

ESCAPING THE PENTAGON OF LIES

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Presentation Series

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1. The Pentagon of Lies - Introduction

Presented – 26th October 2016

I am looking forward to spending this time with you as we journey into this subject. I just want to say at the outset before we pray, is that often when you are doing a series that is exposing error, it's very easy for the speaker and the congregation to have the sense, "Well I'm not affected by this. I know better. I'm more intelligent." You can get a false sense of security that you are not affected by this but I want you to know that nearly every point on this board, I have been affected by. I have been deeply affected by many of these lies in my thinking and so I am speaking to you as one that is full of thankfulness to God that He has helped me to see these lies and how it affects the way I read the Bible. How that it has completely transformed my life and my understanding. So I don't want to speak with a "I have arrived" kind of mentality. I want to speak with a thank you Father for helping me to see this and you are blessed by the things I have found and as we share together, then I will be very, very happy. I don't want to speak down to "those poor, ignorant people who are still stuck in these lies" but this is what I've found and I've been really blessed. So if we can kneel together, I'd like to pray.

Our Father in heaven, what a privilege it is to come into Your presence and know that our prayers are heard because of the Lord Jesus Christ, the one mediator between God and man. Father, I pray that You would place Your angels around us and that You would keep our minds attentive. I pray for the words to speak and that You would guide my mind and that what we receive will be food at this critical time of famine for the word of God, and that You would teach us and give us the things that we need to hear to prepare for the days ahead. As we look on the horizon of human history, we know that great changes are about to take place and while we are looking at the signs and the wonders and the amazing things that are taking place, we want to keep our eyes fixed on Jesus that we may have our hearts prepared for the things that will cause many to fail in their hearts when they see these things come. I pray

for those that are joining us via the live stream. I pray that You would protect this technology that allows more people to join us and that we would have a blessed time together as we share. I just pray for each head bowed here. I thank You for those who have come out and I praise You in Jesus name. Amen.

When speaking about the subject of the Second Coming, Jesus was asked by His disciples when He said all of the great stones of this building that you can see are going to be cast down and, of course, in Matthew 24, the disciples ask “when shall these things be? and what will be the sign of thy coming, and of the end of the world?”.

The very first response that Jesus gives is in Matt 24:4 where it says “And Jesus answered and said unto them, Take heed that no man deceive you.” A lot of deception is going to be about leading up to the events of the end, so “take heed that no man deceive you”.

Of course, as we are spending time looking at this subject, that includes this man that is speaking to you, that we need to as it says in 1 John 4, test the spirits to see whether they are of God. Test the fruits. “By their fruits you shall know them” Matt 7:20. “To the law and to the testimony: if they speak not according to this word, it is because there is no light in them.” Isa 8:20.

We have many voices say as Jesus said, “For many shall come in My name and say I am the Christ; and shall deceive many.” Matt 24:5, Mark 13:6. Often when we read this passage, people are saying “they are the Christ”. No. These are people who are saying that Jesus is the Christ and yet will deceive many. We are seeing that happening today in many, many places. Many people claiming to represent Jesus Christ and yet they are believing a lie about the Son of God, they are believing a lie about the Father and I was one who believed this lie. I didn’t understand these things but thank God that He has spoken to me on this subject. So we want to test the spirits to know whether they are of God. Let’s be Bereans as we read the scriptures together.

I want to go back about five years and, as I was thinking about the great changes that were taking place for me as someone who had served in the church as a Seventh-Day Adventist minister and the ramifications of believing that Jesus is the Only Begotten Son of God, how that affects my understanding

of Scripture. I was sitting there and some thoughts started to come into my mind. It was a story that was illustrating my experience and it was very vivid for me. I wasn't daydreaming. I just had these thoughts come into my mind that related to what my experience was.

I saw myself at the top of a very high hill and I was breathing really, really hard like I had been running for my life and I was breathing very, very hard and I was exhausted. In the spiritual application of this, because I had been running hard, I was drawing breath hard, I was drawing down on the Spirit. "Blessed are they that hunger and thirst after righteousness for they shall be filled", Matt 5:6. I was drawing in the oxygen and as I regained my composure, I stood up and looked down and I saw what was a maximum-security facility. Because I was up very, very high I could see over the wall and I could see down into this facility. In that facility, I saw many of my family and friends, in this maximum security facility. Then I realised that I had been in this place and that I had escaped. I was overcome with a sense of emotion. How did I escape from this place? The walls were so thick and it was well-guarded and well-protected but I had managed to escape from this facility. But seeing that there were many of my friends and family that were in this facility, I had to go back. I had to go and warn them and speak to them about the fact that they were actually in a prison. So I went back down the mountain and came back to this facility.

Now as I examined it from the ground and looked at it, the walls were made of glass - very, very thick glass - so that the people inside didn't actually realise that they were in a prison. They seemed to be completely at liberty at least to themselves and they didn't have any desire to try and get out. They seemed to be completely content because of the lies they were drinking down and believing and it had taken away from them the desire to escape from this facility.

The walls were very, very thick and so I began to call out to my family and friends on the inside and they didn't pay any attention to me. They couldn't hear me at all. I began to become distressed at the thought that I couldn't reach them, I couldn't speak to them about the things I had seen and I wanted to help them escape. So I began to wave my arms frantically and some saw that I was moving and they saw this person waving their arms and I was jumping up and down trying to get their attention but they couldn't hear a

word that I was saying. So if you see someone jumping around and not saying anything they look a little bit foolish and to them I looked very foolish because they couldn't hear anything I was saying. I was trying to tell them you need to escape; you need to get out of this facility.

The scene ended and, once again, I was exhausted and I had fallen on the ground and I was crying because they couldn't hear me and it ended with me saying, "They can't hear me, they can't hear me, I can't reach them". That was the end of the story in my mind to illustrate what had happened in this experience of breaking free of the false understanding of God through the trinity. This was, of course, the beginning and I have continued to walk on from that path and things have continued to grow.

As I think about deception, there is a statement in the Spirit of Prophecy, page 561 *Great Controversy*,

"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.

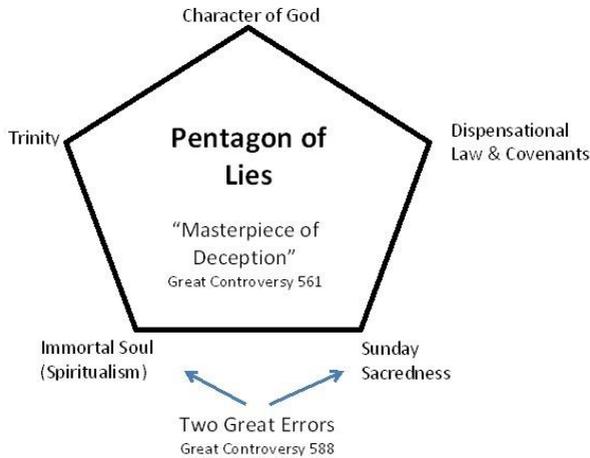
The beginning of this masterpiece of deception began with the lie of the serpent to Eve "Ye shall not surely die" which laid the groundwork for spiritualism. Now when we think of spiritualism, we think primarily of communication with the evil spirits. That is the main reference that we often think about. But as you study this more carefully, spiritualism is the process of spiritualising Scripture. This is because, when God says that "in the day you eat

thereof you shall surely die” and Satan says “you shall not surely die”, well what happens when men did start dying, Satan then twists this statement “you shall not surely die” to say that death is a door by which you go into another world and so death is actually life. It’s actually life and it’s a better life. Satan twists the meaning of the word, he spiritualises the term “death” to be the opposite of what it is actually intended to be.

So this lie “you shall not surely die”, is the foundation of Satan’s system. To take the words of God and twist them and often makes them say the opposite of what God has intended. It is from that foundation of spiritualism and the immortality of the soul that this system has been able to be built. It is the corner stone, it’s the corner pillar. That’s why Jesus said to the lawyer who asks Jesus “what shall I do to inherit eternal life”. He says, “what is written in the law, how do you read”. How do you read? How are you reading the scriptures? Today we have many, many people who read the Scriptures through the lens of spiritualism.

We have another quote I would like to read in *Great Controversy*, page 588, and it says here,

“Through the two great errors, the immortality of the soul and Sunday sacredness, Satan will bring the people under his deceptions. While the former lays the foundation of spiritualism, the latter creates a bond of sympathy with Rome.”



So these are the two great errors. These are the two foundational pillars of Babylon - the immortality of the soul which leads to spiritualism, a spiritualising of the word of God and also communication with evil spirits, the returning of dead relatives to speak to us false doctrines and false teachings through this system along with Sunday sacredness which creates a bond of sympathy with Rome. Upon these two pillars, this whole structure is built.

In reference to Babylon, in order to be considered part of Babylon, you must be standing on the two great errors - the doctrine of immortality of the soul and Sunday sacredness are the two pillars upon which Babylon is founded. So when an organisation does not stand on these two pillars, they are not Babylon but they can still be drinking of the wine of Babylon which is found in these three and other errors that are found in the system of Babylon.

This is what I am reading in here, the two great errors - immortality of the soul, Sunday sacredness - it's on these two pillars that Babylon stands. This is a really important point because that term "Babylon" is thrown around a fair amount. It is interesting that we can say that Daniel lived in Babylon but was he part of Babylon? No, he wasn't. He was right in the heart of Babylon and yet he was not part of Babylon. He was part of a people who had been taken captive by Babylon. He had a name representing a false god, Belteshazzar, and yet he was

not part of Babylon. This is something we need to keep in mind because today, I think we have a repeat of history that God's people, God's church has been taken captive by Babylon and also drinking the wine of Babylon, but are not standing of the foundational pillars of Babylon. That is something we need to keep in mind.

On the subject of immortality of the soul leading to spiritualism, we want to talk more about that tomorrow morning, about this process of spiritualisation. We've printed out Chapter 25 of the book, Return of Elijah, which goes through this process of how the teachings of Adventism over a long period of time have been spiritualised. Many of the teachings of the Bible have been spiritualised to take away our foundations. One of the key areas of course is the doctrine of the Sanctuary - no literal heavenly sanctuary, no two apartments, the 10 commandments written in heaven are a symbol, it's all symbolic and the references to God actually sitting on a throne and having eyes, ears and a nose - they use a term theologically, it's called anthropomorphism which means, for the rest of us, it means taking the attributes of man and putting them on God. So He's not actually like this but it's just a way for God to communicate with us so you can spiritualise away the meaning of the text.

When I was in theological training, it was said to me that God cannot be contained in a box, God is much bigger than this little box called the Sanctuary. But what does it mean, that God is bigger than a box? Does that mean that God is everywhere, without body and without parts? Immaterial as the creeds teach? This is some of the problems that begin to arise that when you worship the wrong God, you can't have a sanctuary doctrine that makes any sense and that's why the churches of Babylon think it's absolutely absurd to have a heavenly sanctuary where God is moving between two apartments. Why does God need to move? God is everywhere present and that's starting to sound a little bit like pantheism. When we start moving down that direction.

So this is where Satan began his work to begin this pentagon of lies with these two great errors. And when we look at these three points up here (trinity, character of God, dispensational law and covenants), these three points can be referenced in the first chapter of *Patriarchs and Prophets*. Excellent chapter, the first chapter of *Patriarchs and Prophets*. If you ever wanted to believe that

Jesus is the only begotten Son of God, that's a good chapter to read. Just read it. As the prophet says, take it as it reads and it won't lead you astray.

It says on page 36 of *Patriarchs and Prophets* to dispute the supremacy of the Son of God thus impeaching the wisdom of God was the design to which that mastermind would bend himself. So because of the principle found in Sunday sacredness - what's the principle we find in Sunday sacredness - it is the authority of a created being to usurp the authority of the word of God. To change the law of God. And when you have a bond of sympathy with Rome, you partake of the spirit that's at war with the word of God. Romans 8: 7, "the carnal mind *is* enmity against God: for it is not subject to the law of God, neither indeed can be." So upon this pillar of overturning the words of God, when God says "this is My Son, hear Him. My Son is equal with Myself. I have placed Him in a position of equal authority with Myself". So that the Son did not think it robbery to be equal with God, why? Because He was powerful, because He had intelligence? No, because the Father said so and He had given Him all these things.

So with this, when the Father had gathered the heavenly host and told them the true position of His Son in relationship to Himself, the glory the self-existent one, encircled them both that Satan rebelled and he said, "I refuse to submit to this invasion of my rights to have this person put over me. We will not have this man reign over us" as it says in Matthew chapter 21. And there was war in heaven because Satan would not submit to the law of God concerning His Son.

And so, as we see in reference to the way that Satan operates, he doesn't just work in one direction. We have put the trinity here as one way but he always goes in two directions. It's Hegelian principle or what we call hermeneutical principles going in opposite directions. As it says in *Desire of Ages*, the Pharisees would interpret the scriptures to mean one thing or entirely the opposite. This is the mindset by which they would operate.

So on the one hand we have the trinity, we have the Anathasian Creed and understand that Jesus is co-equal, co-eternal, fully divine in the sense of His own divinity. And the opposite to that is that Jesus is a created being. That Jesus was created and again the truth is between. That Jesus is begotten.

So with the aid of spiritualism, the trinity doctrine can live and we will talk about this. How does spiritualism aid the trinity doctrine? Well, the word “Father” doesn’t actually mean father, it means the opposite of father. And once you read the scripture and you allow yourself to be affected by this (immortal soul) lie aided by human reasoning overturning the word of God, on those two pillars (immortality of the soul and Sunday sacredness), the trinity doctrine becomes very easy. So when I say that I have been affected by most of these, I have in fact been affected by the principle of all of these and that is a spiritualising of scripture and a human will to overturn the word of God. That’s what Sunday sacredness represents. Once you have that mindset, once you have those lies embedded into your mind, Satan can feed you these other lies and you don’t even pick it up.

In the book *My Beloved*, I discuss my journey into the begotten Son of God and in here I wrestle with how it was that I could believe that Jesus **was** the Son of God and believe that He was the co-equal of the Father possessing original life unborrowed, underived from anyone. How could I believe both of these things at the same time? It disturbed me a lot how I could believe both of these things and not have a problem in my mind until I realised that I was affected by these lies of spiritualism that I could switch between both points of view and there was no flag going up in my mind that there was a problem. I had been immunised with a manner of thinking that shut down my immune system so that I couldn’t realise that there was a problem here until later on. So I discuss that in that particular book.

Of course, we will discuss this further about all the problems that this creates for us. Again, I want to say at this particular point, it’s not enough to have the knowledge of truth. We must understand its implications for us. Just simply to believe in the Son of God as opposed to the trinity in and of itself while it is helpful, it’s not enough. What does it mean? How does it affect the way that I worship and the things that I do? How does it impact my life? That’s what we need to understand in reference to this particular doctrine of the trinity. OK, it’s idolatry, we understand that, it’s the worship of a false god, it’s the placing of man above God. I think it’s quite interesting and this, if I can use this particular term, this is indeed classical anthropomorphism, the placing of the attributes of man upon God. It’s interesting that many, many organisations including churches are run by committees, committees of people. So we see

that the God that many people worship is a committee of three. Do they vote, do they have votes? I don't understand. God made in the image of man (trinity) - a committee where everyone is the same and they have different offices as we have different office like this. And as some would have us believe that one decided to take the role of the Father, and another take the role of the Son, and another take the role of the Holy Spirit, and did they vote? It's ridiculous how that these things come about.

So we will have a look at how this doctrine of the trinity affects our understanding of the Gospel in reference to spiritualism and Sunday sacredness. Now it's interesting to note that when we follow Adventist history and the Pioneer Movement and, again, we will talk more about this tomorrow, that the Millerite Movement through the Millerite principles very, very quickly discarded the doctrine of the immortality of the soul. George Stores was one of those who really began preaching this. Ellen White was horrified when her mother began to study the writings of these men as she gave up the doctrine of the immortality of the soul and Ellen White said, "Mother! Sinners will completely lose their fear of sinning if we don't have an eternally burning hell." Well, she listened to her mother and she studied the subject and she also gave up the doctrine of the immortality of the soul and this helped them in terms of dealing with spiritualism.

So spiritualism was picked up by Adventism pioneers. Very, very quickly, at the same time when they were studying the scriptures, many within the Christian connection saw that the trinity was not correct according to the literal rule of interpretation, and so, at the same time, the trinity doctrine was knocked out by the Millerite movement. Miller himself in 1842 reveals his understanding of the person of God as one God and one Lord. It is in 1842, *Miller's Works Volume 1*, he speaks about this. It is interesting how that, when they talk about William Miller, they mention his understanding from 1822 as a Baptist in Sylvester Bliss's biography of William Miller as a trinitarian but they don't mention the 1842 statement where he has surrendered the doctrine of the trinity.

So with these two (spiritualism and trinity) knocked out and after the disappointment of 1844, with the aid of the brethren up in Washington, New Hampshire, Frederick Wheeler, Rachel Oakes, Joseph Bates went up to spend

some time with them and very quickly they began to remove this pillar of Sunday sacredness and moving back to the Sabbath. So the Adventist movement gave to God's people three of these pillars knocked out. There only remained two pillars left for the Seal of God to be given because we have to move towards the top as the character of God.

Why is the character of God the final frontier of breaking the pentagon of lies? Revelation 14: 1 tells us the reason why. What does it say? Depending on what version you read, "And I looked, and, lo, a Lamb stood on the mount Sion, and with him an hundred forty *and* four thousand, having his **Father's name** written in their foreheads." A name in the scripture means what? Character. Having the Father's character sealed into their foreheads. You can't be sealed with the Father's character if you don't know who the Father is. So all the breaking down of these pillars is moving towards the sealing, the sealing of the character of God in the forehead. We must know what the character of God is. So the first three pillars were broken by our Adventist pioneers.

It wasn't until 1888 that until the dispensational system, so lovingly put together by Augustine and others in his era to divide the scriptures, divide the Old Testament from the New Testament and, as I have suggested in other lectures, this division in understanding is affected by our understanding of God, the trinity, the oppositional system which is in the book, *The Divine Pattern of Life*.

These are all affecting each other in terms of our understanding and how we read the law of God. Because when Jesus says "do not think that I come to destroy the law or the prophets. I am not come to destroy but fulfil". And people say, when Jesus died on the cross He fulfilled the law which means it is done away with, that principle of spiritualism turns everything upside down. Sunday sacredness, well I worship Jesus every day. Jesus is my Sabbath. I don't need a day, I worship God every day. It's this principal of spiritualism. Have you come across this type of thinking when people are talking to you.

So through the principles of spiritualism, Sabbath keeping where it says in Hebrews 4:9, there remaineth therefore a rest, a *sabbatismos*, a keeping of the weekly Sabbath for the people of God but with spiritualism, you don't have to worry about that and so you can turn these things over.

So it would take another 40 years for God's people, and what was happening to God's people? I describe this in the book, *The Ceremonial Dividing Line in Adventist History*, that because Adventists had accepted the Sabbath, now they had a problem. They had a belief system that connected them very strongly back into Old Testament, the keeping of all of the commandments of God and so it was in 1850 when James White is writing in *The Review and Herald* and he is defending the eating of pork. Now a lot want to go back to our pioneers and base everything on our pioneers. Go back to 1850 and James White is saying there is nothing wrong with eating pork. Why? Because the food laws in Leviticus 11 are ceremonial. This is the language of Augustine, dispensational. They are ceremonial so we don't have to worry about eating pork so don't let anyone judge you in meat or drink or pork or any of those types of things because that's ceremonial.

Then Ellen White has a vision in 1863 about health and they start moving towards and understanding that, yes, Leviticus 11 is actually very important. So with the dividing line between moral and ceremonial, the pig goes for a bit of a wander and goes over to the moral side of the fence. He goes from ceremonial to moral and he suddenly becomes a moral issue according to Leviticus 11. So Adventists begin to see that these laws concerning clean and unclean meats are actually a moral issue but this is not something that Uriah Smith wanted to hear. We'll have more on our hands than we can deal with if we get into starting to move these things across.

On the issue of tithing, the early Adventists didn't want to use the word "tithing". They called it Sister Betsy - systematic benevolence - because if they start using the word "tithing" then they are connecting into the Old Testament and that's ceremonialism. But they were borrowing concepts from the Old Testament but they wouldn't acknowledge that's where they were getting it from so they would rename it and all of this kind of pressure started to build up on the Adventist movement.

Ellen White continue to write her famous 1875 article on the law of God in *The Review and Herald* with some amazing statements about the law of God. Then Waggoner comes along and he starts to introduce a new understanding of the Covenants. As it says in Galatians 4, the two women, Hagar and Sarah, these

are the two Covenants and that both the Old Covenant and the New Covenant cover both dispensations. They are not divided.

So the Adventist church was offered in 1888 the fourth pillar to be knocked out to get us towards the character of God in understanding and to give us a deeper understanding of the Sabbath because all of these points are always interconnected. They are always working back and forth on each other. If we had got the Covenants sorted out in 1888, the Sabbath would have been understood more fully than it had been before and we would have understood the sacrifices and the offerings. I discuss those points in the book *Living Bread From Heaven* as well as *Sabbath Fountain*. When we remove a false understanding of the Covenants system as given by Augustine, we can get a deeper appreciation of the Sabbath.

While I'm talking on this particular subject of the dispensational law and covenants, the booklet *A Priest Forever*, hearing a lot about Jesus not being a priest before He came to this earth. Well, we need to study a bit harder and not be influenced by Augustine. What about Colossians 2, *Showing Respect for Colossians 2:14-17*. All these have to do with a dispensational understanding of the law and the covenants because it's being affected by the trinity, the principles of spiritualism and the immortality of the soul, all of these are creating the problem.

So the church failed in 1888. By the time 1895, the church was absolutely refusing. Jones and Waggoner couldn't get any of their books published in *The Review* at that particular time. Waggoner with his book *Everlasting Covenant* had to serialise it through *The Present Truth* articles in England in order to at least get something out there for God's people. So we got snagged on this particular point here (dispensational law and covenants). And because there was a failure on this issue of the law and the covenants, the church began to unravel and go backwards. This is the thing, if you are not moving in the upwards direction, you are going in the other direction and, of course, within a short period of time, the church comes back into the doctrine of the trinity.

In 1931, so beautifully put together and all the church came together and they voted, no they didn't, it was written straight in by one man, Francis McLellan Wilcox just wrote it in and the church didn't blink. They didn't seem to

understand. Blindness had taken part of their eyes so the trinity was brought back in.

Now, we know that for those who refuse to walk in this way and to walk the narrow path, will fall off the point. It says for the nominal Adventists will give up the Sabbath and they will go back to the Sunday sacredness. We've already seen this happen to a Sabbath keeping group, the Worldwide Church of God where they gave up their understanding and went back to Sunday sacredness, took the trinity and the immortality of the soul. They went over. This is what happened to DM Canright, he went through exactly the same process because he wouldn't come up to this particular point (dispensational law and covenants) in 1888. He completely unravelled and went back on the other three points and went back into the Pentagon of Lies. Mind sealed completely away from the truth.

This is a point we need to just keep in mind, how this system works on the mind to take you - you're going one way or are you going the other way and understanding these things. And then of course the character of God. Now, in reference to the Godhead teaching where it says to dispute the supremacy of Christ thus impeaching the wisdom of God, it brings into question His character because if God is imposing the Son of God over the angels it says something about the character of God. There are two aspects to this course and that is in reference to the law. What are we told in the *Spirit of Prophecy*? The law is a transcript of what? The character of God. So the law is going to be attacked because if Satan, using the principle of a created being overturning the authority of God's word to then refuse to submit to the Son of God, he's going to attack the law of God.

That's what we see on page 37 of *Patriarchs and Prophets* where he begins to insinuate doubts concerning the law of God. Well other beings, low order beings, may need laws to keep them in order but we as angelic beings, we don't need any laws over us and so he attacks the law of God. Of course, any system that God would develop in order to bring man back into harmony with the law of God, he's going to attack that too and that's the covenant. The everlasting covenant that God has developed, Satan has slammed that, he's cut that in half with this dispensational system in order to attack the law and the covenants.

What to do we see if the law is a transcript of God's character, what does the law tell us? Thou shalt have no other gods before me, that's the first one. Did you know that Jesus has a God? I go to your God and My God, your Father and My Father. Jesus has no other gods before His Father. His Father is the only true God. That's what the scripture tells us. And that's another thing that has baffled me as a young Seventh-Day Adventist person, one of the first texts I memorised was John 17:3 and I never saw it. When it says "only true God and Jesus Christ whom thou has sent." Where was I? I was in the Pentagon of Lies. I couldn't see, I couldn't understand and then suddenly, the Lord comes and speaks to me and I read John 17:3 and it's like BANG. Where have I been? Why couldn't I see that. I couldn't see anything.

So we need to be patient when you're talking to people and they are utterly refusing to see these things. If you can remember for yourself that maybe once you were blind and affected by the Pentagon of Lies. I don't know anyone yet who has had some influence by this system. If you come into contact with any form of Christianity and you start reading it's literature, you are going to be led into the Pentagon of Lies. Protestant reformation, what was it built on? Immortality of the soul and Sunday sacredness. Church of Sardis. So you have a name that you live but you're dead. You might have a few names and this is something that I point out to people in reference to the protestant reformation.

The protestant reformation did not establish a foundation upon which God built His church. No such thing exists in the protestant reformation. What exists in the protestant reformation is a window for people to escape Babylon to get onto the platform of the Sabbath and the non-immortality of the soul. But many people say we are going to complete the reformation, we are going to complete our protest and we are building on the principles of the reformation. Well, you can't build on the doctrines of Sunday sacredness and the immortality of the soul so you are escaping Babylon in that particular sense.

So when we look at this understanding of the character of God, thou shalt not, as it says, make unto thee any graven image or any likeness of anything, Jesus certainly doesn't do that. Thou shalt not take the name of the Lord thy God in vain, remember the Sabbath day to keep it holy. I have kept my Father's commandments, Jesus does all these things. No committing adultery, not

killing. Does Jesus follow His Father's commandments? Thou shalt not kill, and that introduces an interesting idea doesn't it in reference to the character of God. Thou shalt not kill.

How does God deal with the wicked? Let's have a look. Exodus 20. It tells you in the commandments how God deals and how he punishes sin. Exodus 20. We're just doing an overview of these five points before we go into each one in detail. Exodus 20: 5-6, "Thou shalt not bow down thyself to them, nor serve them: for I the LORD thy God *am* a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth *generation* of them that hate me; And shewing mercy unto thousands of them that love me, and keep my commandments." That's it. That's how God deals with sin. He visits the iniquities of the fathers upon the children unto the third and fourth generation. As it says in *Patriarchs and Prophets*, God punishes sin with sin. That's how He does it. That's what it says.

So when Jesus says I have kept My Father's commandments, He meant every word that He said and that included the one that says thou shalt not kill. So when we see Jesus, when He came to the earth, when Peter pick up the sword and cuts off the ear of the High Priest, what does Jesus say? Does He clap His hands and say "good job"? No. He puts the ear back on and embarrasses Peter terribly. Hey, I just put my life on the line for you and you've gone and messed up the plan because He puts the ear back on the guy. So these are issues we are going to be talking about in reference to the character of God.

I want to read you a statement from *Great Controversy*, page 500, that I think is very, very important at this point. Listen carefully to this, "By the same misrepresentation of the character of God as He had practiced in heaven, causing Him to be regarded as severe and tyrannical, Satan induced man to sin." So there's a direct relationship here between an understanding of the character of God and sin. When God is seen as severe and tyrannical it leads to sin. The reverse of this in *Desire of Ages*, when we know God as it is our privilege to know Him, we will live a life of continual obedience. So this issue of the character of God must be settled, because when Adam was going to hide in the garden, it was because Satan induced him to sin because he was telling Adam that God is tyrannical and severe. And this is where we come back to, how the doctrine of the immortality of the soul affects the character of God

because what had God said to Adam and Eve? “In the day you eat thereof you shall surely die.”

Now when Satan introduces the doctrine of the immortality of the soul and says “you shall not surely die”, what does that make God sound like? A liar which is a big problem for the character of God, or it makes God sound like this, “in the day you eat thereof you will die and I will kill you.” Because they wouldn’t die naturally according to Satan’s lie but once Satan introduces this lie, God’s word becomes tyrannical. It becomes severe because they wouldn’t die. So the only thing that God could do with someone that has an immortal soul is to give them eternal life with misery and agony and this is how Satan has presented the character of God. So we see a direct relationship between the doctrine of immortality of the soul and the character of God and the process of spiritualism.

This is a very, very vital question that we need to grapple with. It is something that, on this particular issue of the character of God, this is something that I have wrestled with for several years and I have recently put together a number of booklets. *God’s Strange Act*, does God stay calm and composed until the very end and then He loses it and cuts loose and just slaughters everyone. We put aside Hitler and Mussolini and all these guys and at the top of the list is God who wipes out a whole lot of people. Is that what happens at the end of time?

What about the statements like in Deuteronomy 7? Go through the city and wipe them all out. Genocide the lot of them. Take your swords and impale all the women and children. Kill them all. What’s this about? How does this work in scripture? *Serpent Revealed in Canaan Conquest*. There’s a lot of people out there who read the Bible, they are hearers of the Word but they are not doers.

The Millerite Rules. This is what the Millerite Rules says, to take the Bible simply and, as you say, take as it reads unless it does violence to nature. Now, is taking a sword and sticking it into a child, is that doing violence to nature? Or is that something we do every day, it’s just something that we practice all the time? We have to ask ourselves, am I understanding this correctly? if you just simply read it as it reads, as we think we are understanding it, then it seems to be saying exactly that. Oh, so that’s what is required. But then there are all these

issues we have to resolve and this is what I want to spend some time looking at on this.

God's of Egypt as Lighting from Heaven, why did God command people to be stoned to death? When Jesus says all manner of sin and blasphemy shall be forgiven man but when man blasphemes God in the Old Testament they take him out and stone him to death. What happened to the forgiveness? What happened to the mercy? Oh, Augustine can help us. Dispensational, that's the Old Testament, we don't worry about that anymore. Thank God I wasn't born in the Old Testament, we don't have to be stoned anymore. So how do we resolve these tensions because these are real questions when people are being stoned.

You read Numbers 11. Let's have a brief look at Numbers 11. What do you read, how do you read this. "And *when* the people complained, it displeased the LORD: and the LORD heard *it*; and his anger was kindled; and the fire of the LORD burnt among them, and consumed *them that were* in the uttermost parts of the camp." So the Lord gets upset. Fire comes out and some of them get barbecued. So what's this? How do we understand this? Well, compare scripture with scripture.

This is the other thing that we see in Miller's Rules. Take everything that the Bible says on a particular subject and when you have put all the pieces together, then form your conclusion but what many people do is they will take one or two passages, form a conclusion and then make every other passage fit in with that original conclusion. That's not Miller's Rules. That's not how you do Bible study. You study everything, you read everything on the subject you can find and then if you can harmonise all of the statements, Miller says you cannot be in error. That's an interesting statement, isn't it.

But I hear people saying, you take the clear texts to interpret the unclear texts. Well, how does that work? To some people, some texts are very clear and to other people they are not and then there are other texts on the other side that are very, very clear and to other people they are not. So how do you decide what is clear and what is unclear and who decides these things. This is some of the things we need to look at.

Also on the subject of the plagues of Egypt, *Calvary in Egypt*, how do we do with those. The Flood. *Christ's Antediluvian Cross*. God says I will destroy the earth. Genesis 6:13 He says that, I will destroy the earth. How do we relate to that.

There's one statement in the book *The Great Controversy*, page 592, when we understand the attributes of the character of God in the light of Calvary, the things that have appeared stern and severe will become beautiful and attractive. These are some of the things that I want to consider when we are looking at the character of God because I want to be sealed in the Father's name and I want to be like Jesus in the way that He dealt with people. Put your sword back up into its place. For all those that take the sword will die with the sword.

So that gives us a bit of an overview of where we are going to be going over the next few days on the subject of the *Pentagon of Lies*. As I have pointed out with the booklets, each one of these points I have written material on each one of those and we have those over there so you can read the points in more detail as we go along. (Available on the Maranatha Media website for download)

I just want to thank you for your time and look forward to seeing you tomorrow those of you who can make it at 10 o'clock so let's close with a prayer.

Our Father in heaven, we just thank you that we can come to You in the name of Jesus. I thank You for giving us the book *Great Controversy* that speaks so clearly to us about a masterpiece of deception that Satan has used to cause us to misunderstand the scriptures. To read it in a way to seems natural to us and we forget that God says "My ways are not your ways and your thoughts are not My thoughts", that we need to read the scriptures through the eyes of Jesus Christ and our understanding of His character so we can unmask the deceptions of Satan. I thank you Father for giving me eyes to see these deceptions and so I come to You in gratefulness and thankfulness. I pray for everyone here that we will step by step put these pieces together by the aid of Your Spirit so that we can be sealed in our foreheads with the true character of our Father because, when we know the Father, we will cease to sin. And when we are still sinning, it means we don't know the Father. Help us Father to know You more fully and completely through the life of Jesus. Give us a

good night of rest and bring us back safely tomorrow. And I thank You in Jesus name. Amen.

2 - Inroads of Spiritualism

Presented – 27th October 2016

Last night we introduced the five points of the Pentagon of Lies. And we started with Great Controversy, page 561, as we have here; the masterpiece of deception that Satan would bring upon the world. And as it says here: "He has not yet reached the full accomplishment of his designs, but it will be reached in the last remnant of time. Except those who are kept by the power of God through faith in His word...". So, our understanding of the word of God, and faith in his word is the only thing that will save us from this deception.

Now, of course, the devil has many deceptions, and the Pentagon of Lies refers specifically to those who seek to follow Christ; those who want to follow the Scriptures, and follow Christ. It is obvious that these doctrines and these teachings are aimed towards those of a Christian faith, and designed to snare them in his trap.

And as we mentioned again, Great Controversy, page 588, "the two great errors: the immortality of the soul, and Sunday sacredness", this is the foundation upon which Satan has built his Pentagon of Lies.

And as we see, Spiritualism is the process by which God's word is made to be twisted and changed to mean something different or opposite to what God originally intended. As we said, God's word, "In the day you eat thereof, you shall surely die", was changed to be exactly the opposite: "You shall NOT surely die", which means God is a liar. But once men did die, that Satan would teach them: "Well, death is a doorway into a better life", and it actually is the exact opposite of what God had intended to say. And it's upon this lie that Satan has built this whole system. The masterpiece of deception is built on that particular lie.

And then added to that, was Sunday Sacredness, which is in the Nimrod system; where Semiramis had said that Nimrod has gone into the sun, and that

it represents the power of man to protect himself. And every evening Nimrod would go down, and fight the spirits of the underworld. And every morning, when he would rise, people would worship and praise Nimrod as a symbol of human power to protect themselves and deliver themselves from things that trouble them.

I have another quote for you here in reference to Spiritualism. This is in *4b Spiritual Gifts*, page 88, and it says: "The teachers of Spiritualism will come in a pleasing bewitching manner to deceive you, and if you listen to their fables you are beguiled by the enemy of righteousness and will surely lose your reward. When once the fascinating influence of the arch deceiver overcomes you, you are poisoned, and its deadly influence adulterates and destroys your faith in Christ's being the Son of God."

So, through Spiritualism, it poisons the mind's ability to understand that Jesus is the SON of God. And so, we see then the direct connection here between Spiritualism and the doctrine of the Trinity. This is affecting this in terms of understanding this teaching.

And so, last night we spoke in brief about how the Millerite Movement came to the word of God. As you are aware, Miller had a set of rules by which he operated. And the thing for Miller is that he had rejected his Christian roots. He'd gone into deism, as we know. And then, after seeing a miraculous event on Lake Champlain, up there in upstate New York near the border of Canada, he became convinced that there was something supernatural; because there was no way the Americans should have been able to defeat the British, and they did. And so, he began to question about the afterlife; what happens after you die. And he began to study the Scriptures. His dearest friends said: "But this book is full of contradictions!" And he said: "I will resolve all these contradictions to my own satisfaction, or I will be a deist still."

And so, he began that work in the year 1816, and he studied the Bible for two years. And then of course, in 1818 he came to the conclusion that Christ would return in 1843, according to the prophecies of Daniel chapter 8; only using his concordance and the Bible. Laying aside all of the teachings of the Christian Church that existed at that time, he developed his own system of understanding. And it's written in the book *Early Writings*.

Early Writings records William Miller's dream; the dream that he had. And this is what it says, on page 81: "I dreamed that God had by an unseen hand...", and this is William Miller speaking, "...sent me a curiously wrought casket, about 10 inches long by 6 square...". I've often wondered why he was so accurate in measuring 10 inches by 6 inches. Like, was it measured in the dream? And is there any significance to 10 inches by 6 inches? And why is it made of ebony and pearls curiously inlaid? Interesting details in the dream. "...To the casket there was a key attached. I immediately took the key and opened the casket, when to my wondering surprise I found it filled with all sorts of sizes of jewels; diamonds, precious stones, and gold and silver coin of every dimension and value, beautifully arranged in their several places in the casket; and thus arranged they reflected a light and glory equalled only to the sun."

This is William Miller's dream. And he had this casket, and he had a key. Now, in *The Present Truth*, May 1850, James White wrote these words about William Miller's dream:

"The casket represents the great truths of the Bible relative to the Second Advent of our Lord Jesus Christ, which were given brother Miller to publish to the world. The key attached was his manner of interpreting the prophetic word, comparing Scripture with Scripture; the Bible its own interpreter. With THIS key, brother Miller opened the casket of the great truth of the Advent to the world."

And what I would say to us here, that if we want to be the Philadelphians who go through the door into the most holy place, as the door is opened for us in Revelation chapter 3, if we want to go through that door, we must have this key in our hands! And thankfully in these last days, it says that God will turn the hearts of the fathers to the children, and the children to the fathers; that we will go back to the foundations of our faith. We will study the history of the men who laid the Adventist Movement, and we will take from the hands of William Miller THE KEY that he used to open this box. There is no other way to open this; there is no other way to make sense of the teachings of Adventism without this key.

And so, we have an inspired statement in November 25; *Review and Herald*, November 25, 1884. Ellen White pens these words: "Those who are engaged

in proclaiming the third angel's message are searching the Scriptures upon the SAME plan that father Miller adopted." So, anyone claiming to present the third angel's message, and is not following these principles, they are not preaching the third angel's message. It's very very simple.

Now, I have spoken in a number of congregations, saying: How many people have heard of Miller's rules? "Never heard of them! What are they, what are these rules?" We really should know these rules. If this is the key by which Miller unlocked these prophecies, we need to know them; and we need to have the discipline to apply them when we are studying the Scriptures, if we want to unlock this treasure house.

And so, "Those who are engaged in proclaiming the third angel's message are searching the Scriptures upon the same plan that father Miller adopted." And she goes on to say: "In the little book entitled Views of Prophecy and Prophetic Chronology, father Miller gives the following simple but intelligent and important rules for Bible study and interpretation."

It's interesting. I was reading this to a Conference president; about the rules of William Miller. And his response to me was: "The Bible says that we should call no man father!" Because she called him father Miller; a term of affection that she referred to him by; and it was turned around. So, again, people hear what they want to hear; and through that little process, he was able to shut out this process. "We don't need father Miller! We need Millard Erickson; we need the Baptists; we need the Catholic theologians to tell us what the word begotten means."

So, "Every word must have its proper bearing on the subject presented in the Bible."

This is a very very important principle. EVERY word must have its place. SO many times we see where somebody will take a singular passage of the Bible or the Spirit of Prophecy, and use it as a battering ram to smash through every other statement. They cling tenaciously to one point, and annihilate everything else. People who do this will lose their soul. We need to take ALL of the statements together. And we'll read some of William Miller's rules more carefully on this point. We need to be diligent, so that if a passage is presented

to us that is on the subject matter that we are discussing, and it alters what we are seeing and understanding, we must adjust to fit all the passages. We cannot be selective in our usage of Scripture; not if we want to follow the same plan that William Miller adopted.

"All Scripture is necessary, and may be understood by a diligent application and study."

Spirit of Prophecy also makes a statement: "Those who are searching the Bible upon their knees...". Do we search the Bible upon our knees? Do we take our Bible, and we kneel down, and say: "Father I don't understand this. Please help me to understand what this passage of Scripture is saying." If we are not wrestling with this book, if there are not passages in here that trouble us, and cause us to say: "Father show me", we're not studying the Bible; because there are things in here that are still hard to be understood; that we need to be putting together.

Many many people are in the luxurious position of having a set of twenty-eight points of faith that require NOTHING of them to study for themselves! They no longer need to be Protestants, because it's all laid out for them; they just have it; they don't have to think. But we don't want to be like this. We want to be "People of the Book". Isn't that a name that was given to seventh-day Adventists, "People of the Book"? So, we need to read the Book, and study faithfully the present truth that is for us in these last days.

"Nothing revealed in Scripture can or will be hid from those who ask in faith, nothing wavering."

"To understand doctrine bring all the Scripture 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."

That's Ellen White now, quoting directly William Miller, saying: "We must bring all of the statements together."

I remember when I was studying the subject of the only begotten Son of God, and I had three or four statements that seem to indicate possibly the view that the Trinity was correct. And then, I started to look at all the other statements

on the subject of the Son of God. When I got to 500 statements I began to think, hmm maybe there is a consistency here, and I can understand these three or four in the light of these 500. There is certainly weight of evidence in terms of how we understand these things; not that we reject any statement. There's always a danger of people saying: "Well I just reject that statement." No, we must harmonize every passage that is put together in the Scripture and the Spirit of Prophecy.

"Scripture must be its own expositor..."

This is a challenging discipline. It's very easy to take what other men say about the words of Scripture. "It must be its own expositor." For instance, the word "begotten". If you look up the word "begotten", it's about eight or nine times in Scripture. In nearly every case that means to be born. When you let the Bible interpret itself..., the woman in Nain who had an only begotten Son; it was her son; she gave birth to him. So, the word from the Scriptures itself means begotten, born. And a part doesn't necessarily only say unique, as many of the theologians would wish to tell us; although I guess, the first begotten child or only begotten child is unique in a particular sense; but it's also born; and this is what the Bible would tell us.

And then it says: "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 above is a portion of these rules, and in our study of the Bible we shall do well to heed to these principles."

