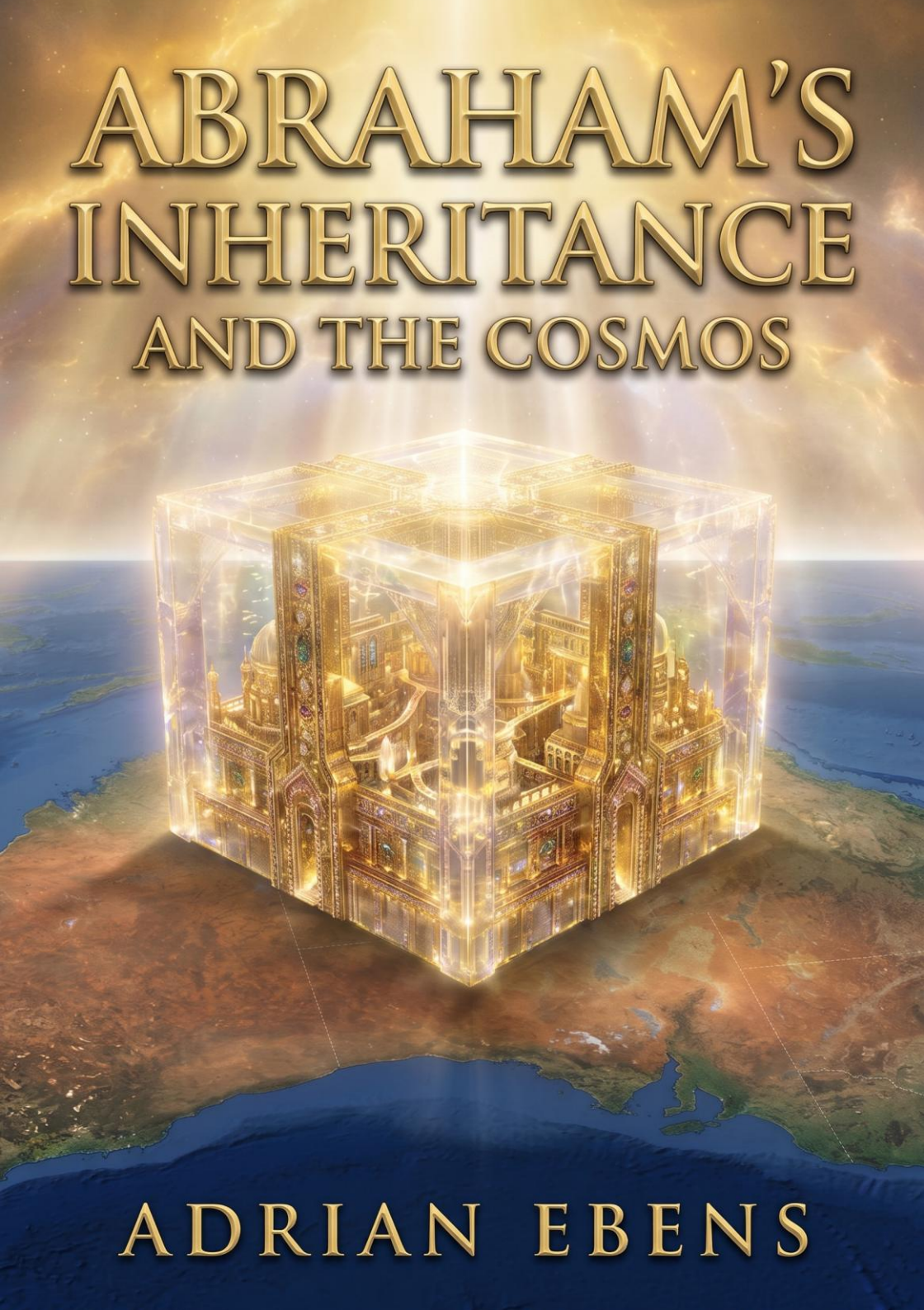
ABRAHAM'S INHERITANCE AND THE COSMOS



ADRIAN EBENS



Adrian Ebens, October 2026
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ABRAHAM'S INHERITANCE AND THE COSMOS

Opening Remarks:

Blessed Sabbath, brothers and sisters. It's amazing that when I ask my Father to lead me and to teach me, He shows me amazing, amazing things. I know that for those of you who are eager, many of you said you're eager to hear this study, just some things that came out in this study, as I was studying over the last number of days, it's just cleared some more things up in my mind, and it's made me very, very joyful in our Father and in His Son; and how this all connects to Abraham, who is the father of us all. I would like to kneel and pray for those who can, if you would like to join me before we get into this topic.

Opening Prayer:

Father, what a blessing it is to call you Father and we can do this in the Spirit of Jesus, for He is the Son of the Living God, and all of our sonship

and daughtership comes through Him. Lord Jesus, we ask for your Spirit that we may approach the Father reverently and with honour like you do, to serve our Father in all things and be grateful and full of gratitude while at the same time receiving the Father's blessing. And now that the Sabbath has come, and it will soon come to many of those listening, I pray that we will all be brought into the bosom of Christ, who is in the bosom of the Father, and we thank you in Jesus' name. Amen.

Presentation:

So, this is part four in my Bible Cosmology series, and it is called "Abraham's Inheritance and the Cosmos." Before we begin, I just wanted to remind you of this quote that we need to keep in mind as we study this particular subject, because it is a subject that brings quite a lot of emotion, positive and negative. So, I really appreciate this quote, where it says,

> **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. [Each step we take involves more inconvenience and reproach from a spirit of opposition.] 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.
>
> 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)

The principles that we operate from, of course, are the literal rule of Bible interpretation established, well not established, but it was, you could say, recovered by William Miller in the 19th century, which most of us who are listening are familiar with. And if you're not, I would encourage you to become acquainted. So, we move to, let's go straight to Abraham and we'll look at some of the words in the Hebrew and the Greek, in the LXX, as well as the Masoretic text. And there's some really interesting things here. So, let's dive into this.

We come to Genesis 13:14-18. And this is the promise repeated to Abraham and expanded. This is an expansion.

