was taught before the 1260 days. Then things started to change.

- “For Christ is not entered into the **holy places made with hands, which are the figures of the true**; but into heaven [G3772 called the firmament heaven] itself, now to appear in the presence of God for us.”

When Christ said He was leaving, He used a specific word, “I ascend.” Did He ascend? What is up? If you don't have the Genesis account, it is literally written “the waters above” from “the waters beneath,” what is up and what is down? Everything is twisted. Everything is turned. Everything is moving. Everything is a surging mass. Well, we're told we're on the bottom [Australia], but it could be completely opposite.

caused by Satan. This veil was removed at the cross and the heavenly angels came to see the truth of God's character. In this sense there was a division between Holy and Most Holy Place. Not within the character of God, but in the minds of the angels. The fallen angels were not in the Holy Place because they became unclean spirits.

So the Holy Place in heaven is certainly vital to understand the Great Controversy. The connection between the Cosmic Sanctuary of Holy Place on earth and Most Holy in Heaven may offer an extra layer of understanding that even as the angels in heaven had a veil over their eyes, so does man through Satan's deceptions. The access to the Most Holy both from Earth for man and in heaven for the angels speaks of a veil over God's character and therefore a Holy Place both on earth and in heaven. The principle of a Holy Place in Heaven as taught by Pioneer Adventists aligns with the truth that there is a veil in the minds of both angels and men. Therefore without the understanding of the Cosmic Sanctuary of the Antioch Christian's, the Adventist teaching of the heavenly Sanctuary plays a vital part in showing that after the cross there was still a veil between God and man and that a final atonement was necessary.

Who cares? It doesn't matter when you follow that theory, that understanding. None of that has any relevance anymore. Up is not up. Down is not down. Everything is completely confused and twisted around. And notice what it says.

The author of Hebrews states that the earthly tent was an ontological shadow (skia) of the cosmos. Therefore, the inner chamber is not simply another room; it is "Heaven itself," meaning the boundary crossed to enter it (the veil) is the heavenly boundary (the firmament). Hebrews 9:24:

These are all the things that we've got to unpack. These are all the things that we've got to look at.

I talked about this in *One Mediator*, how that when Christ... You think about the implications, when Christ died, (we're doing an aside.) what happened to the veil in the temple? It was torn. Which means that Christ had fully revealed the character of God. The separation has only been caused because of misapprehension of the character of God. Christ fully revealed that character. The veil was torn, and He was able then, as a man, as a man, as one of us, in our nature, in our flesh, conquering human nature, He was able to ascend through the firmament, through the veil into the Most Holy Place, as one of us.

But man, clinging to his wrong understanding of justice, closed the curtain again; and we had to wait another 1810 years. That's what I wrote in *One Mediator*. It could have happened. Christ could have gone straight into the Most Holy Place. And all this about movable thrones and things moving around, we have to rethink all of these things in terms of the cosmic Sanctuary, the true Sanctuary of "the tabernacle, which the Lord pitched and not man."

Audience: I guess the rejection, if I can put it this way, the rejection of Paul forced us into that, because they really didn't accept what he was putting out there.

Pr. Adrian: They didn't accept what he was putting out there, so we had to have an accommodation. Now, remember, I'm putting this out to you

to help you to think. The doctrine of the investigative judgment is an accommodation to man's concepts of judgment. It is a mirror. That is what I have taught. That is what I shared. And I would say to you that the Sanctuary, the heavenly Sanctuary is an accommodation to man's apostasy on the creation. It had to be an accommodation to us. If you are awake to anything that I'm saying, you must understand that a burst of light must be connecting us at this point. This is a pivotal point.

We are at a big turning point at this juncture because we are coming out of Babylon and coming under God's covering and coming into the true *rāqîa'* and coming into the Sanctuary. Because atonement means covering. And if you come into the true cosmos, the true firmament, suddenly you are under God's covering. But if you don't believe that, you are out in the naked atmosphere, uncovered and unprotected. And therefore, you're going to be hit by an asteroid.

So, this presentation is going to go a little bit long. I hope you don't mind, but we're covering plenty of points here.

I said to Gemini, Can you provide some sources from the Antioch school describing the firmament connection to the Sanctuary veil?

This is its response.

The Antiochene school—known for its literal-historical exegesis [which is parallel to Miller's rules of interpretation] (*historia*) and typological fulfillment (*theoria*) rather than excessive Alexandrian allegory—insisted on a literal structural correspondence between the cosmos and Moses's Tabernacle. [This is what they taught.]