So, it takes time. The Strong's Concordance gives us a good basis, upon which to give an idea for a word, but still if we want to know for ourself, we should study where this word occurs in every passage of the Scripture; and we must make sure we have a good handle. Now, that takes time to do that; to make sure for yourself that you are understanding. And for many people this is a little bit too tedious a work to do; but our eternal life is at stake in the study of the Scriptures, so we shouldn't leave any stone unturned.

And so, just a brief piece of history. When we look at the study of the Scriptures, and actually if you have this...; does everyone have this document? We can come over to the bottom of page 157.

George Storrs was one of the men who brought the teaching of the MORTAL soul of man to Adventism in the 1840s. And at the bottom we see a quote there from him; and it says:

"It sustains the mischievous practice of mystifying, or making the Scriptures to have a secret or hidden meaning in the plainest texts. This mischievous practice was brought into the Church almost as soon as the Apostles had left the world. The converts from Heathenism seemed intent on uniting Heathen philosophy with Christianity; hence they must find an abundance of mysteries in the Scriptures; and the practice of allegorizing, i.e. making the language to contain something that does not appear in the words commenced, and generally prevailed before the 3rd century. This was done doubtless with a view to lead Heathen philosophers to embrace Christianity, as affording them a fruitful field for their researches. But it led the Church astray into the wild fields of conjecture; and every lively imagination could find hidden wonders in the Bible, while the plain literal meaning of the text was disregarded. That fatal practice increased from age to age, till the simplicity of the gospel was totally eclipsed, and the obscurity has not wholly disappeared to this day."

So, there's George Storrs, giving an idea of the practice of allegorizing. How many people have read the book *Truth Triumphant? Truth Triumphant* by Benjamin Wilkinson provides an excellent history. It's a very detailed history; and in the beginning of this book you will get an idea of two cities: The city of Antioch and the city of Alexandria.

In the city of Antioch, you had men like Lucien and others who followed basically the same as William Miller's rules; the literal rule of interpretation, to take everything together; the historical understanding of prophecy. And then, in Alexandria, which was down in Egypt...; you had Antioch to the North of Jerusalem; you had Alexandria to the South, down in Egypt; and they followed an allegorizing method; that the true meaning of Scripture is NOT on the surface, and therefore is opposite to what the text is actually teaching you.

And of course, it was out of Alexandria that a lot of the influence over the Roman Catholic system of faith developed; from Alexandria. And so, these two cities had developed different methods of understanding; and that followed right through into the time of the Reformation.

If we come back to page 154; I just have a table there. And for those that are watching on YouTube, or watching the live stream, if you go to Maranathamedia.com/books; and you get *Return of Elijah*, and download it; this is chapter 25 of that book, and you can follow along in there.

So, I've just got a list of a number of doctrines. It's the Father and Son teaching. The Adventist pioneers taught that the Father and Son were literal beings, and exactly what is described in the Bible; that is who they are. Whereas the creeds of Christendom said that God is immaterial; God is without body and without parts; even though the book of Daniel tells you that God has hair; He has eyes, has a nose; that he sits; that He moves through space. This is what the Bible literally tells us, but the creeds of Christendom said otherwise.

Heaven is a literal place; it's a place that we go to. Whereas in many communions, or a number of places: "Heaven is a state of being; it's an existence, that you exist in peace and wonder wherever you are"; so, Heaven is a spiritual state. But for the Adventist Movement, Heaven was a literal place.

The creation. The earth was created in six literal days. And I'm glad to hear that the Church has reaffirmed their understanding of creation in six literal days.

The devil is literal. We know of a number of faiths that don't believe in the devil; Christadelphians amongst others don't believe in a literal devil. But the Bible says: "that serpent of old, the devil, the dragon was cast out of Heaven".

The nature of man is mortal. Death is literal, returning to the dust.

And we can go through each of these statements here: the Flood, the Old Testament stories, the Ten Commandments, the Sabbath, the DAILY. That's an interesting subject. We want to have a little bit more of a look at the subject of "the daily". The Adventist pioneers had a unique position on "the daily" of Daniel chapter 8. Are we all familiar with the subject of "the daily", and what this means? When it says: "The place of his Sanctuary is cast to the ground".

The new understanding of "the daily" requires a spiritualization of the text of Daniel chapter 8, but the pioneers understood this literally.

Of course, the virgin birth.

The nature of Christ. When it says that Christ took on Him the nature of Abraham, to read the Bible literally, is to say that He took on Him OUR FLESH; He took on Him our nature; and this is what enables Him to be a faithful and merciful High Priest; that we can come boldly to the throne of grace, because He is able to succor those that are tempted, because He understands.

The miracle of Jesus; the DEATH of Jesus; that He actually died! This is something that we should say: "Well, it's obvious that He died." Well, it's not so obvious, because there are people who believe that Jesus didn't actually die; that part of Him died; His human part died, but His divine part didn't die. And that creates a whole range of problems.

The heavenly Sanctuary is literal and real.

An elder is to be the literal male husband of a literal female wife. That's how you read the Bible literally. But of course, today this particular issue here is going to divide and destroy the seventh-day Adventist Church. We're seeing things occurring at this particular time, where the president of the North American division has basically told Ted Wilson to get lost over this issue about women's ordination. And there's going to be a real power grab occurring over this issue. Interesting. You know something like this...; if we will just read the Bible literally, it would be a lot easier to understand; but to do that requires us to be at odds with the world, and many don't want that.

The investigative judgment. "The books were opened, and the judgment was set." The books were opened; literal events taking place at the conclusion of the 2300 year prophecy.

And of course, the Second Coming is a literal audible event.

This has been the basis of the Adventist Movement. This is the key that unlocked the treasures in the casket, and we need to keep these in mind.

On page 155, I've noted a number of the points of William Miller's rules. I have a complete listing of Miller's rules of interpretation in the appendix to the book *Life Matters*, but I'm sure you can find it online. I have a copy of them on my website as well.

And it just would help us to read these and say: "Am I reading the Scripture in this way? Am I following this system? And Lord teach me how to do this, and not fall into the temptation of offering my opinion on the word of God, rather than letting the word of God speak to me, and tell me what it is saying." Is the Scripture subject to me, or am I subject to the Scripture? There is a difference, in terms of how we understand the word of God.

Of course, point number eleven. This is something very important in my understanding. How to know when a word is used figuratively? "If it makes good sense as it stands, and does no violence to the simple laws of nature, then it must be understood literally; if not figuratively."

And here is an important point, that it is the literal rule of interpretation FIRST. Our default option for reading a passage of Scripture is to read it naturally as it reads. Then, if there is a problem, if there is something that is causing us to say: "That's a problem"...; like, when the Bible says, Jesus says: "I am the door." Well, if you read that literally, that's a problem; it does violence to nature. And so, you are looking for, what does He mean by "I am the door"? And He says: "I am the way, the truth, and the life. No man comes to the Father except through Me." So, through this process we see that Jesus is the way for people to find eternal salvation. This is what He means by a door.

So, point number twelve: "To learn the true meaning of figures, trace your figurative words through your Bible, and where you find it explained, put it on your figure; and, if it makes good sense, you need look no further; if not, look again."

These are things that I encourage you to study carefully. Interesting over the page, page 156. Here is William Miller's summary:

"I believe the Bible is the revealed will of God to man, and all therein is necessary to be understood by Christians in the several ages and circumstances to which they may refer. For instance, what may be understood today might

not have been necessary to have been understood 1000 years ago; for its object is to reveal things new and old, that the man of God may be thoroughly furnished for, and perfected in every good work for the age in which he lives. I believe it is revealed in the best possible manner for all men in every age and under every circumstance to understand; and that it is to be understood as literal as it can be, and make good sense; and that in every case where the language is figurative, we must let the Bible explain its own figures. We are in no case allowed to speculate on the Scriptures, and suppose things which are not clearly expressed; nor reject things which are plainly taught."

And again, I have that quote from Ellen White there on page 156: "Those who are engaged in proclaiming the third angel's message are searching upon the same plan as William Miller."

Over the page, we have a interesting statement by J. N. Loughborough. They all had a very clear understanding of this particular issue. And then, interestingly enough, on page 158; that as the Spirit of Prophecy came in, we see that Spiritualism began to try and effect the visions. And so, we read this statement here in *Life Sketches* of James and Ellen White:

"As we were about to journey to New Bedford a special message came from sister M to me to come and relate what the Lord had shown me. Brother Nichols took my sister and myself to the house, where quite a number were collected. There we were individuals present whom I had been shown were strong fanatics. They dealt in a human or satanic influence, and called it the Spirit of God. I had not seen them before with my natural eyes, yet their countenances were familiar, for their errors and corrupting influence had been shown me; and I felt forbidden to relate my vision in such a company." That's an interesting statement; No, don't say a word, not in the presence of this company. "There was some present that we loved, but they had been led away in this deception. The leading ones considered this a favorable opportunity to exert their influence over me, and cause me to yield to their views. I knew their only object was to mangle the visions, spiritualize away their literal meaning, throw a satanic influence upon me, and call it the power of God."

This is what happened in the very beginning of our Movement. And we have been told that in the last days, that the three angels, the third angel's message,

particularly from the time 1840 to 1844, it will be repeated. We will face many of these same things. And so, it's good for us to study the history of this Movement in order to know what will be upon us.

And this same influence is everywhere today in terms of Spiritualism. And with the access that we have through the internet and other mediums, so many people have access to listen to popular theology ministers from several denominations, and to be filled up with Spiritualism, spiritualizing the Bible. I'm sure that many of you have heard of Spiritual Formation, and all these types of things; like, Chrislam and other things that are using a spiritual method of interpretation to bring ecumenical...; to bring people together.

Another statement here: "Spurious scientific theories are coming in as a thief in the night, stealing away the landmarks, and undermining the pillars of our faith. God has shown me that the medical students are not to be educated in such theories, because God will not endorse these theories. The most specious temptations of the enemy are coming in, and they are coming in on the highest most elevated plane. These spiritualize the doctrines of present truth, until there is no distinction between the substance and the shadow." *Medical Missionary*, page 87.

And of course, I think she might be alluding here to the work of Kellogg; when he introduced his understanding of the Trinity, to spiritualize away the meaning of the heavenly Sanctuary, of all of these types of things.

It's interesting to know that E.J. Waggoner...; I have a little booklet called *Lessons From History on Church Organization*, and how E.J. Waggoner entered into this process of spiritualization through his understanding of organization, through his understanding of what is the Church. And this is a doctrine that's very prevalent today amongst many people; and they use the writings of A.T. Jones in his later years, from 1907 onwards; documents such as "This is the Church, or What is the Church". That material is Spiritualism! But many people think because it's A.T. Jones, that it's good material. Because it only offers a view of the Church that is ONLY spiritual; that the Church is only comprising of those people who are in Christ. But, who can know who these people are? There's no recognition that there is an organized body, an organized work, and that there needs to be a visible organization that's taking place.

Now, we know that in the Church the wheat and the tares grow together, in the Church! Which means that it's not just those who are spiritual who are in the Church. Why? Because, as we've been told, the Church is a hospital for sinners! And some sinners are not directly connected to Christ, but we are working for them; we are working with them to come into the truth.

And so, on the doctrine of the Church, Waggoner likened it to a body; and that when the Holy Spirit is my guide and the Holy Spirit is my teacher, I don't need any other man; I don't need any other influence outside of what I possess. And this is leading you down exactly the same path of "You shall not surely die". If you keep focusing on this belief, that I have Christ dwelling in me, and that's ALL that I need, then you are complete autonomous from anybody else; and it's impossible to work with other people, if you are just thinking in that kind of frame of mind.

And Ellen White has spoken directly to this issue. She did it in 1894. She wrote to Waggoner; she wrote to Jones; "You're wrong on organization! And you're going to be in big trouble if you keep going down this path." But they kept pushing on this particular line.

And of course, in the late 1890s, we had the time of kingly power, where a few men in the General Conference were dominating and controlling the work. And this provided the perfect oppositional framework for Jones and Waggoner to attack the organizational system of the Church. And it sounded like they were heading in the right direction, when they were simply heading in the opposite direction. So, you had one group of men that was centralizing all of the power within the organization, and another group of men that was splintering off into an idea of chaos in terms of organization.

And so, we see that Ellen White wrote to Jones, in around 1907-1908 up to 1910; "You are doing a cruel work to the Church of God in what you were doing and releasing this information, and the Spiritualism that you're involved in." It's quite a shock, but the quotes are there. By the time that Waggoner came to his deathbed in 1916, he had spiritualized away nearly all the major teachings of Adventism. He didn't believe in the heavenly Sanctuary; he didn't believe in victory over sin; he didn't believe in the investigative judgment; 1844 was irrelevant.

That's what happens when you get involved in Spiritualism, to spiritualize away; and it can come to you in the most subtle form. And of course, Waggoner and Jones became affected by the pantheism of Kellogg, and it led them right out of the message. And so, we need to be careful how we read the Scriptures. And the life of Jones and Waggoner are of particular warning to me, because I love the writings of Jones and Waggoner, up through the 1888 message, 1895. It hurts to read the stuff of what happened to them in their later years.

And what happened to Waggoner, through his doctrine of Spiritual Affinities, where he had fallen in love with his secretary, and he said: "Well, God has a special person for us; and if you marry the wrong person here, when you get to Heaven you'll be married to the right person." And he was hanging on to this idea that this woman, his secretary, that they would be married when he got to Heaven; even though he was married to his wife. And Ellen White told him: "You are in big trouble. You need to put these thoughts away. It's a spiritualizing of the understanding of marriage, and pushing it off in such a way that you can in your mind have what you want now, claiming it's going to be in the future." Very very sad that this happened to E.J. Waggoner.

And again, many people use the writings of E.J. Waggoner to undermine the principles of organization of God's Church, and trumpet him as a hero on the subject of organization. I have found something very different when I match it up against Spiritualism, and knowing what these men were involved in. And as I say, it causes me some grief.

Now, we come around this time, after the rejection of the 1888 message, when God was offering to God's people an understanding of the Law and the Covenants outside of Augustine's understanding; but the Church rejected this; and there were grave consequences for God's Church in doing this.

Interestingly enough, that in November of 1892, Ellen White stated that the drops of the latter rain had begun to fall; and it was shortly after that, in 1893 that A.T. Jones gave his 1893 sermons; some of the best sermons that I've ever read on the subject of Righteousness by Faith.

Now, how many years after 1844 did Jones present his sermons in 1893? 49 years! Is that an interesting date, an interesting time frame? 49 years; coming

into the Jubilee period. And Ellen White says, in the book *Early Writings*, that when God announced the day and the hour of Christ's coming, *Early Writings*, page 35, she says: "Then commenced the Jubilee." 1894 could have been the Jubilee. It could have been the year when God's people could have gone home! Interesting; according to the Jubilee. But of course, there was a rejection of the 1888 message. And we will look at this in great detail, where Ellen White says: "I saw that Waggoner had the truth on the covenants". And we will come back, and we'll have a look at that.

Notice something on page 160. There's a long quote here. I would encourage you to read this quote. I only became aware this about 8 years ago. And I was shocked, because I'd never heard this before. Let's read from the top. This is from *Manuscript Releases*, Vol 20, page 17-21:

"At this stage of our experience we are not to have our minds drawn away from the special light given [us] to consider at the important gathering of our conference. And there was brother Daniells, whose mind the enemy was working; and your mind, and elder Prescott's mind were being worked by the angels that were expelled from Heaven..." Does that give you encouragement? These men, their minds were being worked by the angels that were expelled from Heaven! They were in earnest to destroy this Movement. "Satan's work was to divert your minds that jots and tittles should be brought in which the Lord did not inspire you to bring in." And then it goes on, it says: "And I was shown from the first that the Lord had given neither elder Daniells nor Prescott the burden of this work. Should Satan's wiles be brought in, should this "daily" be such a great matter as to be brought in, to confuse minds and hinder the advancement of the work at this important period of time? It should not..."

Well, elder Prescott's and Daniells' view of "the daily" is now the dominant view within the seventh-day Adventist Church; and it has come in from men whose minds were worked by the angels that have fallen from Heaven. Is this a history that we should understand? We should understand these things, if we want to follow William Miller's rules of interpretation.

It goes on and it says: "This subject should not be introduced, for the spirit that would be brought in would be forbidding, and Lucifer is watching every moment." Some people think that in providing this synopsis, that Ellen White

is saying that "the daily" is not an important subject. It is an important subject! But what she was saying to them is, it's not important with YOUR understanding of the subject, to bring this in. That was a polite way of saying: "You're on the wrong track. You're going in the wrong direction." And she's giving that fairly clearly in what she's saying here, but she's doing it in a gentle manner.

She says in the third paragraph: "You had no moral right to blaze out as you did, up on the subject of "the daily", and suppose your influence would decide the question. There was elder Haskell who had carried the heavy responsibilities, and there is elder Irwin and several men I might mention who have heavy responsibilities. Where was your respect for the men of age? What authority could you exercise without taking all the responsible men to weigh the matter?" There's pretty strong words, that she's speaking there.

"If any change is essential, God will have the harmony of the change consistent; but when a message has been entrusted to men with large responsibilities involved, God demands faithfulness that will work by love and purify the soul. Elder Daniells and Prescott both need reconversion." That's a bit scary?! She's saying that the General Conference president is unconverted. Pretty serious around the date 1910.

"A strange work has come in, and it is not in harmony with the work that Christ came to our world to do; and all who are truly converted will work the works of Christ." It says: "A worldwide work is before us. I was given representations of John Kellogg. A very attractive personage was representing the ideas of the specious arguments that he was presenting, sentiments different from the genuine Bible truth. And those who are hungering and thirsting after something new were advancing ideas [so specious] that Elder Prescott was in great danger. Elder Daniells was in great danger [of] becoming wrapped in a delusion that if these sentiments could be spoken everywhere, it would be as a new world. Yes, it would; but while their minds were thus absorbed, I was shown that Brother Daniells and Brother Prescott were weaving into their experience sentiments of a spiritualistic appearance and drawing our people to beautiful sentiments that would deceive, if possible, the every elect."

It's a very very significant statement. And we see that as Jones and Waggoner were pushing in one direction against organization, Prescott and Daniells and others were pushing in the other direction, and seeking to take control of the work; and as they took control of it, a message was given to them. Jones and Waggoner had one form of Spiritualism; Prescott and Daniels had another form of Spiritualism. And this is how Satan works to crush the denomination at that particular time.

Why was this allowed to happen? Because we rejected the message of 1888. Christ was crucified afresh during that time period. There are consequences that happen when this takes place.

On the next page, I described the different views of "the daily", as I had written and understood it at that particular time. You will find that of interest.

And so, once this Spiritualism had come in – it was coming in from two angles: the spiritualistic views of pantheism coming from Kellogg, Jones and Waggoner on the one hand, and the views of "the daily" coming from Prescott and Daniells and others on the other side of the equation – the church became flooded with spiritualistic sentiments.

And so, as I say here in part E, by the time that I had come to study theology in the Adventist Church system, I was introduced to evolution; I was introduced to no literal heavenly Sanctuary; that the seventh-day Adventist Church is not alone the remnant Church of God; no victory over sin; that we should focus more on humanitarian aid, rather than focusing on the Second Coming of Christ; we should be focused on liberation theology of liberating the poor from their situation; not that we shouldn't be helping the poor, but to replace our view that the Second Coming of Christ is appearing. All of these things were being presented to me in my studies.

And I introduce here that it was only a matter of time for this Spiritualism to affect our understanding of the God that we worship. And we see *Questions on Doctrine*, page 47, that quote there, on page 162: "In their zeal to reject everything not found in the Bible, the Christians were betrayed by over-literalism into interpreting the Godhead." There we see Spiritualism putting its hooks into the doctrine of God through Le Roy Froom.

And while there are many people who make different claims about Le Roy Froom, and his origins, and where he came from, I've done a fairly intensive study on where he came from. There's one thing in particular that caught my attention. It was an article written in *The Review and Herald* in 1923. It's interesting, because my wife's grandfather has an article written on the same page as what he had written. And so, I was looking for articles from my wife's grandfather, and then I found this article by Le Roy Froom at the same time.

In that article he talks about, he's encouraging young people to do great things for God; to not simply be a nobody; you want to be somebody. And then, he starts listing off great men who have done great things at a very young age. Now, in his list of people, he included men like Napoleon who did great things at a young age. That sounds a little bit odd; Napoleon doing great things? He destroyed many many people. He made many many women widows, and children fatherless. Should we honor a man like this, Napoleon? I think not!

But beyond this, Le Roy Froom made this statement about Innocent The Third. He called him the greatest of Roman pontiffs! Innocent The Third who slaughtered the Albigenses who were Sabbath keepers, who didn't believe in the Trinity, and all these things. He calls him the greatest of Roman pontiffs, and somebody worthy of emulation! Now, if you can't read between the lines to work out where this man is coming from, you have a problem.

So, apart from the fact that he's buried in a Masonic plot...; but I couldn't prove whether you had to be a mason to be in the Masonic plot, but it's just a little bit strange; it's just a little bit strange.

But, why are men like this allowed to come and influence our denomination? Because we rejected the message of 1888. And I might suggest that when the principles of the 1888 message recently came to the Godhead Movement, there was a repeat of history, and the Covenants were rejected again, recently, not too long ago. It's something that we need to pay careful attention to, and we will look at this in the coming couple of days.

So, come to the bottom of page 163. We just want to look at a few more quotes on this issue of Spiritualism, and the spiritualizing away of the text. We just saw Le Roy Froom talking about the terms Father and Son. "Do we need to interpret

these in a literal way? Shouldn't we have more of a metaphorical understanding?" And in the book by Whidden, Moon and Reeve, that lovely purple book, with that big pagan symbol on the front, it says: "Shouldn't we understand this in more of a metaphorical way?" This is Spiritualism! This is coming from a very different place from where our pioneers were, and it's not the key that was given to William Miller. We need to be discerning in our understanding of these things.

And in making this commentary upon different people within the Church, I myself was involved in this Spiritualism. So, I'm not trying to say I'm better than them. No, I've been, I was fully involved in this system. And I'm just very very thankful to God; but it doesn't mean I shouldn't be able to discern when I see things that are not correct. But I don't want to condemn these men. I'm not better than anybody else. I'm just trying to understand what's going on within the Adventist Movement.

So, interestingly enough, actually at the top of page 163, there's a man called Pastor George Burnside. Have you heard of George Burnside? He's an Australian. He was actually born in New Zealand, and he's an Australian evangelist in the 1950s. He baptized about 5000 people into the Seventh-day Adventist Church; a very very powerful speaker. And in 1980, he was banned from the pulpits of the seventh-day Adventist Church, because he would not bow down to the teaching of Desmond Ford which had taken control of the Church in Australia.

Interestingly enough in 1980, one third of Seventh-day Adventist ministers in Australia resigned and left the Adventist ministry in 1980. So, we were deeply affected by this spiritualistic apostasy that took place in 1980. One third left; another third decided, I'm guessing it's about a third, decided to stay in the Church and to continue to infiltrate it; and there was one third who still held to the old teachings. That was in 1980.

And so, speaking to this issue about the Sanctuary, Pastor George Burnside makes this statement:

"One speaks of a spiritual Sanctuary of Heaven rather than the literal visible one. He ridicules the idea of a temple in Heaven having walls or furniture."

Have you heard these ideas suggested? Ridiculing the idea that there are bricks and mortar in Heaven. "This raises a question. What is a temple? What is an immaterial temple? What are the many mansions Christ spoke of in John 14: 1-3? Are the mansions only symbols too? What is the holy city New Jerusalem? Is that too but a symbol? The great city, the holy Jerusalem has walls. If the temple does not have walls, does the holy city have walls?" These are good questions. "The wall of the city had 12 foundations, Revelation 21:14. Is this too only a symbol? A mere airy fiction? If the city which has foundations is real, why not the temple? How can you have a temple without walls?"

Because the big issue in the 1980s was: "There was no wall between the holy and the most holy place; there didn't need to be a holy and most holy place." And he's addressing this issue; very big in Adventism in the 1980s. And in the late 80s, I had the opportunity to have a front-row seat to observe this conflict that was going on in the Church in Australia.

It says here: "What is this...". And then he says: "Away with such airy floating feathery fictions!" I think he's borrowing a little bit from Joseph Bates. If you've read any of Joseph Bates, you'll know that he sort of talked like that.

"Christ is real; Heaven is real; our Lord's return is real; the resurrection of the Saints will be real; the New Jerusalem is real; the temple of God is real; the redeemed will be real; they will eat and drink in the Father's kingdom; they shall build houses and inhabit them; they shall plant vineyards and eat the fruit of them. Are these things too mere symbols or shadows? Will the houses in the Glory Land have walls? If so, why not a heavenly temple?"

This is a man arguing for the Millerite principle; he's seeking to hang on to the key. And of course, he was put out. Sadly, there were several men, men who stood by the pillars of Adventism, who were shunned from the Adventist ministry, a number of them became quite bitter. And this is a problem that happens for people who seek to stand against apostasy. Satan doesn't mind if you stand against apostasy, if you become bitter; if you become aggressive towards the leadership, he's quite happy for people to do this; to go in the opposite direction, and to have a mouth full of cursing and bitterness.

The next statement. James White, speaking in a similar manner about the literal heavenly Sanctuary; and I liked the point where he says, down the bottom: "We know not how to make the candlestick spiritual, and the Son of man literal." Interesting. The Son of man literal. A LITERAL Son of God; a literal Sanctuary; literal candlesticks; a literal Ten Commandments.

I recently had this discussion with someone who said: "I don't need to have a written Ten Commandments to look at; I don't need the Law; It's legalistic. People who focus on the Law are legalistic." And I said: Well, what about the law that's written in the Ten Commandments in Heaven? The law of Ten Commandments written in Heaven; is this literal, or is it symbolic? It was said: "Well, it's symbolic!" You're heading down to the Omega as soon as you spiritualize away the meaning of the heavenly Sanctuary as a literal sanctuary, with a literal Ten Commandments; in my understanding, written on sapphire stone. That's where I stand. I stand on that position, the position of our pioneers. To move away from that, is to move into Spiritualism, and back into the Pentagon of Lies. And that's what we are seeing happening all around, everywhere at this particular time; people are wholesale moving away from these points and back into the Pentagon of Lies.

And as we know, those who become nominal Adventists, who refuse to accept the truths, they will eventually reclaim Sunday Sacredness and the Immortality of the Soul. That's when the Sunday-law comes; you're going to see millions move on to that platform; because of Spiritualism that they will move into that understanding.

So, over the page 164. I've got two tables there, showing a shift from an understanding of the literal teachings of our Church as they originally were, and then how that was replaced over time, and where we are today.

And so, I want to read a couple of statements on page 166. I just have to read you this statement from Joseph Bates, on the bottom of page 166:

"I've been thus particular in quoting the Scriptures in answer to the question proposed, to endeavor if possible to dispel some of the thick darkness and mists of Shakerism, Quakerism, Swedenborgianism..." You ever heard of that? I've never heard of that. "...and all the Spiritualisms that now seem to be

settling down all over the moral world, and shutting out even the very light from the horizon. To my mind this spiritualizing system, when God's word admits of a literal interpretation, and – according to rule – the literal first; is, to use a sailor phrase, like a ship groping her way into Boston Bay in the night, in a thick snow with the moon at full. Nothing could be more deceptive to the mariner; the flying clouds at one moment light up the firmament by the thinness of its vapor, (encouraging the mariner to believe that he shall now see the light house) the next moment it grows darker, and so it continues to deceive them, until of a sudden the breakers are roaring all around them – the ship is dashed upon the rocks – one general cry goes aloft for mercy! and all hope is forever gone – ship and mariners strewed all over the beach! Good God! help us to steer clear of these spiritual interpretations of Thy word, where it is made so clear that the second coming and kingdom of Christ will be as literal and real, as the events that transpired at the first Advent, now recorded in history."

Thank God for men like Joseph Bates! So, and we read here over the page, Uriah Smith. That's a long quote, but this is important to us, and this is where I want to finish this particular presentation.

"The term Babylon is not intended nor used as a term of reproach, but rather a descriptive word setting forth the very undesirable condition of a mixture and confusion." Come down to the italics section. It says here: "The process is simple. It is but to read and obey God's word in the light of what is called the literal rule of interpretation. No other rule would ever have been thought of if the devil had let the minds of men alone. By this rule the true Sabbath would always have been maintained a perfect immutable and eternal rule of conduct; a safeguard against the anti-nomianism of all ages and the spiritualism of today."

And just to the bottom of the italics section there: "Some are taking their stand on these truths, and so will be shielded from the delusions of these last days, for which way by ages of superstition and error has been so artfully prepared. Everyone must stand upon them who is governed by the literal rule of interpretation; for they are read in so many words of the sacred volume itself. But the churches generally reject them, often with bitterness, scorn and

contempt, and some even with persecution. And this is why Babylon has fallen."

This is where we see the fall of Babylon; the falling into Spiritualism. And so, this system, as Ellen White says in *Great Controversy* page 561, the doctrine of the Immortality of the Soul, "You shall not surely die", was the mechanism to change the mind of man to a spiritualistic interpretation of Scripture; and this is what then unlocked these other four points. And so, the whole system begins here in terms of Spiritualism.

So, I want to encourage all of us here to take the key of William Miller, and to read the Bible as our pioneers read the Bible; so that all the truths of Scripture will be like that in that ebony box of ten inches by six inches inlaid with pearls; and that we will find that the foundation that was laid by our pioneers was firm, and there was no need to move A BLOCK or stir A PIN of these messages; not a jot or a tittle needed to be taken out of this foundation.

And so, let us thank the Lord for the foundation that is been given us. Let us pray with discernment, where is this Spiritualism coming from today; because in my mind it's all around us; and we need to be discerning of these things.

So, let us pray:

Our Father in Heaven, it's just so wonderful to be able to talk to You as our Father; a REAL Father of a real Son, sitting on a real throne, in a real Heaven, in a real Sanctuary, with a real Ten Commandments. Jesus bearing our nature, a glorified human nature. We thank You for these realities. That there is a real place where You have prepared for us. And that You will shield us from a real devil with his real angels. And You will give us victory in this real war, a great controversy between good and evil. And that we really will overcome all sin. There will be 144000 who gained the victory over the Beast and his image. And that we will receive the seal of God, which is the character of our Father. Help us Father, to walk in the light of the literal rule of interpretation. Teach us how to read the Scriptures, and discipline ourselves to be patient to follow these rules, and not listen to the words of men and the spiritualistic theories that are all about us. And we thank You, in Jesus name. Amen.

3 - Sabbath Fountain – Part 1

Presented – 27th October 2016

Our last presentation we covered a lot of territory in a short time, dealing with the issue of Spiritualism, and how we need to be aware of these things on several fronts. But I want to shift gears now, and we want to move into the issue of Sunday Sacredness.

And of course, the real issue there is the Sabbath, and the meaning of the Sabbath, and how these different pillars affect the Sabbath issue: the Spiritualism, the Trinity, the Dispensational understanding of the Law and Covenants, and the Character of God; we want to see how this affects our understanding of the Sabbath, and what the Sabbath means to us.

I will be covering more of this on Sabbath afternoon. We will look at the subject of the Sabbath Fountain. If you haven't had a chance to read this, we will be covering aspects of this today, but more on Sabbath. And then of course, *Living Bread from Heaven*, the meaning of the meat offering and the drink offering, and how the Sabbath relates to us.

Things that I'm very very excited about. And I just ask you to pray that God will tell me what to say, because there's so much to tell; and I only want to say the things that are needful for everyone here, and of course for those that are streaming and will be watching on YouTube.

So, let's kneel once again, and we'll pray:

Our Father in Heaven, we thank You that we can kneel before You once again. I ask for Your Spirit to guide my words. And as we are praying together for light, for truth, that we may see the Sabbath more fully. And as it says in Early Writings: "We received the Holy Spirit as we proclaimed the Sabbath more fully". The Holy Spirit will come to us through a correct understanding of the Sabbath. And of course, Satan is working with all his might to bring the people under his deceptions of Sunday Sacredness, and to enforce a Sunday-law upon

the people to keep them from the gift of the Holy Spirit that comes through the Sabbath. We pray that You would teach us as we spend this time together, in Jesus name. Amen.

So, the subject of the Sabbath. Again, in the book *Early Writings* 34/35, Ellen White is given a vision. And she is taken by Jesus INTO Heaven. And Jesus takes her into the holy place within the curtain; takes her into the most holy place, and there she is shown the Law of God. And there is four commandments. The first four commandments of the Decalogue shining brighter than the last six. And then the fourth commandment is shining above them all.

She says: "There is glorious light in the Sabbath"! And the challenge that I have had as a young person, as a child – I was raised in the Seventh-day Adventist Church; I was born in a Seventh-day Adventist hospital; I've been raised with an understanding of the Sabbath – the Sabbath for me as a child was BORING. I couldn't wait for the sun to go down and enter into my experience. All these things that I had to do; I was under "tutors and governors until the time appointed of the Father", that I should begin to understand the meaning of the Sabbath, and how precious it is to us as a people.

It's with interest that in 1893, when it says the latter rain is beginning to fall, that A.T. Jones, in Sermon 20, 1893, begins to speak about the Sabbath. And he says that the presence of God comes to us in the Sabbath in GREATER measure than at any other time during the week; but ONLY for those who have faith! And this is the principle of Sabbath-keeping.

Sabbath-keeping is NOT an ACTION that you PERFORM in order to please God; Sabbath-keeping is an ACT of FAITH that you will RECEIVE the gift of the Holy Spirit. This is the great difference.

As a child growing up, the Sabbath was an act of allegiance that I gave to God in order to secure His favor. Now, whether or not that was intended to be taught to me in this particular light, that's the way I understood it. "It is the proof that because I'm willing to stand against the Pope and all of his Sunday-laws that God will honor me, because I stood stiffly for the truth." And yes we need to stand stiffly for the truth, but my understanding of how this operated

was completely confused because of this Pentagon of Lies that I was operating in.

And so, we come to Genesis chapter 2, and we read what God says; Genesis chapter 2, verse 2: "And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made. And God blessed the seventh day, and sanctified it: because that in it he had rested from all his work which God created and made."

So, for those of us who have an understanding of the Father and Son, when it says: "And God said, let Us make man in Our image", we know that the Spirit of Prophecy tells us – in *Spirit of Prophecy*, Vol 1, page 24 and 25: "And God said to HIS SON, let Us", You and Me, "make man in Our image". And so, God created all things through Jesus Christ, as it says in John chapter 1, Hebrews chapter 1, in many many places, that God created all things through Jesus Christ.

If I can illustrate it this way, that when the Father sees all the things that His Son has made, that He has created – when we have an understanding of the Father and the Son – that when the Father speaks to His Son, says: "THIS is My beloved Son, in whom I'm well-pleased", you are operating in a concept of blessing, where the Father is blessing you. And this is no different as we see in the creation.

And so, we see, on the day, on the seventh day, when the Father beholds everything that has been made, His Father says: "Son, this is very good!" THIS is the blessing! This is the blessing of the Father upon His Son.

And we see in Exodus 31, verse 15; what came on the Sabbath? Exodus 31:15 tells us: "Six days may work be done, but the seventh day is a Sabbath of rest..." Those two words there, this is "Shabbat Shabbaton". The Shabbat is the TIME. The Shabbaton is the experience, the rest that you enter into at that particular time. "...holy to the LORD: whosoever doeth any work in the sabbath day, he shall surely be put to death."

Interesting statement. We'll come back to this when we look at point five in the Pentagon of Lies. And then it says, verse 17: "It is a sign..." What does the word sign mean? It has a number of meanings. It's a mark. It can be like a

picture-sign, but a sign is also...; this is the same word that is used when Moses did signs and wonders in Egypt. So, when we understand this, it is a MIRACLE between Me and the children of Israel forever. It's a miracle. It's a gift of God's grace. This is what the Sabbath is.

And so, it says: "... for in six days the LORD made heaven and earth, and on the seventh day he rested, and was refreshed." God was refreshed. If you read that word in the Hebrew, it means to be blown upon, to be blown upon, to blow, or to be blown upon.

And so, do we see a picture? When we understand, when we have a correct understanding of the relationship of the Father and the Son, that as the Father beholds everything that His Son has made, that He blows upon His Son. "This is my Son! Look at the wonderful things that You have made." And He breathes upon Him His Spirit, as Jesus dwells in the bosom of the Father. And we see this picture repeated at the Lord's Supper that was acted, where John the Apostle rested upon the breast of Jesus. This is REST! This is the experience that we're talking about.

And so, Jesus is resting in the bosom of His Father. He knows that His Father is well-pleased with Him. And He is just resting in that experience. THIS is the Sabbath. It's modeled for us in the Father and the Son.

And so, we see that in Hebrews chapter 4, we see this experience about the Sabbath, and the gospel...; "I'm not ashamed of the gospel of Christ, for it's the power of God unto salvation." Hebrews chapter 4, verse 1: "Let us therefore fear, lest, a promise being left us of entering into his rest, any of you should seem to come short of it. For unto us was the gospel preached, as well as unto them..." Who is the "them"? Children of Israel. "The gospel was preached to us, as well as unto them". So, the Israelites had the GOSPEL preached to them, not just the promise of the gospel, but the GOSPEL was preached to them.

And it says: "...but the word preached did not profit them, not being mixed with faith in them that heard it. For we which have believed do enter into rest, as he said, As I have sworn in my wrath, if they shall enter into my rest: although the works were finished from..." When? From "the foundation of the world."

The works, the rest that was to be offered to humankind, was finished from the foundation of the world. Why? Because Jesus rested in the bosom of His Father on the seventh day! And each seventh day is a reminder of the Father's blessing upon His Son, and all those who are IN His Son. We are accepted "IN the beloved".

And so, each Sabbath day, we can enter into the bosom of Christ who dwells in the bosom of the Father. And we can experience that rest that HE HAS with the Father, so that we are not depending on our OWN works and abilities, or whatever it is, in order to come into a rest with God. We simply enter INTO Christ, and IN Christ we enter INTO the bosom of the Father; and we hear the words of the Father to us on the Sabbath: "You are My beloved child, in whom I am well-pleased."

This is something that Satan is not very keen for God's people to understand, and to enter into.

We have taught for a long time that we need to pray for the gift of the Holy Spirit. I need to pray for the Holy Spirit, and we do; but we're praying for the gift of the Holy Spirit in an understanding that it has not yet come in all of its fullness. But if we understand the Sabbath, the Sabbath IS the gift of the Holy Spirit!

We've been thinking why has God left us a 120 years since 1888. And we're praying for the Holy Spirit; we want to understand the Holy Spirit; but He's been pouring it out for us every Sabbath. But if we're coming to Him like, "Well, I guess I have to do this, because it's in the Ten Commandments, and this is what I have to do in order to be saved", then we have to keep the Sabbath; but we don't have this understanding of entering into His rest.

And so, if you have a false understanding of the relationship of Father and Son - and we will look at this in the presentation tonight; about the delight of the Son of God, and how He dwells in the bosom of the Father; if you don't have that understanding, you're not going to understand the Sabbath.

See? Because, in the understanding of the Trinity, specifically in the Adventist Trinity: "In Christ was life original, unborrowed and underived" from anybody; He has life in Himself; He doesn't need to rest in the bosom of the Father,

because He didn't receive anything from the Father, except the Father's adulation, the Father's "Wow! You're like Me; I like You; We can work together, because You're really powerful; You're really intelligent; I like you". And the Son says: "Yeah I like you too; You're pretty powerful and pretty intelligent".

This is what we call EROS. It's the law of attraction. "I'm attracted to You, because You're powerful, because You're intelligent", and all of these types of things. But this is not the God that is revealed in Scripture: the only begotten Son, who received everything from the Father, who trusts in the Father.

And so, we read, and I'm getting a little bit into the next topic, but John 5:26: As the Father has original, unborrowed, underived life in Himself, so He is given to the SON to have original, unborrowed, underived life in Himself. So, this is our understanding of the Sabbath.

I want to now relate to you how I have come to this understanding. And I think it's a good place if we start in *Patriarchs and Prophets*, page 84, paragraph 3. We will see...; actually, before I read you that, I want to read you this statement. I have it up here. It's *2nd Testimonies*, page 704. Just came across this the other day, and it highlights everything that I've come to see in the Sabbath:

"All Heaven was represented to me as beholding and watching upon the Sabbath those who acknowledge the claims of the fourth commandment, and are observing the Sabbath. Angels were marking their interest in and high regard for this divine institution. Those who sanctified the Lord in their hearts by a strictly devotional frame of mind..." When I hear the word strictly, my mind begins to think about grinding my teeth, and working very hard; but that's not what it means. A strictly devotional frame of mind...; when two young lovers go to a restaurant, and they are talking to one another, they have a strictly devotional frame of mind as they're looking into each other's eyes, and they're enjoying one another's company. That's what we mean by strictly devotional frame of mind; not the young man sitting there looking at his Facebook, while his beloved is there saying: "Oh, aren't you here to talk to me?", as happens these days.

And so, it says: "...a strictly devotional frame of mind, and who sought to improve the sacred hours in keeping the Sabbath to the best of their ability, and to honor God by calling the Sabbath a delight - these the angels were especially blessing with LIGHT and HEALTH, and SPECIAL STRENGTH was given them." Do you want Health Reform? Keep the Sabbath with a strictly devotional frame of mind! It says the angels will come to you, and give you HEALTH, and also LIGHT in order to understand the Scriptures, and STRENGTH.

But it goes on: "But, on the other hand, the angels were turning from those who failed to appreciate the sacredness of God's sanctified day, and were removing from them their light and their strength. I saw them overshadowed with a cloud, desponding, and frequently sad. They felt a lack of the Spirit of God."

Oh, could this relate to the wise and the foolish virgins? A lack of the Spirit, a lack of the oil that should be theirs? Could the Midnight Cry be related to the Sabbath question? The difference between the wise and the foolish virgins is that they've come to understand that the Sabbath IS the gift of the Holy Spirit, and they have been able to have oil in their vessels with their lamps. We will discover this a little bit more.

So, I just wanted to read that to you. This is what we're talking about. This is why Sunday Sacredness is so important to Satan, because he doesn't want good angels coming to you, and giving you light and strength and health; that's really a pain for him. And so, he has to get people to shift away from the day in which Jesus dwelt in the bosom of the Father, and which He pours out His blessing upon His Son, and that all those who are IN His Son receive of this blessing. He has to change the CALENDAR. And so, that's why "he thinks to change times and laws", so you don't receive the gift of the Holy Spirit and are sealed with the Spirit of God.