> The Promise to Abraham:
>
> And the LORD said to Abram, after Lot had separated from him: "Lift your eyes now and look from the place where you are—northward, southward, eastward, and westward; **for all the land** [H776 – erets – the earth] **which you see I give to you** and your descendants forever**. And I will make your descendants as the dust of the earth; so that if a man could number the dust of the earth,** *then* your descendants also could be numbered. **Arise, walk in the land** [H776 – erets – the earth] **through its length and its width** [KJV says 'breadth'], for I give it to you." Then Abram moved *his* tent, and went and dwelt by the terebinth trees of Mamre, which *are* in Hebron, and built an altar there to the LORD. (Genesis 13:14-18, NKJV)

And as I've got the Strong's definition:

> H776 From an unused root probably meaning **to *be firm*; the *earth*** (at large, or partitively a *land*): - X common, country, **earth, field,** ground, **land,** X nations, way, + wilderness, **world.**

The word Eretz means to be firm, the earth, or it can be a field or ground or land, the world. So, it varies quite significantly in the meaning of what is here. When most people think of the promise made to Abraham,

they think of the land of Canaan, which, of course, is part of the promise made to Abraham. But the Scripture tells us a little bit more than that.

We now come to the book of Romans, where Paul, who knew the Old Testament very well, says this. And this is connected to our title, the title of our presentation:

> How much of the earth was promised?
>
> For the promise that he [Abraham] would be the **heir of the world** [G2889] *was* not to Abraham or to his seed through the law, but through the righteousness of faith. (Romans 4:13, NKJV)

Now, the word there for world is kosmos.

> G2889 kosmos. Probably from the base of G2865; orderly *arrangement*, that is, *decoration*; **by implication the *world*** (in a wide or narrow sense, including its inhabitants, literally or figuratively [morally]): - adorning, world.

So, it says here that God promised Abraham the cosmos. This would be his inheritance. So not only what he walked on, but everything that he could see in the heavens, all of this, he would inherit; all of it. And that's quite significant. When we think of world, we think of just here on earth, but he's going to inherit the whole cosmos. And that that leads us to some interesting questions, of course, and it should.

> What did Abraham see?

So, the word 'see' is interesting here. We need to think about this.

> And the LORD said to Abram [his name was later changed to Abraham], after Lot had separated from him: "Lift your eyes now and look from the place where you are—northward, southward, eastward, and westward; **for all the land** [H776 – erets] **which you see** [H7200] **I give to you and your descendants forever.** And I will make your descendants as the dust of the earth; so that if a man could number the dust of the earth, *then* your descendants also could be numbered. (Genesis 13:14-16, NKJV)

Notice that the word 'see' here can be taken literally as to see literally or figuratively. It can include obviously what you see with your physical eyes, but also something that you discern, something that you enjoy, or you regard or you think about. I've highlighted those parts.

> H7200 A primitive root; to *see*, literally or figuratively (in numerous applications, direct and implied, transitively, intransitively and causatively): - advise self, appear, approve, behold, X certainly, **consider, discern,** (make to) **enjoy,** have experience, gaze, take heed, X indeed, X joyfully, lo, look (on, one another, one on another, one upon another, out, up, upon), mark, meet, X be near, **perceive,** present, provide, **regard,** (have) respect, (fore-, cause to, let) see (-r, -m, one another), shew (self), X sight of others, (e-) spy, stare, X surely, X **think,** view, visions.

So, this is important because when we think of this passage, we think of what Abraham could see with his physical eye. But the Scriptures make it clear that Paul says that the faith that Abraham was that he would inherit the whole world, the whole cosmos. This is what Abraham was going to inherit. And let's now look at the word to walk.

> Walk, Go – Length and Width
>
> **"Arise, walk** [H1980] **in the land** [H776 – erets] **through its length and its width,** for I give it to you." Then Abram moved *his* tent, and went and dwelt by the terebinth trees of Mamre, which *are* in Hebron, and built an altar there to the LORD. (Genesis 13:17-18, NKJV)

Again, the reader determines that the Hebrew of this word, whether it's a field, whether it's a small parcel of land or whether it's the whole world. And because Paul uses the whole world, we would say, well, this must be in harmony with that, that it's the whole world that we're talking about and therefore to walk through its length and its width.

It's interesting just to give you some comparison. In Spanish, it says levante, which means to arise, go, ve por la tierra, which is arise and go through the earth.

> Spanish: Levántate, [which means to arise, go] ve por **la tierra** [la tierra is the earth in Spanish: which is arise and go through the earth] a lo largo de ella y a su ancho; porque a ti la daré.

And to walk can again be literally or figuratively.

> H1980 Akin to H3212; a primitive root; **to *walk*** (in a great variety of applications, **literally and figuratively):** - (all) along, apace, behave (self), come, (on) continually, **be conversant,** depart, + be eased, enter, exercise (self), + follow, forth, forward, get, go (about, abroad, along, away, forward, on, out, up and down), + greater, grow, be wont to haunt, lead, march, X more and more, move (self), needs, on, pass (away), be at the point, quite, run (along), + send, speedily, spread, still, surely, + tale-bearer, + travel (-ler), walk (abroad, on, to and fro, up and down, to places), wander, wax, [way-] faring man, X be weak, whirl.

Of course, physical walking, but in your daily walk with the Lord, to be conversant, it has deeper meaning than simply walking in the flesh, it can be walking in your mind.

> The walking is not only physical but the mind is also going and walking and becoming conversant with what was promised because God promised Abraham the cosmos not just a physical patch of dirt he could physically see.

Online Audience: 2 Corinthians 5:7 "We walk by faith and not by sight."

Pr. Adrian: Yes, and also "faith is a substance of things hoped for, the evidence of things not seen." (Hebrews 11:1)

So, Abraham, in his mind, the eye of faith looks, and it embraces the whole earth. In his mind he's walking the whole earth. And he is going to have many, many descendants, later on in Genesis it says as the sand of the sea. And this is very important to remember, walking through the length and the breadth of the earth and having descendants as the sand of the sea. This is going to become important when we come a little bit later in the presentation.

So, we now come to *Patriarchs and Prophets,* we'll have a bit of a look at the Spirit of Prophecy, which will give us an expansion of what we've just been talking about.

> The Promise to Abraham and His Seed.
>
> **The gift to Abraham and his seed included not merely the land of Canaan, but the whole earth.**

So, this has to be the meaning of the text that we've been reading. God promised Abraham the whole earth. It must be right there in the text. And it is. And Hebrew supports it.

> So says the apostle, **"The promise, that he should be the heir of the world,** was not to Abraham, or to his seed, through the law, but through the righteousness of faith." Romans 4:13. **And the Bible plainly teaches that the promises made to Abraham are to be fulfilled through Christ. All that are Christ's are "Abraham's seed, and heirs according to the promise"**—heirs to "an inheritance incorruptible, and undefiled, and that fadeth not away"—the earth freed from the curse of sin. Galatians 3:29; 1 Peter 1:4. **For "the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High;" and "the meek shall inherit the earth; and shall delight themselves in the abundance of peace."** Daniel 7:27; Psalm 37:11. (*Patriarchs and Prophets,* p. 169.4)
>
> The Promises to Abraham are in fact the promises to Christ inherited by Abraham through Christ. Christ has been promised the whole world and in fact the whole Cosmos.