The primary Antiochene and Syrian fathers who explicitly equated the **firmament** (*stereōma* = something firm, solid) with the **inner veil** (*katapetasma*) include:

1. St. John Chrysostom (c. 347–407)

In his *Homilies on Hebrews*, Chrysostom systematically maps the rooms of the Tabernacle and the veil to cosmic geography:

Homily 15 on Hebrews (Hebrews 9:1–11): *“And by the Holy of Holies he means Heaven; and by the veil, Heaven... The Heaven is a veil, for as a veil it walls off the Holy of Holies; the flesh is a veil hiding the Godhead; and the tabernacle likewise holding the Godhead.”*

Not everything that these men taught is exact as we would understand it. But there are some key components here showing the cosmic Sanctuary. This is again; this is Gemini.

He explains that the first tabernacle (the Holy Place) represents this present sensible world, while the inner sanctuary beyond the veil represents the inaccessible transcendent heaven.

When you come into the church, you come out of the outer court, and you come into the protection of God. You come into the Holy Place, and you come into the covering because you are covered. And the world is the outer court, and the outer court is where they demand sacrifice and blood. And you come out of that, and you come into the tabernacle, and we are now in the Holy Place being fed by the bread and by the light that is coming to us. And we are preparing to go through the veil, through the *rāqīaʿ*, into the Most Holy Place.

The visible sky/firmament acts as the universal curtain partition hiding the divine court from mortal sight.

OK. There we go.

2. Theodoret of Cyrus (c. 393–c. 460)

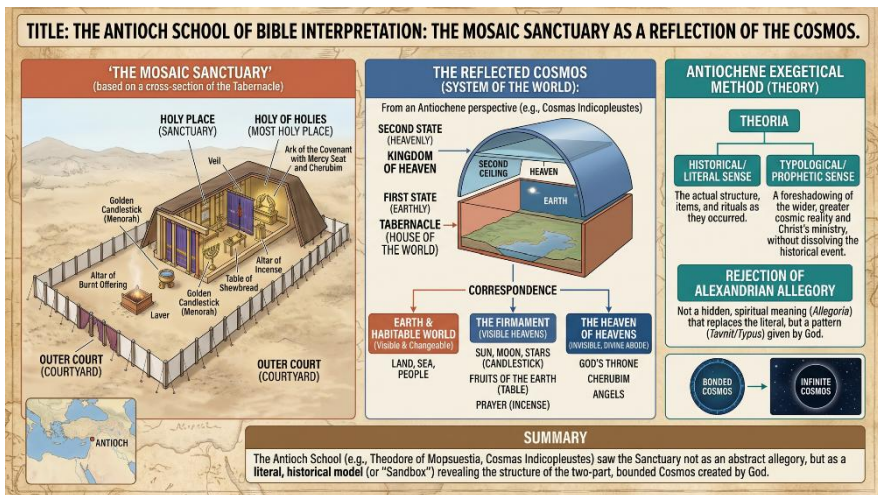
Theodoret, one of the most prominent exegetes of the School of Antioch, addressed this direct link in his Questions on the Octateuch:

- Question 60 on Exodus (Quaestiones in Exodum): When discussing why God commanded the construction of two compartments separated by an embroidered curtain (Exodus 26:31–33),

Theodoret explains:

“The Tabernacle was an image of the whole world... God ordered the veil to be stretched out in the middle in the type of the firmament (eis typon tou stereōmatos), dividing the dwelling into two parts. The outer part was accessible to the priests, representing this earthly life and the visible world; but the inner part was kept inaccessible and dark to all except the high priest once a year, typifying the heaven above the firmament, into which none could enter until our High Priest, Christ, opened the way.”

This was taught. Now, here is a diagram and this is taken partly from Cosmas. Now, I started reading some of Cosmas’ book. He was a little bit later. He took things a little bit too far and he presented some things that I believe are incorrect. But the principle we’re presenting here is not every detail that these men taught, but that there is a direct link between the Sanctuary, the cosmos, and the firmament.



And so, we see in the mosaic Sanctuary, we’re fairly familiar with this, with the Outer Court and then here into the Courtyard and then into the Holy Place and then the Most Holy Place.

Audience: It's been shown that it doesn't actually look like a rectangle, it's actually more like the earth.

Pr. Adrian: Some have shown that. I'm still not sure whether that's correct because of what's been built by Solomon. But that's something I want to reinvestigate because it doesn't actually say a rectangle. But the fact is that the school of Antioch understood it to be thus.

So, this is what they understood, that the earth is the first state, the earthly house is this is the world and this is the Holy Place. Now, they put a shelf in here and I don't know whether it needs to be there. But the fact is that this is the Most Holy Place up here. This is how they understood it. This is what they taught.