Another point on this particular issue. What is the seal of God? Some people say: "Ephesians 1:13. It's the Holy Spirit! That's the seal of God." Of course it is the seal of God! But WHEN does the Holy Spirit come to us? On the Sabbath, at the appointed times, the seasons of refreshing. So, the Holy Spirit seals us THROUGH the Sabbath. This is why it's such a glorious light, such a glorious truth.

And we will also look at why the Dispensational Understanding of the Covenants and the Law also has confused this issue of God's appointments. Because, as Calvin and others taught, when Jesus died upon the Cross on Calvary that the Holy Spirit was available ALL the time, anytime. And before that the Holy Spirit was NOT YET. In the Old Testament, bad luck! You're in the wrong Testament, so you are not going to get the Holy Spirit. But, once the Cross has come, you're in the season, you're in the dispensation of grace, and the Holy Spirit is available ALL the time, anytime. The only reason that John Calvin kept Sunday was because it was convenient; because they already had this day established. For him it didn't matter which day it was. But they kept Sunday, because that's the day that everyone was already taking off, because of Rome. But for him, he didn't believe in Sunday Sacredness per say, because every day was holy, because the Holy Spirit was freely available all the time. When you have this kind of a mindset and understanding, the Sabbath is irrelevant; the Sabbath lacks any meaning at all, because Jesus is dwelling in you all the time, anytime, and there's no need for special times.

Now, I want Jesus dwelling in me all the time, anytime. But when He's coming especially to spend time with me, and to come close to me, I want to be there; like a married couple. There are times when you are closer together, because of certain events and activities than at other times. Sometimes you have to work; sometimes you have to do things. Yes, you love one another, but you are not so strictly devotional in your frame of mind. It's the same with the Sabbath; it's the same principle.

Let's come to this statement in *Patriarchs and Prophets*, page 84.3. We want to talk about Enoch. Why do we want to talk about Enoch? Because Enoch was translated to Heaven without seeing death. What relevance does that have to us? Well, for those of us that are praying to be part of 144000, we are going to be translated from the earth without seeing death. So, we should study the life of Enoch in order to understand what was it that brought him into a relationship with God, that he should be able to go straight into Heaven, without seeing death.

"Of Enoch it is written that he lived sixty-five years, and begat a son. After that he walked with God three hundred years. During these earlier years Enoch had loved and feared God and had kept His Commandments. He was one of the

holy line, the preservers of the true faith, the progenitors of the promised Seed. From the lips of Adam he had learned the dark story of the Fall, and the cheering one of God's grace as seen in the promise; and he relied upon the Redeemer to come. But after the birth of his first son, Enoch reached a higher experience; he was drawn into a closer relationship with God. He realized more fully his own obligations and responsibility as a son of God. And as he saw the child's love for its father, its simple trust in his protection; as he felt the deep, yearning tenderness of his own heart for that first-born son, he learned a precious lesson of the wonderful love of God to men in the gift of His Son, and the confidence which the children of God may repose in their heavenly Father."

Did you follow the sequence? That when Enoch had a son everything changed. As he began to see this child, and the yearning of love that he felt for this child, and how much he wanted for his son...; as he began to experience these emotions and these feelings, the Spirit of God spoke to him and said: "Do you begin to understand how I feel about My Son, and how I was willing to give Him to die for you?" He began to understand the Cross in a so much deeper way than he understood before.

The Bible, interestingly enough, does not say only: "My son, give me your head". It says: "My son, give me your heart...", to reach into the emotions, into the seat...; not only the emotions, we have to have a reasonable faith. But we need to give God our heart, and this is what we see in the life of Enoch, that the thing that led him into a deeper experience with God was through the relationship that he had with his own son.

It says in *Steps to Christ*, page 10: "Through the deepest and tenderest ties that human hearts can know, God has sought to reveal Himself to us." So, it's through our family relationships. So, of course, Satan is working very very hard to destroy family relationships; because this is the most powerful mechanism in which we can understand the gospel, in which we can understand the cost that God paid in giving us His only begotten Son.

When families are torn apart, when children act in such a form of rebellion, and parents become aggressive and dominant, and children and parents are screaming at each other all the time, you're not going to get this feeling. You're not going to get this thought-process going in your mind, because it's

dominated by other feelings, by other thoughts, by frustration, and all these types of things.

It's also interesting that the other man that was translated to Heaven without seeing death was who? Elijah. And he had a particular message, as it says in Malachi chapter 4, verses 5 and 6. And in that message we see a parallel to the experience of Enoch. Malachi chapter 4, verse 5 and 6: "Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the LORD: And he shall turn the heart of the fathers to the children..." Why? So that they can understand the Cross. In the turning of the heart of the father to his child, in his yearning experience over his son/his daughter, he begins to comprehend and understand: "This is my beloved Son, in whom I am well-pleased"; and He was willing to give this Son to die for us. And when we understand the magnitude of the cost of our salvation, the goodness of God leads us to repentance; to see that we have sinned against Him, and we have hurt our Father in Heaven. And we turn in repentance, when we understand the size and magnitude of the Father's gift.

And then it says he'll turn "the heart of the children to their fathers, lest I come and smite the earth with a curse." Which means that in the blessing of the Father to His children, there is a blessing. And if people do not respond to this blessing, then the earth receives a curse. It's automatically going to come. And many of us have experienced that curse in our family environments, where parents have said to us: "You'll never going to amount to anything!" That's a curse. "You're good for nothing. You're always in trouble. Always making mistakes. You're not going to do any good with your life." That's a curse; and many many people have experienced this curse. But God wants to bring a message to turn this around.

In my own experience in 2001, I was thinking about - and I know some of you are familiar with the story, but I love to tell the story - I was thinking about the birth of my son. And it was on a Sabbath day that I was thinking about this. Just a coincidence, huh? Not really. And as I thought about the birth of my son, I recall the events.

I remember when we were racing down to the hospital. My wife's contractions were quite regular, and we went up to the labor ward. And the nurse took one

look at my wife, and said: "You're too happy. Go away and come back later." Well, this was fairly new for us, so we thought okay. Well, we went for a bit of a walk, and we came back an hour later; and my wife wasn't happy anymore. So, "she's right, come in." And we began the process of the birth of our firstborn son, which took 11 hours.

At the end of that process, my wife handed to me my son; and I held him in my arms. And it was just an incredible moment, as my eyes locked on to his eyes. I call it an eternal moment. This is MY son, given to me by MY wife. And it was just such a beautiful experience. As I took my son, and I was so joyful; my wife was so happy as if all of her labor and all of the struggle just vanished, when she handed me, and that I took my son; and I was very very happy and thankful.

And I often make this comment. There's a picture of us when our child was born, Michael our first son was born; and my wife is beaming, and I'm like this: *Making a tired expression*. I wasn't feeling very good at all; and I say to the ladies: Ladies giving birth to our son was a very very hard experience for me! *Laughter*. They say: "Yeah right, we feel for you." *Laughter*. But then, when you come into the relational dimension, and there I am seeing the one that I love more than any other person on earth in so much pain, it's agony. It's agony to watch, and there's nothing I can do about it except tell her to breathe, and we'll get through this. And so, that was hard. And yeah, we both cried; because it was like, "Oh wow!" But when it was over, we had our son, and we were very very joyful.

When I was walking four years later, and I was reminded that I was holding my son, a thought came into mind. "Do you remember what you prayed? What did you pray when you held your son?" I said: I don't want anything to come between me and my son, and I just want him to know me. I just want him to know who I am, and what I stand for, and there'll be nothing between us.

And right at that moment, in my mind I hear the words: "That's how I feel about you!" It was like, He got me! It was like, could this be true? I had preached the gospel many many times. I talked about the love of the Father, but as I recalled the birth of my son and the feeling that I felt for my son and the great yearning that I had over him, God took this situation and He preached to me the gospel and He said: "You are my beloved son, in whom I'm well-pleased. I don't want

anything to come between you and Me; and I just want you to KNOW Me Adrian."

And at that moment this stuff began to surface inside of me. All of my flesh rose up, and was saying: NO! You can't! It's not possible for You to love me! I am a filthy sinner. You know my sins and my iniquities and the things that I've done against you; and it's not right for someone holy and just like You to offer me something like this. "My iniquity is greater than can be forgiven", the words of Cain! This is what started to emerge inside of me, and I began to struggle; and I was shocked! Why is this coming out? This is beautiful what God has offered me. It's the GOODNESS of God that LEADS you to repentance. I had plenty of people tell me what a dirty rotten filthy stinking sinner I was. It doesn't change anything, because I already knew that. It didn't bring about a change in my heart. But when God told me that he LOVED me, and that He didn't want anything to come between myself and Him, it just completely hit me. Is he really offering me this? I had to come to grips with what grace really meant. This was an offer of grace to me.

"I KNOW what you are Adrian, but I'm still offering you this relationship with Me. I don't want anything to come between you and Me; and I just want you to KNOW Me."

And so, I wrestled with God, and I felt but like Peter. And Peter threw his arms around the feet of Jesus, and said: "Depart from me for I am a wicked man." And after about 15 or 20 minutes of wrestling - and I know exactly the place I was when I had this wrestle; I know exactly where I was - and I stopped. And again, I heard the voice: "Are you going to reject My offer?" And it was like a SLAP! Like, NO! I'm going to accept this! I'm going to accept what You're saying to me. I choose to believe that this is what You are saying to me; that I am Your child; not because of any good thing that I've done; nothing that I've done to attract your attention, or to merit any good thing from You. I BELIEVE! And at that very moment, I believe was fulfilled to me the words of Abraham: "And Adrian believed God, and it was counted unto him for righteousness."

That's when my life completely changed! My whole ministry from that point forward, everything that I've written, everything that I have said is based in that moment, in that experience that I had with God. As Enoch walked with

God, I have had that experience. And it is through my son that I found eternal life. I said this to my son: It's through YOU that I found eternal life. God reached me through you. And that's why I love my son so much... *Tears*. Just excuse me a minute...

This is the God that we serve! And this is what I experienced in my relationship, and I have never looked back. I didn't realize that in that moment that I would be set on a collision course with everything that I had grown up with. My church, my career, everything will be put on the line, because of this truth that had come to me: "You are my beloved son, in whom I am well-pleased."

Every ounce of passion, every desirous experience has been birthed out of that experience which occurred to me sometime between the end of 2000 and 2001. Which for those who are calculating just happens to be a seventh year. Isn't that interesting that God would speak to me in a seventh year, on a seventh-day Sabbath. Coincidence? I don't believe so.

This is the experience that we find on the Sabbath. This is what He offered to me on the Sabbath. He said: "Come into the bosom of My Son, and believe Me that I love you; not because of your good works; not because of any of these things, but simply because that I love you!" And now I had to accept Righteousness by Faith through that particular experience. And not all of the Health Reform, not all the other things that I had done would merit one ounce!

Spirit of Prophecy says, if you're to take all that is noble and good and lovely and holy and just in man, and offer it to God as having a part in the plan of salvation, it would be rejected as TREASON! By GRACE alone are we saved, "not of works, lest any man should boast."

That is what set me on a collision course. It was shortly after that period of time that I opened my heart to the idea that Jesus truly was the Son of God. It was through this experience that I began to think, wow, because I had been drawn into this. And so, I was drawn into Matthew chapter 3:17: "You are My beloved Son, in whom I'm well-pleased." And as it says in *Desire of Ages*, page 113 and 116, the word which was spoken to Christ is spoken to every one of us. "You are My beloved child, in whom I am well-pleased."

I took hold of that experience, but I couldn't resolve my understanding on the subject of the Trinity. I couldn't resolve how He could be equal and be a Son. And that's what eventually came out in the book *Return of Elijah*, resolving that issue of equality, and at the same time being a Son. Maybe it was merely a theological issue that I had to wrestle through in my own head, because of my theological training, but it was an issue that I had; how can He be equal and be a Son at the same time?

So, for me, to come into an understanding of the Sabbath, I had to break through the fallacy and the lie of the Trinity. The Trinity stood in the way of me understanding the truthfulness of what the Sabbath experience is really about; because you can't keep the Sabbath, unless you believe IN the Son of God. It's not possible, not in my experience. You may be confused and, like I mentioned in the book *My Beloved*, that I was believing both in the Trinity, and I was believing aspects of the Son of God - the Son and the Father; I was confused, until Elijah came to me, and says: "How long hold you between two opinions? If the LORD be God, then serve Him; if God truly is the Father of His only begotten Son SERVE Him. But if the Trinity be god, then serve him. Choose you this day." And that's the message that came to me. Elijah came, and that was the Return of Elijah into my experience.

Of course, Satan doesn't want us to enter into this REST, into this experience of the love of our Father; and he wants us to come over to Sunday, to where we can glorify in our works and in the things that we are doing.

Hopefully I've relayed to you this understanding of how the Trinity affects Sunday and the Spiritualism; the Spiritualism that changes the terms Father and Son to mean not Father and Son; how these two things are affecting your understanding of the Sabbath. It's very very important to understand.

There's some other things that I thought to share, but I think I will save them for Sabbath in regard to speaking about those things; because it'll be the Sabbath, and there'll be more light and truth coming in at that particular time. But I just want to encourage you with the thought that it's the seventh-day Sabbath in which Christ who rests in the bosom of His Father experiences that blowing upon Him, on the seventh-day Sabbath. When the Sabbath comes around, I encourage you to think about these things; to open your heart. When

the sun sets on Friday evening, open your heart; believe that you are being given a greater measure of the Holy Spirit.

I just have to share one point, and that is, the Bible tells us exactly how much Holy Spirit is given to us on the Sabbath as compared to the rest of the week. It's exactly double, because that's revealed in the sacrifices. The meat offering that is offered, the amount of flour and oil that is given on the Sabbath, is exactly double the amount that you get during the morning/the evening sacrifice during the week. So, there's no mystery about how much more Spirit. It's double the amount that you're experiencing at that particular time.

And of course, for those who have studied, when you look at the material, *The Living Bread from Heaven*, you'll see it doesn't stop there. It gets even better and better and better, until you are in the stream. The wonderful thing about the Sabbath Fountain, is that it comes up to your ankle, and then it comes up to your knee, and by the time it gets up to your waist, you're no longer in control of where you go; you go where the Spirit takes you. And when it goes over your head, God is guiding you, and you're no longer deciding for yourself where you're going; you're being taken by the river. That's the experience that I want to have.

If I'm walking just up to my ankles, then I'm still in control of where I'm walking. I want God to have full control of my life. And when I know that my Father loves me the way that He does, I feel secure in handing Him over the reins of my decision-making process, and it's much easier for me.

And of course, as I was mentioning about this last night in reference to the Sabbath (because it has to relate to the character of God), when you know that God has this kind of love for you, at what point does a parent say to themselves, because of the behavior of their child, "You are no longer of any value to me?" Does any parent do this? If there is never a time in your experience where you can say: "My child no longer has any value to me", then how can our Father pick up a sword and put it through His child, and say: "I don't want you anymore". It's just...; it's incompatible; it's completely incompatible.

If you don't understand the truth of the Sabbath as opposed to the doctrine of the Trinity and all these things, you're not going to understand the character

of God. This is A SYSTEM. It is a masterpiece of deception to cloud your mind, so you cannot get to the seal of God. And that's the point we're trying to make, so that some of the things that I'm saying will sound ABSURD to some people, because aspects of these points are not in place; they're not in the right place as it has been revealed to us through the third angel's message.

I want to stop there, and just encourage you to understand what the Sabbath is. As A.T. Jones said in sermon 20, 1893, the Sabbath brings to us additional blessings than any other day of the week; the appointments (Acts 3:19 and 20), "the TIMES of refreshing" that He offers to us.

And I believe that as we do this and we enter into "the Sabbath more fully", as we will see later on, "this will enrage the Churches and the nominal Adventists", and we will come into that protection, that hedge of protection, "the repairers of the breach". And in that hedge of protection, it will not fall upon us the sword, the famine and the pestilence that will fall upon others. We will be blamed for the sword, famine and pestilence; and then the Death Decree will come in order to exterminate those who keep the Commandments of God by the faith of Jesus.

But God will defend us: "He that dwelleth in the secret place of the Most High...", what is the secret place of the Most High? It's the bosom of the Father! That's the secret place of the Most High. When you dwell there, "You shall abide under the shadow of the Almighty. A thousand shall fall at your one side, ten thousand at your other side, but the plague shall not come nigh you." This is the promise that is being offered us.

So, let's kneel, and talk to our Father:

Our Father in Heaven, how precious it is to call You Father, and know that You really are our Father. I thank You for speaking to me 15 years ago, and revealing this truth to me that You don't want anything to come between me and You; and You just want me to know You for who You are. "Let not the wise man glory in his wisdom, nor the mighty man in his might. But let him who glories glory in this, that he understands and knows Me, that I am the God who exercises loving-kindness and judgment in the earth." Father, I pray for my brothers and sisters here that they will know this truth, that You love them

with an everlasting love, that they are Your children, and You don't want anything to come between You and them; and You just want them to know You. I pray this for everyone here and those who watch the YouTube stream, that they will KNOW this; and that the goodness of God will lead us to repentance; that we will give up our own works, and trust only in the works of Christ. And as Jesus does every Sabbath, we will rest in the bosom of Christ as He rests in the bosom of the Father, and hear the words: "You're my beloved child, in whom I am well-pleased. And we thank You for hearing this prayer Father, in Jesus name. Amen.

4. Trinity Versus the Begotten Son of God

Presented – 28th October 2016

I am really looking forward to present on this subject. The third part. We have covered these two parts which are the two great errors as it says in *Great Controversy*, page 588. Now we want to look at the subject of the trinity but really what I want to look at is the subject of the Father and his Son because it's what I like to talk about. I say that I am pro-Father-Son, I am not an anti-trinitarian, just as I am a Sabbath-keeper, I'm not an anti-Sunday person. It just happens that way because I'm a Sabbath-keeper. I think you understand what I'm saying. Shall we pray.

Father, we just thank you that we can come into your presence through your only begotten Son, the one mediator between God and man. We thank you that you have given us your message of truth. Fear God, give glory to Him for the hour of his judgement has come and worship him that made heaven and earth, the seas and fountains of waters. Father, we just pray that as we speak on this subject we will indeed give the message to fear the true God, the only true God and Jesus Christ whom thou has sent and we thank you in his name. Amen.

In the writings of EJ Waggoner, in summarising his understanding of the gospel, he says these words, "To behold Jesus Christ just as he is, is the gospel". It's righteousness by faith. To behold Jesus Christ, just as he is, which means we need to know just who he is. We need to know him. And, of course, we read in John 17: 3, I'm sure you're familiar with this. Many people have said to me as I am sure they have said to you, "it's not a salvational issue". I'm sorry, it is a salvational issue because it says in John 17: 3 that "this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." It still amazes me how that I could have read this verse over and over and over as a young Seventh-day Adventist person and not see what this was actually saying. The only true God. I didn't see it and that's amazing. So when people say to me it's not a salvational issue, I say, well the church believes it's a salvational issue otherwise they would not have disfellowshipped me so they obviously believe it is a salvational issue and I agree with the church. I agree

with them 100 percent. It's a salvational issue. It's good to be able to agree with my church on this particular issue.

One of my dear friends after we had studied this topic together and he was in agreement and I indicated to him that we needed to do something about this. If you confess Me before men, I will confess you before My Father. If you deny me before men, I will deny you before My Father. Matthew 10: 32-33. So I began to express my convictions about this and, of course, it led to my removal from my position. Later on, at another time, as I spoke to my friend because he had not stepped out with me, he said to me at one time, "Adrian, does it really matter, is it really important".

It made me think of Song of Solomon, Chapter 5 when the Shulamite woman was asked a similar question. Song of Solomon 5: 7. We'll read from verse 6. "I opened to my beloved; but my beloved had withdrawn himself, *and* was gone: my soul failed when he spake: I sought him, but I could not find him; I called him, but he gave me no answer." This, in many ways, expresses my own experience in the church. I thought that I had a relationship with the Son of God but there was something wrong. There was something missing. He was knocking at the door of my heart and I was responding to Him but then I would lose Him because of the confusion I had in my mind about this other lover, the second person of the trinity who was offering me a relationship with him as well and so I was a bit confused by that process.

Verse 7 and 8, "The watchmen that went about the city found me, they smote me, they wounded me; the keepers of the walls took away my veil from me. I charge you, O daughters of Jerusalem, if ye find my beloved, that ye tell him, that I *am* sick of love." And in verse 9, the question, they answer her and say, "What *is* thy beloved more than *another* beloved, O thou fairest among women? what *is* thy beloved more than *another* beloved, that thou dost so charge us?" And here is a question for us. What is this beloved that we have taken to be our saviour and be the one mediator between God and man. Does it matter as long as you're in love with the person called Jesus? Does it really matter, the details? Do we really need to go into the details? This is the question. So in response to that question, I put together this book, *My Beloved*, where I answer that question as best I can and, if you have the chance to read it, you may find it of interest.

When we look at the person of the Son of God, we can start with 1 Corinthians 8: 6. These are all texts that you will be familiar with but I just want to refresh ourselves. “But to us *there is but* one God, the Father, of whom *are* all things, and we in him; and one Lord Jesus Christ, by whom *are* all things, and we by him.” This was a foundational text used for the fundamental principles of Seventh-day Adventists from 1872 right through to 1914. This was the base text upon which the God that we served as a people right up until the year that Ellen White died and then that fundamental principle disappeared and reappeared in 1931 under the guise of another beloved, a different lover than the one the church had originally connected with.

In this particular text, we see as I have found to my great delight, we have here a pattern because the Bible tells us that we were made in the image of God and as the Spirit of Prophecy tells us we were made in the image of God and his Son. So we see that the relationship between Adam and Eve reflects the relationship between God and his Son. We have one God of whom are all things and one Lord Jesus Christ by whom all things. I have detailed this in the booklet *The Divine Pattern of Life* which I think most of you here are familiar with.

This principle of by beholding we become changed, it transformed my understanding as I began to see this one source and one channel is affecting so many areas of scripture. This is the first thing that the Son of God has done for me, it has given me a way of looking at the world. We see this in terms of the relationship between husband and wife. The Father and Son relationship reveals to us how a husband and wife should relate to each other. As it says in 1 Corinthians 11: 3 it says that the husband is the head of the wife, that Christ is the head of the man and that the Father is the head of Christ. This is a way of looking at things. Headship in God’s kingdom is not about domination and control. It’s about blessing and protection and all of these types of things in that particular relationship.

As I looked at this pattern, I began to see how it applied to many, many other things. It is interesting that, when we consider the way that we are created within ourselves, we have ... I just need to make a couple of other points and I know you may be familiar with these but I know some listening aren’t, that when we look at the relationship between God and his Son we see that Christ

is the image of the invisible God which means that the Father is invisible and the Son is visible. We see that Christ is the brightness of the Father's glory which means that the Son is magnifying the character of the Father. The Father's love is magnified through Christ. The law of God is magnified through Christ. The Father's law.

So with these principles in mind, we then look at the way we have been created. Now I just had a thought in my mind and you don't know what that thought is because you can't read my thoughts because they are invisible. The only way you can know my thoughts is if I use the channel of my mouth and I speak those thoughts out to you through the channel of my mouth and you can hear them. Once they come out, they have to go through your ears and translate it into your mind. It's quite a complicated process but it is all source-channel, channel-source that's operating. What I was actually thinking was about my wife and what she is doing at the moment so now you know. I could tell you.

So the way we communicate is in a divine pattern. It's the invisible-visible, the way we communicate. This is why Jesus is the Word. He is, as the Spirit of Prophecy says, he is God's thoughts made audible. That's the way that this pattern works. Another way we see the benefit of the relationship between God and his Son and a husband and a wife is that we see within ourselves that we have two elements in our being. One is our reason and the other is our emotion.

So what's the relationship between reason and emotion? When we look at the divine pattern of Father and Son we behold our God, we see that reason is invisible and emotion is expressed, emotion is expressive. In that pattern, reason has headship over emotion. A simple way we can look at that is when you have been sitting at the table and you have been eating and you are feeling quite full or your brain is telling you that you are quite full and you see another piece of cake there, reason says to you, "I think you've had enough now" but emotion says, "but I would like some more". So who is in headship? It's a battle that many people deal with everyday in terms of reason and emotion. The emotion says to you "I would like some more." If reason has been submitted to headship, reason says "no you've had enough" and emotion submits and says "OK we won't do anymore". But if hasn't been submitted and

as a child you've grown up and always responded to your emotions, you've developed you emotional side, emotion screams back at reason and says "no, I'm going to have it" and reason goes "OK, sorry, it's not what I would do". Of course, when emotion overpowers reason and you eat, then there is always guilt that comes with it because you know it is out of the natural order of things, that you shouldn't be doing this. So many times in the past when I was younger, the thing that I've eaten hasn't even gotten to my stomach and I already feel guilty. It's not fair, I should at least be able to enjoy it before it hits the stomach but that's the way it goes.

It's interesting that Plato describes reason and emotion as a dark horse and a light horse and that they are side by side and that the white horse is trying to hold this dark horse and keep it on course because there is tension between them. But reason and emotion are in the image of Father and Son where headship principle of reason is in control of emotion. But reason without emotion is quite boring and emotion without reason is quite dangerous. This is what we see and we see in many forms of worship, we have this problem where you have this oppositional mindset.

The God that we worship affects the way that we think and so this is one of the key differences for why the begotten Son is so precious to me. When we are talking about Father and Son in the Trinitarian model, they are co-equal, co-eternal. They are two sources and so there is a natural tension between the two sources and you see that tension reflected when people say dear Father, thank you Jesus; there's a confusion as to who you are praying to and many people have said to me, "if I pray to the Father will I make the Son upset or if I talk to the Son". Well, you can't talk to the Father without the Son, it's kind of the way it is. He is the one mediator between God and man.

In the co-equal system you have two sources which creates a natural tension which creates a problem.



But in the Father and the Son model of the Bible, we have the source and the channel, the Father and the Son.



These two patterns affect us tremendously in the way that we look at the world around us on so many levels. For instance, we have the

Bible, it's one book but it is in two parts and so what's the relationship between the Old and the New Testament. Is it the Old Testament which is operating in opposition to the New Testament? That's the way that most Christians operate, is it? The New Testament supersedes the Old Testament because that's for the Jews and we're Christians, not Jews. Or is it in the other relationship where the Old Testament is the source and the New Testament is the channel. Spirit of Prophecy, Christ's Object Lessons, page 128, the law or the Old Testament is the root and the New Testament of gospel is the fruit which it bears.

As we see Christ as the magnifier of the Father, we see that the New Testament magnifies the principles of the Old Testament. This is one of the most beautiful things I have seen in the Father and Son relationship to see Christ in the position of submission. Before, in my old understanding of Christ, I never actually connected the word "obedient" to the Son of God in relationship to His Father. They were collaborators. They would dialogue with each other. Even though I could understand the principle of obedience in the Son because he demonstrated it while he was here on earth, I never thought of Him as obedient in that sense until I came into the source-channel model and saw that Christ is in complete submission to his Father.

How does this affect the husband-and-wife relationship in terms of the magnification principle. I think some of you have heard me say this before but, on average, men speak between 10,000 and 12,000 words per day. That's what we are told. I think with all the presentations I do, I think I do a bit more and that. Ladies generally will speak between 16,000 to 20,000 words per day. Why is that? It's because there is a magnification principle going on. There is more detail taking place. But if you are operating in an oppositional mindset and you often find men saying, "can you summarise what you are saying", "can you cut it down", "can you just get to the point", "what are you trying to say to me" and that's what happens in the oppositional mindset. The husband comes home and the wife says, "how was your day" and the husband says "good" and the wife is waiting for him to tell her a little bit more.

So when you are in the co-equal pattern of thinking there can be frustration between husband and wife and you don't understand the differences, that there is a magnification principle. Women particularly can articulate their

feelings far more accurately than men can and they can speak to them much more expressively than men typically can. So is it a strength or is it a weakness. Well, in the oppositional system men perceive it as a weakness. It's like, can you get to the point, spit it out. For women, it's like, why can't you tell me what you are thinking. This is a weakness. So both things are perceived as weakness when really they're strength in their ability to express things.

In terms of detail, the level of detail that my wife has, it's fantastic because if I want to know where anything is in my house, I ask my wife. Oh yeah you left it over there three days ago. It's just over there. Oh, wow, thanks honey. I said to her, "please don't die before me, I'll be in big trouble. I won't be able to find anything. I'll be lost." [Laughing]

This is the magnification principle. Her ability for details within the house, it amazes me how she is able to do that. But with that level of detail, she is not able to summarise and put things together at a higher level as easily as I can. So what do we do? With an oppositional mindset, you get frustrated with each other because of these differences. And the wife says to the husband, "open your eyes, can't you see where it is, what's your problem" and that's what happens in many homes that operate in that particular pattern.

But in the source-channel pattern, we can work together. This has been really good in terms of the way I have been able to interact with my children. In my male capacity, when my children want to speak to me and I'm working on something, I'm saying "how can I help you, what would you like?". Typically, when I am in the mode of work and this is where I am working, the child comes in and they want to talk to you about something, well I can help you. This is what you need to do, you need to do this, this, this and this. And sometimes they need to hear that but other times they just want to talk and sometimes that's hard for men particularly when they are caught off guard and they have come into your office while you are working and they can see that you're working and they start talking while you're working on something. So annoying.

But my wife, she is a really good listener and she will listen to my children so she develops a very strong rapport because she can handle the level of detail. She loves the detail. She loves listening to the details. I want the summary.

Give me the summary because there is lots that we've got to do. I try not to be like that but the part of the task orientation kicks in and that takes over. The strength of the relationship that my wife has with my children, particularly in the past, has been that he will tell her a lot more than what he will tell me or that they would tell me and operating in the oppositional system, that's annoying. Why didn't he tell me these things. He tells her all these things but he doesn't tell me these things. But when you are operating in source-channel system it's great because I have such a good relationship with my wife that whatever my son would tell her that's of significance, I am going to find out. She's going to tell me so I don't have to worry. I get the information I need and I don't have to listen to all the detail. [Laughing] It's a great system and it works really well but in the oppositional system it is very, very frustrating.

At the same time, as I observe my wife and the way that she serves our children, our sons and she listens to them, it is a good example to me to softened my hardened, male nature and to be a little bit more relational and so I learn from my wife in that respect for which I am very, very grateful. The other thing is, if I want to say something to my son that may be a bit challenging for him, I will tell it to my wife and she will tell it to him and she does a so much better job. It's great to have a mediator. My son has one mediator between me and my son, my wife and she's great. She's a great mediator.

Once you understand the Father-Son pattern of source and channel, then you see how you can relate in this way, it is really, really helpful. Now it is also interesting to note that typically, men are less emotional than women and women tend to be more emotional than men. That's reflective of the magnification principle of reason and emotion. Again, if you are operating in the oppositional pattern, emotion is seen as weakness and it's ridiculed by many men and is seen as weakness but in the correct pattern (source-channel), the emotion, and this is quite interesting because the woman as it says is the glory of the man, so if there is a lot of emotional turmoil that the women is expressing, she is actually probably expressing the internal, invisible emotional turmoil of her husband but she is expressing it. She can't hide it whereas the man will often hide it and the man looks at the wife and says "what's your problem" when she is actually expressing a lot of his internal emotional turmoil because that's the way the pattern is operating. If she is expressing a lot of joy and happiness and things like that, in many cases it is because she is drawing

from the internal of her husband. Now, of course, a woman has her own relationship with God and she can draw that directly from Christ but it helps when you are in the pattern and it makes things a lot easier.

So simply understand that Christ is a channel for his Father has helped me so much in my relationship with my wife and with my children in terms of the way that things operating in this source and channel principle. That's one of the things that has been a tremendous blessing to me.

When we think about Colossians 1: 17, I just want you to think about this. It says in verse 17, "And he is before all things, and by him all things consist", this is speaking of Christ that in him all things consist, all things hold together in him. So, how is this? It also says in Isaiah 9: 6 that Christ is the everlasting Father. Have you ever had that put to you? Christ is the everlasting Father. Well, he's the everlasting Father to all those who submit to the one true God. He's the first submissive being who is the father of all those who submit. That's the point we're reaching.

So when we think about the Father, the source, and we ask the question, "who does the Father submit to, who does he take orders from?" He doesn't take orders from anybody. Who does the Father obey? He doesn't obey anybody. So on the principle of by beholding you become changed, if you are to behold God the Father directly, what happens is that you learn to come into the image of someone who doesn't submit to anybody and doesn't obey anybody and that is not good for us because we don't have life in ourselves contrary to what Satan teaches. This is why we cannot directly look upon the face of the Father. We must look at the Father through the Son. Through his submissive nature, we behold the Son and we see how he is obedient and trusting in his Father and, as we receive this spirit, we can then approach the Father.

It is interesting that Satan is actually the expression of someone who looks upon the Father without the Son. Have you thought of that? Because Satan doesn't want to submit to anyone, he doesn't want to obey anyone but as a created being, in him that ends up in a big disaster. So that's why as a created being, we need Christ. This universe cannot hold together outside of Christ. He is the one that holds the whole universe together because of his submissive

spirit. That's one of the most precious things to me about the begotten Son in terms of holding the community together.

So when you are operating in (the oppositional) pattern which is more akin and, OK, you've got three obviously ($O \leftarrow \rightarrow O \leftarrow \rightarrow O$), three that are operating and that makes it even worse when you've got three because you might have husband, wife and children all on the same level in that particular pattern in the way that they operate. This creates incredible tension. Who is the head of the home? What's the strongest? It's the most intelligent, it's the whatever, you have to find ways and means to take control of the situation when you are following a pattern like this.

In the begotten Son, we have the perfect example of submission and obedience to the Father. We read in John 5: 19, "Then answered Jesus and said unto them, Verily, verily, I say unto you, the Son can do nothing of himself, but what he seeth the Father do: for what things soever he doeth, these also doeth the Son likewise." The Son does nothing of Himself.

Have you ever wondered in Revelation 1: 1 it says "The Revelation of Jesus Christ, which God gave unto him". Just think about that for a moment. Jesus doesn't just reveal Himself with his own thinking. He asks his Father, what do I need to reveal about Myself. That's quite a profound thought, isn't it. The Father says I want you to reveal this, I want you to reveal this. It's quite a revelation. And that's something that is so beautiful to me in why Jesus is so precious. He gives me the example of how to approach the Father, how to live in the presence of our Father. We can see this again in the way God has set up the relationship of sun and the moon. We see that sunlight is reflected through the moon. If you try and look directly into the sun what's going to happen to your eyes? You're going to go blind but you can look at sunlight all night through the moon and it's not going to hurt you, it's got a soft light. So is God trying to tell us something there in terms of the relationship there between the sun and the moon.

This is something I find quite profound in terms of the relationship between the Father and the Son. We talked about this in our last presentation, "He that dwelleth in the secret place of the most High shall abide under the shadow of the Almighty." (Psalms 91: 1) The secret place of the most High. When we are

in Christ we see that we can dwell in that relationship between Father and Son. We can be in here. This is the place where the church is standing on the moon and is clothed with the sun. It's in that relationship, it's in that position between Father and Son.

It's interesting how Revelation 12 describes the church as the woman standing on the moon clothed in the sun. It's in the position of in the bosom of the Father. I like to think of that and remember as a small child, early in the morning and I would jump out of bed and I would run and jump into my parents' bed and I would snuggle in between them. That's this spot here between the Father and the Son. That's standing on the moon clothed in the sun. Just some interesting thoughts to consider in that aspect.

This is something that has been so precious to me because, to behold Jesus just as he is - obedient, submissive to the Father and, of course, we've now come to the most important thing I believe in terms of why it is important for us to believe that Jesus is the begotten Son. Come to Psalms 2: 7, "I will declare the decree: the LORD hath said unto me, Thou *art* my Son; this day have I begotten thee." He says "I will declare the decree", he says I will state this. "The Lord hath said unto me." Based on all the stuff we know from Proverbs 8: 23 Christ was set up from everlasting; John 3: 35 for I have received all things of my Father; John 17: 8 surely they have believed that I came out of the Father. Text after text. As he has by inheritance obtained a more excellent name; we can go on and on and on to show that Christ has received everything from his Father.

This is why Jesus is called the Son of his love. When God said, "this is my beloved Son", the word that he used was *agape*. "This is my *agape* Son". The only way that the Son could be *agape* is for God to give Him everything. Do we understand that principle. To be an *agape* son is to be a son that has been given everything. If he wasn't given everything, he would have to called my *phileo* Son or my *eros* Son because he would see in the Son eternity, he would see omniscience, he would see omnipotence and go "I'm attracted to this. I like this." He wouldn't be an *agape* Son. The only way he can be an *agape* Son is to be given everything. This is a very, very important principle and, of course the Bible says that God is *agape*. Pope Benedict says God is *eros* combined with *agape*. It's always Bablylon mixing the two.

I have the quote in *My Beloved*, page 116 (page 135 in 2019 edition). This is Pope Benedict XVI in 2005, *God is Love*. “God is the absolute and ultimate source of all being; but this universal principle of creation—the Logos, primordial reason—is at the same time a lover with all the passion of a true love. Eros is thus supremely ennobled, yet at the same time it is so purified as to become one with *agape*.” So the Roman Church believes that God is *eros* and *agape*. *Eros* ☹ and *agape*. Merged because *eros* at its heart is diametrically opposed to *agape*. They are mutually exclusive principles.

I’ll just read this. Here is an author who gives a description of *agape* and *eros*. “*Agape* is often contrasted with *eros*, which is not found in the New Testament” because the word *eros* is not found in the New Testament so how does the Pope call God *eros*. Well, he’s the Pope, he can say what he likes. “though it is prominent in Greek philosophy. *Eros* can refer to a vulgar, carnal love, but in the context of Hellenic thought it takes the form of spiritual love that aspires to procure the highest good.” It is something that is noble. “*Eros* is the desire to possess and enjoy [the need or desire for another].” This is a really important principle. The need or desire for another. Now, how many times have you heard within the Church that, in order for love to exist, there needs to be someone else to love. That love is *eros*. It’s not *agape*. It’s a needs based love and what many people teach in the Church today is that if God didn’t have Christ and the Holy Spirit that he would be naturally selfish. That’s the implication of this. In order for there to be love, there must be someone to love but this is the definition of *eros* and Pope Benedict understands this. He understands this principle. He’s a very smart man. He grasps this principle but the Bible says God is *agape*. How is this *agape* revealed? It’s revealed in 1 John, you get the definition. 1 John 4: 8 “He that loveth not knoweth not God; for God is *agape*.” Verse 9, “In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him.” That’s the definition of *agape*. That God gave his only begotten Son. Now I have heard, said by prominent Adventist pastors that when it says God is love, this is actually describing three people which are in love with each other. As I pointed out to one of them, verse 9 says that this same God has a Son and he sent him into the world, so if the God in verse 9 is sending his Son into the world then the God in verse 8 must be the Father. Does that make sense? It’s fairly clear in that regard.

I just want to read a little bit more of this to you. “Eros is the desire to possess and enjoy [the need or desire for another]; agape is the willingness to serve without reservations... Eros is attracted to that which has the greatest value.” Here we come to the crux of Augustine and his three omnis - omnipotence, omniscience and omnipresence. In the Trinity, the Father, Son and Spirit observe within each other that they possess these three qualities and that’s what makes them equal. This is all *eros*. It’s an attraction to likeness. It’s an attraction to something that pleases you. This is completely pagan when we look at it.

“*Eros* is attracted to that which has the greatest value; *agape* goes out to the least worthy. *Eros* discovers value whereas *agape* creates value.” This is important for us to understand. Agape creates value. This is why we ask ourselves upon what basis did the Son of God not think it robbery to be equal with God. Was it His own inherent qualities and powers that He trusts in or is it because the Father spoke to Him and said you are my Son, you will sit on my throne and you are equal with me. So the Father created the value by the gift of all of the power, by the gift of all of these things. He was who made, as the Spirit of Prophecy says, he was made equal with the Father by the Father’s authority, by the Father’s word. By His word he made the Son equal with Himself. Because that’s what *agape* does, it creates value whereas *eros* seeks value, seeks that which is equal to itself. “*Agape* is a gift-love whereas *eros* is a need-love.” In order for there to be love, there must be another to be loved. I hear it again and again and again.

This is quoting directly from Augustine. “Love is of some one that loves, and with love something is loved.” That’s Augustine on the Trinity. This is being trumpeted from Adventist pulpits everywhere. In order for love to exist there must be someone to love. They are following Augustine. They are following Roman Catholic theology. This is what is being taught in many pulpits today.

“Eros springs from a deficiency that must be satisfied.” I don’t want to be on my own, I need someone to keep me from being selfish. “Agape is the overflowing abundance of divine grace.” This is just giving an understanding of these two Greek words as one person has put together.

Now with this thought in mind, I want to read to you something else. This is

from the book by Whidden, Moon and Reeve on *The Trinity*. It says this, "If God were a single person, then before the universe was made, He was not love. For, if love be of the essence of God, He must have possessed an eternal object of love." You see the *eros*. He is quoting Augustine. This is an Adventist author quoting, well, not quoting, I don't know whether he is aware, I am sure he has studied these things. "Furthermore," now listen careful to this because this understanding of God damns all of us because it says this, "Furthermore, perfect love is possible only between equals." Now that's true in one context but this is not the context he's talking about.

Just hold that particular point because in John 10: 15, Jesus says, "I know the Father as the Father knows me." That's equality. It doesn't say anything about the power, it doesn't say anything about the position and the performance and all of that stuff. It just says that Christ has the capacity to know the Father as the Father knows him. But here's the beautiful thing about Christ, he was given that capacity by the Father and that's *agape*. That's how *agape* works.

"Just as a man cannot satisfy or realise his powers of love by loving the lower animals, so God cannot satisfy or realise his love by loving man or any creature." That means that God cannot love us with all the full powers of his love. I find that abhorrent. It is completely repulsive as compared to what the scripture teaches it and this is what is being taught. It's frightening to see. This is what I find so precious in the begotten Son of God, and we come back to Psalms 2:7, "I will declare the decree: the Lord has said unto me, Thou art my Son; this day have I begotten thee." On the day that Christ was brought forth in eternity, God says to him, you are my Son and all that I have is yours. And what did Christ do, he believed the Father. He believed the Father's word which makes Christ the author of faith.