So, this is clear in Scripture, that Abraham was promised the whole world and that that world included the cosmos. And by faith, he was to walk on the length and the breadth of it. That's significant in our Biblical cosmology. It says length and breadth. Please pay attention to those words, they're very important, as we will see.

Now, we now look at Daniel chapter seven, that the gift of this possession, of course, to Abraham is actually to Christ, because if you be Christ and Abraham's seed, it says in Daniel seven,

> "I was watching in the night visions, And behold, *One* like the Son of Man, Coming with the clouds of heaven! He came to the Ancient of Days, And they brought Him near before Him. **Then to Him** [Christ] **was given dominion and glory and a kingdom, That all peoples, nations, and languages should serve Him.** His dominion *is* an everlasting dominion, Which shall not pass away, And His kingdom *the one* Which shall not be destroyed." (Daniel 7:13-14, NKJV)

> But unto the Son *he saith,* **Thy throne, O God, *is* for ever and ever: a sceptre of righteousness *is* the sceptre of thy kingdom.** Thou hast loved righteousness, and hated iniquity; therefore God, *even* thy God, hath anointed thee with the oil of gladness above thy fellows. **And, Thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the works of thine hands:** (Hebrews 1:8-10)

Online Audience: God appointed His Son to be heir of all things (Hebrews 1:2).

Pr. Adrian: So, we're just making the point here that that the inheritance is given to Christ and Abraham partakes of that and we partake of it as well. We come into that inheritance if we are Abraham's seed. So, let's dig a little bit deeper now into the language of Genesis 13.

> Length and Width
>
> **"Arise, walk in the land** [H776 – erets] **through its length** [H753] **and its width** [H7341 LXX – G4114], for I give it to you." Then Abram moved *his* tent, and went and dwelt by the terebinth trees of Mamre, which *are* in Hebron, and built an altar there to the LORD. (Genesis 13:17-18, NKJV)

In the LXX, the word for width is G4114. And that word is platos or plain. Platos is the word for its width. Walk on the platos of the earth.

And notice Hebrews 11.

> By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went. By faith he sojourned in the land of promise, as *in* a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise: **For he looked for a city which hath foundations, whose builder and maker *is* God.** (Hebrews 11:8-11)
>
> Abraham looked or saw a city which had foundations whose builder and maker is God. This is where Abraham walked in his mind, and what he possessed by faith.

This is very important.

Length and Breadth

> Arise, walk through the land **in the length of it and in the breadth** [LXX G4114] **of it; for I will give it unto thee.** (Genesis 13:17)
>
> Abraham's faith went through the length and breadth of the whole world whose foundations were built by God.
>
> G4114 – platos: From G4116; *width:* – breadth.
>
> What is the width that Abraham's faith walked in? The whole world.
>
> How was it described? Length and width

This is how the inheritance of Abraham is being described. Now, we jump to Revelation chapter 20 and verses seven to nine, because this same word platos is used in these verses. And note, this is the point I made before about that Abraham was to walk through the length and the breadth of the earth and that his seed would be as the sand of the sea. Notice what Satan does here at the end of the thousand years.

> Satan Claims the Promise of Abraham

> And when the thousand years are expired, Satan shall be loosed out of his prison, **And shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle: the number of whom *is* as the sand of the sea.** (Genesis 32:12) And **they went up on the breadth of the earth,** and compassed the camp of the saints about, and the beloved city: and fire came down from God out of heaven, and devoured them. (Revelation 20:7-9)

This is a counterfeit of Genesis 32:12, where Abraham's descendants are said to be as the sand of the sea. Here, Satan has his children as the sand of the sea. And notice that Satan and his followers, they go up on the breadth of the earth. So here we see Satan trying to fulfil the promises that were made to Abraham, that his descendants, his spiritual descendants, which are as the sand of the sea, they walk up on the breadth of the earth. And it's exactly the same word platos as we see was spoken by God to Abraham. And of course, I'm talking about the Greek of the LXX.

> Satan with the overwhelming majority of the human race walk up and down the length and breadth of the earth claiming it as their own.

I've made this connection. This was something that I found fascinating. We see Satan is counterfeiting the promises that were made to Abraham through walking through the length and the breadth of the earth and having his descendants as the sand of the sea. But now we notice something very interesting because Revelation 20, verses 7 to 9 introduces us, and brings us to some very interesting, inspired statements that help us to understand what Satan was actually walking on. And by extension, what counterfeit this was of, what was given to Abraham. I hope you can follow the logic of what I'm saying there. So let us notice now in the book *The Great Controversy.* This is fascinating. This is talking about Satan. And it says,

> At last the order to advance is given,

This is by Satan. They spend quite some time, several months, possibly even a year preparing; because we're talking about billions of fallen souls that have rejected God and His Son and have persecuted the saints. And now these have been raised after the thousand years have ended and they marshalled themselves to attack the heavenly city, which has come down out of heaven.

> and the countless host moves on—an army such as was never summoned by earthly conquerors, such as the combined forces of all ages since war began on earth could never equal. **Satan, the mightiest of warriors, leads the van, and his angels unite their forces** for this final struggle. Kings and warriors are in his train, and the multitudes follow in vast companies, each under its appointed leader. **With military precision the serried ranks advance over the earth's broken and uneven surface to the City of God.**

The earth's surface broken because of what happened with the earthquakes and all of the things that happened the Second Coming. The earth has been left desolate for a thousand years. And now we're talking billions upon billions, upon billions, upon billions, walking over the earth towards the city. So how do all these people fit into this scene?

> By command of Jesus, the gates of the New Jerusalem are closed, and the armies of Satan surround the city and make ready for the onset. (*The Great Controversy*, p. 664.3)

Now notice what it says next, because this is fascinating. Now I want you to pay careful attention. All of Christ's enemies can see Him. So, this city has come down and as we will see a little bit later on, the city is actually 1500 miles high. So, Christ may be somewhere towards the top of the city. We don't know, but He's somewhere, and every one of his enemies can see Him. Billions upon billions, upon billions, upon billions of people can all see Christ at once, at the same time from outside the city. And we get a clue as to how this is actually possible, how so many people, which are covering millions of kilometres of earth, can all see Christ at the same time.