I read some of the things that Cosmas wrote about how the earth is exactly like the Sanctuary. Some of the things he wrote, I thought, no, I don't agree with that. But what they presented was that the earth, the habitable world is the land, sea, and the people; but the firmament, the visible heavens, the sun, moon, and stars are the candlesticks because they understood that there was sun, moon and five planets. That's what they understood, which is seven. OK, and I'm not making a direct correlation. I'm simply saying that there are lights in the Holy Place and God created lights in the firmament. So, I'm not making explicit connection there. And then the heaven of heavens, the invisible divine above, God's throne, the cherubim, the angels.

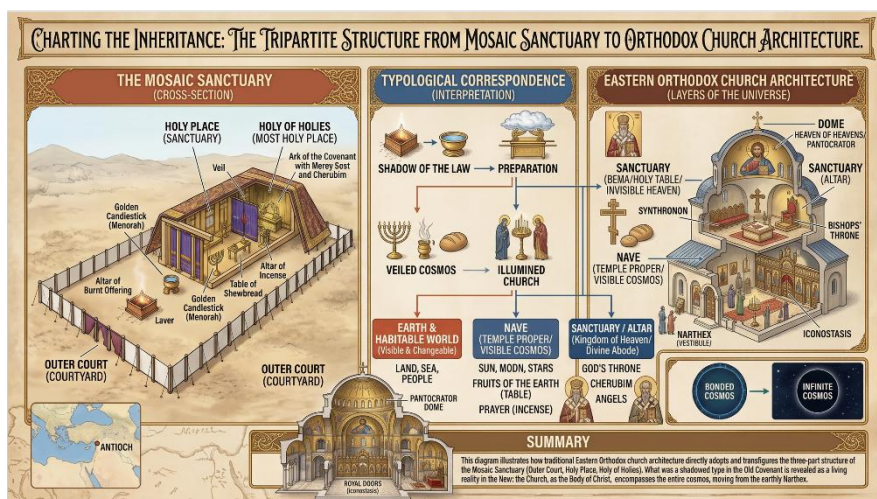
So, they rejected the allegorical Alexandrian method. The Alexandrian method becomes very important to present the theory of the globe because you have to reject the literal rule of interpretation to do that. You cannot make the word *rāqîa'* and say what the globe says that it means unless you reject the literal rule of interpretation. You must reject it.

According to Miller's rules, we cannot take a metaphorical understanding. The only thing that we could do is accommodation. In Genesis 1, is God accommodating Himself to man's wrong understanding of Himself? The only way we could do that is if Jesus Himself said that the earth was a spinning ball traveling at 66,600 miles

an hour on a 66.6-degree angle, because that's what we're taught. If He said that, then we would have to say, well, which one is divine accommodation? But Jesus never said that. And there is no statement that ever says this. So, therefore, the statements of the *rāqīa'* we must take as literal. And when it says "doing no violence to nature," when you read these statements, it makes sense. You can understand it. You can form something and it can make sense. It is not something that is impossible or outside the realms of possibility.

When Jesus says, "I am the door," it is outside the realms of possibility that Jesus would consider Himself to be a wooden plank that opens and shuts. That's against the laws of nature. So, you're looking for a symbol. But these statements are not in that category. This is very, very important.

So, one more thing.



When you look at an Orthodox church, every key Orthodox church is built on this system of the *rāqīa'*. It's all connected. You see, that's why they have domes on their churches, because it's reflecting the *rāqīa'*. This is what they believe. This is what they understood. So outside of the church is the narthex, which is out in the world. Then you go into

the nave, which is the Holy Place, which is the bottom level. Then you have some doors, which represents the firmament at the lower level. Then you go up in the second level, you have the Most Holy Place. And the bishop's throne is seated on top above. Then above that is the dome representing the heaven.

The Orthodox church architecture is telling you. These key structures are telling you, are reflecting in some manner, and I'm not saying perfectly, but they are reflecting to you; they are screaming out to you, that what we are being taught in the last 500 years is a lie. It's in the architecture. It's clearly there. So, we're not saying something that has not said before, that has not been presented before. And because these followed the school of Antioch and these people are hundreds of years, thousands of years closer to the teaching of Christ than we are today, consider the law of entropy: that things get more corrupted as the further we move from Christ, the more corrupted things become. Not more intelligent, not more understanding, unless there is a prophetic gift that is manifested, which we saw in Ellen White.

Of course, this adds new meaning, as we will look at in our next presentation, this adds new meaning to "Unto 2,300 days., then shall the sanctuary be restored." Did the light go on? This is why I'm doing this presentation, because this places this subject right on the foundational pillar of Adventism, "Unto 2,300 days." And notice that it says "It is the central pillar and foundation of our faith." "Unto 2,300 days, then shall the sanctuary be restored" to its rightful state. Because God knew once Israel went into apostasy, because we'll look at this in the next presentation, in the fourth and the fifth century B.C., that's when the Greeks started, the pagan Greeks started developing these new ideas of cosmology, which would follow in Daniel 8 down into Rome, and it would be picked up by the Roman Catholic Church and be promulgated as part of the destruction of God's temple.