This is why we need to believe in the begotten Son. We need to believe in someone who knows what faith is. Who knows to trust in the Father and the Father alone. Now we come to some of the most precious things about the begotten Son and why it is so important. Hebrews 12: 2 tells us if you take out the italics, it says, "Looking unto Jesus the author and finisher of", the word "our" in my Bible is italic so take it out. OK so he is the author and finisher of our faith but he is the author and finisher of faith because when the Father brought him forth and he said, "you are my Son, this day I have begotten you",

Jesus believed his Father and it was counted unto him for righteousness. You see how that makes him the pattern [for] man, that makes him the pattern person that we can copy. We can copy someone like this. In our sphere, as the Son accepted everything that his Father gave him by faith, we can accept everything that God give us through Christ by that same faith. By the faith of Jesus Christ. It is critical for us to understand who the Son of God is in order for us to understand righteousness by faith. He that hath the Son, hath life because Jesus is the author of faith.

This is me is incredibly precious whereas the second person of the trinity, he doesn't need faith because he trusts in his own omniscience, his own omnipresence, his own omnipotence. He doesn't trust in anybody else except himself. If I behold this person, what am I going to do? I'm going to trust in myself. I'm going to trust in my own abilities, my own powers. This is how you live, by beholding you become changed. This is why on the night that I was disfellowshipped from the Church, I said to them, all my life I have had the title of a son of God. I have done the work of a son of God but I never had the complete assurance that I was a son of God because I worshipped someone who had the title of a son of God, did the work of a son of God but was not actually a son of God in the true sense. So no wonder I had confusion. I couldn't get that assurance, that complete satisfaction but the begotten Son gave it to me because I saw in him the absolute assurance of His sonship to the Father.

This is where we come to the most precious text for me. It's when the Father speaks to his Son in Matthew 3: 17, "and lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased." The begotten Son has the blessing of his Father, he knows that the Father loves him. This is something beautiful. Within the trinity we see that the Father and the Son that they describe to each other, "well, how are we going to do this? Well, I'll be there at the baptism and you will speak these words, 'you are my beloved son', but he's not actually a beloved son so the words don't mean anything in that sense. But to the begotten Son, this is a real Father speaking to a real Son, "you are my beloved Son in whom I am well pleased" and in that transaction I am accepted in the beloved. I, in Christ, hear the words of the Father speak to me, "you are my beloved son in whom I am well pleased through Christ Jesus, our

Lord.” In that transaction, I receive by faith, the blessing of the Father. Not of works but by faith. This is the most precious thing to me.

Whenever I have the doubt - do you have the doubt sometimes, I am far away from God and I don't feel very good about myself. I doubt my salvation. Does Jesus have any doubt about his relationship to his Father? Is he in any doubt about the Father's love for him? Never. He is never in doubt. That, my brothers and sisters, is our inheritance. His perfect assurance, his perfect blessing that he receives from his Father is our inheritance. As it says in *Desire of Ages* on the chapter, The Victory, when Jesus obtained victory of Satan says his victory is ours so whenever I am tempted to doubt, I think does Jesus have any doubts that the Father loves him. No, he doesn't, then I don't either because I have the faith of Jesus.

This is so important. The faith of Jesus which, when he was born was told you are my beloved Son in whom I am well pleased and he believed the Lord and it was counted unto him for righteousness. This is the faith of Jesus. God sent forth the spirit of his Son into our hearts crying Abba Father. Who is it who cries Abba Father? It is the spirit of Jesus in you that cries Abba Father and when you know the only begotten Son, you know that you have entered into that experience. For me, the begotten Son is non-negotiable. The begotten Son is salvation. To behold the Son of God just as he is, is eternal life and this is what it says, “And this is eternal life, that they might know thee the only true God, and Jesus Christ, whom thou has sent.” (John 17:3)

There is no other way to the Father except through the only begotten Son. So I restate my case when people say this isn't a salvational issue. Well, my disfellowship proves that this is a salvational issue and I agree with my Church 100 percent. This is a salvational issue. “He that hath the Son hath life” (1 John 5: 12).

This is why, of course, Satan is desperate to convince people not to believe in the begotten Son. This is why Satan must convince the world not to believe in the begotten Son because it gives people the assurance of righteousness by faith because Christ is the essence of righteousness by faith. I get excited because that's my beloved we're talking about here. My wonderful saviour.

This is not just a theory. What is thy beloved more than any other beloved? My beloved is righteousness by faith, my beloved inherited all things from his Father by faith and, as I behold this person, I inherit all things by faith. I inherit eternal life, I will sit on Christ's throne as he sits on his Father's throne. All this will be given to me and I believe it by faith. It is by this faith, as I said in my last presentation, that allowed me to believe that when God said to me, I don't want anything to come between me and you and I just want you to know me. The reason I was able to believe this was because I had the faith of Jesus because my carnal human nature does not have the capacity to believe this.

I just want to end on this particular point. The thing that is so precious. It says in the book *Confrontation* by Ellen White that the work of Jesus in the wilderness was foundational to the work of the cross and gives to man the key whereby he in Christ's name may overcome. The temptation in the wilderness, foundational to the work of the cross? Have you heard this before? That if Jesus didn't do what he did in the wilderness, the work at the cross would not have succeeded. Why is that? Well, we see here that Matthew 4:3, "And when the tempter came to him, he said, If thou be the Son of God, command that these stones be made bread." What was Satan appealing to Christ to do? To doubt his Sonship. He wanted him to prove his Sonship. How did he want him to prove his Sonship? By saying my Father told me that I'm the Son so I am. No, he said, turn stones into bread. Perform. Demonstrate your power and your ability to show that you are a son. Christ resisted him and says, "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God."

This is what brings us to the great reality that Satan faces. After he said I will ascend into heaven, I will be like the Most High and Satan divorced himself from his Father, he rejected his heavenly Father and chose to be an orphan. How does Satan define himself? He no longer has the blessing of his Father. He no longer enjoys that rest and peace that the Son of God enjoys. He is alone and he is isolated and how does he define himself? By his own works and his own power. So he does not have the capacity of sonship and that why when we became fallen sons and daughters of Adam, we inherited that seed from Satan that is incapable of believing in the sonship to God because this is the mind of Satan. Humanity inherited the mind of Satan when the fruit was taken. This is a mind that is not capable of believing that we are sons and daughters

of God and so Christ had to reclaim for us, the ability to believe that we could be sons and daughters of God. If he didn't do this for us, the work at the cross would be meaningless, if there was not within the human experience the capability of accepting the gift.

When Satan saw that Christ had quoted scripture and repulsed him and says "man shall not live by bread alone but by every word that proceeds out of the mouth of God", what was the last word that he had heard from his Father 40 days earlier? You are my beloved Son in whom I am well pleased and Jesus believed his Father and he was able to repulse Satan. I don't have to do anything for you. My Father's already told me my relationship to him so I'm not talking to you.

So Satan says, "oh, so you want to quote scripture, do you. Alright." So he takes him up to a high temple and he says, "it is written". Jesus said "it is written" so Satan says "OK so you want to quote scripture so I'll quote scripture for you." It says in Matthew 4:6, "it is written, He shall give his angels charge concerning thee: and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone." Again, he is trying to draw Jesus into demonstrating his faith by taking a reckless act and throwing himself off the temple. Is that a bit insane? Just a bit. "Jesus said unto him, It is written again. Thou shalt not tempt the Lord thy God." He repulses him with scripture and, of course, he said "if you are the Son of God throw yourself off the temple". Again he repulses him. I don't need to do anything to prove my Sonship and this is very, very important. All I need to believe is the word of God.

This is critical for us to understand because if we have the faith of Jesus then this victory in the wilderness is ours. When Satan comes to you, oh, are you a son or daughter of God. Do you have salvation? Prove it! Demonstrate your sonship and daughtership to God. This is what Satan says to us all the time. Get yourself a ministry, get out there, work 60 hours a day, do it. Then you will prove that you are someone of value.

"Again, the devil taketh him up into an exceeding high mountain, and sheweth him all the kingdoms of the world, and the glory of them; and saith unto him, All these things will I give thee, if thou wilt fall down and worship me." How else is he going to get value. He doesn't have any value so if he can get Jesus

to bow down and worship him, he can feel better about himself. Oh how much easier it would have been if he just stayed within the commandments of his Father but now he has to get Jesus to bow down and worship him.

“Then saith Jesus unto him, Get thee hence, Satan.” This is the faith of Jesus speaking. “Get thee hence Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve.” Halleluiah. This is our faith being demonstrated. Jesus here is as David. This is the son of David as David swung the sling and put it into the forehead of Goliath. So Jesus takes the word and he slings it into the forehead of Satan and says “get thee hence”. You shall worship the Lord thy God and him only shalt thou serve.

So this victory is ours. We don't have to succumb to the need to prove anything to anybody else. We don't have to have a certain level of income, we don't have to have a certain level of image that we project to other people so they will like us. The only thing that it is important for us to know is that we are children of God by the faith of Jesus Christ. So, that's why I am in love with the begotten Son of God. Because he has the assurance of the Father's love, he is blessed of the Father, he is the *agape* Son, he shows us how we can receive all things without having anything to give in and of ourselves. He is the author of faith and so I have given him my heart. I've given him everything that I have.

This is why Jesus says to Peter, and this is the test for all of us that we understand. Jesus says to him in John 20, Peter do you love me? The word that Jesus uses is *agape*. Do you *agape* me? What do we understand is going on when Jesus asks this because as Jesus has given to Peter everything that when Peter understands this he will reciprocate by giving himself fully to his Saviour and he can say I *agape* you but Peter doesn't say that. He says I *phileo* you. You know that I love you and in English you lose the meaning of the word. Peter says I *phileo* you. Why does Peter say this? *Phileo* is the love of equals. It's the love of mutual respect between two people but it is not the complete self-sacrificing love. What is holding Peter's heart? Why is he not able to say I *agape* you? Well, the reason is simple because only a few days before when Jesus had been in suffering and these curse words are falling from Peter's mouth and Jesus looks at him and the cock crows, Peter is saying you couldn't love someone like me so I cannot give myself fully to you. It's not possible for you to love me like this.

This is the struggle that I had when God said to me, I don't want anything to come between you and me and I just want you to know me. I had that same struggle. I wanted to say to the Lord I *phileo* you, I respect you but you couldn't love me. I can't give myself fully to you because you can't love a sinner like me.

The second time Jesus says to Peter, do you *agape* me, Peter says, I *phileo* you. This is the battle that's going on. The third time Jesus says unto Peter, do you *phileo* me and Peter was grieved when he said the third time do you *phileo* me and the third time Peter said I *phileo* you. Disappointing.

So when we come to the church of Laodicea, Revelation 3:19, Jesus says, "As many as I love, I rebuke and chasten:". What is the word for love. It is *phileo*. "As many as I *phileo*, I rebuke and chasten". Don't restrict me to this co-equal kind of love.

If you go onto the Adventist website, it says that the love between God and his Son is *phileo*, doesn't say *agape*. It says *phileo*. Now it's true that God does have *phileo* for his Son but it's born of *agape*. It is that self-sacrificing love that they share together with each other. But at the same time when Judas kissed Jesus, that word for kissed is *phileo* but it was born of *eros*. So *phileo* is the visible manifestation of a hidden motive of either *agape* or *eros*. So you can't tell. I mean, many of us have gone to church and I have had many people that I have gone up to in the church who I know they despise me but they shake my hand and they smile and they hug me. But it's *phileo*. What's the motive going on behind? Well, we put on a smiley face and we just do all of this. This is what was happening for Judas at that particular time.

For the church of Laodicea, this is the test. Do you *phileo* me. Only the begotten Son has the capacity to demonstrate for us true *agape* because he received it from his Father because his Father gave him all things and in beholding his Son, we can obtain victory of our Laodicean condition.

So I have listed out for you a number of reasons why I have fallen in love with the begotten Son and why the pentagon of lies must prevent us from accepting the only begotten Son of God. It is not enough simply to know that Jesus is the begotten Son. We need to know why that he is the begotten Son and I've listed

out the main reasons why I believe he is the begotten Son. So I'd like to talk to him, shall we kneel.

Lord Jesus, we thank you so much that you reveal to us the Father. We see in you the *agape* of the Father. Thank you Lord Jesus for believing everything that the Father has told you and for only speaking the things that honour the Father. We worship you as the Father has commanded us. But not only because he has commands us but because we see in you such matchless charms that our hearts melt at the thought of your wondrous love and that you have demonstrated for us the faith that we can have towards the Father because of you. Father, I pray that you would give us the spirit of your Son, your only begotten Son and that you would give us this spirit that says, Abba Father, that we would submit to you in everything. That we would never want to offend your law in any way, to keep your commandments and your statutes and your judgements and say with the Son of God, oh how I love thy law, it is my meditation night and day. Father, I pray that you would glorify your Son once again. That you would lift up you begotten Son for he is the Saviour of the world. We pray that you would raise him up in the remnant church of God, the Seventh-day Adventist Church, for he is despised and rejected of men. We each ask forgiveness for our part in that rejection in our past history and we thank you that you forgive us and that you would give to us the faith of Jesus. We thank you in his name. Amen.

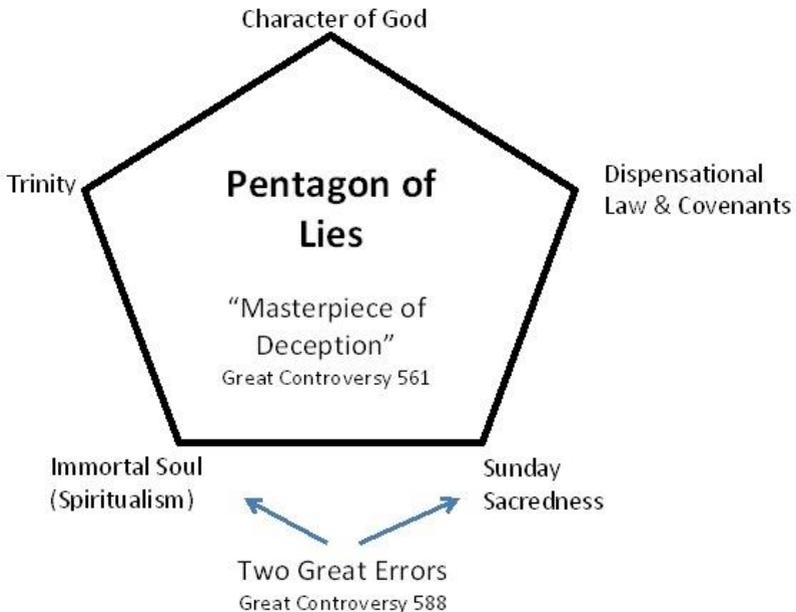
Just one final thought on that. The little book that I wrote called *The Wisdom of God* also lists out some details of my joy in the begotten Son and the relationship between Father and Son.

5. The Law of God and the Everlasting Covenant

Presented – 28th October 2016

I hope you all had a good rest from last night. I really enjoyed our time together last night as we meditated on the begotten Son, our Beloved, the beloved Saviour and why we love him.

One of my friends in Australia, he said to me, “are you OK? You were sounding a little bit congested when you were speaking.” It’s nice that my friends care for me but I am feeling a lot better today after yesterday and we just thank God for that.



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So today we are going to move on to point 4 in the pentagon of lies in respect to the law and the covenants. We have talked about the two great errors - immortality of the soul which leads to spiritualism and Sunday sacredness which creates a bond of sympathy with Rome which is man's arrogance to think that he can usurp the word of God to interpret it the way he wishes to interpret it and upon these two pillars we see these three points here (trinity, character of God and dispensational law and covenants) are overturned. They are all aimed at undermining the character of our Father.

This time we want to look at how Satan has worked on the law and the covenants to destroy the gospel. So before we continue, let's kneel and we will pray.

Our Father in heaven, it's a blessing to be able to come into your presence and know that we can come boldly in the name of Jesus Christ, the only begotten Son. Thank you that you hear us. We pray that your angels will be around us as we discuss this subject that caused so much controversy over 120 years ago in respect of the law and the covenants and how that the church rejected the message that came that would have lightened the earth with its glory. After this rejection and the iniquities of the fathers had been visited unto the third and fourth generation, now you are offering to us again the opportunity to receive this message that was given in 1888. We pray that we would be attentive and give us ears to hear and we would understand its significance and we thank you in Jesus name. Amen.

I would like to begin with a little bit of history and that's why I have given you this booklet, *Discarding Augustine's Covenant Glasses To Receive the Latter Rain*. It's a bit of a mouthful but I think you get the message. I begin very quickly on page 3 at the top with EJ Waggoner writing to General Conference President, George Butler, and he is in earnest about the subject of the covenants. For those that have studied Adventist history, they are aware that the battleground for the 1888 message centred on Galatians 3 and what we call the law in Galatians. For many, many years I struggled to understand what was the significance of this issue.

Right here in the beginning, we see Waggoner writes to Butler, "but you say that the apostle is reasoning of dispensations, and not of individual

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experiences, and that the bringing them to Christ means bring them to His first advent, and ‘to the system of faith there inaugurated.’ But that is the weakest position you could take”. Brave words for a young man to speak to his General Conference President.

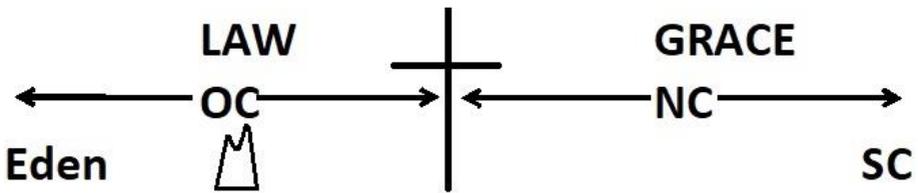
We move down to the next highlighted section. “For, let me again repeat: The text does not say that the law was a school-master to point men to Christ, but to bring them to Him.” This is, of course, looking at Galatians 3: 24, they are in earnest discussing this passage from verse 19 to 24. By the way, the best presentation that I have read on the subject of the law in Galatians is the series by AT Jones called *Studies in Galatians*. If you haven’t read that, I highly recommend you read that volume. I had the opportunity to digest much of it in Germany while I was there recently and I was thrilled at the way AT Jones was line upon line, precept upon precept, laying out the principles of this particular chapter 3 and chapter 4.

Coming down a bit further to the next highlighted section. “Justification by faith is an individual experience, and not a national, matter. Seventh-day Adventists often speak of the great light which ‘we as a people’ possess. But ‘we as a people’ will derive no benefit from that light unless we as individuals possess it in our own hearts. I repeat, justification by faith is something that each individual must experience for himself. Thousands who lived at Christ’s first advent knew nothing of this experience, while thousands who live long before he came, were actually brought to Christ for pardon, and they received it. Abel was counted righteous through faith; Noah was heir of the righteousness which is by faith; and Abraham actually saw Christ’s day, and rejoiced in it, although he died 2,000 years before the first advent. And this most positively proves that the apostle, in the third chapter of Galatians, is speaking of individual experience, and not of dispensational changes. There can be no Christian experience, no faith, no justification, no righteousness, that is not an individual matter. People are saved as individuals, and not as nations.” This is the heart of the controversy that existed in 1888.

When we look at the timeline from Eden through to the second coming we see that, what Augustine had developed and others - Augustine was one of the first I have seen do this - that talk about the old covenant is existing in the Old Testament. The word “old testament” essentially means old covenant. It’s the

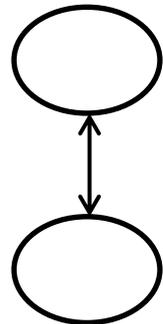
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same word. The way this book is labelled in its two testaments is based on an Augustinian principle so just keep that in mind. The old covenant existing from the fall of man or some people would say that the old covenant began at Sinai, either one, the old covenant is before the cross. That the main point. The new covenant exists after the cross. So the gospel that was preached to Israel is not the gospel that is preached to us today even as it says in Hebrews 4: 2, the gospel that was preached to them also to us. Not so, for the Jews were saved by the law according to this dispensational system and that we are saved by grace.

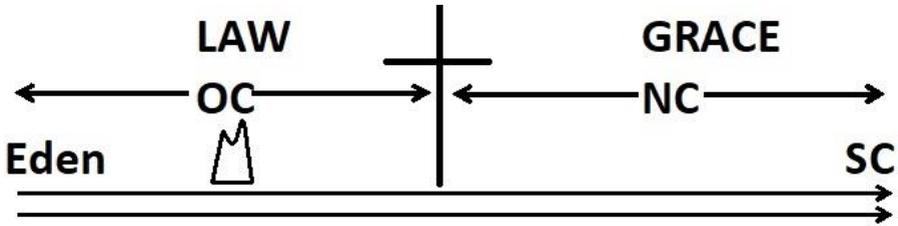


So prior to the cross is the era of law and after the cross is the era of grace and this creates the oppositional mindset and this is what I was talking about before. This system makes complete sense when you worship a god that operates on this co-equal oppositional principle ($\text{O} \leftarrow \rightarrow \text{O}$). Two sources, two modes of being saved reflecting a mindset that's at war with each other.

As opposed to those of us who worship in the divine pattern, the Father and the Son, that one is leading to the other. This simple understanding of the Father-Son relationship helps to unlock the meaning of the covenants because there are two covenants. Like every other thing we've been discussing, we ask the question, what is the relationship between the two covenants? Does one lead to the other or are they in opposition to one another. This is the question, are they opposite or are they, as some actually teach, that they are parallel going all the way across and that there is old and new covenant but we have no part of the old covenant. We only enter into the new covenant.



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You can be born again from birth and you never need to participate in the old covenant. But the Bible says that all have sinned and fall short of the glory of God. The old covenant is a passage that all men will pass through and we will look at this in more detail.

Before we do that, we need to understand what it was that was rejected in 1888 and I want you to come over to page 5. We have a statement here from Willie White speaking about what kind of issues they were up against in 1888. Willie White writes to Mary and says, "There is almost a craze of orthodoxy. A resolution was introduced into the college meeting, that no new doctrine be taught there till it had been adopted by the General Conference. Mother and I killed it dead, after a hard fight." Tells you something about our pioneers. Interesting, they "killed it dead after a hard fight". No new teaching will be introduced here until the Pope arrives. This is the kind of mentality that they were speaking about. They stopped that. The truth waits for no man, Ellen White says, we must go forward. And, of course, we must go forward in a respectful and Christ-like manner but we must go forward.

In 1890, March 8 1890, Ellen White, after the end of the 1888 Conference and this issue continued to brew and this conflict where Ellen White had said the Spirit that was at the crucifixion of Christ was in Minneapolis. Christ was crucified in Minneapolis because he was rejected, he was pushed back. She also says that Christ is bitterly disappointed about what happened in 1888 and what Christ wanted to give to his people.

This quote, I want you to read this carefully with me at the bottom of page 5. "Night before last I was shown", when you hear "I was shown", what do you understand? She was in vision, she was spoken to directly by God and that's why I put in brackets "by the Lord". "I was shown [by the Lord] that evidences in regard to the covenants were clear and convincing. Yourself [Uriah Smith],

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Brother B, Brother C, and others are spending your investigative powers for naught to produce a position on the covenants to vary from the position that Brother [EJ] Waggoner has presented.” God showed her this, that they were wasting their time to produce a position on the covenant that differed from EJ Waggoner and what he was presenting. “Had you received the true light which shineth, you would not have imitated or gone over the same manner of interpretation and misconstruing the Scripture as did the Jews. What made them so zealous? Why did they hang on the words of Christ? Why did spies follow Him to mark His words that they could repeat and misinterpret and twist in a way to mean that which their own unsanctified minds would make them to mean. In this way, they deceived the people. They made false issues. They handled those things that they could make a means of clouding and misleading minds.

The covenant question is a clear question and would be received by every candid, unprejudiced mind, but I was brought where the Lord gave me an insight into this matter. You have turned from plain light because you were afraid that the law question in Galatians would have to be accepted. As to the law in Galatians, I have no burden and never have had.” Interesting. Very, very interesting.

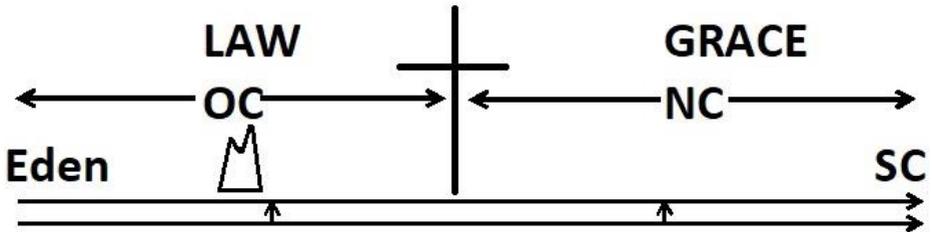
The next day, and I don’t think I have the quote in the book, but on March 9, 1890 she writes a statement where she says, “what I have written in *Patriarchs and Prophets* on the law and the covenants, if Elder Waggoner agrees with this, he has the truth.” Now when she says that when she has already said “I was shown the truth on the covenants”, what is she saying? That what he says harmonises with what she has written in *Patriarchs and Prophets*.

Again, the bottom of page 9, March 10 she writes to Willie White and his wife, “Since I made the statement last Sabbath that the view of the covenants as had been taught by Brother Waggoner was truth, it seems a great relief has come to many minds.” Now, I have shown these quotes to some brethren from March 8, March 9 and March 10 and because the one on March 9 says, “if Brother Waggoner agrees with what I’ve written in *Patriarchs and Prophets*, he has the truth” they say that proves that he didn’t have the truth because it doesn’t agree with what she wrote in *Patriarchs and Prophets*. Now that’s devilish. What she writes on March 8, he has the truth, I was shown that he

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has the truth, on March 10 she says he has the truth and you twist and turn that, the same spirit in Minneapolis is existing here. A wilful rejection of what God is showing to his people on this particular point.

You can go on and read the rest of the booklet in terms of how this framework of understanding, old covenant and new covenant before and after the cross is a framework, a pair of glasses, that you wear when you read the Scriptures. I have covered a number of texts in this booklet to show you the difference between reading it this way and reading it where the two covenants are going all the way across and we pass from the old covenant to the new covenant and it doesn't matter where you are in the history of humanity, it's always the same.



Because, I saw another angel flying in the midst of heaven having what? The everlasting gospel. Not a 2000 year old gospel but one that is much older that goes right back to the beginning of time and that's what the first angel's message is all about.

We read in Galatians 4, because many people say that the old covenant was given in Mount Sinai and it was but notice what Paul says in Galatians 4:22-24, 26. "For it is written, that Abraham had two sons, the one by a bondmaid, the other by a freewoman. But he who was of the bondwoman was born after the flesh; but he of the freewoman was by promise. Which things are an allegory: for these are the two covenants; the one from the Mount Sinai, which gendereth to bondage, which is Agar. But Jerusalem which is above is free, which is the mother of us all." We see here, in the story of Hagar and Sarah we see the two covenants. Now the point that many people miss here is that Hagar and Sarah were connected to one man and that this one man had relations with both of these women which means he was experiencing both

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the old and the new covenant. Do we see this point? The old and the new covenant were existing within the life of one man. This is the point, they are not separate, it is one man's experience and Abraham is referred to as the father of faith. He is the father of us all and his experience delineates the experience of every person who walks in his footsteps. There is an old covenant and there is a new covenant and we all go through both of these.

In reference to these two covenants, we read in Hebrews 8:6. It tells us one of the easiest way to tell the difference between the two covenants is found in Hebrews 8:5. Speaking of Christ, "But now hath he obtained a more excellent ministry, by how much also he is the mediator of a better covenant, which was established upon better promises." Established on what? Better promises. So when you are looking at the promises, when you look at who is making the promises, you can tell which covenant it is. When God is making the promises, it's the new covenant or everlasting covenant. When man is making the promises, it's the old covenant, it's the will of the flesh.

Even this text here, Hebrews 8:6, people read in the context of before the cross and after the cross when you read the words "but now hath he obtained a more excellent ministry" saying he didn't have this ministry before the cross. If Christ didn't have a ministry in heaven before the cross, how on earth did Enoch get to heaven and that's where I would introduce to you the booklet, *A Priest Forever*. If you are in doubt, as Paul is saying, some things are hard to be understood, it says thou art a priest for 2000 years after the order of Melchizedek. No, it doesn't say that. Thou are a priest forever after the order of Melchizedek. When Melchizedek was bringing things to Abraham, are we suggesting that this man Melchizedek had a priesthood completely independent from Christ and that Christ's priesthood didn't exist but this man had this priesthood? No, his priesthood is representing the priesthood of Christ.

I read on the back of the booklet, "The priesthood of Christ commenced as soon as man had sinned." Do I need to repeat that, is that clear? It is pretty clear, isn't it. "He was made a priest after the order of Melchizedek." That's what we are told. This is the only way you can have an everlasting gospel. That grace has been made available from the foundation of the world and this is exactly what we see in 2 Timothy 2:1. We were reading this in regard to the

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Sabbath yesterday in Hebrews 4:3 where it says that although the works were finished from the foundation of the world, the rest that was provided for us.

2 Timothy 1:9, “Who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus [when] before the world began.” It’s an everlasting gospel. Grace has been given from the very beginning and all the way through.

We see that the new covenant is established upon better promises. Let’s just have a little look at this covenant and we can start, of course, Genesis 3:15, “I will put enmity between thee and the woman.” When God says, I will, he’s making a promise. This is the everlasting covenant. I will. I will not bring a flood on the earth again. I will. It’s his covenant with man referring to my covenant. Genesis 12:2-3, who is making the promises? Speaking to Abraham, “And I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing: And I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed.” God is making promises. What does it say in Genesis 15:6, and Abraham believe God and it was counted unto him for righteousness. This is the everlasting gospel. God makes promises, man accepts those promises.

As I said in my previous presentation, when God says I don’t want anything to come between you and me and I just want you to know me, I believed God when he said that. I accepted that that’s what he was promising me. He was promising me an intimate relationship and I accepted it. Not based on my works, not based on my goodness, I have nothing to offer him, completely useless but I accepted his gift. That’s entering into the everlasting covenant when we do this.

We see this covenant and this covenant was renewed to Isaac, it was renewed to Jacob, we see it again and we notice what Abraham was promised. Romans 4:13. He says he was promised the land. How much of the land was Abraham promised? Romans 4:13 He was promised the whole world, “for 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.”

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Abraham was promised the whole world. Did Abraham receive this promise? Acts 7 will tell you what happened. For the sake of those who may be interested, what I am sharing with you here is not original material but I am just giving to you EJ Waggoner. I am indebted to him for this material where it says of Abraham, Acts 7:4-5 "Then came he out of the land of the Chaldaeans, and dwelt in Charran: and from thence, when his father was dead, he removed him into this land, wherein ye now dwell. And he gave him none inheritance in it, no, not so much as to set his foot on: yet he promised that he would give it to him for a possession, and to his seed after him, when as yet he had no child." He was not given the inheritance and as it says in Hebrews 11, he sought for a better country who builder and maker is God.

Abraham did not receive the covenant promise regarding the land but there were two aspects to the promise. There was the gift of the spirit, the spirit of Christ, the seed that was planted in the woman which is the church. This is the down payment. The earnest of the expectation. The gift of the spirit in order that we might inherit the land. That's a good agricultural principle isn't it. You get given a seed and you put it in the earth and it grows and you receive an abundance and then you can have more seed and produce and you take the land in this particular way.

As it says in *Early Writings* and *Great Controversy*, at the time of the second coming it says and God delivers the new covenant to his people and he gives them the land. That has not yet been fulfilled. The promise that was made to Abraham has not yet been fulfilled.

Let's read briefly, I want to make a footnote here, in Galatians 3: 19, this is one of the pivotal points and again I am just speaking from Waggoner and Jones and the message that they were given and Ellen White said, I was shown that Waggoner had the truth on the covenants. This is not rocket science, it is quite simple really. But there is a spirit within man that rebels and resists the spirit of God. "Wherefore then the law?" The word "serveth" is added. It is designed to decoy you. It is part of the Augustinian system. Ignore the word "serveth". "Wherefore then the law? It was added because of transgressions, till the seed should come" and many people stop there. Till the seed should come. Wherefore serveth the law was added (at Sinai) because of transgression till the seed should come (at the cross). So that's when the law ends. No longer

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under the law but under grace. It's a really smart system. A very, very smart system that they developed. But they stopped reading because it goes on to say, "till the seed should come to whom the promise was made." And when is the promise fulfilled? Was the promise fulfilled at the cross? The down payment was certainly manifested in greater measure but the payment existed from the very beginning because the grace existed from the foundation of the world but it was given in greater measure when Christ was manifested but the promise is not given until the second coming.

So wherefore then the law? It was added or spoken because of transgression. Till the seed should come to whom the promise was made and that's the second coming which tells us that the law is going all the way through to the second coming. Do not think that I have come to destroy the law or prophets. I didn't come to destroy but fulfil and the word "fulfil" means to fill it up, not to destroy. We don't want to spiritualise the meaning of these texts. Not one jot or tittle shall in anywise pass from the law till all be fulfilled. This is one of the key arguments that existed between Butler and his faction and Waggoner and Jones and as to what was the added law and how long did it exist, how long was it in effect in regard to this.

Now we to come to Exodus 6 and we ask ourselves the question, what is the covenant that God was seeking to make with the children of Israel? Did he come to them with the old covenant and say "Promise me that you'll be good." Is this what God was doing for them because it says the old covenant. If you read in *Patriarchs and Prophets* in the chapter on the law and the covenant, it says another covenant was formed at Sinai called the old covenant and if you read that chapter carefully, you will understand how and why that came about.

But let's look at Exodus 6:2-3, "And God spake unto Moses, and said unto him, I am the LORD: And I appeared unto Abraham, unto Isaac, and unto Jacob, by the name of God Almighty, but by my name JEHOVAH was I not known to them." Verse 4, "And I have also established my covenant with them." What was the covenant that he established with them? Was it the old covenant or the new covenant. It's the everlasting covenant or what we call the new covenant. As Ellen White says, the reason the everlasting covenant is called the new covenant is because it was ratified last. The old covenant was ratified

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first with the blood of bulls and goats and it was promised after. The new covenant was promised before but it was ratified later (at the cross).

This fits perfectly with the Hagar-Sarah story. Abraham married Sarah first and there was a promise of a seed but she ratified after Hagar. It's the same principle that's operating and this is all happening within the life of Abraham.

Verse 4-5, "And I have also established my covenant with them, to give them the land of Canaan, the land of their pilgrimage, wherein they were strangers. And I have also heard the groaning of the children of Israel, whom the Egyptians keep in bondage; and I have remembered my covenant." This is the everlasting covenant. So, God is coming to Israel with his Everlasting Covenant. He had no intention of coming to them with an old covenant where they would make promises to Him. That was not His intention.

Verse 6, "Wherefore say unto the children of Israel, I am the LORD, and I will bring you out from under the burdens of the Egyptians, and I will rid you out of their bondage, and I will redeem you with a stretched out arm, and with great judgements." Can you hear the "I wills" coming in.

Verse 7-8, "And I will take you to me for a people, and I will be to you a God: and you shall know that I am the LORD your God, which bringeth you out from under the burdens of the Egyptians. And I will bring you in unto the land, concerning the which I did swear to give it to Abraham, to Isaac, and to Jacob; and I will give it you for an heritage: I am the LORD." How many times did he say "I will"? Seven. It's complete. Seven times he said I will, I will, I will. This covenant was established on better promises and it existed in Egypt with Israel before they had first come out. So God was offering to them the everlasting covenant.

But how does Israel respond. Verse 9, "And Moses spake so unto the children of Israel: but they hearkened not unto Moses for anguish of spirit, and for cruel bondage." They didn't believe, they didn't accept. God is saying I am going to do this and I'm going to do this and I'm going to do this. Why didn't they go, O praise God, when so we go, thank you, you're going to do this. They didn't do that. They moaned and complained and said why have we been in bondage for 400 years. They were not willing to acknowledge that the reason they were

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suffering is because they had turned away from the God of their fathers. Even as our church has turned away from the God of their fathers and we complain and wonder why we are in so much trouble and why the church is in such distress. It's because we've turned away from the God of our fathers proving that we are the sons of them that stoned the prophets and killed those that were sent unto them. We are no different, no different.

What we need to understand is that God is offering his covenant all the way through. I won't list them in detail because I've got a number of points I want to share. In Exodus 14 when the Egyptians come to destroy Israel, they had seen the mighty works of God, they had seen how he had delivered them, did they go, we know that God will stand for us? No. They are going to kill us, we are going to die. Exodus 15 the same thing. We're going to die, you are going to kill us, you've brought us out in the wilderness to kill us, you're going to destroy us. Exodus 16 the same thing, complaining, mumbling. Exodus 17, we're running out of water, in fact we are so angry Moses, we are going to stone you (Exodus 17:4). Of course He gives them the water. Do they deserve the water? No, they deserve to rot in the wilderness. God is a Father, He loves His children, He is not going to do that to them. But, He allows Amalek to come and harass them. He takes away His hedge of protection because of their mumbling and their groaning and their complaining.

All the way up here, God is still offering them His covenant, He is offering, He is fulfilling it, He is bringing them out, He is showing them that He is willing to do this. Then in Exodus 19, God says in verse 5, "Now therefore, if ye will listen". The word is listen. Obey in English is very legalistic. If you will hear my voice, if you will listen to me and "keep my covenant". What do you have to do to keep his covenant? You simply believe all the "I wills" that he has told them. That's all it means to keep the covenant. You don't have to do anything else, just believe the covenant that he's going to do all these things.

Then it says in verse 7 that Moses comes to the elders and in verse 8, now here is a group of people who think God is wanting to kill them in the wilderness. They don't trust him. They think he wants to kill them. And then God says if you will listen to my voice, what do they say? "And all the people answered together, and said, All that the LORD hath spoken we will do." Who is making the promises? They are making the promises. This is the old covenant. God

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was offering to them his everlasting covenant. If you will listen to My voice and keep My covenant then all these things will go well with you. They turned it around and they say to God, someone they don't trust, someone they think is going to kill them and they bind themselves into a covenant saying we will do everything that You are asking us to do. What You are wanting to promise us, we will do it. That's insanity. That's bondage. Who makes promises to people to live and to be close to someone you think is going to kill you. That's insanity but this is what they did. Did God know they were going to do this? Yes, He did.

The Gibeonites are a good illustration. The Israelites made a covenant with them and were made slaves because they bound themselves to someone they didn't trust and didn't love. But God made it work together for good for some of them in that group.

What I want you to understand is, here is, for the first time, we have the formal introduction of the old covenant. It is not ratified until Exodus 24. Exodus 24 is when the blood comes out and it is sprinkled on the people and sprinkled on the book. Exodus 24:6-8, "And Moses took half of the blood, and put it in basins; and half of the blood he sprinkled on the altar. And he took the book of the covenant, and read in the audience of the people: and they said, All that the LORD hath said will we do, and be obedient. And Moses took the blood, and sprinkled it on the people, and said, Behold the blood of the covenant, which the LORD hath made with you concerning all these words." That's when the old covenant was ratified by the people.

Now, a little bit of thought will show there is no way that this covenant is going to survive. Do we read any provision for forgiveness in here if they mess up? They have just said that all that the Lord said we will do, so if they sin, the covenant's over. The covenant is broken. The Spirit of Prophecy says that the old covenant in its formal capacity lasted several weeks and when, at the golden calf, they sinned and broke the commandment concerning idolatry, the covenant was broken and it was not renewed. You can't renew it because there is no provision for renewal. They had to go back into the new covenant.

Then in Exodus 32, when Moses is appealing to God, he doesn't appeal to the old covenant because there is nothing to appeal to. He appeals to the new

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covenant, he appeals to the everlasting covenant for God to forgive them. So God brings them and continues to offer them his new covenant. But God allowed them to enter into an old covenant with Him in order for them to see their complete inability. This is the glory of the old covenant because Paul says that the old covenant is glorious. He doesn't say that it's wicked, he doesn't say any of those things. He says that it is glorious because it lays the glory of man in the dust and to lay the glory of man in the dust is a marvellous thing. It's a wonderful thing.

Come to 2 Corinthians 3 and now we want to read verse 7, "But if the ministration of death, written and engraven in stones, was glorious." What is the ministration of death? It is man looking at the law of God in his carnal heart and saying I'm going to do this. That's a ministration of death because you have bound yourself to something that is impossible to do. You are only going to become very, very discouraged and depressed about being in that kind of a relationship with God. But being influenced by the lie, you shall not surely die, we have instilled within us this determination that we will demonstrate to God let me be as one of your hired servants, I am no longer worthy to be called your son. This is what is going on in the old covenant. I am not worthy to be called your son even though you are offering to me sonship and you are throwing around me this robe and you are putting a ring on my finger and you are putting shoes on my feet, I don't believe that I am a son. I need to earn your respect. I need to regain. I need to pay back the great debt that I have done to you and then we can talk about this son thing. That is sad, isn't it.

So "the ministration of death written and engraved in stone" and I want to underscore this point because it is very important in reference when we study the character of God which I want to study in the next presentation that the aim of the old covenant is to give to you the sentence of death. Not to kill you but that you will beg for mercy, completely giving up on yourself. The law is our schoolmaster to bring us to Christ. That's the purpose of the law and when you have the sentence of death in yourself and you know that there is absolutely no hope for you, the spirit who has convicted you of sin (John 16:8) then convicts you of righteousness. The old covenant does its job in convicting you, I am a dead man, and then he says go to Christ, he will forgive you.

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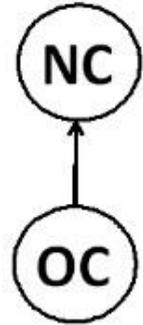
We want to underscore this point. It doesn't matter how you receive the conviction of sin. It doesn't matter how much butchery is written into the Torah about the sentences of death. Stop stoning people, guillotining people, putting a sword through - it doesn't matter what is written in the law. The only purpose of those things is to convict you that you deserve to die so you will ask for mercy. Does that make sense because a lot of people get confused and think, O God wanted to stone people, God wanted to do all this stuff. No! He wants you to have the sentence of death in your mind and give up completely on yourself. This is the key.