> **Now Christ again appears to the view of His enemies.** Far above the city, upon a foundation of burnished gold, is a throne, high and lifted up. Upon this throne sits the Son of God, and around Him are the subjects of His kingdom. The power and majesty of Christ no language can describe, no pen portray. [Now notice this point.] **The glory of the Eternal Father is enshrouding His Son. The brightness of His presence fills the City of God, and flows out beyond the gates, flooding** [what?] **the whole earth with its radiance.** (*The Great Controversy,* p. 665.1)

100's of billions of souls marching towards the heavenly city can all see Christ in the city as they march on the broken uneven surface.

The light of God the Father who is also in the city radiates out and floods the whole earth.

So, we have a light source that is at the maximum of 1500 miles above the city, maybe a bit lower, and from this light source, which is the Father, it can reach the entire earth. And we know that light doesn't bend, so it's very evident, if you put the pieces together, what is actually going on here. And we get a much clearer picture of this, in the next statement, and this is *Early Writings,* talking about the same event, when Satan is destroyed.

> Said the angel, "Satan is the root, his children are the branches. They are now consumed root and branch. They have died an everlasting death. They are never to have a resurrection, and God will have a clean universe." I then looked and saw the fire which had consumed the wicked, burning up the rubbish and purifying the earth. Again I looked and saw the earth purified. There was not a single sign of the curse. **The broken, uneven surface of <u>the earth now looked like a level, extensive plain</u>.** [Platos] God's entire universe was clean, and the great controversy was forever ended. (*Early Writings,* p. 295)

This is how all of the enemies of Christ could see Him at the same time, because they were on this extensive plain, looking at the city. And this is how the light of God could reach the whole earth, because the earth

is in fact a level extensive plain. Now of course the broken uneven parts of it had been cleared off with the with the fixing of the city and it was made completely level and completely flat. And that is, that is what we see written here in the text, which is very, very interesting to me.

So, putting all these pieces together, between these Spirit of Prophecy quotes, and the story, going up the length and breadth of the earth, that what Satan went up on, the length and the breadth that he went up on, is what Abraham saw by faith, length and breadth, using the same words and in the same context, one is a counterfeit of the other. And so, Abraham saw an extensive level plain, and this is the cosmos that he was to inherit and will inherit and those who are going to be children of Abraham will inherit it with him.

So, I found that absolutely fascinating. So, we want to go back to the beginning, and in my previous presentations I spoke about the firmament in Genesis chapter one. So here is a statement from the Spirit of Prophecy that speaks about the platos or the plain right in the beginning of the creation. And I don't know if you've seen this statement, but I found this very, very fascinating. Now let's have a look at this. It says,

> The Father and the Son engaged in the mighty, wondrous work they had contemplated, of creating the world. The earth came forth from the hand of the Creator exceedingly beautiful. There were mountains and hills and plains; and interspersed among them were rivers and other bodies of water. **The earth was not one extensive plain.**

And people say, "Ah, see it's not an extensive plain!" But what does it say?

> **Its surface was diversified with hills and mountains.** (*The Signs of the Times,* January 9, 1879, Art. B, par. 12)
>
> It does not say that the earth created was a ball
>
> The one extensive plain was diversified with mountains and hills.

> It does not speak of curvature at .666 of a foot per mile.
>
> It does not speak of a spinning globe tilted at a 66.6 degree angle travelling at 66,600 miles per hour. It speaks of a "platos" diversified with hills and mountains.

It's just so obvious. As it was in the beginning, so it was in the end. It's very, very clear when you put all these pieces together, we see clearly what is going on here. And what I find exciting is to be able to connect the cosmos to the platos, to the extensive level plain. All these quotes all line up together and they all say the same thing; which I find very, very interesting. And I hope you do too, because I really enjoy this study.

Now, we now want to describe the city that comes down out of heaven. So, let's read Revelation 21:9-17. This is the city that Abraham looked for. This is the city that he is still waiting and we are still waiting for it to come, to descend out of heaven. To descend down onto the earth. Notice the particulars here.

> Then one of the seven angels who had the seven bowls full of the seven last plagues came and spoke with me, saying, **"Come here, I will show you the bride, the wife of the Lamb."**

So, the heavenly city is the bride of Christ, the new Jerusalem.

> And he carried me away in the Spirit to a great and high mountain, and **showed me the holy city, Jerusalem, coming down out of heaven from God,** [it's coming straight down from where it is in heaven] **having the glory of God.** Her brilliance was like a very costly stone, as a stone of crystal-clear jasper. It had a great and high wall, with twelve gates, and at the gates twelve angels; and names *were* written on them, which are *the names* of the twelve tribes of the sons of Israel. *There were* three gates on the east and three gates on the north and three gates on the south and three gates on the west. And the wall of the city had twelve foundation stones, and on them *were* the twelve names of the twelve apostles of the Lamb. **The one who spoke with me had a gold measuring rod to measure the city, and its gates and its wall. The city is laid out as a square, and its**

> **length is as great as the width; and he measured the city with the rod, fifteen hundred miles; its length and width and height are equal.** [So, 1,500 miles long, 1,500 miles wide and 1,500 miles high.] And he measured its wall, seventy-two yards [or 60 metres wide], *according to* human measurements, which are *also* angelic *measurements.* (Revelation 21:9-17, NASB)

I'm reading from the NASB there because it tells you the 1,500 miles that is being described there. This city is 1,500 miles. Now for those of you who are not so familiar with Australia, maybe you'll get a bit of guidance here. I'm going to place the heavenly city on Australia. I put this on a map, and I asked my AI tools to put this together for me, and this is what we came up with, because I did the research on this and we put this together. So here is the heavenly city sitting on Australia.



You can see it covers a fair amount of Australia. It's in Queensland, it's in Western Australia. So, it reaches all the way from Queensland to Western Australia, right down into South Australia, up into the Northern Territory. So, to give you a little bit of perspective on, for those who are not familiar with Australia, Australia is slightly larger than the United States and it's almost as big as Brazil. Brazil is slightly larger than Australia. They're all very big countries.

So now here's some perspective. The straight-line distance from Melbourne to Cairns is about 2300kms or 1500 miles. This is the equivalent of one edge of the heavenly city. So, the edge of the city would be like starting in Melbourne and it would end in Cairns. And for those of you who know Australia, you know, that's most of the east coast of Australia that this is covering.

Australia is about 7.9 millions square kilometres in size. The Heavenly city is around 5.9 million square kilometres in size. So, this is how big this city is. It's huge. And here we see something interesting. The level of curvature that would exist on a globe would make the gates of the city about 100 kilometres off the ground. I got tipped off on this by the brethren at "Earthen Vessels." They have a video on this and I think they did a really good job in putting that video together. From my research, it accords with what I've studied. And I say a big thank you to them because when I did my own research, I said, yes, what they're saying is correct. This is what I'm seeing in Scripture myself. I appreciate that. So Earthen Vessels have this video, and I've had it out for seven years. It's interesting how things come in sevens. They started presenting this seven years ago and now seven years later, my time has come to present on this subject. Again, from a slightly different perspective. But again, they have a very good video on this and I would recommend it to you.