Do you understand the significance of what we're talking about and why this is important? I don't want to talk about side issues. I only want to talk about things that are directly related to the Third Angel's Message, the gospel, and the Sanctuary. And this qualifies for all three

of those things. And that's why I'm presenting it to you on this point. The Orthodox churches are crying out to us saying, "You've forsaken the truth. You have forsaken the truth and you've gone into madness, into the doctrines of devils, all connected to 666. You've been maddened by this wine." And that's why the world is full of atheism and communism, and this concept of evolution that we are getting smarter. Satan laughs at us because we're getting dumber and more stupid. The world is spending millions of dollars every day to keep us locked into this lie to ensure the destruction of the Sanctuary. This is how serious this issue is.

So, in summary, we'll finish this presentation.

1. The gospel is preached in the creation story of Genesis 1 [If you do not believe Moses, you will not believe Christ.]
2. It was preached to the heavenly angels and the unfallen worlds who had questions about the stability of God's government.
3. The creation of the firmament establishes a key component for understanding the creation as a true tabernacle which the Lord pitched.
4. Understanding the firmament is part of the First Angel's Message to worship Him that made heaven (= firmament) and earth
5. The firmament is the stretched-out curtain between the Holy Place – God's church on earth, and the Most Holy Place, the dwelling place of God and the heavenly family. (The world is in the outer court without a covering and live by sacrifices of blood.)
6. The firmament also teaches us the principle of covering – a key component of the gospel. [Covering the son with His robe or His curtain, putting a covering over him.]
7. Therefore, to change this understanding of the true cosmology is to destroy the true tabernacle which the Lord pitched.

8. It was therefore vital for the antichrist power to develop a cosmology to destroy the true Sanctuary and remove God from His throne. [And that is what has happened.]

I pray that you have been blessed. I have not seen these connections made anywhere else in my research, in my studies, and I've been tremendously blessed. I pray that you have. I ask that you share this far and wide because now the Sanctuary is going to be restored and the gospel is going to come to completion. And in this completion, as Uriah Smith said, when the literal rule of interpretation is followed, then we shall see that Babylon is fallen. This is going to cause the fall of Babylon. This is why this is one of the biggest issues.

As I will present in the next presentation, probably the one after that, the reason why this subject is so important is because the current view of cosmology, as the world teaches, is one of the greatest forms of idolatry to the worship of man, to the worship of Baphomet, he who sits on the sphere. This is what this is about. And this is why the reaction to what I'm saying will be explosive. I've prepared myself for that and I expect it to happen. And I can simply say, bring it on. So let us pray.

Closing Prayer:

Father in heaven, I thank you so much for this revelation on the Day of Atonement. I pray that we are being atoned and finally we can see the true tabernacle, which the Lord pitched; that Moses preached the gospel in the creation and that the tabernacle is a pattern of these heavenly things that you created; and that the Antioch school and aspects of the Orthodox Church have maintained these truths and have kept them alive as a witness to us that the current methodology, the current understanding of this world is at war with and destroying the true tabernacle, which the Lord pitched.

We pray that people, as they listen to this, they would come out of Babylon, come out of the Roman system, come out of the Greek fallen system, come out of idolatry, and come into the true tabernacle and receive His covering and receive His blessing. And we thank you in Jesus' name. Amen.

THE GOSPEL IN CREATION, THE SANCTUARY AND THE FIRMAMENT

The Psalmist tells us “Your way is in the Sanctuary” Psalm 77:13. The Sanctuary reveals to us the way of Salvation. Within this context when we look at the creation story as told by Moses we see the truth spoken by E.J. Waggoner that the Gospel is told in the Creation story. Moses speaks to us from the very first chapter of God’s power manifested in the creation, is the same power revealed in redemption.

It is no accident then that the Christians of Antioch viewed the creation of this earth as a great Sanctuary with the firmament described by Moses in Genesis 1:6 as the great curtain between the Holy Place within the Church and the Most Holy Place in heaven.

The Psalmist affirms this connection by stating that the Heavens declare the glory of God and the firmament shows His handiwork. Psalm 19:1.

This view depends upon a correct view of Bible Cosmology, that like the Sanctuary, the earth has a foundation, pillars, and a cornerstone.

In this presentation we are invited to see clear evidence of the 1888 message of the Gospel in Creation connected to a biblical understanding of what the earth really looks like and how it functions.