This is what we see with the woman caught in adultery. The Pharisees without them even knowing, in their malice and their hatred of Christ actually served Christ in preaching the gospel to the woman who was thrown at his feet. They dutifully bring the woman and throw her at his feet. Exactly what the law was intended to do. They served their job perfectly. Thank you Pharisees for doing your job. What better place to throw a woman caught in adultery than at the feet of Jesus. The old covenant has done its job and there she is, she is ready for the new covenant. What does Jesus do? Well, he that is without sin among you, let him cast the first stone. Who of them was worthy to cast a stone. Everyone was excluded. Then he begins to write in the sand. He continues the work of the old covenant. He writes out the law and these men looking on become convicted of sin but instead of throwing themselves at his feet, they walk away because they don't want to leave the old covenant. He says, where are your accusers? No man condemns me. Neither do I condemn you.

This is the purpose. This is how the two covenants are working together. Jesus never intended to stone anybody but he wanted people to be stoned in their conscience. I deserve to die. I know it, I am completely unworthy. I beg for mercy. That's what he wanted. He wanted people in their minds to understand they need to die in order to ask for mercy because then, and then only, is righteousness by faith, that you actually believe you are receiving grace because if you don't actually believe you are guilty, then if God lets you off, then you feel exonerated. You feel that you have done nothing wrong and it is no longer of grace and its like that's the way it should be. The only way to be saved by grace is to have the sentence of death, to go onto death row and the old covenant does this beautifully. We need to understand.

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So when we look at the two covenants and this is the path that every one of us must walk, as Jesus is the way to the Father, so we have the old covenant which is the way to the new covenant. It is the same pattern. There is only one way for you to enter into life and that is through death. You must die and be resurrected to newness of life. This illustration is given to us every day as Gary mentioned this morning. We were resurrected this morning. Every day we live and because of our sins, we die every night and we are resurrected again in the morning because of the blessings of the new covenant that are offered to us. We die because of our sinful life and then we are resurrected the next day. The gospel is preached to us every day. The two covenants working. The sentence of death and then resurrection. The old covenant is bringing us to the Christ. Wherefore the law was our schoolmaster to bring us to Christ.



Now I want to read a couple of passages and we will read the one before. You've probably read this in the old framework of the oppositional system. 2 Corinthians 3: 6, "Who also hath made us able ministers of the new testament (or new covenant); not of the letter but of the spirit: for the letter killeth, but the spirit giveth life." When I've read that in the past, I've thought we don't want the letter, that's legalism. We don't want that. We just want the spirit. But you can't have the spirit without the letter. And that word "but" can be translated "and". For the letter killeth and the spirit maketh alive. Because you want the letter to kill. For the letter killeth - praise God! The letter killeth my conscience. It convicts me of sin. Hallelujah. That drives me to Christ in order for the spirit to make me alive. Can you see the difference?

Whereas people read this verse, for the letter killeth. Everything that existed in the old testament, the letter killeth. O, but thank God, we are in the new testament. Hallelujah, the spirit makes me alive. I don't need the old. But if you don't die, you can't live. Unless a corn or wheat falls into the ground and dies, it cannot be resurrected to newness of life. You cannot have a gospel where you only believe the new covenant exists from the time of the cross. That is half a gospel and half a gospel is no gospel. If any preach any other gospel than that which I have preached unto you, let him be accursed. I say again, if any man preach any other gospel than that which I have preached unto

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you, let him be accursed. (Galatians 1: 8-9) We hear everywhere there are false gospels being preached everywhere. Oh, I'm not under the law. I want to be under the law in order that I may receive grace.

Romans 5:20. I want to receive the full condemnation of the law. Full force but as long as I believe in the grace of Jesus Christ, then I will receive much more abounding grace. This is the paramount point of the 1888 message. Jones in 1893, sermon 14, 15, 16 and onwards, he hammers into this point in Romans 5:20, "Moreover the law entered that the offence might abound." Is that a bad thing or is that a good thing? It is a glorious thing. The law enters. Where does it enter? It enters into my soul, it enters into my heart, convicts me of sin. "But where sin abounds, grace did much more abound." Where does grace much more abound? Where sin abounds. If sin is not abounding, then grace is not much more abounding. So you need the law. If you want more grace, you need more law to convict you of sin.

So when Adventists went into the most holy place in 1844 and they found the ten commandments with the Sabbath there and everything there, they hit the jackpot. They found the law. The beginnings of those who keep, as James White said, all the commandments of God and the faith of Jesus. That's what he said. That was in our first official statement of fundamental principles. Those who keep **all** the commandments of God. When we say keep all the commandments of God, it is those who are convicted by all the commandments of God of their own sinfulness that they can't do it and then it is given to them by grace. Nothing we can do can add to this process. So if you want more grace then you need more law. Does that make sense?

Not more law in that I can do this, I can do this. If you are saying I will, I will, I will, it's not going to work. But when God is saying I will, then it works. I will not eat in between meals, I will not eat this, I will not do this. Go ahead make those promises. You will fail and fail and fail. And this is the point. As Waggoner says, the man finally says I give up, I can't do it anymore and Waggoner writes, hallelujah, finally you've realised. You've got to give up on yourself in order to come to Christ and say I can't do it. I give it to you by grace and when you accept that, the joy that comes into your soul to know that you are completely free of the guilt of your sin because of the grace of Jesus Christ. The joy that comes up in your heart. You can't contain it. It's the alabaster box

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that Mary poured upon the feet of Jesus. It just comes out of your life. The joy that you experience. The freedom that you experience. You can't contain it and your life ceases to become full of what I call the "musty smell". The musty smell of the old covenant. You must do this, you must do that. It's a musty smell and it stinks.

The only thing that must happen is that you must be born again. That's all there is. There is nothing else. You must be born again. Forget all the other musts. This is why it says in Acts 15 when the Pharisees were saying that you must be circumcised in order to receive the grace of God. No, not true. You need to be born again and then the spirit will guide you and you will do all these things. When I was at our camp meeting at Passover at the beginning of the year, someone comes to me asking should we be eating leavened bread? What should I do? I said, talk to your Father in heaven, don't talk to me, I'm not your conscience. Read the Bible for yourself. Do what you are convicted about. Do what the spirit tells you to do but don't put it on somebody else. Don't be conscience for somebody else. Follow your own conscience. Do what the spirit convicts you to do when you are in the spirit. The spirit will teach you and guide you what to do. There is all this focus on we shouldn't be doing this, we shouldn't be doing this, we shouldn't be doing this. Stay home. Don't come with that theology.

We see how that the two covenants, the old covenant, the law is our schoolmaster that brings us to Christ that we might receive newness of life. As it says in the Spirit of Prophecy, the law brings us to Christ and then Christ points us back to the law. These two covenants continue to work in our lives. The old covenant continues to work death as the new covenant continues to work life. There is a parallel process because notice in 2 Corinthians 3 what Paul actually says in verse 7, "was to be done away". It's in Hebrews where it says "ready to vanish away" (Hebrews 8:13). The work of the old covenant completes its work in the sealing, when we are sealed completely into the new covenant and the work of the conviction of sin ceases. Does this make sense. Many people think when they enter into the new covenant, they are no longer connected to the old covenant.

Hebrews 8:13, "In that he saith, A new covenant, he hath made the first old. Now that which decayeth and waxeth old is ready to vanish away." If you have

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the understanding that when Jesus died on the cross that the old covenant has vanished away, why does he say it is ready to vanish away? It is ready to vanish away when we come into the fullness of the stature of Christ and we have completely believed in righteousness by faith alone and we cease to sin, the old covenant is finished. But as we continue to sin, the old covenant continues to barb your mind, it continues to stone your thinking, it continues to hound you and follow you and condemn you. Praise God that it's doing this to drive you to Christ. So, both old and new covenants, both Jacob and Esau are wrestling in the womb. It's old and new covenant pulling against each other together. Don't be despondent about this fact. This is part of the journey that we must follow through and believe that the work He has begun in us, **He** will complete. Not we will complete. He is going to complete it.

When I get discouraged and I feel the weight of my wrong thinking and my wrong understanding, I claim that promise. That work that He has begun in me, He will complete it. Not of works. It doesn't matter how bad I look. It doesn't matter. You think things look bad for you? What about the man that was hung on the cross that was crucified for being a criminal? Things look pretty bad for him. He's going to be in heaven because he is righteous by faith because the old covenant did its job. He was crucified with Christ. Isn't that good news.

I just want to make one more point. Come to John 1. I just want you to notice a wrong pattern of understanding. Beware of supplied words. John 1:17, "For the law was given by Moses, *but* grace and truth came by Jesus Christ." The word "but" is supplied, it doesn't exist. The way this should read is, "For (meaning because) the law came by Moses, grace and truth came by Jesus Christ." Do you see the difference? Because many people read for the law was given by Moses (the old covenant) but grace and truth came by Jesus Christ (the new covenant). No, that's completely the wrong set of glasses. Take Augustine's glasses off and get rid of them. Because the law was given by Moses, grace and truth came by Jesus Christ. You can't have grace without law. You can't, it's not possible.

We'll have a look at one more. Hebrews 7:19. Put on the new glasses. I mention all these texts in this booklet that I've given you (*Discarding Augustine's Covenant Glasses*). Hebrews 7:19. Notice the deception. Look out

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for the supplied word. “For the law made nothing perfect, but the bringing in of a better hope *did*;”. Now I emphasise which word? The word “did” doesn’t exist. That’s creating the oppositional system that the law made nothing perfect but the bringing in of a better hope did. That’s a dispensational mindset. You take that word out, “for the law made nothing perfect but the bringing in of a better hope.”

Because Psalms 19 says, for the law of the Lord is perfect, converting the soul to Christ. So the law does have a perfect work to bring you to Christ. You see the difference? We can take off these Augustinian glasses. We can start to read these verses. We can stop emphasising words that are italicised and there are many, many presentations that are proliferated around us at the moment that are emphasising italicised words dedicated to Augustine. Away with these things. My Father says take these things hence, take them out and don’t add unto the word of God.

I think most of the translators of the King James Bible were trinitarian. It’s a miracle that God can work with men in that kind of a frame of mind and give to us the truth but we can also be aware of supplied words and know that supplied words are made in order for men to understand the Bible according to the God they worship but God still works through these things in order to give us the truth and I find that amazing. So I pray that, as we consider the subject of these two covenants, that as what we have presented here today, that we might see that the time is fulfilled. The iniquities of the third and fourth generation are completed. The 1888 message lasted for about seven years. It stopped around 1895. In 1896, Ellen White began to talk about the possibility of the need to go back into the wilderness and the possibility of the need for another coming out in 1896. From 1895-2015 is 120 years, the third and fourth generation. So the word of the Lord came to Israel the second time saying arise and believe the gospel. Let’s pray.

Our Father in heaven, we just thank you for the Lamb that was slain from the foundation of the world. That grace has been made freely available. Lord Jesus, you have been a priest after the order of Melchizedek and you have been dispensing Your grace to us through the conviction of the law. There is none righteous, no not one. There is none who seek after God. The only reason we are here, the only reason we are listening, is because Your Spirit draws us. That

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You have drawn us to Yourself. Thank you for this precious gospel. May the law enter more fully, more completely, that sin may abound so that we may understand. That as Philadelphia goes into the most holy place, they see with new eyes their Laodicean condition. That they are wretched, poor, blind and naked for only such will receive the straight testimony to Laodicea to receive the latter rain. Father, we pray for this spirit and we believe that the work you have started in us, that you will complete it. I thank you Father in Jesus name. Amen.

6. Character of God – Part 1

Presented – 28th October 2016

I thank Father we could spend that time together, going through that presentation of the gospel, and to understand how that the Old and the New Covenant, how they work together. It's been such a release for me, such a freedom not working in that oppositional mindset that, "Well, we don't have the Old Covenant any more. We're only in the New Covenant. I'm only under grace." And this thinking has caused tremendous confusion.

We are now ready to...; as I began the series, I was at the top of a mountain, and I was breathing very very hard. And so, we're now ready to come to the top of the mountain, in the sides of the North, as we look at the character of our Father.

And I'm very excited to share; but without an understanding of these subjects (*Pointing to the other four points of the Pentagon of Lies on the white board*) in their correct order, we're not able to see this correctly, and we will read the Bible incorrectly.

And as we said in the beginning, our pioneers broke down these three pillars: Sunday Sacredness, Spiritualism/Immortality of the Soul, and the Trinity. They gave to us a wonderful foundation to build on. In 1888, we were offered to understand the Law and the Covenants correctly; and if we had have accepted this, that would have given us a better understanding of "the Sabbath more fully", and prepared us to receive an understanding of the character of God that we might be sealed in our foreheads with the Father's character, with the Father's name.

And so, I'd like to kneel, and pray once more, so that we can look at this:

Father, we come before You, because You have drawn us with Your Spirit. We do not seek after You, but You seek after us. We are the lost sheep, and some are the lost coin; they don't even know they're lost. But You're still seeking for

them. And we just thank You for Your grace. The freedom of knowing that we're not righteous by works, by anything that we can do, but simply by the grace of Christ. How You love to bestow mercy. As it says in the Psalms, You are ever merciful. You never cease to be merciful. And as we think on this, I pray that we would enter into an understanding of the character of our God, in Jesus name. Amen.

Jesus came to this earth to reveal the Father. And so, as we look at the life of Christ we are looking at the Father. And Jesus said that to Philip, in John chapter 14, and verse 9, where He says: "Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me hath seen the Father; and how sayest thou then, Shew us the Father?"

So, when we look into the life of Jesus Christ, the three-and-a-half years of His earthly ministry, we are looking through the channel of the Son; we are looking into the face of the Father. And when we have this understanding, it poses for us some interesting challenges in terms of the Pentagon of Lies.

Now, we are talking about the character of God; "If you've seen Me, you've seen the Father". And in the life of Christ, we see that Jesus Christ is the same yesterday, today, and forever; which means that the life of Christ that was revealed, means that He is the same all the way through the Old and the New Testament. This is the implication of this. And what does this mean in terms of what we understand?

I just need to pause, I forgot to mention... Just hold that point... You have this booklet here, *Ceremonial Dividing Line*. This is another important one speaking about the two Covenants, the ceremony and the moral issue in Adventist history, and why it has been a problem. And of course, Colossians chapter 2, verse 16 and 17, and some implications. So, I recommend those for you.

So, some quotes for you.

"Christ is our pattern, the perfect and holy example that has been given us to follow." So, He's our perfect pattern. "If we are converted we shall no longer represent Satan by warped one-sided characters; but in character, in words and in actions we shall conform to the perfect character given to us in the life of Christ." *Gospel Workers*, page 436.

If we study the life of Christ while He was here on earth, we have a perfect example. Now, I like this next one. This is *Review and Herald*, February 15, 1898: "God has left nothing undone that He could do for us. He gave us a perfect example of His character in the character of His Son." So, in the character of His Son that was revealed to us when He came to this earth, we receive a PERFECT example of His own character. "And it is the work of Christ's followers as they behold the incomparable excellency of His life and character, to grow in His likeness."

Desire of Ages, page 664: "Christ alone could represent the Father to humanity, and this representation the disciples had been privileged to behold for over three years." See the implications of this...; this perfect representation of the Father.

And in the book *Steps to Christ*, it says this: "In describing His earthly mission, Jesus said, The Lord "hath anointed Me to preach the gospel to the poor; He hath sent Me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised." This was His work. He went about doing good and healing all that were oppressed by Satan. There were whole villages where there was not a moan of sickness in any house, for He had passed through them and healed all their sick. His work gave evidence of His divine anointing. Love, mercy, and compassion were revealed in every act of His life; His heart went out in tender sympathy to the children of men. He took man's nature, that He might reach man's wants. The poorest and humblest were not afraid to approach Him. Even little children were attracted to Him. They loved to climb upon His knees and gaze into the pensive face, benignant with love. Jesus did not suppress one word of truth, but He uttered it always in love. He exercised the greatest tact and thoughtful, kind attention in His relationships with the people. He was never rude, never needlessly spoke a severe word, never gave needless pain to a sensitive soul. He did not censure human weakness. He spoke the truth, but always in love. He denounced hypocrisy, unbelief, and iniquity; but tears were in His voice as He uttered His scathing rebukes. He wept over Jerusalem, the city He loved, which refused to receive Him, the way, the truth, and the life. They had rejected Him, the Saviour, but He regarded them with pitying tenderness. His life was one of self-denial and thoughtful care for others. Every soul was precious in His eyes. While He ever bore Himself with divine dignity,

He bowed with the tenderest regard to every member of the family of God. In all men He saw fallen souls whom it was His mission to save. Such is the character of Christ as revealed in His life. THIS IS THE CHARACTER OF GOD." Very very very clear! "It is from the Father's heart that the streams of divine compassion manifest in Christ, flow out to the children of men. Jesus, the tender, pitying Saviour, was "God manifest in the flesh."

And so, here we have this challenge now, in terms of Jesus Christ being the same yesterday, today, and forever. We see as I said on the first night, that Jesus said that He kept His Father's Commandments. And one of His Commandments is: "Thou shalt not kill." When we look at the life of Jesus while He was here on earth, we see that He didn't kill anybody; didn't burn anyone; didn't stab anyone; didn't hang anyone; didn't do any of these things at all.

We are forced to ask ourselves a question: If Jesus didn't do any of these things in the New Testament, then how do we account for many many of the stories in the Old Testament? This is the question that we have to ask. And if He was butchering, killing, burning, frying, maiming people in the Old Testament, then is He hiding something from us in the New Testament? Is this a case of bait and switch? Does He secretly destroy people in the Old Testament, and then when He comes to the earth, He presents a very different face of what He is in the Old Testament? These are serious questions that we need to ask ourselves.

And this is where the Covenants and the Trinity affect our understanding; because as we have pointed out, the Trinitarian concept of God gives to you the two sources, which create an oppositional mindset. When you have an oppositional mindset, it causes you to see the Old Testament and the New Testament in opposition with one another; and with the principle of law is combined the principle of death; and with the principle of grace is given the principle of life. This is a very carefully structured masterpiece of deception that Satan has developed in order to confuse us about the character of God.

When you put these two together: Old Testament, Law, and death, bondage, all of those sorts of things, righteous by the Law, and grace, and life in the New Testament, it fits the oppositional mind. It seems natural that this is the way that we should operate; so that we again get this yin-yang system. And it feels comfortable to our human minds to operate in this oppositional system; so

that Jesus is loving, and gracious, and tender in the New Testament, and He's burning, and frying, and killing people in the Old Testament; and our mind goes: "That makes perfect sense to me", because of the oppositional mindset. That's what we call dualism; it's a dualistic understanding.

Or, even worse. When we understand, at least in the the Catholic system, that the Father is wrathful, that He is angry, and that He needed BLOOD to satisfy His WRATH. And so, He killed His own Son, in order to satisfy this wrath and anger that He wanted to pour out on us. And so, in that picture the Father is the one who's represented in the Old Testament, but Jesus is represented in the New Testament. But sometimes He gets a little bit angry as well, so we need Mary, the mother of Jesus, the feminine touch, to give us that assurance that she can pacify the Father and Jesus; she's the one that can calm them down. And we get this kind of an understanding of the character of God.

I need to read you a couple of more quotes from here, *Desire of Ages*, page 22. I'm sure many of you are familiar with this quote:

"The earth was dark through misapprehension of God. That the gloomy shadows might be lightened, that the world might be brought back to God, Satan's deceptive power was to be broken. This could not be done by force. The exercise of force is contrary to the principles of God's government..."

The principles of force! If a husband says to his wife and his children: "Now, I love you very much, and I just want you to understand that if you're in my house, I have a law. And if you live by that law, all go well. And if you don't obey this law, I will kill you." Is that force? Is that the exercise of force? It is, isn't it? But isn't the way that many people teach that: "Now, I have given My Son for you. And if you love Me, and keep My Commandments, and honor Me, all will be well for you. And if you don't, I will kill you." Isn't that the way most people understand the gospel? That's the exercise of force. It's a manipulation of the will. It's manipulation. It's a carrot with a stick, that says: "I've given you My Son, so now you will do what I tell you to do, or I will kill you." That's the way that many people understand the gospel. But here it says, the exercise of force is contrary to the principles of the government of God.

"...He desires only the service of love, and love cannot be commanded..." It cannot be commanded. "...It cannot be won by force or authority..." But God is God. God can do whatever He wants! [they say] "...Only by love is love awakened. To know God is to love Him..." Really? "...His character must be manifested in contrast to the character of Satan. This work only one Being in all the universe could do. Only He who knew the height and depth of the love of God could make it known. Upon the world's dark night the Sun of Righteousness must rise, "with healing in His wings."

You are familiar with the statement which says that the last message of mercy to go to a dying world, is what? "The last rays of merciful light, the last message of mercy to be given to the world, is revelation of His character of love." (*Christ Object Lessons, page 415.5*) This is the last message to go to the world.

"The understanding of the people of God has been blinded, for Satan has misrepresented the character of God. Our good and gracious Lord has been presented before the people clothed in the attributes of Satan, and men and women who have been seeking for truth have so long regarded God in a false light that it is difficult to dispel the cloud that obscures His glory from their view." (*Selected Messages Book 1, page 355.1*)

This is a difficult process. When I was first introduced to this idea several years ago, I resisted it. It was difficult because of certain passages in the Scripture, in reference to the Bible clearly saying that God is doing certain actions, and doing things to people. And I was afraid to spiritualize what I understood certain passages of Scripture. The Bible says it; I read it plainly, and that's the way it is. But then you have this conflict, in terms of the life of Jesus, and whether God keeps His own Commandments.

How many times does the Spirit of Prophecy tell us that the Ten Commandments are a transcript of the character of God? It says it over and over again. It's a transcript of the character of God. And it says: "Thou shalt not kill". So is that an attribute of God's character? These are the questions that we have to ask ourselves. And once we ask ourselves those two questions: Is the Law a transcript of God's character, and is Jesus the full and complete manifestation of the Father while He was here on earth; once you ask those two questions, then you can seriously begin your journey, to wrestle with

understanding the character of God. Until you do that, you're not serious; you're not seriously entertaining this question about seeking to understand the character of our Father.

We are introduced to several stories in the Old Testament. The story of the Flood, the story of Sodom and Gomorrah, the story of the genocide commands in Deuteronomy, and how Israel slaughtered men, women, and children for the glory of God, in order for them to take the land of Canaan.

And again, think of the "I will" and "we will", in terms of bringing them into the land of Canaan. God says: "I'll bring you into the land of Canaan, but you're going to have to work really hard for it. I'm going to give you nightmares for the rest of your life for all those babies that you'll butcher; but that's what you have to do in order to fulfill the promise that I promise to you." It gets rather ridiculous when we start to think about it in that kind of a light.

A few more quotes that I just want to read to you.

"God could have destroyed Satan and all his sympathizers as easily as one can pick up a pebble and cast it to the earth. But by so doing, He would have given a precedent for the exercise of force. All the compelling power is found only under Satan's government. The Lord's principles are not of this order. He would not work on this line. He would not give the slightest encouragement for any human being to set himself up as a god over another human being, feeling at liberty to cause him physical or mental suffering. This principle is wholly of Satan's creation." *That was Review and Herald September 7, 1897 (par. 7).*

"In the councils of Heaven it was decided that principles must be acted upon that would not at once destroy Satan's power, for it was God's purpose to place things on an eternal basis of security. Time must be given Satan to develop the principles which were the foundation of his government. The heavenly universe must see worked out the principles which Satan declared were superior to God's principles. God's order must be contrasted with Satan's order. The corrupting principles of Satan's rule must be revealed. The principles of righteousness expressed in God's law must be demonstrated as unchangeable, perfect, eternal. The Lord saw the use Satan was making of his powers, and He set before him truth in contrast with falsehood. Time and again

during the controversy Satan was ready to be convinced, ready to admit that he was wrong. But those he had deceived were also ready to accuse him of leaving them. What should he do? – submit to God, or continue in his course of deception? He chose to deny truth, to take refuge in misstatements and fraud." (*Review and Herald September 7, 1897, par. 10-11*)

This is the history behind how Satan would operate. I want to read you a statement from *Great Controversy*.

When we consider the judgments of God. it's the quote from *Great Controversy* 652 it says that all of the attributes of God that we have considered severe and stern become beautiful and attractive in the light of the Cross. But we need to understand many of these things that are happening in the Old Testament in the light of the Cross.

Now, I want to share with you something that came to me the other day. That when we look at the character of God, when we read the Scriptures in the Old Testament, I want to step through one story with you in light of the Covenants that we looked at; and that's in Leviticus chapter 24. We need to step through this slowly, and ask ourselves what is going on in this particular case.

We see here in verse 10, Leviticus 24: "And the son of an Israelitish woman, whose father was an Egyptian, went out among the children of Israel: and this son of the Israelitish woman and a man of Israel strove together in the camp; And the Israelitish woman's son blasphemed the name of the LORD, and cursed. And they brought him unto Moses: (and his mother's name was Shelomith,...", which I think means peaceful. Obviously her son was not, in the way he acted. "...the daughter of Dibri, of the tribe of Dan:) And they put him in ward, that the mind of the LORD might be shewed them. And the LORD spake unto Moses, saying, Bring forth him that hath cursed without the camp; and let all that heard him lay their hands upon his head, and let all the congregation stone him."

So it says "And thou shalt speak unto the children of Israel, saying, Whosoever curseth his God shall bear his sin. And he that blasphemeth the name of the LORD, he shall surely be put to death, and all the congregation shall certainly

stone him: as well the stranger, as he that is born in the land, when he blasphemeth the name of the LORD, shall be put to death."

Do you feel comfortable? "And he that killeth any man shall surely be put to death."

Well, that's interesting! What does that mean? You must stone him, and put him to death, but any man that kills another man shall surely be put to death? A lot of people are gonna die; it's gonna sort of keep going and going and going.

And so, verse 23: "And Moses spake to the children of Israel, that they should bring forth him that had cursed out of the camp, and stone him with stones. And the children of Israel did as the LORD commanded Moses."

It's an open-and-shut case. Man blasphemes. They asked God what to do. They wanted to know the mind of the Lord. The mind said: "Stone him, kill him". So they did.

So, how do you answer that? How do you deal with that question? Seems pretty obvious what happened; but this is when we need to understand the two Covenants. What is God doing here? He is enforcing the Law within the Old Covenant. When we understand the Covenants as we were talking about together, we see that the Old Covenant is a ministration of death; but its purpose is to bring you to the New Covenant. That's the purpose of the Law.

So, what does God have to do first when you're in the Old Covenant? Someone has blasphemed God. What does the Law have to do to him? It has to convict him of sin. The sentence of death must be brought upon the man. And so, he wants to know the mind of the Lord, and the Lord speaks: "You should die", so that you can secure the sentence of death. This was the purpose.

But, what do we see is the purpose; what is the purpose? When you are convicted of sin...; what if this man at that point, when he realizes that he must die, that he throws himself at the feet of Moses, and he says: "I ask for mercy. I'm sorry. I realize now that what I did was horrendous, and that I deserve to die. Please forgive me." Would God forgive him? What did Jesus say? "All manner of sin and blasphemy shall be forgiven men...", except what? "The blasphemy of the Holy Spirit".

And why is that? Because when this man is there before Moses, and he has the sentence of death, the Spirit of Jesus is speaking into his mind saying: "You can have mercy. Do you want mercy?" But he blasphemed the Holy Spirit; he rejected it, and he turned it around on God: "Well, this is the kind of God, that's exactly why I cursed God; because God condemns me to death. Well, I defy You!" And he blasphemes the Holy Spirit; because the Spirit wants to offer him grace, and he refuses it. And so, he stiffens his neck, and he goes, and he dies.

But that wasn't the way that God wanted to do things. We see in the life of Jesus, how Jesus, the one who gave the law of stoning, how he dealt with the Law. How did He deal with it? "Neither do I condemn you. Go and sin no more." He wanted His people to receive the sentence of death, in order that He may give them mercy; because you can't have mercy without the sentence of death.

Does that help in terms of reading...; when you understand the Covenants correctly...; that every act of the Law is designed to bring upon you the sentence of death, in order that you may receive grace. Now, this has helped me tremendously in understanding how God is working in these judgments that are occurring in the Old Testament.

In the book *Gods of Egypt as Lightning from Heaven*, I discuss the issue of stoning and burning. Again, statements in here, Leviticus 20, verse 2: "Again, thou shalt say to the children of Israel, Whosoever he be of the children of Israel, or of the strangers that sojourn in Israel, that giveth any of his seed unto Molech; he shall surely be put to death: the people of the land shall stone him with stones."

So, if you put your children into the fire to Molech, you shall be stoned with stones. This is really interesting what God is doing here, and hopefully I can explain this to you.

Leviticus 20:27: "A man also or woman that hath a familiar spirit, or that is a wizard, shall surely be put to death: they shall stone them with stones: their blood shall be upon them."

And then of course, we've read the one in Leviticus 24, verse 15 and 16. And there's also the one, and I don't have it in front of me now, that those who commit adultery shall surely be put to death.

Now, what does Jesus say? "If a man shall look upon a woman to lust after her, he has committed adultery in his heart." The world would be without men if we stoned them to death for adultery. There would be no men. That's just the way it would be. But what is the purpose of the Law? To convict you of sin, so that you can receive grace. This is the point of stoning.

Now, I want you to think about this particular point. Where does stoning come from? Was it God who originated the idea of stoning people to death? No. Exodus 8:26; "And Moses said, It is not meet so to do..."; because Pharaoh had said to him: "Well, you can sacrifice your bullocks, a god that we worship, you can sacrifice this in Egypt." Ha ha, that's what's he is saying, and you'll find out what happens. "And Moses said, It is not meet so to do; for we shall sacrifice the abomination of the Egyptians to the LORD our God: lo, shall we sacrifice the abomination of the Egyptians before their eyes, and will they not stone us?"

This is the first time stoning is introduced. So, stoning is a punishment that is inflicted on someone who violates an Egyptian god. It was a principle connected to blasphemy against an Egyptian god, okay? Did the children of Israel take up this practice? Yes, they did. Exodus 17, verse 4. When they couldn't get water, Moses says in verse 4: "And Moses cried unto the LORD, saying, What shall I do unto this people? they be almost ready to stone me."

And it says in *Spirit of Prophecy*, Vol 1, I think it is, that some of the Israelites had adopted the Egyptian practice of making their children to pass through fire. This is a practice where a child had to leap across the altar with the flames. And if a child could get through those flames unharmed, they would be worshiped; they would be honored. They could do the most vilest crimes, and that would just be accepted, because they were honoured by the gods. But if a child was singed or burned, the child was sacrificed, and offered to the god as a sacrifice.

And some of the Israelites had begun to practice this with their own children. And the Spirit of Prophecy said, that in some cases, when the child would pass through the fire that the child would die as they were passing through the fire, as a punishment. But if you look at this more carefully, that God in His mercy was saving that child from realizing that if it had been burnt, of knowing that it

was going to be chopped up, and offered to this god. And so, it died in the flames, as a mercy to the child, and also as a punishment on the parents, punishing sin with sin, to tell them this is not how you worship Me.

But, so, the Israelites had began to participate, they began to worship this false god of Egypt. They began to think in terms of stoning and burning. And so, what's really interesting is that when you see God says: "If you cause your children to pass through the fire you'll be stoned with stones." On the one hand they're putting their children to the fire, because that's what the Egyptian god demands; but if they do it, God says: "You'll be stoned to death", which is blasphemy against an Egyptian god. So, He turns the principle on itself Do you see what God is doing there?

And so, we find a principle that Jesus speaks about in Matthew chapter 7, and verse 2. We need to think about this very carefully. "For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again."

The Israelites in their mind had judged that stoning is how punishment should be dealt with; and as they had judged in this manner, so they were judged; and so, stoning was written into the Law, because that's the way they thought. You could put anything into the Torah; God could put any kind of punishment, death, and destruction into it; because the purpose of the Old Covenant is to secure the sentence of death, but only for the purpose of giving mercy; that's the only reason. So, it doesn't matter what; you could boil them in oil; whatever: flay them, cut them in half, do whatever; it doesn't matter. God could write all of that into the Old Testament, but it was only ever for the sentence of death, in order to give you mercy. That's the purpose.

But He says: "I will judge you according to your own judgment", so that the people are bringing on themselves what they themselves have decided and judged. "Be not deceived. God is not mocked. As a man sows, so shall he also reap." And this is the principle that we see coming through the Scriptures.

We think of the parable of the talents. The man who had the one talent, what does he say? He says: "I knew you, that you were a hard man, reaping where you do not sow." This is his thinking; and so, he's passing judgment on God of

what He is. And so, what does he receive? He receives what he THINKS; because God allows sin to punish sin; He allows events to unfold that allows him to think that God is punishing him in the way that he thinks; because He "visits the iniquities of the fathers upon the children unto the third and fourth generation." Do we see this principle?

So, come to James chapter 2, verse 13: "For he shall have judgment without mercy, that hath shewed no mercy; and mercy rejoiceth against judgment." People who show no mercy to others is because they worship a god that doesn't have mercy. That's why they're unmerciful. And so, because they worship such a god, circumstances will unfold in their life that ensures that they receive no mercy. But it's because they judge this themselves. "Judge not, lest ye be judged." This principle is very important to understand.

Now, while we're in the book of James, I want to show you something. Again, once we understand the Covenants correctly, we can start to see something beautiful in the Law of God; how that the Law works. Have a look at James chapter 1, verse 23, and you'll see something really precious here: "For if any be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a mirror:"

When you're in the Old Covenant, and you're reading the Bible in the Old Covenant, whose face do you see in the Torah, God's or your own? Is that POWERFUL, or is that POWERFUL? You see your OWN face in the Torah when you're in the Old Covenant; because it says he beholds his natural face; because the Law is a mirror. That's what the Bible says; the Law is a mirror. And so, what you're thinking about God, it comes back to you. God has brilliantly written the Scriptures in such a way that it acts as a mirror to reveal what you think about Him when you're reading the Old Testament, when you're reading the New Testament; because that's the work of the Law. But when you're a hearer of the Law, of the word of God, and not a doer, then this is what's going to happen to you.

So, when we read Numbers chapter 11...; let's have a read of Numbers chapter 11. Just see if you when you read this, are you looking in the mirror, or are you looking into the eyes of Christ when you read this? Think about this.

"And when the people complained, it displeased the LORD: and the LORD heard it; and his anger was kindled; and the fire of the LORD burnt among them, and consumed them that were in the uttermost parts of the camp."

How do you read? How are you understanding this? Do you see your own face in this? Do you see your own natural nature? Someone that's like, "I'm sick of you"! I remember I got exposed to this when I was in primary school. And I was outside the front of the principal's office, and there was a veranda area; and I was really happy, and I was jumping around. And so, I'm jumping and jumping, and I'm making plenty of noise. And then I'm outside the front of the principal's office, and he yells: "EBENS! Get in here!" He grabs a cane; whack whack! And I'm like, "Whoa what was that?" Like, "Oh, what did I do?"

This is a person's perception. He assumed that I was intentionally trying to...; I was just happy, and enjoying myself. So, my perception of authority really went down a few pegs then. It just seemed like, "But I didn't do anything wrong! It's SO UNFAIR!" And so, this is the interesting thing. My perception of authority then was someone that's unfair. So, I read the Bible: Ah, see, this is why. God is like this; because I experienced unfairness in authority dealing with me. And so, I get this picture of authority, and then I see this in the Bible; and then I go: Well, God's like that. And I may not think it, but it's happening deep within my soul.

So, how do we understand this verse: "And when the people complained, it displeased the LORD: and the LORD heard it; and his anger was kindled; and the fire of the LORD burnt among them...".

I want to read you a statement. Again, it's one of those "I was shown"-statements; because we have to get a grip on what this is telling us. Because to me, that's just like, God got upset; He got annoyed, so He barbecued them. You know, in my experience with people and authority, that makes sense to me; it just makes sense to me. That's what people in authority do; they have the power, so you get fried. *14 Manuscript Release*, page 3:

"I was shown..." By who? God! "...that the judgments of God would not come directly out from the Lord upon them, but in this way: They place themselves beyond His protection. He warns, corrects, reproves, and points out the only

path of safety; then if those who have been the objects of His special care will follow their own course independent of the Spirit of God, after repeated warnings, if they choose their own way, then He does not commission His angels to prevent Satan's decided attacks upon them. It is Satan's power that is at work at sea and on land, bringing calamity and distress, and sweeping off multitudes to make sure of his prey."

So, were the children of Israel in Numbers 11, were they being obedient, and trusting in God, and faithful to Him? No, they weren't; they were disobedient, after repeated warnings. God was reaching out to them, trying to speak to them, and they refused. So, God says: "No longer protect these people. I can't protect them anymore."

So, this is what's happening in Numbers chapter 11. When you understand the character of Christ as revealed, and that He keeps His own Commandments; and when you understand this principle: "I was shown"; she doesn't say: "I was shown some judgments of the Lord don't come directly out from Him"; "I was shown the judgments of the Lord do not come directly out from Him." This is what it says here in the Spirit of Prophecy; He no longer is able to protect them.

And this is what the book of Job is all about – the first book that was ever written in the Bible by Moses. It was written while he was in the wilderness, looking after sheep. We see in Job chapter 1, exactly how this plays out. Job chapter 1, verse 8: "And the LORD said unto Satan, Hast thou considered my servant Job, that there is none like him in the earth, a perfect and an upright man, one that feareth God, and escheweth evil? Then Satan answered the LORD, and said, Doth Job fear God for nought? Hast not thou made an hedge about him,..."

Spirit of Prophecy says the hedge is the angels. She also says the hedge is doctrinal truth, when you have true doctrine. Because false doctrine comes from Satan and his angels; and if you're listening to false doctrine, you're inviting them to come. And the good angels finally are not able to protect you; and you can be deceived, and taken in that way. The Ten Commandments are a hedge. The "repairers of the breach" in Isaiah 58 talks about this hedge of protection. So, if you're keeping the Commandments of God, and the faith of

Jesus according to the Spirit, then you will have this hedge of protection around you.

And it says in verse 11: "But put forth thine hand now, and touch all that he hath, and he will curse thee to thy face."

Why does Satan say: "Put forth Your hand, and touch him"? Why doesn't he say: "Let me touch him.". Why doesn't he say that? Because the Bible says: "...there is no power but of God...". The powers belong to God. I want you to think at this level, on this particular point; 1st Corinthians 1:24: "...Christ the power, and the wisdom of God." Christ is the power of God. Okay? So, what is happening here?

Verse 12: "And the LORD said unto Satan, Behold, all that he hath is in thy power; only upon himself put not forth thine hand. So Satan went forth from the presence of the LORD."

Okay? And then in verse 16. What happened? "While he was yet speaking, there came also another, and said, The fire of God is fallen from heaven, and hath burned up the sheep, and the servants, and consumed them; and I only am escaped alone to tell thee."

It says the fire of God. Was it the fire of God? It's a tricky question, isn't it? The Bible says it's the fire of God, but under whose control is it? Satan has control of it. Who has the power to make fire fall from Heaven? God, and that power is in Christ. And so, the power of God in Christ is handed over to Satan, in order for Satan to demonstrate the principles of his government. And Satan used the power of God, in order to send fire down, and burn up the sheep and the herdsmen that were there. And it calls it the fire of God, because it was the fire of God, under the control of Satan; because Satan doesn't have his own power. And so, this is where we need to understand what's going on here.

Now, what's happening with Christ when His power is being used by Satan to destroy His children? This is the crucifixion of Christ! It's the agony of Christ! When people die, when Christ's power is being used by Satan to destroy Christ's children, He's in agony; He's being tortured. "When we understand the Cross, the attributes of God that seem severe and harsh, become beautiful and attractive." Every time somebody dies, Christ is in agony, because it's His

children. When a parent loses a child, do they go: "Oh bad luck?" They're in agony at the loss of their child!

When these men were burnt up, and the sheep were burned up by Satan, Christ was in agony, because His power was being used to destroy. And this is, I was mentioning this the other night; it's very clear. When Jesus was crucified on the Cross, the Roman soldier is nailing Christ with his hammer. His mind is under the control of Satan, but God is giving him his breath, and his sinews, and his muscles, and He's keeping him alive. So, the power of God gives power to the strength of the arm, which is under the control of the mind of Satan, to nail His very Son to the Cross. That's how this is working. So, with Christ's own power, He is being nailed to the Cross, with His own power; but it's been given to Satan. As we read in the statement, that it could be shown the principles of Satan's kingdom being revealed.

The people in the Old Testament who were burned up with fire, why were they burned up with fire? God removes His hedge of protection in such a way that their own thinking about God could come upon them from Satan. That's why fire fell upon them, because they believed in a God who answers by fire. They believed that this is how God treats those who are in rebellion; and because their own sin was written on their soul with a pen of iron; they knew they were rebellious and defiant. God withdrew His protection, and Satan realized then he was allowed to use fire to destroy these people; because God allowed him to do this according to their own judgment. If they did not BELIEVE that God would burn people with fire, Satan would NOT be able to do it. But he was able to do it, because they believed this. "As you judge, you will be judged." And that's why it was specifically limited to fire, because that's how they understood that people would die. It gets very interesting when we start to look at these things piece by piece.

I want you to come to Exodus chapter 4, where God reveals this principle. He showed Moses exactly how the plagues would fall in Egypt. And you'll see something here very very beautiful.

Exodus 4:2: "And the LORD said unto him, What is that in thine hand? And he said, A rod." And I discussed this in detail in *Calvary in Egypt*. He says a rod.

"And he said, Cast it on the ground. And he cast it on the ground, and it became a serpent; and Moses fled from before it."

It says in the book of Numbers that a rod shall come out of Jesse; that Christ is the Father's scepter. The scepter is a symbol of authority and power, and Christ is the right hand of God. So, Christ is the rod of God. When God releases the rod, what does it turn into? A serpent. The power of God, when it's released from God, he's handed over to Satan; the power becomes serpent-like. Do you see?