The city being 2,300 kilometres high, it would have to go into the atmosphere. And if it was on a spinning globe, you're up 2,300 kilometres into the atmosphere. The weight of the city, and I did some calculations on this on how heavy it could weigh, it could potentially unbalance the whole earth by the weight and being projected 2,300 kilometres up into the sky. It presents some serious problems. And all the gates would be 100 kilometres off the ground.

I did do some research on this. I asked Gemini about this. What would be the drop in height if you measure the curvature from Melbourne to Cairns?

GEMINI CALCULATION OF CURVATURE FROM MELBOURNE TO CAIRNS IN A STRAIGHT LINE

The drop in height from the midpoint down to Melbourne and Cairns due to Earth's curvature is approximately **105.7 kilometers** (around **65.7 miles** or **105,674 meters**).

Key Geographic and Geometric Values

Parameter	Value
Melbourne Coordinates	37.81° S, 144.96° E
Cairns Coordinates	16.93° S, 145.78° E
Mean Earth Radius (R)	6,371 km
Great-Circle Distance (s)	~2,324 km (1,444 miles)
Subtended Angle (θ)	~20.90° (0.3648 radians)
Drop / Sagitta (h)	~105.67 km

It plugged in the coordinates for me where Melbourne is, where Cairns is, and what the mean radius of the earth. You can see that there. It tells you at the bottom what the drop would be. The drop is 105.67 kilometres. So, the gates are essentially useless on a globe because they're all 100 kilometres off the ground. It just doesn't make any sense in that context. And we need to challenge that.



So here I've given an illustration. I got Google Flow to make it – I said, give me an image of Revelation 21. So, you can see the walls there and the gates with the angels around them. But of course, it can't sit on the curvature very well. That would definitely be a problem.

So here we see, this quote I picked up, from the Earthen Vessels video, and I checked it myself, and it's correct. But I did some more research, I think you'll find interesting. But let's first read this quote from Albert Barnes, who is a well-known commentator. He speaks about the heavenly city coming down. Let's read the red part because this is what you'll find interesting.

> **The Spiritualism of Revelation 21:**
>
> **And I John saw the holy city, new Jerusalem, coming down from God out of heaven –** See the Analysis of the chapter. On the phrase "new Jerusalem," see the Gal 4:26 note, and Heb 12:22 note. Here it refers to the residence of the redeemed, the heavenly world, of which Jerusalem was the type and symbol. It is here represented as "coming down from God out of heaven." This, of course, does not mean that this great city was "literally" to descend upon the earth, and to occupy any one part of the renovated world; but it is a symbolical or figurative representation, designed to show that the abode of the righteous will be splendid and glorious. [Notice what comes next!] **The idea of a city literally descending from heaven, and being set upon the earth with such proportions** …

And I've got " … " there because he actually says 375 miles by 375 miles by 375 miles high. But it's actually 1500. And even in those dimensions, he says,

> **… made of gold, and with single pearls for gates, and single gems for the foundations – <u>is absurd</u>. No man can suppose that this is literally true, and hence this must be regarded as a figurative or emblematic description.** It is a representation of the heavenly state under the image of a beautiful city, of which Jerusalem was, in many respects, a natural and striking emblem. (Albert Barnes Commentary on Revelation 21:2)

This is this is what Albert Barnes is saying. Elsewhere he talks about his concepts of the globe and what he believes. So, because of his understanding of the globe, he is, in his mind, forced to interpret Revelation 21 as a metaphor: It's not real; it's not literal; it's poetic. It's speaking of God's people. His cosmology forces him to read the Bible symbolically.

Now, because of the current cosmology, we have a spiritualism sandwich going on. Genesis chapter one, because of the firmament, the Bible only speaks of a firmament that is solid and that is sitting on the earth. And to understand this as a globe, you don't actually have a literal firmament. It's not literal. It's just wafer-thin air. It's not exactly what the Bible is telling you. So, you have to spiritualize or make a symbol or it's poetry or God is accommodating Himself to Moses because Moses doesn't 'get it.' So, Moses just writes down what he's hearing, but it's not the truth; it's not real, it's spiritualized. So that's Genesis one. And then the second last chapter of the Bible, you now have a problem with cosmology because the earth is too big to fit [the heavenly city] on the surface of the globe, which is the curvature going at .666 of a foot per mile and in a logarithmic scale. It's going down like this [curving downwards], and the heavenly city sits on it. It doesn't work. And as Barnes says, it's completely absurd.

So, you have to do one of two things. Either you have to give up a literal reading of the Bible, or you have to give up the globe. They're your two choices. It's absurd to say that the literal city is coming down in this context. Then you have a spiritualism sandwich because cosmology is being talked about in Genesis one and in Revelation, chapter 21.

So, that is my concern in reading of Scripture, that if what we have been taught about this earth causes us to read the Bible as figurative in this and many other places, it could cause us serious problems.

I asked Gemini a question. I said, OK, well, if Barnes is saying it's only spiritual, well, who else of theologians over the last 2000 years believe that it's symbolic and spiritual? Well, this is what this is what it says.

Genimi Discusion on Heavenly City

Question: What do prominent theologians say of the heavenly city coming down out of heaven. Do they say this is a literal event or a symbolic one?

Answer: The interpretation of the New Jerusalem descending from heaven in Revelation 21 divides prominent theologians across church history into two primary camps: symbolic/idealist and literal/futurist, along with a nuanced middle position held by many historic Protestant and covenant theologians.

The overwhelming consensus among historical, patristic, and academic theologians is that the city is primarily symbolic, representing the redeemed people of God and the renewal of creation, rather than a physical cube of metal and mineral descending to rest on the earth. Dispensational and strictly futurist theologians, however, maintain that it is a literal, physical structure.

Most theologians don't believe the city coming down is literal. It's just symbolic metaphor, poetic, symbolic, all those things. God doesn't mean what He says. That's essentially what we're seeing here. So here we see Augustine.

Augustine of Hippo (*City of God*): **Augustine established the classical Western interpretation,** arguing that the two cities—Babylon (the earthly city) and Jerusalem (the heavenly city)—represent two loves and two communities. **For Augustine, the descent of the city is not a descent of buildings, but the visible manifestation of God's grace perfecting His elect on the renewed earth.**

Martin Luther & Early Reformers: **Luther and Philip Melanchthon viewed the Revelation imagery typologically. The dimensions and precious stones were not architectural blueprints, but allegories of spiritual realities:** the apostolic foundation (the 12 stones representing the 12 apostles' doctrine) and the equality and holiness of the church.

So, nearly all of Protestantism from the Reformation, all of Catholicism, Protestantism, all say that this event is spiritual; it's not literal.

I want to talk a bit about spiritualism. And of course, I have reintroduced this quote about Satan's masterpiece of deception in the development of spiritualism. And if he can get us to spiritualize the Scripture on one point, you have a hole in your dike and eventually it's going to flood your entire town, if you do not remedy that situation. So, we need to be aware of spiritualism.

> Satan has long been preparing for his final effort to deceive the world. **The foundation of his work was laid by the assurance given to Eve in Eden: "Ye shall not surely die."** "In the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil." Genesis 3:4, 5. **Little by little he has prepared the way for his masterpiece of deception in the development of spiritualism.** He has not yet reached the full accomplishment of his designs; but it will be reached in the last remnant of time. Says the prophet: "I saw three unclean spirits like frogs; ... they are the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty." Revelation 16:13, 14. Except those who are kept by the power of God, through faith in His word, the whole world will be swept into the ranks of this delusion. The people are fast being lulled to a fatal security, to be awakened only by the outpouring of the wrath of God. (*The Great Controversy*, p. 561.2)

Yes, we need to apply symbols where the Bible uses symbols, but we should not default to using symbolism when the Bible doesn't require us to do so. So, here again, we are reminded that those who are proclaiming the Third Angel's Message are searching for the Scriptures upon the same plan as Father Miller. There's five points there:

> **Those who are engaged in proclaiming the third angel's message are searching the Scriptures upon the same plan that Father Miller adopted.** In the little book entitled "Views of the Prophecies

> and Prophetic Chronology," Father Miller gives the following simple but intelligent and important rules for Bible study and interpretation: "1. **Every word must have its proper bearing on the subject presented in the Bible;** 2. **All Scripture is necessary, and may be understood by diligent application and study;** 3. Nothing revealed in Scripture can or will be hid from those who ask in faith, not wavering; 4. **To understand doctrine, bring all the Scriptures together on the subject you wish to know, then let every word have its proper influence;** and if you can form your theory without a contradiction, you cannot be in error; 5. **Scripture must be its own expositor,** since it is a rule of itself. If I depend on a teacher to expound to me, and he should guess at its meaning, or desire to have it so on account of his sectarian creed, or to be thought wise, then his guessing, desire, creed, or wisdom is my rule, and not the Bible." (*The Review and Herald,* November 25, 1884, par. 23-24)

Point number four, let every word have its proper influence and Scripture must be its own expositor, its own expositor. The Bible explains itself. We don't need Galileo to explain this to us. We don't need Copernicus to explain this to us. The Bible explains itself. This is what the Scripture is telling us. This is what the Spirit of Prophecy is telling us.

How are we protected from spiritualism? I want to remind you; this is from the either the first or second presentation.

> All Scripture language is to be taken literally, unless there exists some good reason for supposing it to be figurative; and all that is figurative is to be interpreted by that which is literal. – Uriah Smith, *Thoughts on Daniel and Revelation*. (*The Review and Herald,* 1897, p. 123)

Even if you use a symbol, that symbol must be explained by something literal in Scripture. These are the rules that I operate by. And I seek to do this in as disciplined way as possible and not default to spiritual interpretation if something doesn't agree with what I believe about anything. And here we see Loughborough saying,

> The beauty of Divine Revelation has been shut away from the minds of the common people, by their being taught, and **supposing that the Bible does not mean what it says, or that the sense of the scripture writers is not contained in the scriptures themselves,** [or they simply wrote as they saw it] but that they are mystical and have a hidden meaning. If this be a fact, we inquire, How shall we arrive at just conceptions of that word and its true interpretation? Oh, says one of the proud professors of our day, you go to Rev. Mr. A., Doctor of Divinity, he will enlighten your mind in regard to the matter. The second says, A. will not inform you aright; you must go to one of our Divines, and so all direct our attention to a different direction for an understanding of the word. They disagree among themselves, and thus are produced upward of 600 different sentiments of the present time. **This grows out of the principle that the Bible does not mean what it says, but means something which is not conveyed to our minds by the literal reading of the text.** J.N Loughborough. *Man's Present Condition and His Future Reward or Punishment,* (Advent Review Office, 1855), Page 7.

It doesn't mean what it says. This is what we are told so many times.

I picked up this point about Eve, and we remind ourselves this definitely was in the first presentation.

> The Natural Man:
>
> And **when the woman saw that the tree *was* good for food,** and that it *was* **pleasant to the eyes,** (and a tree to be desired to make *one* wise), **she took of the fruit thereof, and did eat,** (Genesis 3:6)

1. Satan cast doubt on the Word of God.
2. In engaging Satan, Eve overstated the Word of God about touching the fruit.
3. Satan placed the fruit in her hands.
4. Eve **heard** the words of the serpent and they then seemed true.
5. Eve then **touched** the fruit. Eve felt nothing bad.

6. She then **saw** that that fruit was good for food.
7. She **observed** that the serpent had not died from eating the fruit.
8. She **experimented** by tasting and eating the fruit.
9. She **deduced** that it was fine to eat the fruit.

Satan introduces a doubt. And because of that doubt, that which God said was forbidden now becomes, she sees it as good for food. She hears the serpent and what he says seems to be true. She touches the fruit. She doesn't feel anything wrong. She observes, she experiments by tasting it. And then she deduces that the fruit was fine, despite what God had literally said to her.

This is the problem that we have, that human nature will do this to overthrow the Word of God. The natural man does not receive the things of the Spirit of God. We have inherited this from our first father and first mother, to overthrow the Scriptures by our own experience and by those around us who were influenced by satanic forces; so that our minds, suddenly things that we didn't see in that light, suddenly we see them in a completely different way. Our minds are completely taken over, and we see things in the way that Satan wants us to see things. And the thing that God has created, we don't see it anymore because our own experience, our own experiments. Well, how many of you done experiments on the earth? How many of you conducted them yourself?

This is another presentation I'm going to do. I'm going to call it "My broken covenant with man." I have broken my covenant with man. I've been taught by man about the world that I live in. I've been educated in a certain way of thinking. I have been taught to think and feel and trust my instinct and my feeling and my own way of looking at things. And I am breaking my covenant, because so many people say, "Well, what about this experiment? And what about this? And what about this? And what about this?" Well, you're just telling me what other people have done. I haven't seen it. I can't see it with my own eyes. And if I could, even if I could see it with my own eyes, can I guarantee that I'm actually

seeing what I should be seeing? Because the human heart is so deceitful that it sees what it wants to see.