And now, we come to an even deeper level. Have you ever wondered why, when the children of Israel were being bitten by serpents – and the Spirit of Prophecy is very clear about this – why were they being bitten by serpents? Because they were grumbling and complaining. God no longer commissioned His angels to protect them; He couldn't; He wanted to; He did everything; He was desperate, but He could not do it anymore; and so, in agony He tells His angels: "We can't protect them anymore." And Christ is in grief; He's in sorrow. And the serpents come in, and begin to bite them.

And then they are told, Moses is told to take a pole, and put a serpent on it. Jesus says: "...as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up:" Have you ever wondered how can a serpent on a pole represent Jesus on the Cross? Because on the Cross the power of Christ was handed over to Satan; he had complete control of Roman soldiers, the pharisees, everything. He had total control of this situation; and in that cross-event the serpent was revealed in his killing of Christ, with the power of God.

And once he was revealed, his kingdom was ended; because the heavenly beings realized for the first time; they had hunches; they had wondered; they could see; but because Satan would work in secrecy, and they weren't sure where things were happening, what was occurring; but when Jesus died on the Cross, "Satan fell as lightning from Heaven." He fell as lightning from Heaven, because he was exposed; and this is how Christ revealed Satan's kingdom. So, in Christ hanging upon the Cross, He reveals the kingdom of Satan as the destroyer. It gets quite deep, doesn't it?

But, have you ever wondered why is it a serpent on a pole? How is this related to the plan of salvation? Because when we know God, as it is our privilege to know Him, we will live a life of continual obedience. The cross is the healing of the mind that God is not a destroyer, but Satan is the destroyer. And when we understand this, we can be healed of our rebellion against God. The reason we rebel against Him is, because we think that He desires to kill and destroy. And that it's unfair; and it's unrighteous for Him to do this; and so, we have rebellion in our hearts. But when Jesus reveals who the destroyer is, we're healed; we see that our Father truly does love us, and Satan is exposed for who he really is.

What happens next in Exodus chapter 4? We see in verse 6: "And the LORD said furthermore unto him, Put now thine hand into thy bosom. And he put his hand into his bosom: and when he took it out, behold, his hand was leprous as snow."

This is a deeply significant miracle that's taking place here. Who dwells in the bosom of the Father? *Jesus*. So, when the Father puts His hand to His bosom, and He pulls it out, we see a symbol of Christ as leprosy. "He was made sin for us." But what does leprosy do? You have power in the hand, but all of the feeling is gone. And this is what happens to Christ, when Satan is able to take control of the power of Christ; Christ is crucified; He is in agony, but His power is still in the body. It's His power that's being used by Satan, but He Himself is crucified; there's no feeling left; it just absolutely numbs Him, and kills Him; because how can He give His children over to Satan to do this, to allow His power to be used this way?

Do we begin to understand? These symbols are deeply significant. And when you read in Exodus chapter 7, God says to Moses to take the rod that was turned into a serpent, and all the miracles of Egypt were done by the rod that was turned into a serpent. What does that tell you? It means that God's power was being handed over to Satan, so that Satan could destroy these people. Do we see?

As I have detailed in this book, every one of the plagues is telling you something about the sufferings of Christ. Why there was darkness for three days? It represents the three hours of darkness on the Cross. Why the death of the

firstborn? Because Christ is the firstborn. And, as it says in Isaiah 43: "I gave Egypt for your ransom." Christ is the ransom, but in the surrendering of the Egyptians, the Israelites go free. It's a symbol of the death of Christ in Egypt, so that Israel could be released. The gospel is preached in the plagues!

I've tried to detail this very carefully in this particular booklet. It completely changes our understanding of what is going on in the Scriptures. But, you will only see these things when you're in the New Covenant. When you're in the New Covenant, you will see the Father as Christ sees the Father. But, when you are "a hearer of the Law, and not a doer", you see the Father as your natural face sees Him; as a dictator, a vindictive, malicious murderer. And that's what the Law will show you; just comes straight back at you. And then you will be judged according to YOUR judgment of Him; "as you judge, you shall be judged."

What does it say in Numbers chapter 14? Why did the children of Israel die in the wilderness? verse 26, 14:26: "And the LORD spake unto Moses and unto Aaron, saying, How long shall I bear with this evil congregation, which murmur against me? I have heard the murmurings of the children of Israel, which they murmur against me. Say unto them, As truly as I live, saith the LORD, as ye have spoken in mine ears, so will I do to you:"

You see this principle? What did they say? "God's going to kill us in the wilderness, God's going to kill us in the wilderness, God's going to kill us." They just kept saying it, and saying it, and saying it. So, what does God do? Verse 29: "Your carcasses shall fall in this wilderness; and all that were numbered of you, according to your whole number, from twenty years old and upward, which have murmured against me, Doubtless ye shall not come into the land, concerning which I swear to make you dwell therein, save Caleb the son of Jephunneh, and Joshua the son of Nun."

So, out of their own mouth, He judged them. We see this principle? How God is allowing them to die, because they had determined that this is how God operates. If I say God is merciful, I will experience mercy from God. If I see God as vindictive and aggressive, He will allow circumstances to unfold in my life to allow Satan...; because it's a wrong concept of God; the god that we serve will

be allowed to punish us, which is Satan! Any view of God that is not who He is, is a figment of Satan's imagination; and he is allowed to rule.

And so, this is what we see in *Great Controversy*, page 36. The first chapter of *Great Controversy* needs to be read carefully, and you will see very clearly the principles of destruction, and how they are played out. At the bottom of page 35:

"The Jews had forged their own fetters; they had filled for themselves the cup of vengeance. In the utter destruction that befell them as a nation, and in all the woes that followed them in their dispersion, they were but reaping the harvest which their own hands had sown. Says the prophet: "O Israel, thou hast destroyed thyself;" "for thou hast fallen by thine iniquity." Their sufferings are often represented as a punishment visited upon them by the direct decree of God. It is thus that the great deceiver seeks to conceal his own work. By stubborn rejection of divine love and mercy, the Jews had caused the protection of God to be withdrawn from them, and Satan was permitted to rule them according to his will. The horrible cruelties enacted in the destruction of Jerusalem are a demonstration of Satan's vindictive power over those who yield to his control."

It's very clear, isn't it? And it goes on to say:

"God does not stand toward the sinner as an executioner of the sentence against transgression; but He leaves the rejectors of His mercy to themselves, to reap that which they have sown."

He visits "the iniquity of the fathers upon the children unto the third and fourth generation." God tells us how He punishes people in the Ten Commandments; it's written in the Commandments. He visits "the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me; And shewing mercy unto thousands of them that love me, and keep my commandments." That's how He does it. There is no other reference how God punishes people. He doesn't say taking My sword and cutting the heads off those who resist Me. He doesn't say any of this. He visits "the iniquity of the fathers upon the children unto the third and fourth generation."

So, in the next presentation, we'll talk more about the sword, and the genocide commands, and the sword that comes out of Jesus' mouth. We have to also look at the very end; at the death of the wicked, and how Satan is finally destroyed. We need to look at all these things. The Flood, Sodom and Gomorrah. I'll try and cover as many of these as we can tonight, but the principles that we want to look at is:

Does Jesus, when He was here on earth, does He represent the character of His Father FULLY? Does Jesus keep His Father's Commandments, including the one that says: "Thou shalt not kill"? "I was shown that the judgments of God do not come directly out from the Lord, but in this way: the hedge of protection is removed." "As you judge, you will be judged". And when you're in the Old Covenant, you will read the Law according to your own natural face. And all of these judgments about stoning and killing in the Old Testament are only put in there, because this is what men have judged. And God puts into the Law those things which men themselves have judged. But He only puts them in there in order to secure the sentence of death, in order to give you life. So, once you have the sentence of death, if you believe that God has mercy, He'll give you mercy. That's why "Noah found grace in the eyes of the Lord". None of the other Antediluvians did; they didn't find grace; they only found judgment. That's what they received.

Hopefully that will give you some things to contemplate. And again, these are the booklets we have prepared on this subject: "Gods of Egypt as Lightning From Heaven". That's about stoning and burning. "Calvary in Egypt". The gospel through the plagues. "God's Strange Act". Isaiah 28:21. What does it mean "God's strange act"? He stays calm and relaxed through the whole time, and then at the end He loses His temper, and kills everyone. Is that really what the Bible is telling us? "Serpent Revealed in Canaan Conquest". The genocide commands to butcher without mercy. How can they butcher without mercy, when God says He's ever merciful? There's a contradiction here. And, "Christ's Antediluvian Cross". What does the Flood reveal to us about the Cross? Psalms chapter 18 has the answer.

I really would encourage you to look at these. I have struggled with my Bible on my knees to try and answer some of these questions. I don't have all of the

answers; but I can tell you this, that God is a lot more loving now than I ever thought He was.

We want to just make this clear, that when people say: "Oh, you say God doesn't destroy"; that they're saying: "You're only dwelling on love. It's a love-sick sentimentalism." When God tells His angels to withdraw His protection from His own children, that's agony for God. But He is a God of justice; He will not be trifled with; He will punish! This is the message that we need to receive from this. He will visit sin with sin, and He will not be trifled with. He does not ignore sin; He will deal with it. So, there's no question here about the judgments of God. The question is HOW do the judgments come about, in order that Christ is still revealing the character of the Father as one who does not murder people! This is what we're trying to understand. And I believe that when you're truly in the New Covenant, you no longer see your own face in the mirror; you see the face of Christ. And that's what we want, isn't it?

Let's pray:

Our Father in Heaven, I just thank You for this opportunity to share some of these principles. I pray, that as Your children, we will wrestle to understand You as You truly are, and simply believe that Christ IS the revelation of the Father; that He is the perfect example of Your character. And Lord Jesus, thank You for coming to this earth to dispel the attributes of Satan that he had placed upon God. We see now in the New Covenant all this is dispelled. Thank You for this last message of mercy. It's such a joy to know that when we look into the face of God, we're not looking into the face of the destroyer, the killer, the murderer; we're looking into the face of life. And I thank You Lord Jesus that You have abolished DEATH, and brought life and immortality to light through the gospel. Death has already been abolished; and only those who will die and be lost forever, who BELIEVE that God kills and destroys people. We will be judged according to our own understanding, as You have told us so plainly. So, I pray that we will see grace in Your eyes, that we may receive grace; that we will see mercy in You. As You have said, You're merciful, gracious, long-suffering, abounding in goodness and truth. I pray for many of my brethren who in anger and aggression are turning away from this, and turning towards fables and lies about Your character. I was one of these people, for which I repent, and ask forgiveness. And thank You that You've been merciful to give

me a second chance to understand this subject. And I thank You, in Jesus name.
Amen.

7. Character of God – Part 2 - God's Seal

Presented – 29th October 2016

We want to wish you a blessed Sabbath. We come into the double portion of the Spirit and I like to think, as the darkness comes towards us at a very rapid rate, the arms of Jesus open to pick us up. Very fast. It says something about how much that He wants to be with us at this particular time. I pray that, as we spend these hours, that some of our questions may be answered about the love of our Father and that we will be blessed.

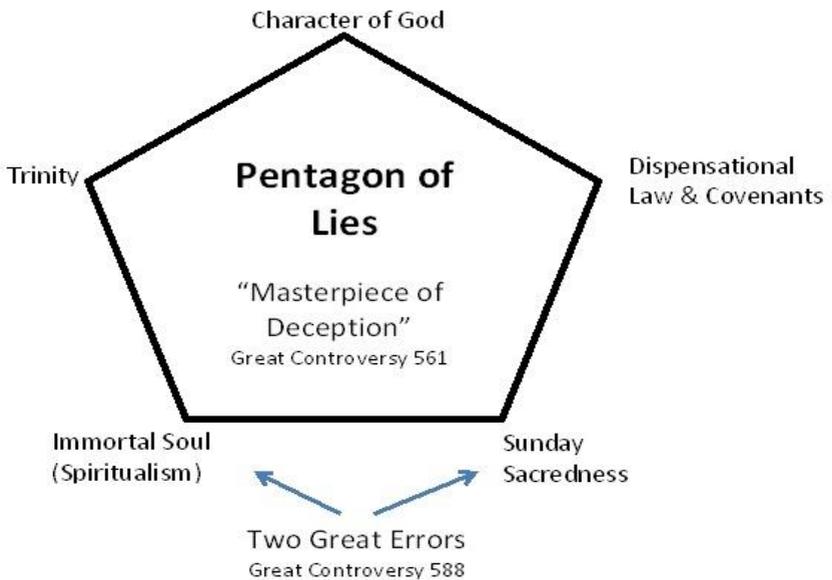
I pray that the angels will press in close and remember what we read in *Second Testimonies* for those of you who were here. *Second Testimonies*, page 704, the angels are looking for those who have a strictly devotional frame of mind. That they are focussed on the Father and His Son. To those they bring light and health and strength. Do you need light and health and strength. I sure need it. So I just pray that we will be in, as she says, a strictly devotional frame of mind. Not because we want to earn any merit but simply because we love Jesus and we want to be with him.

I am really looking forward to what we have to share tonight together and the meetings that we have tomorrow, and the baptism we are having tomorrow. So looking forward to a very full time together. If you are able, we can kneel and we will pray.

Our Father in heaven, what a joy it is to be able to come to You in the name of the Lord Jesus and know that we are accepted in the beloved. That You have loved us with an everlasting love and with loving kindness You have drawn us. Thank You for Your Sabbath. As Elder James White say, the blessed Friend of the Sabbath. That the Spirit of Jesus would be with us. Father, we hunger and thirst for righteousness. We do have our daily struggles, things that we wrestle with but You know what they are and I pray for all those who have come tonight with a heavy weight, that You would lift that burden from them and that Christ and Him crucified will be revealed and we would go from this place rejoicing in the gospel, that it really is good news and that You love us so very,

very much. Please give me the words to speak and be with those who are joining us through the live stream and later those on YouTube that they also may sense the Spirit that we are experiencing here tonight. We thank You Father in Jesus name. Amen.

We have been talking the last few days about the Pentagon of Lies and we have spoken here about five particular points and I’ll just give a quick overview for those who haven’t been here.



The foundation of the Pentagon of Lies is based on the two great errors. *Great Controversy*, page 588 says through the two great errors of the immortality of the soul which leads to spiritualism and Sunday sacredness, Satan will bring the people under his deceptions. We see that the immortality of the soul creates spiritualism which is a spiritualising of the word of God. In the teaching, when God says you shall surely die and Satan says you will not surely die and that when men would die, death meant life into a better life. It changes the meaning. He spiritualises the term. That Sabbath is a spiritual rest. If you have Jesus, you have Sabbath every day. This is a spiritualisation process. That when

it speaks of Jesus coming again, we have some people who say that Jesus has already come spiritually like in 1914. This is a spiritualisation process.

Through spiritualism and Sunday sacredness, which is man's arrogance to overturn God's word and to worship God as he chooses to worship God, that through these two principles, the rest of the Pentagon of Lies is created. Through the doctrine of the trinity which destroys the personality of Father and Son, which destroys the true relationship that is modelled for the rest of the universe on how we should live. From a headship-submission relationship of blessing and protection and obedience and respect, this has changed into co-equality in which there is mutual admiration. A completely different system and this destroys our understanding of the character of God and the Law which is a transcript of the character of God. When God's character is changed in the trinity then His Law is also changed and therefore the covenant by which we are brought back to the Law because as it says in Hebrews 8 that He will write His Law on our hearts. To have His Law written on our hearts, we need to know what His Law is which means we need to know what His character is.

We have talked about each of the four points and, as I have said in the beginning, I was thinking about my experience in coming to the Father and Son teaching and how that I was imagining, seeing myself on the top of a mountain looking at a maximum security prison and I had been in that prison and I had managed to escape, I didn't know how. This is the prison. This was a system that was designed by Satan for sinners seeking God through the scriptures. He wanted to entrap them and ensnare them and prevent them from receiving eternal life. It's a masterpiece of deception. *Great Controversy* page 561, and this is the system that He developed. Many, many people will be lost because of this pentagon and many, many people don't even realise that they are locked into this system.

As we are now approaching the summit, we have already done one presentation on the subject of character of God so if you haven't heard some of the previous presentations, then I will invite you to have a look at the DVDs or look on YouTube a bit later on because we are now going to speak on some points which to some may be a little bit new but I am happy to say that the evidence abundantly speaks on this subject.

So we were speaking in reference to the character of God, there is a number of points that we need to reference. That is that Jesus said in John 14:9, "if you have seen me, you have seen the Father." The *Spirit of Prophecy* says the earthly life of Jesus perfectly reveals the character of God. If you have seen me, you have seen the Father. When we look at the character of Jesus - His mercy, His love, His patience, His grace, His rebuke spoken with tears, the healing, not leaving anyone behind in villages where they were open to Him where He could heal them and speak the gospel to them - this is the character of the Father revealed through His Son.

As we look at the character of Jesus, we have to ask ourselves a question. Is He truly the same yesterday, today and forever? Is the character of Jesus revealed in the gospel, the same Jesus that stood before Joshua with His sword drawn? Is it the same Jesus? What is He doing with a sword in His hand? What does this mean? Is it the same Jesus that oversaw the destruction of Sodom and Gomorrah? Is it the same Jesus? Or when He came to earth, did He hide part of himself so that we wouldn't truly know the darker side of the character of God. This is a question that we need to ask.

The second point is in reference when Jesus said, "I have kept my Father's commandments." The Father's commandments includes the commandment that says, "thou shalt not kill" and, as the *Spirit of Prophecy* tells us, the Law of God is a transcript of the character of God. If it is a transcript of the character of God, then does God tell us to do things that He is not willing to do. Does He say to us you shall not kill but I need to do this in order to keep you all in line.

These are the two main points that I began to think about in addressing this subject. One of the things I think we addressed when we were looking at the subject of the covenants, was that when we read the Old Testament that if we are hearers of the Law and not doers of the Law, when we look into the Law, we are looking into the mirror and what we read in that mirror is our own character, our own nature.

Now I want to turn to Romans 1 and we want to see this. See carefully how this process unfolds. Romans 1:19-20 tells us:

“that which may be known of God is manifest in them; for God hath shewed *it* unto them. For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made.”

What were the things that were made that clearly reveal God and His Son? Well, that which was made in the image of God which was Adam and Eve. The character of God is clearly revealed in the relationship of husband and wife, Adam and Eve. This is one of the reasons that God gave this to us. And it says, “so they are without excuse.”

Verse 21-23:

When they knew God, they glorified him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened. Professing themselves to be wise, they became fools, and changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and four-footed beasts, and creeping things.

So we see the nature of man who turns his understanding of the character of God. He has a different perception and the Law of God picks up this corruption. So that when man is a hearer of the Law of God, he sees his own face. He thinks that he is looking at God because the Bible says that those that eat the fruit you will be as gods knowing good and evil. So when you look into the Law of God as a carnal man, you see your own face and what do you see in that, someone who is violent, someone who is vindictive, when they are crossed they crush, they destroy, they annihilate. That’s what you read in the Bible when you are looking from the Old Covenant perspective and the Law will reflect this back to you. This is the principle but when we come into Christ, when we come in the New Covenant, we see something very different.

We read earlier a statement that is very, very important and that is the hedge of protection. God has a hedge of protection and Ellen White says I was shown that the judgements of God would not come directly out from God but in this way, that He would warn, He would counsel, He would appeal and reach out again and again and again and when someone absolutely refuses to listen to

what God is saying to them, it says He no longer commands His angels to protect them and He withdraws His hedge of protection. This is where some people become confused. They say that you’re saying that God is not just, that God does not punish people. Yes, when He withdraws His angels of protection. Can you think of any parent who warns their child not to go down this path, not to do this and then finally they allow their child to do the things that they want to do without stopping them, knowing that they may end their lives and some of them do. How much agony does the parent experience. Tremendous agony and yet love demands that they be released to follow their own way. So we understand this principle.

The hedge of protection. There are many, many texts we could look at on this in terms of how God releases the hedge of protection. If we look at 2 Samuel 6:8, we see this principle on a story that many people find confusing. Remember the story of Uzzah when he put his hand onto to ark and bang, instantly dead. What happened? Well, the Bible tells you what happened. 2 Samuel 6:8:

And David was displeased, because the LORD had made a breach upon Uzzah: and he called the name of the place Perezuzzah to this day.

What does it mean, “he made a breach upon Uzzah”? The word “breach” means to make a hole in the wall. Uzzah did that which was inappropriate. It says in the *Spirit of Prophecy* that he took hold of the ark in a state of frustration and annoyance. He touched that which is most holy. God immediately withdrew the protection of the angels. Satan came straight in and killed him. Bang. That’s what it says, “he made a breach upon Uzzah” because the *Spirit of Prophecy* says, I saw that the judgements of God do not come directly out from the Lord but in this way, we know the principle, this is the principle by which these things take place. So we see in this text that the Lord made a breach. He opened the hedge of protection. He was warned, he was told, he knew, he understood, he should not touch these things. He understood this principle but in anger he did it and he paid the price. This is what we see. This is one story.

Now I want to have a look at some other principles in scripture and, again for those not quite up to speed, look at the last presentation where we covered a

number of points. Have a look at Psalms 78. I was to show you a very interesting passage. It is talking about the plagues in Egypt and, remember what we talked about, there is only one power, the power of God and that when the rod is released it turns into a serpent. When the power of God is released into the hands of Satan it becomes a serpent. So this rod that was turned into a serpent, it was the rod that Moses used to do the signs and wonders. So the power of God was released and Satan was able to do these activities. We see this in verse 47-48:

He destroyed their vines with hail, and their sycamore trees with frost.
He gave up their cattle also to the hail.

Notice how it says "he gave up their cattle". What does that mean? He released, He gave it up.

And their flocks to hot thunderbolts.

Now we read verse 49:

He cast upon them the fierceness of his anger, wrath, and indignation,
and trouble, by sending evil angels among them.

Really? God sent evil angels?

If you dig a little bit further into the Hebrew, the word for "sending" means to release. He released the evil angels. Why did He release the evil angels? Because He removed the hedge of protection. As we see in Revelation 7:1, the four angels holding the winds so we see that the angels of God have in their control tremendous power and they can release that power and unleash tremendous destruction on the earth because they are commanded no longer to hold that hedge of protection because these people have stepped outside of protection.

You will notice when we look at the word "anger", do you know what the word "anger" actually means in the Hebrew? I just want to pull up my trusty eSword application and we will look at this unless someone else has it. Psalms 78:49, so the word "anger" there means "nose". What has that got to do with anger. Nose or nostril; hence the face, rapid breathing. When you get angry, you get

rapid breathing don't you. It says in passion or forbearing, suffering. When you're suffering do you get rapid breathing? Is it possible that the translators who translated this Bible, seeing there is a range of understandings for this word, they chose the word that reflected the God they worshipped. Is that possible? That the word "grief" could be inserted here. It says, in the fierceness of His grief He released upon them the evil angels according to their own desire. Because when God as a Father is forced to abandon His children, He has warned them, He has told them, when you step outside of my commandments I cannot protect you anymore. O how I wanted to gather you as a hen gathers chickens but you would not and you forced me to release the enemy, to hand you over to him who wants to destroy you. When Jesus is riding the donkey and He is overlooking Jerusalem, O Jerusalem, Jerusalem, He is crying because He has to hand them over. He knows that Jerusalem is going to be destroyed. When Jesus is in great tears and He is in great anguish and He has rapid breathing in His nose, this is the fierceness of God's anger manifested as grief. Jesus reveals to us the wrath of God. It is in the word there so we need to look a little bit more closely at some of these words. That he released the evil angels.

Who does the Bible say is the destroyer? 1 Corinthians 10:10:

Neither murmur ye, as some of them also murmured, and were destroyed of the destroyer.

Apollyon, the Destroyer. This is what we see when God releases the hedge.

Now I just want to insert something here for you in terms of why the plagues fell upon Egypt. God wanted to deliver the Egyptians from the plagues and disasters, the pestilence and the sword and the famines that fell upon them. There was a way for them to escape this. Notice with me in Exodus 5 what the solution to this problem was. I think you will find it very interesting because it relates to Isaiah 58:12 which talks about the repairing of the breach which is the keeping of the Sabbath. But notice the formula which is being employed here in Exodus 5:1:

And afterward Moses and Aaron when it, and told Pharaoh, Thus saith the LORD God of Israel, Let my people go, that they may hold a feast unto me in the wilderness.

Let them hold a feast to me in the wilderness. Why does God ask Moses and Aaron to go to Pharaoh so they can keep a feast? What's the big deal? Well, let's read on.

And Pharaoh said, Who is the LORD, that I should obey his voice to let Israel go?

Why is Moses asking Pharaoh can we go? Why doesn't Moses just say, "we're leaving and if you touch us, we will destroy you". Why didn't he say that? "I have this rod in my hand and I will wipe all your soldiers out, I'll cut you down." Well, he started doing that forty years earlier, didn't he? But because he killed someone, he had to disappear into the wilderness for 40 years to learn not to do that.

Do you know what the *Spirit of Prophecy* says on this particular subject? That when he slew the Egyptians, Ellen White says it was not God's plan for Israel to take the land of Canaan by warfare. Really, is that what it says? It was not God's plan for Israel to take the land of Canaan by warfare but by strict obedience to the commandments of God. That's what it says.

Notice, he says "neither will I let Israel go." Why is God getting Moses to ask permission of Pharaoh? Because if Pharaoh would grant permission to Moses, then Pharaoh would benefit of the activity that they were engaged in so that the hedge of protection would be given to Israel because they kept the feast would also be extended to Egypt because he had given permission to do this. Do we see the principle? God is trying to save the Egyptians so He presents it as a request, let us keep a feast. It doesn't make sense any other way. We going and if you touch us, you're dead. I mean, that's how you do it in the world but he is asking. Now notice verse 3:

And they said, The God of the Hebrews hath met with us: let us go, we pray thee, three days' journey into the desert, and sacrifice unto the LORD our God; lest he fall upon us with pestilence, or with the sword.

Who is the “us”, “fall upon us”? Israel? What about the Egyptians? Everybody? Let us go and keep a feast unto the Lord lest pestilence and sword will fall upon all of us and because Pharaoh refused, what happened to Egypt? They got the pestilence and the sword. What is the connection between the keeping of the feast and the protection from pestilence and sword? Do you find that interesting? I find that very, very interesting. The repairers of the breach.

This is where we come to something very, very interesting. When you look at *Early Writings*, page 33.2. I hope you can see what I believe is occurring.

I saw that God had children who do not see and keep the Sabbath. They have not rejected the light upon it. And at the commencement of the time of trouble, we were filled with the Holy Ghost as we presented the Sabbath more fully.

More fully? Interesting. Why does the Holy Spirit come? Because we present the Sabbath more fully. There is a connection between the Holy Spirit, the gift of the Holy Spirit and the Sabbath more fully. This is an interesting connection.

Now, we notice that in Exodus chapter 5:5, it says:

And Pharaoh said, Behold, the people of the land now are many, and you do make them Shabbat from their labours.

The *Spirit of Prophecy* now tells us in *Patriarchs and Prophets* that Moses had attempted to begin a Sabbath reform within Egypt. The other thing that this possibly could be saying is that, when Moses is making this request to keep the feast, Pharaoh says you do make them Shabbat which means there is a connection of Shabbat to the feast. Do you see the possible connection going on there and that them keeping this feast, there is a protection from pestilence and sword. This gets really interesting. Notice what it says here:

We were filled with the Holy Ghost as we presented the Sabbath more fully. This enraged the churches and nominal Adventists.

Who are the nominal Adventists? This is talking about at the commencement of the time of trouble. In Ellen White’s time, the nominal Adventists were

those who refused to continue to walk the narrow path. They stopped. They refused to walk forward in the light and they fell off the path. So anybody who refuses to walk forward, they absolutely refuse to come into a knowledge of the Father and the Son, are going to fall off the path. They have become nominal in their faith. So those who preach the Sabbath more fully enrage the nominal Adventists. Now, notice what it says:

As they could not refute the Sabbath truth. And at this time God's chosen all saw clearly that we had the truth, and they came out and endured the persecution with us.

Then she says this. Notice the connection with Exodus 5. We know that the leading of the children of Israel from Egypt will be repeated in the last days because the seven last plagues is a repeat of the ten plagues in Egypt because the first three plagues fell on all but the last seven only fell on the Egyptians and we have the seven last plagues that fall. So what is occurring in Exodus 5 is a lesson for us upon whom the ends of the world are come and there is a request here to keep a feast in order to be protected from sword and pestilence. This is what she says:

I saw the sword, famine, pestilence, and great confusion in the land.

Do you get the connection? Why is the sword, famine and pestilence coming? Because they refused to keep the Sabbath more fully. Why was sword and pestilence going to fall on Egypt? Because they refused to keep the feast. Do you see the connection between the Sabbath more fully and the feast? This is the connection that has been made here, that you come into protection. Do we see rage from people against the feasts? Yes, incredible. But it says they could not refute the Sabbath truth and when the persecution comes, the nominal Adventists will persecute those who come into the Sabbath more fully and they will be shielded from the sword and from famine and from pestilence.

Then notice what it says:

The wicked thought that we had brought the judgments upon them.

Because we are walking in the light of the Sabbath, the repairers of the breach. We have repaired the breach. We have come into all the fullness of the

Sabbaths. Leviticus 26:2-3, “Reverence my sanctuary and keep my Sabbaths.” Plural. That’s what it says. Wherever you see the word “Sabbath” in the Torah, there is the blessing and we’ll talk more about this tomorrow. In the book *Sabbath Fountain*, I mention all the principles of the sevens there.

Do you see this hedge of protection? Now, cut to the chase, here is my proposition to you. God is now calling His people to remember the Law of Moses with the statutes and the judgments so you can come into this hedge of protection, to be shielded from sword, famine and pestilence. Satan is working with all his might to confuse the people so they will not come into this hedge of protection so he can slaughter them. That’s my proposition. I invite you to study it think about this in Exodus 5.

Now, I want to give you a little bit more detail just to make this a little bit more interesting and then it will bring us back into the character of God. This statement in *Early Writings*, page 33, is actually a letter that she wrote to Joseph Bates in 1847 and it was put into the booklet called *A Word to the Little Flock* and page 18 is what we are looking at. This is part of the vision where Ellen White was taken to heaven and she was taken into the holy place and into the most holy place and she saw the Sabbath shining and she said the Sabbath was glorious.

In the original, James White has added Bible texts to the letter that Ellen White wrote to Joseph Bates and I want to read to you, a couple of texts. It says, “And I saw the sword, famine and pestilence and great confusion in the land.” And then there is a quote from Ezekiel 7:10-19 and then James White quotes 2 Esdras 15:5-27. What is the book of Esdras? It is part of the Apocrypha. Why is James White quoting from the Apocrypha? Ever wondered? You do a search for the word “apocrypha” in the *Spirit of Prophecy*. I’ll do it for you right now, 16 MR, p 34. “I saw that the Apocrypha was the hidden book, and that the wise of these last days **should** understand it.” Should understand it, really? She says in another place, part of the Apocrypha is burned and burned, in this context to the best I understand it means purified, that part of it was purified. I have an article on my website, MaranathaMedia.com, where I go into great detail on this. There is one book from the Apocrypha which many of the pioneers quoted and that was 2 Esdras and Joseph Bates says this, 2 Esdras particularly, that those who keep the commandments of God and the faith of

Jesus should understand this book. He says it won’t benefit anybody else which is interesting.

James White is inserting this reference to 2 Esdras, in Chapter 15, it makes reference to a persecution coming on God’s people in the last days like what happened in Egypt telling you clearly that there will be a repeat of what happens in Egypt. But what is interesting, is when you read 2 Esdras 13, just a couple of chapters earlier, I want to read you something that I find fascinating. This will give you some clues into what is going to happen in the last days. It says in 2 Esdras 13:8-10:

And after this I beheld, and lo, all they which were gathered together to subdue him [this is the Son of Man] were sore afraid, and yet durst fight. And, lo, as he saw the violence of the multitude that came, he neither lifted up his hand, nor held sword, nor any instrument of war: But only I saw that he sent out of his mouth as it had been a blast of fire, and out of his lips a flaming breath, and out of his tongue he cast out sparks and tempests.” [This is referencing the Son of God.] “And they were all mixed together; the blast of fire, the flaming breath, and the great tempest; and fell with violence upon the multitude which was prepared to fight, and burned them up every one, so that upon a sudden of an innumerable multitude nothing was to be perceived, but only dust and smell of smoke: when I saw this I was afraid.”

Now what’s the interpretation of what he saw? Let me read it to you a little further down in verse 37-38. It says this, God is speaking:

And this my Son shall rebuke the wicked inventions of those nations, which for their wicked life are fallen into the tempest; And shall lay before them their evil thoughts, and the torments wherewith they shall begin to be tormented, which are like unto a flame; and he shall destroy them without labour by the Law which is like unto me.

Do you understand how the wicked will be destroyed? Without sword, without the raising of hand. What is the sword that Jesus has that comes out of His mouth? It is the word of God and it’s the Law. It says here, “by the Law which

is like unto me". The Law that is the reflection of God's character. This Law will come and they will be tormented by their sinful life.

We need to ask ourselves a question. When Jesus died upon the cross, did He suffer the death of the wicked. If He is going to pay the price of sin, He must have suffered the death of the wicked. When we see Jesus hanging upon the cross and He says, "My God, My God, why hath thou forsaken me", what is Jesus experiencing? Separation from the Father because of our sins that were upon him. He was tormented in His spirit by sin. The guilt, the anguish, the sorrow, at the horror of sinfulness, it was torturing him. The *Spirit of Prophecy* says so great was His spiritual suffering that His physical suffering felt almost as if it was nothing. People talk about God taking vengeance by burning people up alive in a flame. This is nothing compared to the suffering that the wicked will feel when their sins are tormenting them because of the wickedness they have reeked upon God. It will make their physical suffering feel almost as if it is nothing. So let's not kid ourselves that hell is not going to be a hellish experience. It will be hell. The important thing that we need to understand is how this transpires and what causes the suffering. It is not God Himself that causes the suffering. His Law does not change. It is unchangeable. It is righteous, it is holy, it is just, it is good and when God reveals the fullness of His Law, the purity of His character, the humility, the patience, the love that has been bestowed upon people that have completely turned against him. This will torture them and this is exactly what 2 Esdras is telling us. It says that He doesn't raise a sword but out of His mouth comes fire.

Notice Jeremiah 5:14:

Wherefore thus saith the LORD God of hosts, Because ye speak this word, behold, I will make my words in thy mouth fire, and this people wood, and it shall devour them.

This is the sword that comes out of the mouth of Christ. He speaks the words of His Father and as it goes out, it is like a flaming breath. The word of God is like a fire. A fire in the soul. And for those of us who operate on the Father and Son principle, this is something that we need to understand in terms of source and channel, we have visible and invisible. When the wicked are destroyed, there is visible fire which is the word of God, it's the Law which hits

the soul and the soul is on fire because of their sinfulness, because of their wickedness. It will be different for different people. As the *Spirit of Prophecy* says, some will die in a moment, others will take many days because of their sinfulness and their rebellion against the God of heaven. Who are those who will suffer the most? The book of Luke tells us those who knew their Lord's will and did it not will be beaten with many stripes. Those who knew not their Lord's will and did that worthy of stripes will be beaten with few stripes.

The Bible is very clear how the punishment of the wicked will take place and it is not arbitrary. It is not God going through the records and saying right you get 6,000 degrees for four days. There is nothing arbitrary about it. It is completely regulated by the sinfulness of the soul and the sense of guilt that they feel. When they then have died, what was it that killed Jesus? Was it the nails in His hands? It was the broken heart because of the separation from God. That's what killed him. He died before the wounds killed him. When the wicked are dead because of their own wickedness and sinfulness then the visible fire comes and cremates them and burns them up. Invisible-visible. The divine pattern teaches you how this is going to work.

It says in Ezekiel 28 that God will bring forth a fire from within the midst of Lucifer. What is that fire? It is the torment and the guilt that he knew that he turned away from Him who is love and butchered His Son day after day after day. Turning the rod of God into a serpent and using it according to his own will and he will be tortured by his own conscience, by the word of God day and night for a long time until he is finally consumed. That's how God destroys the wicked. And then the physical fire comes and burns them up.

Again, the sacrifice of the lamb every day will tell you this. When the lamb was slain, it was taken. What did the sinner have to do? He had to lay his full weight upon the lamb and sometimes crush the bones of the lamb. This is the symbol of the torment of the soul. Then the knife that cuts that is the ending of the life because of the torture. When the lamb is dead, then it is put in the flame of fire on the altar. It is clearly revealed. Does that make sense.

So there is nothing arbitrary about the death of the wicked. Many people say, well is Satan going to destroy himself? Yes, he is by his own sinfulness as he

looks into the Law of God. The Law of God convicts him of his sinfulness and there is nothing to hide him from his guilt. Christ no longer carries it.

Do you realise for each of us now, that Christ carries much of our guilt and our sorrow. He bears it for us. In all their affliction, He was afflicted. But in the end, He will no longer carry it for us, those who turn away from Him and He releases it. All the sinfulness of the wicked will fall upon them and consume them. I find that fair. I find that completely fair and consistent with the Law of God and with the character of God. There is nothing unrighteous about this and there is no hiding. This is what I say, the agony that is described in what I am describing is far worse than what other people are describing because Jesus suffered more from His spiritual suffering than His physical suffering.

Now, of course, we are not talking about an eternally burning hell. The Adventist hell is not quite that hot. It’s only a few days or two weeks at the most. But still, we have to consider does it do violence to scripture to say that a God would put His children into a barbecue and watch them scream and scream and scream and say “my justice is satisfied”. I don’t read this in the Bible. I don’t look into the Law and see my own face. I see something else in the scriptures when I am reading these things.

Do you want to have a look at a little bit more? What about the Flood? Shall we have a look at this subject. Genesis 6:13. Take the Bible as it reads. Oh, there are so many things that I need to share. I hope we get time. Genesis 6:13:

And God said unto Noah, the end of all flesh is come before me; for the earth is filled with violence through them; and, behold, I will destroy them with the earth.

That’s pretty clear, isn’t it. The earth is full of violence so I am going to get violent. It is what it is saying, isn’t it? Well, let’s read a little more carefully about this.

Now, come back to verse 11. It says that “the earth also was corrupt before God.” Do you know that word “corrupt” in verse 11 is exactly the same word as “destroy” in verse 13 so it says “the earth was destroyed before God and the earth was filled with violence.” Verse 12:

And God looked upon the earth, and, behold, it was corrupt [it was destroyed]; for all flesh had corrupted [destroyed] his way upon the earth.

It’s the same Hebrew word. God is saying that the earth has destroyed itself in its rebellion against the God of heaven. So we see then that God will punish sin with sin. He will no longer withhold.

I want to read you a statement from *Christ’s Antediluvian Cross*. I invite you to read this. *Great Controversy*, page 431. The reason I really like this quote is because it lists four events in the history of this world. One is the Flood, one is Sodom and Gomorrah, one is the destruction of Jerusalem and the other is the end of the world and she puts them all together as being exactly the same. This is what she says. Read it carefully.

Men cannot reject with impunity the warning which God in mercy sends them. A message was sent from heaven to the world in Noah’s day, and their salvation depended upon the manner in which they treated that message. Because they rejected the warning, the Spirit of God was withdrawn from the sinful race, and they perished in the waters of the Flood.

What did the Spirit of God do? It was withdrawn. This is God’s strange act. Isaiah 28:21, you know when it says God’s strange work, do you know what the word “strange” means in the Hebrew? It means to turn aside. Many people talk about God’s strange work where He gets worked up and He smashes. No. God’s strange work is to turn aside. He withdraws His Spirit. Study it, check it. You will see.

So, He withdraws His Spirit. Now we need to answer some questions and I hope you have got some questions in your mind and if you are a serious student, you will know *Patriarchs and Prophets* tells us that Satan himself trembled in the waters of the Flood so it wasn’t him who brought this upon the world. Correct. He wanted to take control of that sinful master-race and he is screeching at God, how dare you take them from me. It wasn’t Satan who brought this Flood. So we need to understand what is going on when God withdraws His Spirit what takes place. Let’s keep reading.

In the time of Abraham, mercy ceased to plead with the guilty inhabitants of Sodom, and all but Lot with his wife and two daughters were consumed by the fire sent down from heaven.

This is on the same principle.

So in the days of Christ. The Son of God declared to the unbelieving Jews of that generation: ‘Your house is left unto you desolate’.

What is that? Turning aside. Your house is left unto you desolate. Keep reading.

Looking down to the last days, the same Infinite Power declares, concerning those who “received not the love of the truth, that they might be saved”: For this cause God shall send them strong delusion.

What do we understand by “send them”? He allows them to deceive themselves. This is what it means.

That they should believe a lie: that they all might be damned who believed not the truth, but had pleasure in unrighteousness. As they reject the teachings of His word, God withdraws His Spirit and leaves them to the deceptions which they love.

This is the principle operating in all four of the stories - the Flood, Sodom and Gomorrah, the destruction of Jerusalem and the end of the world. Now they are four pretty major stories that people get a lot of mileage out of to prove that God destroys people with His own fist.

We need to ask ourselves the question and we looked at this passage last night and it is in *Great Controversy* page 652. In order to answer this question, we need to remember this quote always.

The mystery of the cross explains all other mysteries. In the light that streams from Calvary the attributes of God which had filled us with fear and awe appear beautiful and attractive.

Did you capture that? In the light of the cross, these stories which appear terrorising to us appear beautiful and attractive. So what do we see occurring?

How does the cross, and that's why I entitled this *Christ's Antediluvian Cross*, when we look at Psalms 18, I want you to notice something. "When you seek for me with all your heart then you will find me." When my Father in heaven came to me and said, "I don't want anything to come between you and me. I just want you to know who I am", it set me on a journey to know my Father. I knew that my Father was not a killer but I couldn't prove it. But God, piece by piece as we put the pieces together, the answers are coming and the walls are going down. It is proven to be true that Satan has put upon God his own attributes.

Psalms 18, Ellen White quotes and, I've got it in the booklet you can read it in here, she quotes verses 4-6:

The sorrows of death compassed me, and the floods of ungodly men made me afraid. The sorrows of hell compassed me about: the snares of death prevented me. In my distress I called upon the LORD, and cried unto my God: he heard my voice out of his temple, and my cry came before him, even into his hears.

This is describing the cross. It a description of the cross. Verse 7:

Then the earth shook and trembled; the foundations also of the hills moved and were shaken.