The only thing that I can trust, the only thing that you can trust is the word of God. It's the only light that we have in this world. You cannot even trust your own senses. And this is going to become important because when Satan is unleashed and he works signs and miraculous wonders, if you are still trusting in your own senses and what you think and what you feel, you're going to be taken out. That's one of the reasons why I'm doing this series, so that you can learn to break your covenant with man and renew your covenant with God, and to trust His word alone by the literal rule of interpretation; to walk by faith and not by sight, not by anyone else's sight or any other person who claims anything outside of the word of God. "Here I stand; I can do no other." This is my moment on that particular point.

The Natural Man:

There is a way *that seems* right to a man, But its end *is* the way of death. (Proverbs 14:12, NKJV)

1. Satan cast doubt on the Word of God about the creation and raises questions for us.

2. In engaging Satan's questions, we are dragged into touching his fruit and rearranging the Word of God to suit what we see.

And what do I mean by this? I mean, there are questions that are going to come up in the scientific world that you can't answer and that I can't answer. And because we can't answer them and they conflict with the Word of God, people say, "Well, you can't answer. So that proves you're a fool." I say, "No, I'm simply going to stick with the Word of God." You can call me whatever you like, but I'm going to stick with the word of God, even though I can't answer this question; because the whole world has made a covenant with death. The whole world, of course, are going to band together and they're going to look at these "crazy lunatics who take the Bible as it reads." And they will call us names and say we believe in absolute stupidity. But I don't care what they say, I'm sticking

with the Word of God. And I know this is really a fly in the ointment for a lot of people, but I'm going to break my covenant with man. You're going to hear me say this again and again. I have lost all faith in man and I'm trusting alone to the Word of God, according to the literal rule of interpretation. And so, no point bringing me science from people who know not my God. I don't believe them; I don't trust them. I don't trust their money sources; I don't trust who's funding them.

Anything that's against the Word of God; I'm not going to accept. I'm simply not going to accept it because seeing is not believing. "Here are they that keep the commandments of God and the faith of Jesus." "Faith is the substance of things hoped for, the evidence of things not seen." Now, this doesn't mean we have an unreasonable faith. This doesn't mean that when science agrees with the Word of God, that we shouldn't engage it.

And if we were living before 2020 and we had this massive deception foisted upon us in the name of science, maybe I would be, and I was, I was more open to studying and looking at science. But nearly all science is paid for, controlled, manipulated. The only science that gets out there is science that's bought. It's bought science because they want an outcome. They want something. And people say, "Adrian, that's a very cynical view." I'm sorry, but it's the truth. You know, it's the truth. I know it's the truth. It's the way it is. The only light we have in this world is the Word of God. There is no other light in this world. And minds that are not enlightened by the Spirit of Christ are not minds that can discern the world that we live in. They cannot understand these things. And so, I don't accept what they say. I don't trust their instruments. I don't trust their mechanisms. I don't! Put no trust in the arm of flesh.

I'm labouring this point, brothers and sisters, because there is still too much trusting in the arm of flesh. We are still too confident in the ways of man. And remember what Ellen White said, the path is getting narrower and narrower and narrower and narrower. And some of you are saying, "Adrian, you've completely lost it." Just buy a ticket and stand in line. I've had people telling me this for the last 20 years, telling me how crazy and how foolish I am. I'm very used to it. So, your

accusations against me don't change me, don't affect me one little bit. I'm going to stick with the Word of God. And that's the direction that I'm going to go.

3. Man **hears** the words of the serpent through the pagan Greeks and the scientists of this world.
4. Man **sees** that that world is a spinning globe.
5. Man **observes** all kinds of things in the natural world to confirm what they see.
6. Man trusts in his own senses and reasons with himself as to reality.
7. Man chooses to reject the plain reading of Scripture to free himself from its obvious statements.

This is a titanic struggle, brothers and sisters. This is why this is going to be one of the greatest issues to unmask the wickedness of the human heart and our self-deception and our trust in ourselves and the things that we've been taught by man. It's going to take a great shaking for this to change. Because of the things that we've all been taught and the way that we've all been schooled, we've learned to test the Word of God by science. And we're flipping that. We're going to test science by the Word of God. Any science that doesn't agree with the Word of God is not science at all. It's simply a religion that's against God and against His Son; and I don't accept it. So, anyone who wants to talk to me about these things, give me Scripture, give me the Bible.

I don't care what other people have done. I don't trust what other people have done. I don't care how reputable you think they are. We all know how corrupt this world is. So, anything in the last 500 years, forget it. So anyway, I think I've made that point clear to you. From 2020 to 2024, that was a complete charade, completely paid for and controlled by the leaders of this world. So, we know that there's a huge problem here, a huge problem.

So, I want to give you an example now, and this might seem absurd, again, to most of you, some of you. But here, notice something interesting in the Spirit of Prophecy. This is a quote from *Acts of the Apostles*.

> While his surroundings might be desolate and barren, **the blue heavens that bent above him were as bright and beautiful as the skies above his loved Jerusalem.** In the wild, rugged rocks, in the mysteries of the deep, in the glories of the firmament, he read important lessons. All bore the message of God's power and glory. (*Acts of the Apostles*, p. 571.2)

> As the firmament is solid, this statement makes sense as written, the blue sapphire firmament bends above John.

> But this language must be changed to metaphor or poetic expression to fit the globe view.

There is no bending of the sky. It's as the person sees it, the sky bending over him; it's simply poetic language. But the rules of interpretation given to us do not allow this immediate switching for something that doesn't agree with the way I think or the way that I feel. It doesn't grant you that ability to do this. Here we see that the blue heavens bend over John. I found that very interesting.

> To cement this spiritualism into the mind, any person who takes this statement literally is mocked for their simplistic foolishness. But this does not give an answer to the inspired statement.

> How do you read? Do the heavens bend in the sky above us or do we automatically assume this is a metaphor? To do so is dangerous because it creates a pattern that things in the Bible that requires me to stand out might be switched to a metaphor or spiritual meaning to avoid ridicule.

So that's just one simple example that I'm giving to you. So now we come to the splitting of the Mount of Olives. And we see this in Zechariah 14, three and four.

> Then shall the LORD go forth, and fight against those nations, as when he fought in the day of battle. And his feet shall stand in that day upon the mount of Olives, which *is* before Jerusalem on the east, and the mount of Olives shall cleave in the midst thereof toward the east and toward the west, *and there shall be* a very great valley; and half of the mountain shall remove toward the north, and half of it toward the south. (Zechariah 14:3-4)

And then later on, it says:

> **All the land** [erets – the earth] **shall be turned into a plain** (from Geba to Rimmon south of Jerusalem.)

Of course, like it was adapted to Abraham about the land of Canaan, there are statements there… but all the land shall be turned into a plain.

> Jerusalem shall be raised up and inhabited in her place from Benjamin's Gate to the place of the First Gate and the Corner Gate, and from the Tower of Hananel to the king's winepresses. The people shall dwell in it; And no longer shall there be utter destruction, But Jerusalem shall be safely inhabited. (Zechariah 14:10-11, NKJV)

So in Zechariah it tells us that the city of the Mount of Olives shall split and go into a huge plain; and this is where the city comes down upon, as we said, it's level.

And again, I want you to notice this statement from *The Great Controversy.* It says,

> Christ descends upon the Mount of Olives, whence, after His resurrection, He ascended, and where angels repeated the promise of His return. Says the prophet: "The Lord my God shall come, and all the saints with Thee." "And His feet shall stand in that day upon the Mount of Olives, which is before Jerusalem on the east, and the Mount of Olives shall cleave in the midst thereof, ... and there shall be a very great valley." "And the Lord shall be king over all the earth: in that day shall there be one Lord, and His name one." Zechariah 14:5, 4, 9. **As the New Jerusalem, in its dazzling**

> **splendor, comes down out of heaven, it rests upon the place purified and made ready to receive it,** and Christ, with His people and the angels, enters the Holy City. (*The Great Controversy*, p. 662.3)
>
> Note: The whole city rests on the earth. It is not carved into the curvature nor is part of the city balanced above the earth. This is because the earth is a vast extensive plain.

This is what it's saying here. So, and remember what William Foy said, William Foy had the prophetic gift. And we spoke about this in my last presentation, where he had a vision for twelve and a half hours.

> On page 16 of his pamphlet, William Foy wrote:
>
> In the last part of the evening, the house being much crowded, I gave my seat to a friend who had been standing through the evening. While I was thus standing, I began to reflect on my disobedience; and while thus engaged, suddenly I heard a voice, as it were, in the spirit, speaking unto me. **I immediately fell to the floor, and knew nothing about this body, until twelve hours and a half had passed away,** as I was afterwards informed.
>
> It appeared to me that I was a spirit separate from this body, standing upon the earth alone. No other being appeared to be with me. **The earth had the appearance of a place perfectly level.** The sun shone forth in its splendour, as it naturally does at noon day.

So, we have another witness that is confirming this for us. Again, I appreciate these witnesses.

So, in summary:

1. Abraham was promised that he would inherit the whole cosmos. That includes all the stars he could see. Rom 4:13.
2. Abraham was told to walk upon the length and breadth of the earth. Gen 13:17.
3. This was seen by faith for Abraham looked for a city whose builder and maker was God. Heb 11:10.

4. The word for breadth in the LXX is platos which is the same word used for when Satan attempts to take the heavenly city [he goes up on the platos.]

5. The description of Satan's war on the city gives several evidences that the earth is an extensive level plain.

6. The light of God's glory blazes out of the city and lights the whole earth.

7. The Heavenly city is literal and descends from heaven to a level earth where it rests.

8. The dimensions of the city make it impossible to sit on a spinning ball. As Albert Barnes states, such an idea is absurd. You must either give up the literal city or give up the spinning globe. (They're the two choices that you have.)

So, I hope you found that study interesting. Of course, this introduces for us, we've used a number of Spirit Prophecy statements in this presentation in relationship to Abraham and his inheritance. And of course, I need to address more fully. I gave you in my last presentation, a brief sketch, a brief outline of what happened in the Spirit of Prophecy, because there are a number of statements that speak about the globe and speak about the earth moving around the sun. How do we accommodate these? I've shown you several statements now that clearly indicate a level extensive plane being used in the Spirit of Prophecy. So, this sets up a contradiction. And once you set up a contradiction, you can see two things saying opposite things. One of them is the truth and the other one is a mirror or an accommodation that became necessary because of human hardness. I'm going to address those statements and those issues in a future presentation.

I'll make the PowerPoint available. Some really, really good points connecting us all into the promises that was made to Abraham. So, thank you for being with me. I wish you a blessed Sabbath when it comes for you. And I'd like to close with a prayer.

Closing Prayer:

Dear Father, I thank you for the opportunity to present on this subject. I pray that it will stir up the minds of my brothers and sisters and those who watch this video. I pray that we would trust in the Word of God according to the literal rule of interpretation and realize that there are many spirits that have gone out into the world; and that we should test the spirits; and that we should not trust the words of men when they conflict with Scripture; and that we would rather walk with God and be ridiculed than to walk with the majority and in their favour and in their sunshine.

Father, I pray for my brothers and sisters that they would study this message carefully, study these thoughts. And as we continue to look at these points, that we would believe in that literal heavenly city, the inheritance of Abraham that comes down and that we would but see, according to Genesis 1, the firmament. This is clearly laid out and is part of the gospel. And realize that all of us have been taught to trust our own feelings, trust our own reasoning processes, and to subjugate the Word of God to it. And that now our message is coming. This idolatry of the human heart, it must be ground to powder and destroyed. And that this is a challenging process. Giving up precious idols is a great test, but I pray that we would have the faith to trust alone to your word. And we thank you, Father, in Jesus' name. Amen.

Abraham's Inheritance and the Cosmos

Arise, walk in the land [earth] **through its length and its width,** for I give it to you." Genesis 13:17

Abraham was told to walk through the length and breadth of the land. The word for land can also be translated earth. We see that Paul speaks of Abraham taking hold of this by faith.

For the promise that he would be the heir of the world *was* not to Abraham or to his seed through the law, but through the righteousness of faith. Romans 4:13

So Abraham took hold of the promise of God by faith and by that faith he walked throughout the length and breadth of the earth. Abraham also looked for a City whose builder and maker was God. That city is described in Revelation 21. The dimensions of the city are two wide and high to find on a globe. And this is the reason why Abraham was to walk its length and breadth. When that City comes down to Earth, inspiration tells us this interesting fact:

The glory of the Eternal Father is enshrouding His Son. The brightness of His presence fills the City of God, and flows out beyond the gates, **flooding the whole earth with its radiance.** {The Great Controversy, p. 665.1}

If the light of God can reach the whole earth from the city, then again we see that the earth does not have curvature.