Remember when Christ was on the cross and the earth shook. This is describing that event. Then we get some interesting descriptions here because this is all a description of the cross. Verse 8:

There went up a smoke out of his nostrils, and fire out of his mouth devoured: coals were kindled by it.

Where do you see this on the cross? Where is the kindling of the fire on the cross? When Jesus cried out, "my God, my God, why hast thou forsaken me", the word of God was like a fire coming down onto Christ and it was torturing His soul. "My God, why have you forsaken me." This is what it's referring to, the story of the cross. Where else do we see coals of fire coming down? In the story of Sodom and Gomorrah. Is this also the story of the cross? I invite you to check it out.

Verse 9 and 10:

He bowed the heavens also, and came down: and darkness was under his feet. And he rode upon a cherub, and did fly.”

We come to verse 11:

He made darkness his secret place; his pavilion round about him were dark waters and thick clouds of the skies.

Now we are getting different language. We are talking about water and clouds all in the language of the cross.

Verse 12:

At the brightness that was before him his thick clouds passed, hail stones and coals of fire.

References to the plagues in Egypt. It is giving allusions here. Then we see in verse 15:

Then the channels of waters were seen, and the foundations of the world were discovered at thy rebuke, O LORD, at the blast of the breath of thy nostrils.

Channels of water coming down. This is all the language of the cross. So how do we make the connection? When Jesus is pleading with His children, and this is the thing that we need to understand, Christ is the power of God. It is Christ's power that is in every person on this planet. There is not a sparrow that falls to the ground without Him knowing. In all their affliction, He was afflicted. In the death of all those antediluvians, Christ experienced the torture of the cross because He had to be separated from them and they manifested that separation.

Now, another thing that we need to consider and I want to read you this. Something to think about. When Jesus died on the cross, it says that the earth shook. When Jesus spoke the world into existence and as He commanded and it stood fast, the whole world is held together by the voice of the Son of God. You can look at this in detail in terms of how the atoms are held together by

vibration, the vibration of the voice of the Son of God. Their line has gone out throughout the earth, they are words unto the end of the world. This is what it says.

Notice this:

With amazement angels witnessed the Saviour's despairing agony. The host of heaven veiled their faces from the fearful sight. Inanimate nature expressed sympathy with its insulted and dying Author." [DA 753]

Did inanimate nature go out in sympathy with Christ during the time of the Flood? Did that which Christ was seeking to hold onto and He did not want to release what He was feeling upon them? He could no longer hold it. The creation, again in the visible and the invisible, this created world reveals the sufferings of Christ in all of the chem trails and toxicity and harm and Monsanto and all of these things, we see the torture and suffering of Jesus Christ. The whole creation groans and travails because it is a revelation of the cross of Christ. That's why He wore a crown of thorns to represent the suffering of the creation. Do we see the connection. So when the waters are being released and poured down, they are reflecting the suffering of Christ. Do you see the connection that Christ was suffering.

I invite you to study this more carefully. The other thing that's interesting and this is something that I've thought about, is that if the inanimate creation is a reflection of the person of Christ, because we have to think about it and I've been thinking about this a lot. I was watching yesterday as I was walking, this leaf was fluttering to the ground and I thought of when it says that when Adam saw the first leaf fall from the tree he wept more than parents weep for their dead children. Isn't that amazing because that leaf represents the suffering of Christ. His suffering through the creation. Because today Christ had to witness the murder of many people, the raping of many women, the abuse of many people. He had to watch all of it and he's been in agony today. His agony never ends. And so the leaves on the trees, they fall as representation of the suffering and the agony that He goes through. So it's very clear to me that, when the Spirit of God was withdrawn, when God turned away His face, that Christ the power of God, it began to reveal His suffering through the creation and it

collapsed the waters onto the earth to reveal that suffering. What had the antediluvians done? They had drowned out the Spirit of Christ. They refused to listen to Him and as they drowned Him out, the created world reflected what they were doing and they were drowned out.

When the Jews hung Jesus upon a cross, what happened to them? They were hung upon crosses. They ran out of wood. Over a million of them were slaughtered. They couldn’t find any more places to hang them because what they had done to him. As you judge, you will be judged. They hung Him on a cross. Let His blood be on us and on our children. Well, it was so they suffered as well.

In terms of the destruction of Jerusalem. We need to think of another principle. It says that Satan was made to live within the warring elements. The *Spirit of Prophecy* also uses the words “warring elements” to refer to evil angels. Do you think that all the evil angels are always obedient to Satan and always do what he wants because they love him? The *Spirit of Prophecy* says that they hate each other. They only stick together because of their hatred of Christ. Do you think when God fully withdrew His protection from earth that maybe some of the angels couldn’t resist and Satan had commanded them not to do it. This is what we see in Titus when he told the Roman soldiers not to touch the temple in Jerusalem but they defied him and they did it anyway. They torched it in their rage and in their aggression. Do you think that the defiant, rebellious nature of Satan might be manifested in his own angels and that they might do it anyway? These are things to consider.

Do you think when God withdrew His Spirit, that the created world might have been allowed to reflect the chaotic mind of Satan so that he was no longer in control but that creation was reflecting his own violent, chaotic nature. These are all things that need to be considered but we know one thing for sure that God withdrew His Spirit and they suffered and they perished in the end.

One more thought that I want to share with you. It’s the reference of when Jesus stood before Joshua with His sword in His hand. What is that sword? Now the first thing I want you to do is look up the word “sword” in the Hebrew. It is very, very interesting. You type sword and the first time you see sword is the flaming swords of those that guarded the way to the Tree of Life and again

I would suggest to you that we have misunderstood that passage completely to what it means to guard the way to the Tree of Life. *Spirit of Prophecy* says they were light like glittering swords. There weren't swords of steel, they were swords of light. When you look up the word "sword" in Hebrew, it means drought. How on earth does the word "sword" connect to the word "drought". That's interesting, isn't it.

I want you to think of this story. When Jesus came to Jerusalem, He comes to this fig tree and there is no fruit on the fig tree and what does He do? He curses it. Out of His mouth, the sword comes out of His mouth. Cursed be you. The next day they came and what's happened to the fig tree? It has withered. It has experienced a drought. All the water has been sucked out of it. The withdrawal of the Spirit. Isn't it interesting that when Jesus was upon the cross that He said "I thirst". Do you think He is only speaking about physical water or is this the sword of the word of God going into him as the Spirit is withdrawn? Do you see the connection.

We see that the word "sword" means "drought". Christ is the vine and we are the branches and when the branches are disconnected from the vine they experience drought. The Spirit is withdrawn. The Spirit is no longer available to them and they are left to their own devices. So this is the sword that Christ uses.

I want to show you and we talked about this earlier, how Christ uses His sword. Matthew 23:38. This is how Christ uses His sword. Again, the word that is used here is related to the withdrawal of water. Matthew 23:38, He said:

Behold, your house is left unto you desolate."

What is desolation? Emptiness, the water is sucked out. This is the sword. Christ uses His sword. "Your house is left unto you desolate." I withdraw my Spirit because it says in verse 37:

"O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!

Do you think Jesus had rapid breathing in His nose when He said these words? He was in deep grief. This is the wrath of God and He speaks the sword out of His mouth. Your house is left unto you desolate.

This presents to me a beautiful picture of the character of God. There is many more things that we could describe and we're running out of time. I just want to you think about some of these things in terms of the Flood, the destruction of Sodom and Gomorrah. But I want to leave you with one more thought if I may.

Luke 9:54. Think about this story.

And when the disciples James and John saw this, they said, Lord, wilt thou that we command fire to come down from heaven, and consume them, even as Elias did?

What story is He talking about? Now this is 2 Kings 1. It's not 1 Kings 18. It's 2 Kings 1 when they come after him. They send these soldiers after him. A group of fifty men. If I be a man of God, let fire come down and consume this fifty. Bang, down comes the fire. It happens twice. The third man says "don't kill me". Luke 9:55:

But he turned, and rebuked them, and said, Ye know not what manner of spirit ye are of. For the Son of man is not come to destroy men's lives, but to save them.

Is he referring only to the disciples or is He referring to Elijah as well? I puzzled over this for quite a while. Is He talking about Elijah only? Did they just misunderstand what Elijah was doing? Or is He actually saying that what Elijah did was wrong? Who brought that fire? Where did it come from?

I want to read you something. *Desire of Ages*, page 215. You can read it in Matthew 11. You can read the story from there. Now, let's just get the context here. This is John the Baptist. This is the greatest of the prophets that is speaking here. He is the one who said, "Behold the Lamb of God who takes away the sin of the world." When John is in prison, he sends a message to Jesus, "And said unto him, Art thou he that should come, or do we look for another?" [Matt 11:3] What? What is happening to John the Baptist? He is

having doubts as to whether Jesus is the true Messiah. How could this be possible from the greatest of the prophets that he should doubt the Messiahship of Jesus?

Ellen White explains. *Desire of Ages*, page 215:

Like the Saviour's disciples, John the Baptist did not understand the nature of Christ's kingdom.

The greatest prophet did not understand the nature of Christ's kingdom. How is this possible? Keep reading.

He expected Jesus to take the throne of David; and as time passed, and the Saviour made no claim to kingly authority, John became perplexed and troubled.

He had a wrong understanding of the character of God and this caused him doubt and confusion.

He had declared to the people that in order for the way to be prepared before the Lord, the prophecy of Isaiah must be fulfilled; the mountains and hills must be brought low, the crooked made straight, and the rough places plain. He had looked for the high places of human pride and power to be cast down. He had pointed to the Messiah as the One whose fan was in His hand, and who would thoroughly purge His floor, who would gather the wheat into His garner, and burn up the chaff with unquenchable fire. Like the prophet Elijah, in whose spirit and power he had come to Israel, he looked for the Lord to reveal Himself as a God that answereth by fire.

Do you see the problem? Then when you read in page 217, Ellen White says that when the message comes back, John the Baptist realises and it says finally John the Baptist understood that Christ did not come with the clash of arms but to speak to men with a still small voice. He finally understood. Right before his death, he gets the character of God then he dies. What happens to Elijah just at the very end. What's really interesting and I have some *Spirit of Prophecy* quotes on this because after the fire came down on Mount Carmel, Elijah says seize those men and with his own sword, he butchered 850 men but

as soon as he did this, he is running for his life. Why is he running for his life? Because all those who take the sword will fear the death of the sword. This man who had stood fearless.

The *Spirit of Prophecy* says that Elijah had taken upon himself responsibilities that God had not given to him [1888 489.2] but there are other quotes that say that God wrought through what Elijah did because he punished sin with sin. God knew what would happen and He didn’t prevent it. You read in 1 Kings 18, God says what doest thou here Elijah. He says I am left alone, they have slain the prophets. Do you think that Elijah may have lost some of his friends to the prophets of Baal? Do you think he could have been a little bit angry about that? Could that be part of the motive? It’s possible. So he is running for his life and he goes to the mountain and what does God say to him? The earth shakes, the mountain shakes but God is not in the earthquake. Wind rocks the mountain but He is not in the wind. And then the fire and what does it say? God’s not in the fire but the still small voice. He is not in the fire. But after this event, Elijah says, “If I be a man of God, let fire come down from heaven and consume this fifty.” What is Elijah doing? He forgot what God had said but because these men who were sent to capture him, the King of Israel was going sending his men to the god of Ekron. When you do that, you lose your hedge of protection. So God withdrew His hedge of protection and as we know from Job 1, it is Satan that sends the fire down from heaven and burns them up.

That’s why Jesus says you do not know what manner of spirit you are of. When He says that, He is talking about the spirit of Satan. Isn’t this beautiful to see. So Elijah immediately after this because, if you think about it, Elijah and John the Baptist are in a source-channel relationship because John the Baptist comes in the spirit and power of Elijah. Now right before John the Baptist dies, he gets it. Is that a magnification of what happened to Elijah after that fire came down. He begins to realise that this is not God’s character and immediately he’s translated which means this is a lesson because Elijah and John the Baptist represent the two groups of God’s people at the end of time. Those who are martyred and those who are translated without seeing death. Both of them, right at the very end, they get it. They get the character of God and they understand.

It is my prayer as we have considered this subject and we have thought about a number of points and, yes, there are plenty of others and there is more that we can share on this particular subject, I believe that God is giving to us a message. The last message of love to be given to the world to reveal His character of love. He is giving it to us that we can be sealed with the Father's name. Will you come into that hedge of protection to be saved from the sword, the famine and the pestilence. And when the churches are enraged by this they will seek to kill us and persecute us and blame us for these things that come upon the earth because we keep all the commandments of God, we remember the Law of Moses with the statutes and the judgments and that includes the feasts. This is what it says in Exodus 5. To me it's a watertight situation because I have studied this and compared scripture with scripture. We are going to repeat this history so that is why the feasts are an issue I believe but not in the way that many people are dealing with them. I invite you to study.

On this particular topic, these are the five booklets we have. *Gods of Egypt as Lightning from Heaven* which speaks about the stoning. *Calvary in Egypt* which speaks about the plagues in Egypt. *God's Strange Act* which talks about what does God do with His strange act. Well He turns aside. We discussed that in there. *Christ's Antediluvian Cross* where we talk about the Flood. Hopefully tomorrow we can have a bit of a look at this book *Serpent Revealed in Canaan Conquest*. I know that we need to understand why did God command them to butcher all those people and take the land of Canaan by warfare when that was never His desire to do it. Well, we talk about that in this booklet.

Thank you for listening. I pray that it has been a blessing for you and it has helped to answer some of the questions. I must admit that with this particular topic, I have read things and I have just said, Father, I don't get it. I just don't understand. Can you help me. Can you please show me. I need to understand because I know that Jesus reveals the character of the Father but I can't see it in the Old Testament and this story here, I can't see it. Then bang, it comes down and I write it down, write it down. So I just praise God and I know that as we continue to search the scriptures on our knees that He will give us more and more clarity on this subject so that we will be able to proclaim this last message of love.

Is this a message that the world would like to hear? The earth will be lightened with the glory of God and His character as Satan's attributes are stripped away from our Father and then we can be sealed in our foreheads with our Father's name. Shall we ask for that seal?

Our Father in heaven, it is just such a joy to be able to discuss these things. As we study earnestly the Bible and the *Spirit of Prophecy* we see so many places where we have misunderstood, we have read the scriptures in the old covenant, we have seen our own violent face in the scriptures but in the light of the character of Christ, the one who is the same yesterday, today and forever, we see the beautiful character of our Father. One who is full of goodness and truth, abounding in goodness, mercy and grace and it will by no means clear the guilty visiting the iniquities of the fathers upon the children unto the third and fourth generation. And as we see in the death of Christ on the cross, we behold the death of the wicked at the end of time. You are just Father. I just praise You and thank You for your fairness, for Your righteousness, for Your truthfulness and Your great mercy and love. I pray that all those who will hear these words will rejoice in the truth that God is love and we thank You Father in Jesus name. Amen.

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Presented – 29th October 2016

Father in Heaven we just thank You that we can gather together on Your Sabbath. We thank You that this is the day in the very beginning when You were refreshed. And in the Lord Jesus Christ, we thank You we can share that refreshment, a blowing of the Spirit upon our hearts. I pray that as we spend this time together that there would be meat in due season, for there is a famine in the land for the word of God. And we pray Father, that as we see the storm clouds on the horizon gathering, that we would lift up our heads knowing that "our redemption draweth nigh"; that our hearts will not fail us for fear for the things that are coming upon the world. We know there's an election coming very shortly, and there's a lot of uncertainty because of this, and we're not sure what will happen. But we know that they that trust in the Lord "shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint." We thank You, in Jesus name. Amen.

So, over the past few days we have been discussing the subject of the Pentagon of Lies, built on the statement in *Great Controversy*, page 561. The words which were spoken to Eve in the garden: "You shall not surely die", which is the foundation of the doctrine of the Immortality of the Soul, which gives the connection to Spiritualism – the changing of the word of God, changing God's word to mean something different, and often opposite to what He means. This is the foundational principle of Satan's kingdom.

And again, in page 588 of *Great Controversy*, the Spirit of Prophecy says: "Through the two great errors of immortality of the soul leading to spiritualism, and Sunday sacredness, Satan will bring the people under his deceptions." So, upon these two pillars, Babylon is built: Immortality of the Soul, and Sunday Sacredness. These are the foundational pillars of Babylon.

And as I said the other day, any denomination that does not stand on these two pillars, at least in an understanding of Christianity, are not Babylon. But once you stand on these pillars, once you embrace these pillars, you are part of Babylon. This is an important distinction. You can drink the wine of Babylon, but still not be standing on the platform. Just something to consider.

And so, on top of this, these three points here; I have made reference to Patriarchs and Prophets, chapter 1: The three charges of Satan against the government of God. The first charge is: "We will not have this Man reign over us, The Son of God." Lucifer claimed it was unjust that Christ should be placed over them. As it says in that chapter so beautifully illustrated: "The glory of the Self-existent One encircled them BOTH", speaking of TWO! We can count, not three, two; it encircled them both.

And of course, Satan, on page 36 of *Patriarchs and Prophets*: "He bent that mastermind to dispute the supremacy of the Son of God, thus impeaching the wisdom of God." And so, we have the doctrine of the Trinity, which is to obscure the nature of the begotten Son of God, or conversely the doctrine of Arianism, which teaches that Christ is a created being. I am often accused of being an Arian. But I simply say: I'm Adrian! Don't misspell my name. *Laughter*. For Satan, it doesn't matter which side you go to on this issue, as long as its NOT "Christ is begotten of the Father, and inheriting all things from His Father."

So, we see that when the Father stood, and says: "My Son is equal with Myself", that Satan then turned his guns on the Father, and he attacked the character of God. How does he attack the character of God? The law is a transcript of the character of God, and in attacking the Law of God, he attacks the character of God. And then he attacks the character of God directly: "Because of Your Law, which demands the death of the transgressor, You cannot be merciful and just. You are either one or the other."

And as we have spent time looking at the pattern of thinking that the Trinity introduces, we see in the concept of a co-equal understanding of the Godhead, you have two sources; we have Father and Son. This creates an oppositional mindset. You see it reflected in the way that people pray. Do you pray to the Father, or do you pray to the Son; cause they're both equal, independent in

their own right. And you get difficulty in this understanding; the oppositional mindset.

In the begotten Son principle, you have the Father who brings forth His only begotten Son, and you have source: "To us there's but one God, the Father, of whom are all things; and one Lord Jesus Christ, through whom are all things." And these two are two different patterns by which the human mind begins to think. We talked about this in reference to how we understand the Bible.

The Bible is given to us in two parts... The key thing for us today is, what is the relationship between the Old – and I don't like to use these terms, Old Testament and New Testament, because it's suggesting Old Covenant and New Covenant; and this is a violation of the 1888 message. But if we understand before the Cross, the writings before the Cross, do we understand, and will use these terms Old Testament and New Testament in an oppositional framework?

As in dialogue with one particular person, John chapter 1, verse 17: "For the law was given by Moses, **but** grace and truth came by Jesus Christ." The word "but" here is inserted. It's in italics. And, as I would say to the King James translators: Get your BUTT out of there! Because it says: BECAUSE the Law came by Moses, grace and truth came by Jesus Christ. And so, this is where we see the Law AND grace.

As we see that Jesus is the brightness of the Father's glory, so we see that the New Testament is the brightness of the Old Testament glory. The pattern is beautiful. As we see that Christ is the magnification of His Father, so we see that the Book of the Law is a magnification of the Ten Commandments. It's a beautiful system, and we don't have to operate in opposition.

The same principle applies to the Bible and the Spirit of Prophecy. If you operate in this system, you have this confused understanding of the lesser light and the greater light; and are they the same authority, and how do they relate to one another? In the Father and Son model, it's so simple. We get all of our doctrine from the Bible, but it's magnified and amplified through the Spirit of Prophecy. It's a simple process. When we look at our world around us through the understanding of the Father and the Son, everything becomes simple. For

we were made in Their image. "God said to His Son, let Us make man in Our image."

And so, using this oppositional principle, and I want to ask you this question: Which is first, justice or mercy? It's interesting thought, isn't it? Another question: Which is first, character or power? Just interesting how do we think. Do we play them off against each other? Is it justice and mercy against each other? They're not against each other. I have looked through the Scriptures, and I see that the Bible says that God is EVER merciful! Okay, He's ever merciful; and that He executes justice.

So, it's through the mercy of God that God executes His justice, and mercy and justice are not in opposition to one another; justice is an expression of God's mercy. Do we see this? But in the oppositional system, Satan in his understanding separated justice and mercy. And he made it, so that justice is only operating when mercy is not operating; that they are mutually exclusive principles; the justice is at war with mercy. And when we get this pattern in our mind, it's very very difficult. But when we understand that justice is an expression of mercy, it completely changes our thinking.

And so, these are the points that we've been looking at. We have gone through step by step over the last few days. We have contracted what we were doing in Germany, which took us four weeks to go through the Pentagon, as we covered several aspects of this message building up the Adventist platform, going step by step over each of these points.

And the last presentation, we looked at the subject of the character of God. "The last message of mercy to go to a dying world, is a revelation of the character of God"; the love of God. It's the last message of mercy to go to the world. And we looked at the principle of: Is Jesus Christ, when He came to this earth, a perfect revelation of the character of the Father? When we look at the life of Jesus...; and we looked at a number of passages. Have a look at the last presentation, if you want to check up those quotes on the revelation of the Father through Jesus Christ. "The world was dark through misapprehension of God." "Christ came into this world to reveal the Father." Jesus says in John 14, verse 9: "...Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me hath seen the Father; ...".

And so, He's saying to him, if you've seen Me, you've seen the Father. And this presents to us a conundrum. Because, if what Jesus reveal to us in His earthly life of just over three years, is the full revelation of the Father, we have a problem; because He didn't kill anybody while He was here on earth. And that hopefully will get us thinking about, well, what about all the stories in the Old Testament? How do we deal with all these things?

Now, we've covered a number of these. And we've looked at the subject of what happens at the end of time, when the wicked are destroyed by the brightness of the coming of God. We've looked at the statement in *Great Controversy...*, was it page 652, In the light of the Cross, it says that those attributes of God which appear harsh..., I'm not quoting now, but (*those attributes which*) appear severe, are beautiful and attractive; in the light of the Cross. And these are some of the things that we were looking at last night.

But, the big thing that we looked at last night, and why it's important in respect to understanding the Law and the Covenants: That without understanding the Covenants correctly, we cannot understand the character of God; you will read the Scriptures incorrectly.

And the big point that we were making the other day, is that the Covenants are also in a divine pattern; that the Old Covenant is the channel, which leads us to the New Covenant. Because, as it says in 2nd Corinthians chapter 3, verse 7: "...the ministrations of death, written and engraven in stones, was glorious,..." It was a glorious work that was done. The Old Covenant is designed to sentence you to death, that "...all the world may become guilty before God." Romans chapter 3, verse 19.

And when the Old Covenant does this work, it says: "...the law was our schoolmaster to bring us unto Christ", in the divine pattern model. If you want to be born-again, you must die. This is the fundamental principle; death proceeds life. All of us will pass through this channel. Why? "For all have sinned, and come short of the glory of God." We are in the habit of making promises to God.

And we looked at the principle that when men are making promises to God, you know that it's the Old Covenant. When God is making promises to man,

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you know that it's the New Covenant. And we looked in Exodus chapter 6, that God said seven times: "I will, I will, I will, I will, I will, I will, I will". And Israel said: "We don't believe You." And it's not until Exodus chapter 19, that Israel says: "I will"; and that's when the Old Covenant was formalized; Exodus 24, when Moses sprinkles the blood on the book, and on the people, and they enter formally into the Old Covenant.

Why did God allow them to do this? Because He wanted them to understand their own sinfulness; that they could not keep their own promises. This is the work, this is the ministration of death; that people will give up on themselves, and come into the New Covenant. As Waggoner says: "And when the man says: "I give up, I can't do it anymore." Hallelujah! You've worked it out. Now you can come into the New Covenant."

And this is a really important principle. We need to understand this principle of death, and the work of the Law in the Old Covenant to bring us into the New Covenant, to understand the character of God. I want to follow this very carefully, so that we can follow this through.

James 1:23; when we read this verse, very important! When we read the Bible as hearers of the Law, whose face do we see in the Scripture? James chapter 1, verse 23: "For if any be a hearer of the word, and not a doer, he is like unto a man beholding HIS natural face in a glass or a mirror."

So, when you read the Bible, you're reading the Law; and you're reading it in the Old Covenant; you are reading your own character. Because the Law is showing you your own character; it's coming back at you. And what you think to be the character of God, is your own character; the law is feeding it back to you. Do you follow this principle?

When you're looking into the Law of God, it's showing you your character, until you are born-again, and you receive the mind of Christ: "Let this mind be in you, which was also in Christ Jesus". And when we have the mind of Christ, we see the Father as Christ sees the Father, and we have a very different picture of God. And this is the key problem that is stopping people from understanding the character of God.

And we want to look at an illustration. I want to start with an easier one first; in Matthew chapter 15. I know that we had written on here to talk about the Cross. I want to get to that, but I had several questions about this issue, about Israel's use of the sword, and I want to address some of these things before we move on.

Matthew chapter 15. It says, verse 22: "And, behold, a woman of Canaan came out of the same coasts, and cried unto him, saying, Have mercy on me, O Lord, thou Son of David; my daughter is grievously vexed with a devil. But He answered her not a word. And his disciples came and besought him, saying, Send her away; for she crieth after us." First of all, He doesn't answer her. That's a bit rude, isn't it? "But it's JESUS, so it must be all right." What's He doing? He's testing! What is He doing?

"But he answered and said, I am not sent but unto the lost sheep of the house of Israel." Really? What's He saying? He doesn't care about this woman?

"Then came she and worshiped him, saying, Lord, help me." She doesn't take no for an answer. She knows something. She doesn't listen to these statements. She keeps coming, and then verse 26. She's now wrestling in her own time of Jacob's trouble. Her sins are being pushed upon her; they're being pressed upon her; she's wrestling with the angel, and she thinks it's an enemy; but it's actually the Son of God.

"It is not meet to take the children's bread, and to cast it to dogs." Did He just call her a dog? It sounds like that to me; just called her a dog. It's not right to take the children's food, and give it to the DOGS! What did the Jews think of Samaritans? They were dogs! What did this woman understand that the Jews would think about Samaritans? That they were dogs!

So, understand, this woman is not born-again, which means that she's in the Old Covenant. What is the work of the Old Covenant? Conviction of sin; it's administration of death. And so, Jesus is mirroring back to her her own thoughts, in order for her to decide, whether she's going to come into the New Covenant by faith, or whether she's going to stay with her brethren who HATE the Jews. And so, He is exposing this racial tension between Samaritans and

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Jews through the covenant, through the ministration of death; "as you judge, so you will be judged", Matthew chapter 7, verse 2.

And she in her mind is schooled in the training of the Samaritans to think about Jews that they are bigots! And so, Jesus mirrors this to her. This is the work of the Law in the Old Covenant. Once you understand this principle the Bible will begin to open up in understanding. Otherwise we just have to say, well, Jesus called her a dog, and justify calling people interesting names.

But verse 27. What does it say? "And she said, Truth Lord, yet the dogs eat of the crumbs that fall from their master's table." I LOVE that verse! It speaks to my heart; this woman. Beautiful! The Old Covenant does its work. She is tested. Her racial hatred of Judaism that's given to her by her parents and her society in her culture, she breaks free; because she has heard of this man Jesus. She knows that He is merciful. She has seen mercy in the eyes of God through Jesus Christ, and she refuses to let go. This is how she comes into the New Covenant!

And what does He say? "Then Jesus answered and said unto her, O woman, great is thy faith:" Hallelujah! Born-again! And she receives an answer to her prayer. Once you understand this principle, you can begin to appreciate some stories in the Old Testament.

I want to share one in Genesis chapter 22. Abraham was from Ur of the Chaldees. He was surrounded by idolatry. His family had been involved in idolatry, and if you read Patriarchs and Prophets, these people had interesting customs and practices. And so, we read chapter 22, verse 1: "And it came to pass after these things, that God did tempt Abraham, and said unto him, Abraham: and he said, Behold, here I am. And he said, Take now thy son, thine only son Isaac, whom thou lovest, and get thee into the land of Moriah; and offer him there for a burnt offering upon one of the mountains which I will tell thee of."

When somebody who doesn't believe in the Bible says: "Here is your God; He orders the killing and destruction of children. You worship a god like this?", how do you answer, what do you say? This is where the Covenants become very very important.

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The culture of where he had come from was that children should be offered as a sacrifice. This is a principle that he had grown up with. And in his own thinking, in his own culture, God is wanting to test him on this principle. And so, the word of God is mirroring his culture, his background. He's seeing his own natural face in the word of God, because the work of the Old Covenant is to work death; and this is why it's a test for him. But through that process, through that understanding in his trusting of God, he chooses to believe. Because the word of God says: "You will be a great nation, and I will do all these things for you." And so, while he is following through on this command in his mind, he is refusing to let go of the promise that he will be a great nation. And in this test, in this tremendous struggle that he is going through, he is brought into the New Covenant.

Do you see the principle? The mirroring of human culture, and understanding the word of God, exposes as a mirror the thinking of man; and through that process, those who cling to the truth of the words of God...; because he believed in the resurrection, that God was able to raise his son from the dead, he believed the word of God; and through the belief of this word, his former understanding in the Old Covenant was burned up, and he was brought into the New Covenant.

Is that beautiful? It gives you an understanding of how to address these pictures. When you understand that the Old Covenant and the New Covenant are working together as source and channel – this was the heart of the 1888 message – to move you from the Old Covenant to the New Covenant.

And when you understand that the Old Covenant is ready to vanish away, as it says in Hebrews chapter 8, we see that "...the law was our schoolmaster to bring us unto Christ." But as the Spirit of Prophecy says, Christ then points us to the Law. And so, the work of sanctification is progressive, as it says in *Great Controversy*, chapter 27, *Modern Revivals*. It's progressive; it's not an instantaneous work. You get sent back to the Law, and the Law convicts you of sin, and then you are brought back to Christ to receive mercy and grace.

So, the Old and the New Covenant are both working in our lives; one working death to the old man; one giving life to the new man; Jacob and Esau wrestling

within the womb, representing the Old and the New Covenant. You see the principle?

And so, we say: "No no, I'm not part of the Old Covenant!" Well, the Old Covenant is a glorious work, to lay the glory of man in the dust. This is the work. The two work side by side until the sealing. And when we are sealed, the Old Covenant vanishes away; we no longer see our own face in the mirror; we no longer read the word of God according to the natural man. We only read it as Christ reads the Scripture; "O how I love thy law! It is my meditation all the day."

And so, with this in mind, I want you to have a look at this verse in Deuteronomy chapter 7, verse 2: "And when the LORD thy God shall deliver them before thee; thou shalt smite them, and utterly destroy them; thou shalt make no covenant with them, nor shew mercy unto them."

Men, women, children put to the sword; and Richard Dawkins points to you, and says: "This is your God? This is what He commands; the butchery of small children? You worship a god like this?" How do you answer a question like that? "Well, God commanded it!?" How do you deal with this? "Well, you know they were bad people, and these things needed to happen!?"

We need to go back a little bit, and understand. I have tried to detail this in the booklet *Serpent Revealed in Canaan Conquest*. We have it over there. In terms of why was the sword used, we have a statement, a few statements in the Spirit of Prophecy, in reference to this. *Patriarchs and Prophets*, page 392: "The Lord had never commanded them to go up and fight. It was not His purpose that they should gain the land by warfare, but by strict obedience to His commands." How do we reconcile this? It was never God's intention for the children of Israel to take the land of Canaan by warfare.

Exodus 23:27 tells you. He would put fear upon the people, and with hornets He would drive them out. That's what God said. "If you will hear My voice, and keep My covenant; if you will come into the New Covenant, I can be a hedge of protection around you. If you reverence My Sanctuary, and keep My Sabbath's, I will take care of you, and your enemies will flee before you." But

they didn't do this. They didn't believe the word of God; they didn't believe all of the "I wills" that He had spoken about.

And so, what do we see? Well, we have an interesting history with Abraham. What does Abraham do when his nephew Lot is taken prisoner by the the raging factions of those days? There was war between Chedorlaomer, and the kings of Sodom and Gomorah; five against four kings, and his nephew was taken in the midst of this fight. And so, he takes 300..., was it 318 of his trained men, and he goes and rescues his nephew. Pretty valiant deed.

And you can imagine the children of Abraham sitting around a campfire: "Oh you should have seen our father Abraham, when he took on the world, and he defeated them." That would be a bit of a source of pride, wouldn't it? That you could defeat these great nations.

But it says in the Spirit of Prophecy, that when Abraham came home, and it says: "And he remembered the scenes of carnage that he had witnessed; he was deeply troubled in his spirit; that he had been a man of peace, but now he had stirred up the anger of the nations; and they would come back to get him." And this is the consequence of those who take life. Those who take life, fear more greatly that their life will be taken. "He that takes the sword, must perish with the sword"; the constant fear of death, because you have taken life.

Why did Cain had to have a special mark put on him, so that no man would kill him? Because he was staggering and shaking, "a fugitive and a vagabond in the Earth". Because he was afraid that someone was going to kill him. Because "as you judge, you will be judged". Your sin is written with a pen of iron on the horns of your altars, and on your heart, says in Jeremiah chapter 17.

And so, Abraham brought the sword into Israel, and it will be used in drastic effect in the future. We see in Genesis, we see this in the sons of Jacob, Levi and Simeon – as we see this magnification principle from Abraham to Jacob, we see a magnification of what Abraham has done. His nephew Lot is taken; one of his family members is taken, and treated incorrectly. He fixes the situation. Levi and Simeon, their sister is taken, and seduced by this Shechemite. And so, "We're going to show this Shechemite a few things." They acted deceitfully. They took the sword; they slew a lot of them. They took their

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cattle; they took their women; they took their children. Nice group of people! The sword lives in Israel! This was their inheritance that they were building for themselves, and God visits "the iniquity of the fathers upon the children unto the third and fourth generation." This is what takes place.

And so, this is in the bloodline of Moses. It was his great great whatever grandfather that had done this. And so, when Moses is called, and he sees the Egyptian striking his brother, the same impulses, the genetics, the mind frame rises up, and he slays the Egyptian. This is how they deal with things. But what happened? Well, Moses had to go into the wilderness for forty years. Because, as the Spirit of Prophecy said, Moses thought this is how it was going to be done. But God had said, I don't want to do it this way. I'm not going to take the land by warfare. It doesn't represent Who I am. So, we have a problem. When Israel comes out of Egypt, how many people did the Israelites have to kill, when they came through the Red Sea? I'm sorry, how many of the Egyptians? They didn't have to kill any of them. This is how God was going to deliver them. He didn't have to do anything.

And so, from Exodus 14, 15, 16, 17: Grumbling, complaining, grumbling, complaining; "God's going to kill us in the wilderness, kill us in the wilderness, kill us in the wilderness." They kept saying these things. And so, they're complaining about water, and as we discovered the other night, that they wanted to stone Moses, why? Because stoning was a practice of the Egyptians. That's how you punish people who violate the Egyptian gods. So, the Israelites now follow the Egyptian method of dealing with things that upset them, and they want to stone him. So, this is why stoning comes into the Torah, because it's reflecting the Old Covenant, the mind of man.

We just want to reiterate this point. In the Old Covenant, it doesn't matter how many ways you can devise to kill people for blasphemy. All God wants to do, is to secure a sentence of death, so that He can bring you into the New Covenant, and give you mercy. This is the way it works; you can put stoning in there. As He said in Ezekiel 20:25: "I gave you judgments that were not good". And Spirit of Prophecy says, those judgments that were not good, were stoning people. That's what it says. It's in that document.

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And so, in Exodus chapter 17, we see that after they murmured and complained, verse 8, you have the connecting word that says "then". "Then came Amalek, and fought with Israel in Rephidim." Why is there a "then"? Because they've been murmuring and complaining. As we talked about the hedge of protection, because they didn't trust God, God withdraws His hedge of protection; the Amalekites are now able to come in, and attack them.

Verse 9. You know what I wish verse 9 said: "And Moses knelt before the LORD, and said: What do we do?" It doesn't say that. What is it saying? "And Moses said unto Joshua, choose us out men, and go and fight". He didn't ask God. Well, if you've got a band of soldiers coming at you, and they're going to kill you, and they are intent on destroying you, would it be a natural inclination as a man to say: "You're not going to take us down; we're going to take you down"? I mean that's human nature, isn't it? Protect your own. That's the way it works.

So, Moses did that. He'd been trained as a general; he understood the principles of war. And so, he did what he understood to be the best thing to protect his people. Maybe he was a little bit blindsided by the fact that these same people had just tried to kill him; they wanted to stone him. And maybe he was a bit upset about that, and that caused him to forget to pray about it. But God allowed that to come upon the people, because they'd been murmuring and complaining.

Where did Israel get the swords from? We don't know, but maybe when the Egyptians were washed up on the shore, they were covered in swords and spears; and "Oh, we'll keep these for later; we'll use these." And so, we have this situation with Israel.

Now, in Exodus 23, it tells us how God is going to deal with this situation. 23:27: "I will send my fear before thee, and will destroy all...", and that word "destroy" means to trouble, to cause confusion and complexity. Again the choice of words for the translators in the 15th, 16th century, "destroy" fits the best for them; but it means to trouble. "...all the people to whom thou shalt come, and I will make all thine enemies turn their backs unto thee. And I will send hornets before thee, which shall drive out the Hivite, the Canaanite, and the Hittite

from before thee." Notice, it says "drive out". It's an interesting word. That's how God was going to deal with it.

But of course, we come up to Kadesh Barnea. God says: "I'll give you the land." Caleb says: "Their defense is departed from them; they are bread for us." Of course, angels of God had to stop protecting the Canaanites. Did God protect the Canaanites from Satan? It says in the Spirit of Prophecy, that if Satan had the opportunity, he would kill every son and daughter of Adam. [GC 534] Why? Because we are made in the image of God. That's why. He doesn't play favorites on the level of wanting to kill all of us; he uses people who serve his purpose, then he kills them. But He is protecting the Canaanites; but after their abominations for several generations, God withdraws His protection from them.

And when Israel is about to go into the land; I just want to reference this point. It's very interesting. Let's take this little detour. Numbers chapter 13. Who told Israel to go, and spy out the land? Numbers 13 will tell you one version of the story: "And the LORD spake unto Moses saying, Send thou men, that they may search the land of Canaan, which I give unto the children of Israel: of every tribe of their fathers shall ye send a man, every one a ruler among them."

Come to Deuteronomy chapter 1; and let's get a little bit more on the story, on what happened. Remember when God says: "I don't want you to make a king"; "Well, we want a king!"; "Okay, well, if you gonna have a king, do this; do this; do this; do this." Well, it sounds like God's telling them to have a king, right?

Alright. So, Deuteronomy chapter 1, verse 22: "And ye came near unto me every one of you, and said, We will send men before us, and they shall search us out the land, and bring us word again by what way we must go up, and into what cities we shall come. And the saying pleased me well: and I took twelve men of you, one of a tribe:"

So, who was it that said they should go up into, and spy out the land? It was their idea! So, what is the book of the Law doing? It's mirroring their own thinking. It comes back to them what they're thinking. So, God says: "Go up; spy out the land." You see the principle? Otherwise you conclude Moses is contradicting himself here. But when you understand this principle, you can

see what's going on. They had set themselves...; "as you judge, so you will be judged". They had determined to do this, so God feeds back to them their own thinking; because they're in the Old Covenant, and this is what they choose to do.

Of course, with Kadesh Barnea, they want to go up. They say: "No, we can't do this." And so, you know the rest of the story, where they say: "No, we are grasshoppers in their eyes; we can't do this." And then, God says: "Okay, go back into the wilderness." Then they say: "No, we're going to go up, and take the land"; and He never intended them. And that's where Ellen White says, that's the where the quote comes: "He never intended them to take the land by warfare." That was not His intention; that's not how they were going to go into Canaan. And so, they had to go back.

So, 40 years later, what happens? Notice, Numbers chapter 21. Again, let's look very carefully; who is the one, who is deciding to do the killing? Numbers chapter 21, verse 1: "And when king Arad the Canaanite, which dwelt in the south, heard tell that Israel came by the way of the spies; then he fought against Israel, and took some of them prisoners. And Israel vowed a vow unto the LORD, and said, If Thou wilt indeed deliver this people into my hand, then I will utterly destroy their cities. And the LORD hearkened to the voice of Israel, and delivered up the Canaanites; and they utterly destroyed them and their cities: and he called the name of the place Hormah."

So, whose idea was it to destroy these cities? It was people's idea. So, by the time we come to Deuteronomy chapter 7, what is the Law doing? It's acting as a mirror; it's feeding back to them their own thinking, their own understanding, we see? And what is God seeking to do for them? Can you imagine an Israelite soldier, after he's been out on the field of battle; he's gone in, and he's put his sword into a two year old child, and watched it die; what does he think about when he gets home that night? You think he has nightmares? Do you think he's troubled in his spirit, as he hears the cries of the dying? Is this what God requires of us? Why are we doing these things?

When God says: "Go and slay them all, and show NO MERCY", what does God want them to do? "Oh, God, we are not righteous. How can You command us to kill these people? We have sinned against You. We have done this

wickedness. We have done all these things against You. Lord, You promised to send hornets! You promised to drive them out! Why do we have to do it? We don't want to kill these people. We don't want to have blood on our hands"; and they could have come into the New Covenant. But rather than confess their sin...; they would rather butcher women and children than confess their own sins! Do you see the wickedness of the human heart? And then they put their own wickedness onto the character of God! "Oh, God commanded us to do it."

Do you begin to see what is occurring in the Scriptures here? And notice after verse 20 in chapter 21. Were Israel in a good relationship with God? After that God delivers them up, what happens? Verse 5: "And the people spake against God, and against Moses, Wherefore have ye brought us up out of Egypt to die in the wilderness?" Do they trust God? No, they don't. They're not in the New Covenant; they're in the Old Covenant, the covenant of death.

This is where we see these commands we spoke about last night, when Elijah took the sword, and he slew 850 prophets of Baal and Ashtaroth. I didn't read this quote last night, but since we're on this subject, I want to read it to you; from the Spirit of Prophecy.

Because after Elijah had destroyed these men with the sword – does the Torah anywhere tell you that when you execute people you should do it with a sword? It doesn't say that anywhere. But what did Elijah say when he was asked by God: "What doest thou here Elijah?". "I'm left alone. They have slain the prophets of God." Do you think he had a motive to maybe extract a little bit of revenge?

And after he slays the prophets of Baal...; those who take the sword will fear to be perishing with the sword. He stands up against Ahab and all of Israel, and stares them down, and wins a great victory. And then this woman says: "You're gonna die", and he runs. Why does he run? Because he has the fear of death, because he has taken life in a manner that God did not ask him to do.

This is in 1888 study materials, page 489: "A little before in the strength and the power of God he was full of zeal and intensity of interest for apostate Israel, running before at the side of the chariot of Ahab. He was to vindicate the glory

of God. He was to challenge the apostate Israel; either to serve God fully, or Baal fully. But now the man seems as weak as other men. There was no particular word he had heard from the Lord directing him to take the course he had taken." It's interesting, isn't it? And then it goes on to say: "This history carefully and prayerfully studied will be a help to the people of God under difficulties. Let man be careful not to assume responsibilities that God does not require of him."

There it is! God did not require of him to do this. But you can read other statements, where it says: "God wrought through Elijah for the destruction of the prophets of Baal." What does it mean He wrought through? Well, it says in *Patriarchs and Prophets*, 727 I think it is, "God punishes sin with sin". And this is exactly what it says in the Commandments: "... visiting the iniquity of the fathers upon the children unto the third and fourth generation."

The sword of Israel was a sin, but God used that sin to punish the sin of the prophets of Baal. He knew what would happen; He knew what would unfold, and He didn't do anything to prevent it. And this is the justice of God. We need to understand, when we say that God is punishing sin with sin, you say: "Oh, you say that God doesn't destroy; God doesn't kill." God is just, and the transgressors of His Law will face justice. And that is, He refuses to protect them any longer; He's not able to do this any longer, and the wicked will perish.

There's no misunderstanding here on this particular issue, but we must look into the Scriptures, and understand the character of God in the face of Jesus Christ. This is how we are to understand the character of God; because Jesus Christ is the same yesterday, today and forever.

We looked at Jesus holding the sword before Joshua, and He's holding a sword in His hand. What is that sword? It's the sword of the Spirit. It's the sword that comes out of His mouth. And we looked at how Christ destroys, because the word "sword" means drought. When you look up the Hebrew for the word "sword", it means drought. When something is severed from the Spirit, you get a drought. When Jesus cursed the fig tree, there was a drought; the fig tree was withered; the water was withdrawn. And so, when Jesus speaks to Israel: "Your house is left unto you desolate", that's the sword of Christ; His word going out of His mouth; the sword that He uses to doom Israel, with the

withdrawal of the Spirit of God. Do you see the picture? This has helped me tremendously to understand the stories of the Old Testament.

Again, I'm repeating this, so that we don't miss this point. I just want to go over this again; and I know we looked at this last night. But I want to repeat it, so that we don't miss this point. *Desire of Ages*, page 215. Let's just remind ourselves: "Like the Saviour's disciples, John the Baptist did not understand the nature of Christ's kingdom." Did you catch that? He did not understand the nature of Christ's kingdom. It goes on to say: "John the Baptist thought that God was one who answers by fire."

Like Elijah, he thought that God answered by fire. But what did God say to Elijah? "I'm not in the fire." And so, the greatest of the prophets did not understand the character of God; didn't understand the nature of His kingdom; and God speaks with a still small voice. But thank God that He sent His only begotten Son into the world that we might have an understanding of what our Father is like.

Just in closing, I want to shift into the heart of the subject of the Cross of Christ, and how we should understand this. It says in Revelation chapter 13, and verse 8, that "Christ was slain from the foundation of the world." How do we understand this? Very simply. Isaiah chapter 53. I think we looked at some of these verses a couple of years ago. When was Isaiah written? I have a margin; It says: 712 BC. Whether that's right, it's pretty close; around 700 years before the time of Christ.

In verse 3: "He is despised and rejected of men;..." When was Jesus despised and rejected of men? In 700 BC! He was despised at the Cross, but here He "IS"! Doesn't say: "He will be despised." It says: "He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were our faces from him;..." Verse 5: "But He was wounded...". He "WAS" wounded, before 700 BC! He was already wounded. By what? "He was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed."

Come to Isaiah 63, and verse 9: "In all their affliction he was afflicted, and the angel of his presence saved them: in his love and in his pity he redeemed them;

and he bare them, and carried them," How many days of old? "all the days of old."

"In all their affliction he was afflicted...". Spirit of Prophecy says to us: "Daily Christ suffers the agonies of crucifixion." Right now Christ is crucified. How? Hebrews 6, verse 6; what does it say? "If they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put him to an open shame." For a parent that has a teenage child living in their home, and they choose to rebel, and turn away from God; and the parent can hear the music they're listening to; they see the substances that they are consuming; they see the wretchedness of their child's life; And how does the parent feel? They are pierced with sorrow!

This is what Christ experiences every day; every day, every moment of every day! Right now, in some part of the world, some evil men are trafficking little girls for sex. How do you think Jesus feels about this, as He sees the tears of the little girls being separated from their families, and the anguish of their soul? He feels all of it! Every last bit of it! He feels it. Every time there's arguments within a family, where husbands and wives are screaming at each other, Christ feels it; He feels the anguish of it. You multiply that out to all the suffering across humanity, and my mind just starts to shut down. I can't comprehend that kind of suffering; it's too much. But Christ, today, and today, and today, He is suffering; He is suffering.

Don't let anybody tell you that God is waiting, simply waiting up there in Heaven for us to get our act together, so He can come back, and get us. He is suffering! He is not delaying the Second Coming any longer than He needs to. The Father is watching His Son in agony. And I want to say this, and I mentioned this the other day; when my wife was delivering our firstborn son, I said: That was very very hard for me. The ladies go: "Oh, we feel sorry for you". Because it's really really hard watching the one that you love more than anybody else in the world in such agony and pain. It's agony to watch! And that's what the Father is seeing with His Son; and He wants to stop the suffering; He wants to stop the agony.

And so, God's ministers of God's remnant Church from their pulpit are saying: "You can't overcome sin." What do you mean you can't overcome sin?! We

can't stop piercing Christ?! Are you crazy?! We've been given a gospel that tells us that we CAN overcome sin. But the reason we struggle to overcome sin, is because in the back of our minds we worship a god who KILLS people! And you can't worship a god who KILLS people! Well, I can't; because in the back of your mind you think: "How can I trust this person? Like, what if I screw up, what if I mess up? This fire, like in Numbers chapter 11, fire is going to come out, and burn me up!"

This is the issue; when we know God, as it is our privilege to know Him, we will live a life of continual obedience. This is the final message to go to the world! When we understand the character of God in the light of the Cross, we can go home; we can go home.

And this has been the trouble. Hebrews chapter 2. What does it say? "Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death,...". Who has the power of death? Is it God? It says Satan has the power of death. The last enemy to be destroyed is death! Christ "hath abolished death, and hath brought life and immortality to light through the gospel:", 2nd Timothy 1:10.

To "...destroy him that had the power of death,...". And what is that power of death? Because when Adam and Eve heard the footsteps of Christ coming towards them in the garden, Satan said to them: "Remember what God said, "in the day you eat thereof, you will surely die"; and He is the one that's going to do it; and He's going to kill you." And so, we inherited this fear of God, as one who wants to kill us for our transgressions.

What does it say in verse 15: "And deliver them who through fear of death were all their lifetime subject to bondage." This is why we are in the bondage to sin! Because we fear death. And we fear that God is going to kill us because of our sins, and because of our transgressions. But Jesus Christ came into the world to save sinners. "I have not come to destroy men's lives, but to save them". And in the revelation of this understanding, I have found freedom in Christ, and I pray that you will find this freedom as well.

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As one person expressed to me: "Oh Adrian, I want to believe you; but it's so hard. There are so many stories in the Old Testament that seem to be saying the opposite of what you are saying." But when you understand the Covenants that came to us in 1888 – was presented by Waggoner and Jones – when you understand these things as God intended us to understand, you will see the face of God in Jesus Christ.

Isn't that a beautiful thing? Do we want the suffering of Christ to end? I don't want Christ to dwell with me with sinful thoughts, of jealous thoughts, of thoughts of pride that keep piercing Him, that keep piercing His soul. "Adrian let Me have rest in your soul; be crucified with Me, and trust Me." And now that I see the character of the Father, I see that I can trust Him. I've spent a lot of my life fearing death. This is my inheritance from Adam. I'm sure it's your inheritance as well, that we fear death; we fear that something is going to happen to us.

Several years ago I was petrified of flying on planes after 9/11. Anybody else? Fear of death! But what does Ellen White say? "If my job is ended, I might as well die here as anywhere else; I'm not going anywhere until God is finished with me." Why should I be afraid? My soul is in the hands of One who loves me, and cares for me.

And so, I plead with you to study out this subject. This is a most urgent subject; "the last message of mercy to go to the world, is a revelation of God's Character of love".

It's a joy for me to be able to share this with you this morning, and I pray that it will stir up your minds; because Satan is wrathful to stop people from studying out the subject. And he will seek to bring to you people and information to say: "That's not right; that's wrong!" I was one of these people. I rejected this understanding seven years ago. "That's not possible! It's very very clear in Scripture that God burns people up." That's how I understood it. And so, I think I said it the other night; I'm happy to say to you again: I repent of this false understanding of God. I repent before you, and before God that I had a misunderstanding of the character of God; and this is what was keeping me in sin. Because if God is so harsh in this way, how can I trust Him; how can I trust Him?

Is it your desire to enter into the arms of this God and we will close with prayer?
I would like to kneel:

Father in Heaven, what a joy it is to call You Father. I pray that in the words that we have shared today, that I've done what You've asked me to do, and that is to reveal Your character to Your children, my brothers and sisters. I pray that You would help us to stop hurting Your Son. We believe that You will give us Your Spirit, and now that we know that You truly are love; that Your justice; You visit sin with sin; that You are merciful, gracious, long-suffering; that we can put ourselves in Your arms, and know that we can dwell in the bosom of the Father in Christ Jesus. I pray Lord, help us to study this out. Put a fire in our soul to realize we've been deceived by the enemy. We've been tricked into believing that You're a killer, and You destroy those who cross You. Father this message will lighten the Earth with its glory, and I pray that You will bear witness to the truth of these words through the power of Your Spirit. And I thank You, in Jesus name. Amen.

9 - Sabbath Fountain - Part 2

Presented – 29th October 2016

It's been a blessed Sabbath, hasn't it? You sense the Holy Spirit? Just really thank the Lord for the message that we were able to share this morning; and I just pray that we will continue to search out the Scriptures, to know our Father, and realize the lies that we've been told about Him.

It's been a tremendous journey from that moment in 2000/2001, when the Lord revealed to me: "I just want you to know Me, and I don't want anything to come between you and Me"; and how He's led me step by step.

I would like to share with you some of the joy that I have found in the Sabbath. We know that the Sabbath, for those of us who studied the Sabbath, is the seal of God. And of course, in the middle of the Sabbath, is the word "ABBA". It's our Father. We are sealed with the Father's name. So, this is a tremendously blessed topic for me to share. And so, let's kneel once again, and ask your Father to speak to us:

Father in Heaven, we just thank You for Your presence, present by Your Spirit; the Spirit which reveals to us the Father and the Son. Thank You Lord Jesus, You come, and abide with us. I just thank You so much for Your comfort, the encouragement. We live in such a wicked world, but we don't experience one millionth of the suffering and sorrow that You and Your angels experience. They see everything. We thank God, we only see a small portion of what You see. And so, I pray, as we fellowship together here, that as our minds are strictly focused on You and Your great love for us, that You would give us a message. Our hearts are united in love at the thought of Your great goodness. And as You have brought these five dear precious souls to be baptized, our hearts are filled with joy. And so, we thank You for the words that You will give, and that You will bless us, in Jesus name. Amen.

I had both the privilege and the handicap of being raised in the Seventh-day Adventist Church. The privilege was that I was exposed to many many good

principles. I guess, it's a bit like Paul, he said: "I'm a Jew of the Jews". I was born in a Seventh-day Adventist hospital; I was raised in Seventh-day Adventist schools, and all those kinds of things. And I'm so extremely thankful for the blessings that I've received.

I'm a third-generation Seventh-day Adventist. My grandfather on my father's side received a copy of the Great Controversy in the Netherlands, and he became a Seventh-day Adventist. My grandmother never became a Seventh-day Adventist.

And on my mother's side, my grandmother, she had been a Methodist; and she studied with a Seventh-day Adventist pastor for seven years. It took her that long to make sure she'd found everything out. And then one Sunday, when she was in the Methodist Church, she said to her children: "Next week we're going to keep the Sabbath; we're going to keep all the Commandments of God."

And I'm immensely blessed to have this heritage of grandparents that have stepped out against their culture, their tradition, and to step into this message. And both of my parents, of course, they chose to remain; even though they both had parents that were outside of the Seventh-day Adventist faith; they chose to be Seventh-day Adventists. They met at Avondale College in Australia, the Adventist College there, and were married. And so, third-generation Seventh-day Adventist.

My wife is a fifth-generation Seventh-day Adventist. Her great great grandfather was baptized by A.G. Daniells in New Zealand. And I don't know why I get emotional when I think about this, but Ellen White wrote about my wife's great great grandfather, and she said that: "He's true as steel, firm and sure". Boy, what a heritage!

And that's the way my wife reacts to the fact when I'm traveling for months at a time. And she says: "God has given you a message, and you need to preach that message, and the people need to hear it." And even though it's tough for her at home, she never flinches. I'm immensely blessed to be in that kind of a situation. I say to you again: The strength of my preaching and my message, and the things that I have, come off the strength of the confidence that my wife has in me! She has never flinched; she stood by me; when we lost our

house, our car, our careers, everything within the Seventh-day Adventist Church, she never flinched once. She said: "This is the truth. Let's follow it." And so, I'm a blessed man.

When we come to the book of Genesis, chapter 2, our Father loves to bless. I pray that in the time we spend together, that what I share with you, that if it is a blessing to you, that in some way I can repay the tremendous blessing that I have received to be part of the Seventh-day Adventist Movement.

It was a tremendous blessing for me to be an ordained minister in Seventh-day Adventist Church. I treasured that position. And so, only those who've been in that position, who have had to surrender it, know the cost; what that costs to be able to do that; to follow the Son of God. But Christ, as Peter says, is precious. He's worth everything. He's the pearl of great price! "I count all things but dung, save for the excellency of the knowledge of Jesus Christ." It doesn't matter.

So, we come to Genesis chapter 2, and verse 3, and it says: "And God blessed the seventh day, and sanctified it: because that in it he had rested from all his work which God created and made." This blessing that God put into the Sabbath, as A.T. Jones says in Sermon 20, 1893, is the presence of God. The presence of God is in the Sabbath. But isn't the presence of God in every day? Yes, the presence of God is in every day, "in the cool of the day, God walked in the garden". But what we learn through the principle of the Sabbath, and this is what's so precious about the glorious truth of the Sabbath, is that there are certain times in which God comes closer to us than at other times. We feel an intimacy and a connection to God at some times greater than at other times. And all of us who live within families know that there are certain times that when you are together, you feel closer to each other than at other times. This is the way that life works. This is the way that it operates.

And God has established a great clock in the Heavens to show us those times when He comes closer to us. And to be a Sabbath-keeper means that you believe that there are appointments in which God comes closer to you that you may receive His blessing.

I mentioned the other night that what God put into the seventh day was the blessing that He put upon His Son. This is what's at the heart of the Sabbath truth. On the seventh day, God said to His Son: "And God saw that it was very good", and He says to His Son: "Son, this is very good. I'm so proud of You. You're an inspiration." It's the blessing! It's the word of a parent to his child saying: "I'm really really immensely pleased; you are a delight to me!"

This is a time to speak words of blessing. This is the Spirit that comes into the Sabbath, because in Exodus 31:15-17, it says that God rested, and was refreshed. That word "refreshed" means to be blown upon. Well, who was blown upon on the Sabbath? It was the Son of God. Who did the blowing? It was the Father; the Father blew His Spirit upon His Son. And as the Son beholds His Father, so the Son does; when He blew His Spirit upon the disciples, He breathed upon them, and said: "Receive ye the Holy Spirit". And that's what's so precious about the Sabbath.

But growing up as a child, I was not exposed to this idea very clearly. Partly because of my own stupidity, but partly because, as A.T. Jones expresses it, I was exposed to a lot of Saturday-keeping: "Today we can't do anything; today we can't do the things that you want to do." It's a day when you pray for the clock to go twelve o'clock, so that preacher at the front can be QUIET, so I can have something to eat, and go home! That's the downside of being raised in the Seventh-day Adventist Church; i.e. the Sabbath is a burden. Because when you are a child, you're under tutors and governors until the time appointed. And so, the Sabbath was a burden to me; I was in the Old Covenant. My frustration and boredom was simply a reflection of how I was looking at my Father in Heaven, and that it was a restriction. I wanted to do what I wanted to do.

This is what God has put into the Sabbath, His blessing: "You are My beloved Son". We know that when God spoke to His Son two thousand years ago: "You are My beloved Son, in whom I am well pleased", this isn't the first time that He said this. When we understand the principle of invisible and visible, and I don't know if I've explained this...

When God created this world, did sin exist? Not on earth. But did sin exist? Yes. So, when God created this world, there is gospel in the creation week. Have you read the book *Gospel in Creation* by Waggoner?

We have on the first day that God created light. "God, who commanded the light to shine in darkness, has shined in our hearts in the face of Jesus Christ." Day one is expressive of the new birth, but we don't see where the light comes from; the Spirit is speaking; but when we come to day four, we see that the sun and the moon appear; objects of light appear. The light which you couldn't see where it was coming from, it appears.

And this is an important principle, what I call the 1-in-the-4 principle. Because God told His Son from the very beginning: "You are My beloved Son, in whom I am well pleased", but at the end of the fourth millennium it becomes visible. Do you see the principle? The light becomes visible. It's the 1-in-the-4 principle, invisible-visible, over the one-four.

Same, when you put a seed into the ground, it's not visible; but then it comes forth, and it becomes visible. And this is just something that I have observed.

And so, this blessing, this intimacy between Father and Son, "You are My beloved Son, in whom I am well pleased", this is the Spirit that comes to us on the Sabbath day.

But God didn't stop; He didn't stop with just the Sabbath. I want you to notice in Matthew 11:29, well 28: "Come unto me, all ye that labour and are heavy laden, and I will give you rest." Jesus can give us rest, because He is in the bosom of the Father. He receives His Father's Spirit, BECAUSE He says: "I do always those things which please Him"; because He is in that position, the blessing of the Father is upon Him, and He has rest. He rests in the Father, and that rest He can give to us. And this is what the Sabbath principle is all about.

So, that word "rest", when you plug that word in the Greek, and you plug it into the LXX the Septuagint in the Old Testament, it turns up in some interesting places. It turns up in the seventh-day Sabbath, Exodus 31:17 or 15; it will be a "Sabbath of rest"; "Come unto me, all ye that labour and are heavy laden, and I will give you rest." It's the same word. So, when Jesus says: "Remember the sabbath day, to keep it holy", isn't that Him saying: "Come

unto me"? If you come to Him when He calls you, He gives you rest. This is the principle. Of course, we can come to Jesus at any time, but we receive the rest when He calls us.

Now, when we look at this word "rest", come over to Leviticus, chapter 23. This word appears in a number of places. It appears in the seventh-day Sabbath. And then, when you read Leviticus 23, this same word that Jesus speaks about, it appears in the feast of Trumpets, in the Day of Atonement, and in the feast of Tabernacles.

What's significant about these three feasts? It's that they all fall within the seventh month. So we see that, not only is there the seven days...; we have the seven days, where it's (*writing on the board*): One, two, three, four, five, six; and then on the seventh day, this "Shabbaton", this rest comes to us, where we can enter into the bosom of the Father more firmly than any other day of the week.

But then, we have, as it expresses here...; and I'll put it down a bit further (*writing on the board*): One, two three, four, five, six, seven months. And the seventh month has the same rest principle in it, so that through this, the language is used here; the same pattern of the seven days is reflected in the seven months, so that you have a week of months; and it's following the same principle. Does that make sense?

When we come to the first feast, which of course is a seventh-day Sabbath, we are familiar with that one. Then it says, in verse 6: "And on the fifteenth day of the same month is the feast of unleavened bread unto the LORD: seven days ye must eat unleavened bread."

So, each seventh day you have this rest principle. Then you have the feast of Unleavened Bread, which is seven days. The first day is a holy convocation, and the last day is a holy convocation; but it doesn't use the word Shabbaton. And the reason it doesn't use the word Shabbaton, is to create a week of months, so that the seventh month is higher than the others; but the feast of Unleavened Bread is still following the seven principle. Does that make sense? So, the feast of Unleavened Bread is made in the image of the week, and you're

following that principle. And as we'll talk later on tonight, it's very very interesting what's going on in the feast of Unleavened Bread.

Now, during this feast of Unleavened Bread we have the offering of the First Fruits. And it says: "after the Sabbath", after the Sabbath during the feast, and that's the seventh-day Sabbath. After the Sabbath, you start counting, how many weeks to get to Pentecost? We count seven weeks (*writing on the board*): One, two, three, four, five, six, and there's another seven in there.

So, we have day, seven days. And then, we have a repeat seven days, seven weeks. Seven months. Can you see the magnification principle through the feasts? The seven days, seven weeks, seven months.

But, it doesn't stop there. You go to Leviticus 25, you have another seventh year; the Shabbat of the seventh year. So, we are counting again (*writing on the board*): One, two, three, four, five, six, every seventh year.

Now, this is where I want to share with you something. This is my personal experience, and I was completely unaware of this. But, if you follow from the AD 34, which is the completion of the 490 years of Daniel chapter 9, and you just start counting seven-year periods from there, you go along, along, along, and then you come to the year 1978/1980.

It was in the year 1979 that I was first baptized. It was a seventh-year, following that cycle. I was baptized at 12 years of age. I was baptized into the Church before they changed into the Athanasian formula. So, that was a real blessing; before that Dallas statement came, in April of 1980.

But, what was interesting is that when I was 19, I experienced true repentance for my sins. And so, in 1987, which is at the end of the next seven year cycle, august of 1987, I was baptized again. First time, I was baptized into the Church; that was more of a confirmation, but it was still a decision I made for God. Seven years later, I'm baptized. Seven years later, I receive my call into the ministry, 1994. Seven years later, I received my message concerning Identity Wars, in a seven-year cycle, where there's a major shift in my life occurring in 2001.

2008 was the next major shift in my understanding, where there was a rejection of the Trinity, and coming into the Father and Son. The book *Life Matters* was written at that particular time. 2015, this was the next seven year period, where I came into an understanding of the Feasts and the character of God. Major shifts occurring every seven years, to give "this land" (*speaker pointing to himself*) some rest.

You see the principle? So, when I look at my life, every seven years has been major decisions that have taken place, in terms of ministry, in terms of message, in terms of all of these sorts of things. I've had other people talk to me about these cycles with themselves. Because Ellen White wrote excitedly to Steven Haskell about the Sabbatical year, about the seventh year, and says: "There's a lot of light in Leviticus and Deuteronomy. We should be studying these things." Very very interesting! [Letter 221, August, 1899]

And so, that's something that I have experienced in my life, that I'm saying: Well, maybe that's a coincidence? Really? It makes sense, because this is the point: when you go to Leviticus 25, it says, verse 4: "But in the seventh year shall be a sabbath of rest..."; wherever you read that word "sabbath of rest", you need to think of the Spirit of Christ that is coming with that rest that we need for our souls. Does that make sense?

There's a fountain of Spirit that's coming out, and it comes out every seventh year. This is something that..., as I began to look at this..., *writing on the board*. So, we come into the seventh year, and then what happens after that? What's the next major appointment after the seventh year appointment? Jubilee; which is seven times seven years. So, you get seven times seven years, which is Jubilee. And then what happens after that? The seven thousandth year the Millennium. It's a period of rest, isn't it? So,... *Writing on the board*: Millennium.

And how many is that? One, two, three, four, five, six, seven. See all the sevens? It says in the book *Spiritual Gifts*, that God's people should learn to number by sevens! Seven days, seven weeks, seven months, seven years, seven times seven years, and then seven thousand years, This is a fountain that is flowing out, where the grace of God is coming to us. I don't believe that's

coincidence. And it's a reminder to us: "If you come to Me when I call you, that I will bless you".

The other thing that has been interesting to me, is that when we look at the Divine Pattern, the weekly Sabbath is observed by the seventh day. And of course, the day is regulated by the sun. So, the seventh time we see the sun go across the horizon, is the Sabbath. So, we measure the weekly Sabbath by the sun. And all of the annual feasts are measured by the moon. Is there a Divine Pattern relationship between the sun and the moon? Isn't it the light of the sun shining through the moon? So at night, we're looking at sunlight through the moon. So, there is a source-channel relationship between sun and moon.

Is there a source-channel relationship between Sabbath and the Feasts? So, when I accepted the Father and Son, I began to look, well, where is the Divine Pattern in all aspects of my life? This is what I was looking for. Well, what about the Bible? Well, it's a Divine Pattern; Old Testament, New Testament, source-channel. What about my life? Well, I was brought into this world through a source-channel principle; my father and my mother. What about the Sabbath? Well, we have the seventh-day Sabbath. Where's the channel, where is the channel principle? And so, that made a lot of sense to me.

The other thing that's really really interesting is the sacrificial system. As I thought about the sacrificial system. When Jesus died on the Cross, and He was speared, what came out? Water and blood came out. When the Israelites had run out of water, and there was the rock that God said to strike, when they struck the rock, what came out? Water. What does the striking of the rock symbolize? The death of Jesus Christ. There in that symbol. When you strike the rock, the water comes out. So, when we look into the sacrificial system, what times is the sacrifice of the lamb being offered? Morning and evening; Sabbath; New moons; and the Feasts, three times in the year.

2nd Chronicles, chapter 8, verse 12 and 13. "Thus said the LORD", it helps doesn't it? "Then Solomon offered burnt offerings unto the LORD on the altar of the LORD, which he had built before the porch, Even after a certain rate every day,...", which is the morning and the evening sacrifice. "...offering according to the commandment of Moses, on the sabbaths, and on the new

moons, and on the solemn feasts, three times in the year, even in the feast of unleavened bread, and in the feast of weeks, and in the feast of tabernacles."

So, this is when the animals are being offered. So, this is when the rock is struck; this is when the water comes out. So, the water is coming out morning and evening; it's coming out Sabbath; it's coming out New moon: it's coming out Feast time, three times in the year. Does that make sense?

Now, what's interesting about the morning and the evening sacrifice...; if we come to the book, is it Mark 15? I'm looking for the text..., I think it's in Mark, where it talks about when Jesus was crucified; says He was crucified on the third hour of the day. (*Mark* 15:25: "And it was the third hour, and they crucified him."

When is the third hour of the day? Six to seven, is one; seven to eight, is two; eight to nine, is three – third hour of the day. And at the end of the third hour, Christ is hung upon the Cross. What time did Jesus die? The ninth hour of the day. (*Mark* 15:34: "And at the ninth hour Jesus cried with a loud voice, saying, Eloi, Eloi, lama sabachthani? which is, being interpreted, My God, my God, why hast thou forsaken me?" And verse 37: "And Jesus cried with a loud voice, and gave up the ghost."

So, He's hung on the Cross at the third hour. He dies at the ninth hour. Okay? The amount of time between the sacrifices, the amount of time that Jesus was hung upon the Cross was six hours. Okay? What's significant about that? How many days are there before Sabbaths? Six days? How many hours are there between sacrifices? Six hours. So, there's a Sabbath principle that is coming to us every day, the morning and the evening sacrifice.

I want to show you something very interesting. It's in the book of 2nd Kings, chapter 3. And these are the things that I've been experimenting with. I want to test this out! How does this work? 2nd Kings, chapter 3, verse 16: "And he said, Thus saith the LORD, Make this valley full of ditches. For thus saith the LORD, Ye shall not see wind, neither shall ye see rain; yet that valley shall be filled with water, that ye may drink, both ye, and your cattle, and your beasts. And this is but a light thing in the sight of the LORD: he will deliver the Moabites also into your hand. And ye shall smite every fenced city, and every choice city,

and shall fell every good tree, and stop all wells of water, and mar every good piece of land with stones." And then it says, verse 20: "And it came to pass in the morning, when the meat offering was offered, that, behold, there came water by the way of Edom, and the country was filled with water."

When did the water come? The time of the morning sacrifice; that's when the water came. Is the Bible trying to tell us something here, in reference to when the water comes? It came at the time of the morning sacrifice.

Go over a chapter; (*2nd Kings*) chapter 4. It's the story of the woman whose son had died from sunstroke. And she's going to go and see the prophet. Her husband asked her a question. She doesn't tell him that her son is dead. She's going to go and see the prophet. And what does he say to her? (*Verse 23*) "And he said, Wherefore wilt thou go to him to day? it is neither new moon, nor sabbath. And she said, It shall be well."

So, what does that mean? They normally went to see the prophet on the New moon and the Sabbath. Why? Because that's when messages would come from God; the New moon and the Sabbath; that's when the water was flowing; that's when the water is coming out, that these things occur.

Are you familiar with the song "Silver and gold have I none"? It speaks about John and Peter going up to the temple to pray. Do you know what hour they went up to the temple to pray? It was the ninth hour. I think it's in Acts, chapter 3 They went up at the ninth hour of the day, and they healed this man; and it happens to be the ninth hour of the day that they heal him. Just a coincidence? Why does the Bible mention it? Why is it telling us these things? Is there something significant about this? Verse 1: "Now Peter and John went up together into the temple at the hour of prayer, being the ninth hour." Why is he telling us this? Who cares what hour of the day it is? Well, maybe it's important. And then all these things start to happen at the ninth hour of the day.

So, I've been testing this, this principle. And on Sabbath morning, when Ben and I were in Germany, I said at nine o'clock, between eight and nine o'clock, at the third hour of the day: Let's just have a special prayer. And we tried this a number of times. And I just really felt a blessing in the Spirit would come; the

water would come down on the third hour of the day. And I'm not saying you have to do this. Try it out! Test it!

The Spirit of Prophecy says that we need to have morning worship, morning and evening. I think if you have morning and evening worship every day, this is fulfilling this principle; but I just wanted to experiment with the third hour and the ninth hour, because that's when Peter and John would go out to the temple to pray. It was at the ninth hour of the day. Why not experiment with these things?

I remember someone was saying to me, we were talking about the New moon; and he had calculated one day, I'd calculated something else. And he said: "Oh no, I got the wrong day!" I said: Let's do both days! I want to get as much water as I can get. I'm not worried about those things. I'm still learning; I'm still experimenting. But there's something here.

And so, we see in Acts chapter 3, verse 19; what does it say to us? "Repent ye therefore, and be converted, that your sins may be blotted out...", when? "...times of refreshing..."!

Now, when it uses the word "TIMES", does that mean there's more than one time that there is refreshing? That's what it means, doesn't it? So, is there a connection to the Sabbath Fountain, when all this water is coming out? Seven days of the feast, then counting seven weeks to Pentecost, seven months, seven years. Is there a correlation here? Well, I've been testing these things, and I have found a tremendous blessing; and it's been incredibly interesting to me.

Now, I want you to think about something; 1844; it's April of 1844. William Miller has said that Jesus would come sometimes between 1843 and 1844. It doesn't happen. They go scrambling; they go looking for "What do we do about this?" And so, they start to study about the Jewish calendar, and trying to work it all out.

In the middle, between Passover and Tabernacles, right in the middle of that time period, Samuel Snow produces an article called *The Midnight Cry*; and in that, he outlines the 2520, the 2300, the AD 31 date for the Crucifixion, the 6000 year time period, and a few other points. And what he references in

there, that the Karaite Jews had the correct understanding of the calendar, which is to follow the barley according to Exodus 12, and a number of other places. This is all in the document called *The Midnight Cry*.

When that was then preached in Exeter New Hampshire in August of that year, the Spirit was poured out with tremendous power, and they went forward in the Seventh Month Movement. Why is it a Seventh Month Movement? Is this related to a time of refreshing? Why is God asking His people, or drawing His people into studying out the calendar, and understanding how to calculate the calendar?

Why did they have to calculate the calendar? To work out THE DAY when Jesus moved from the holy to the most holy place! Does it really matter what day Jesus moved from the holy to the most holy place? Can't we just say 1844 was the year that Jesus began His work in the most holy place? Why did they have to work out the day? Could it be that it's because they had to work out the calendar? Is that the reason? I think it could be important.

Now, when (*you read*) *Early Writings*, page 14, you know that the vision of the narrow way which leads all the way to the heavenly city...; in the vision she saw a light at the beginning, lighting the path all the way to the city. What did the Angel say this light was? The Midnight Cry! Who gave The Midnight Cry? Samuel Snow. What was in The Midnight Cry? The calendar. The calendar lights the path all the way to the city!

The cry went out at midnight: "Behold the Bridegroom cometh!" What was the difference between the wise and the foolish virgins? The wise had more oil in their vessels. Why do the wise have more oil in their vessels? Is there extra oil coming in the sevens, because they follow the calendar? Have you thought about some of these things?

We have to ask ourselves: How does The Midnight Cry light the path all the way to the city? Have you thought what that means? Okay, we need to understand the 2300 days; we need to understand AD 31, and all of these things. But why did they have to work out the calendar? I believe the reason they had to work out the calendar is because, as we said, in *Early Writings*, page 33: "We received the Holy Spirit as we proclaimed the Sabbath more fully." Does that

make sense? "...AS we proclaimed the Sabbath more fully". What is the "Sabbath more fully"? It is the gift of the Holy Spirit that comes through the sevens. God's people should learn to number by SEVENS. This is what we have been told.

And this is where we come back to what I said last night, where, to my surprise, the Spirit of Prophecy says that the wise should understand the Apocrypha, or that part of the Apocrypha that what she said was burned. This was a quite a shock to me. And there's James White quoting 2nd Esdras all over the place. Joseph Bates says we should understand it.

2nd Esdras; what does it tell us in 2nd Esdras? Well, it says that God's people will be sealed in the feast! [Esdras 2:38] Have you read that? Why would they be sealed in the feast? Have you read Zechariah, chapter 14?

It says, Zechariah 14, verse 16: "And it shall come to pass, that every one that is left of all the nations which came against Jerusalem shall even go up from year to year to worship the King, the LORD of hosts, and to keep the feast of tabernacles. And it shall be, that whoso will not come up of all the families of the earth unto Jerusalem to worship the King, the LORD of hosts, even upon them shall be no rain."

Is there rain connected to the feast of Tabernacles? I'm going to share a little bit more about that in our next presentation, in respect to the feast of Tabernacles.

The book of 2nd Esdras is telling us God's people are sealed in the feast. Why does "the little horn power" want to change times and laws? Why? These are some things to think about.

Do you see what it means that the sabbath is the seal of God? Because it's during the Sabbath...; and it comes to us every day. And some people say: "I receive the Spirit every day". Of course, you receive the Sabbath every day! Because the morning and the evening sacrifice is split by a six-hour period, which means you're still receiving a SEVENTH principle every day. But on the Sabbath, it doubles; and on the New moon, it goes up four times again; and then on the feast of Unleavened Bread, it goes up seven times again; and then at the feast of Tabernacles, it just goes over your head; it's just massive!

The reason why God's people have not been able to accept this is because, as I've written in the book *Discarding Augustine's Covenant Glasses*, we've had a wrong understanding of the Covenants.

And you have to ask yourself this question, in regard to this dispensational system: When we say that the feasts only point forward to the work of Christ on the Cross, so you're going to tell me that these people back here were engaged in ceremonies, and days of worship that had absolutely no benefit to them whatsoever? They would be doing all these things for us, and they would receive no benefit whatsoever? That's not how our Father works.

It says in the book *Patriarchs and Prophets*, page 311: "Again the people of God were reminded of the sacred obligation of the Sabbath. Yearly feasts were appointed in which God's people were to gather together, and it was for their moral good." How can this ceremony point to the Sabbath, without having the taste of the Sabbath in it?

And so, when you read Leviticus 23, you see the word "Sabbath", "Sabbath", "Sabbath". So, when Jesus died, we try to tell ourselves that Jesus nailed all of these Sabbaths to the Cross; all of this rest, all of this blessing that He's pouring out upon His people, He is nailing all of this to the Cross. I'm feeling a bit ripped off, if that's the case.

And you have to ask yourself the question, in Numbers 28 and 29: Why are there different measures of flour and oil for the different sacrifices at different times of the year? People that say that everything finished at the Cross cannot answer the reason for that question. It doesn't make any sense; like, "Oh, well, we just got to keep them busy until Jesus comes; keep them doing something!" You understand what I'm saying?

This is my contention, that the message of Samuel Snow in 1844 provided to God's people a calendar which would light the path all the way to the city; to provide the wise virgins the oil necessary to receive the seal of God. Because, what does it say, *2nd Testimonies*, page 704: God is looking, the angels are looking for those who have a strictly devotional frame of mind, to bring them LIGHT and HEALTH, and STRENGTH, through the Sabbath principle.

And what else does a "Sabbath more fully" mean? We looked at this the other night. Exodus, chapter 5, where Moses said: "If we don't keep this feast, there'll be famine, sword, and pestilence to fall upon us." Ellen White says: "Those who preach the Sabbath more fully are protected from sword, famine, and pestilence." I think the connections are there, and they're pretty strong. I invite you to step into the Sabbath Fountain.

There's one more thing that I want to share with you, and I feel that it's important that I just testify about this principle. Because the principles of the book *Identity Wars*, the relational value system, and all the things that we've written in there, I look back at the timing of when this information was given. It was in 2001. It was September 29 of 2001. It was a seventh-day Sabbath, during a seventh-year; and it was the day after the Day of Atonement. Seventh month, seventh year, seventh day! That's when the Identity Message came out; and it came out two weeks after 9/11. Is that a coincidence?

This is just something that I'm pondering about; because where did this message come from? Because, it's the Identity Message that has led me on everything that's been from that point forward. We are told in the Spirit of Prophecy, and I have the quote in the book *Sabbath Fountain*, and maybe I can read it to you. That's of interest:

"How comes the word that I have declared that New York is to be swept away by a tidal wave? This I have never said. I've said, as I looked at the great buildings going up there, story after story, 'What terrible scenes will take place when the Lord shall arise to shake terribly the earth! Then the words of Revelation 18:1-3 will be fulfilled.'" And she goes on to say: "But I have no light in particular in regard to what is coming on New York, only I know that one day the great buildings there will be thrown down by the turning and overturning of God's power."

So, when the great buildings in New York are thrown down, THEN the 4th angel's message will begin. Are you familiar with that quote? *Review and Herald*, July 5, 1906.

Revelation 18:1-3 is the 4th angel's message. It says: WHEN the towers in New York, the great towers in New York come down, then the 4th angel will begin. That's what it says.

As I looked at major parts of the messages that have come to me, I was completely unaware of these appointments. The book *Divine Pattern*; where does the principle of the Divine Pattern come from? Source-channel as a mechanism for reading all of the Scripture, and everything around you. That book began to be written ON the feast of Trumpets; and it was written right through until the beginning of the feast of Tabernacles in 2011. Is that a coincidence? Maybe it is; but that's when it happened; as a warning, "to fear God, and give glory to Him".

I'm just sharing these points for you to think about. I'm not fully understanding what it means, but I've certainly had a blessing learning these things. And the danger of saying these things, is that I bear witness of myself. My witness means nothing; it's completely irrelevant; but you need to know the information. You can make up your own mind, whether this is connected to the 4th angel's message; whether it's significant in terms of us receiving the seal of God.

It's one thing I know for sure, that when there's an alignment on the earth, when there's an alignment of sun and moon with the earth, what happens to the tides? When there's a new moon, or a full moon, what happens to the tide? There's a greater tide on the earth.

If you were to align the Sabbath of the week with the Sabbath of the month, and you put them together, you're going to get a greater movement of water on the earth. Is God trying to tell us something? I've tested this principle; we tested it here in 2013, down in Jasper, where we had a blessing. We did the blessing principle with the seventh-day Sabbath during the feast of Tabernacles. Those of you that were there will remember what happened. It was a tremendous experience; there was a great blessing that took place.

Do these things happen by coincidence? I've been testing it for a number of years now. It's not a coincidence, not in my experience. So, I commend to you

the Sabbath Fountain: Learn to number by sevens; look for the appointments that God has given us, and receive the gift of the Holy Spirit.

Thank you for your patience. Shall we pray?

Our Father in Heaven, we just thank You for the seal of God, the Sabbath. We thank You for the calendar that You sent through Samuel Snow. We thank You that You sent Jones and Waggoner, to break the deadlock of the Augustinian dispensational principles of the Covenants, so that we can see that there is an everlasting gospel. That You are the same yesterday, today and forever. That You gave these appointments to pour out Your Spirit, to pour out the water. As it says in Ezekiel 46, that You will open the gates of the Temple on the Sabbath, and on the New moon; and that "From one New moon to another, and from one Sabbath to another shall all flesh gather before Me." For some of us these things are strange, because we weren't raised with the idea of New moons and other things; it seems completely ridiculous. But Father, help us to overcome our prejudice, and to study, and be Berean about these things, that we may receive all the fullness of the Holy Spirit. And we thank You, in Jesus name. Amen.

10 - The Living Bread From Heaven

Presented – 29th October 2016

I just feel like I'm swimming in the Spirit. I've been so blessed today. Have you been blessed? *From audience: Yes! Amen.* I sense that some miracles happened today, and I've heard about some.

I had a couple of points that I wanted to share. I wanted to also maybe have a little bit of time of prayer; if people wanted to come for special prayer, to come down the front; we can do that; and if we have some time left over, we can do some Q&A; how does that sound? That sounds alright?

But before that, well I want to pray; and then I want to ask sister Cherienna to come up, and share something with us, because she just blew me away, so...
Laughter.

But, let's kneel, and pray:

Father in Heaven, what a joy it is to come to You again. You never weary of us praying to You. You're always open to us when our hearts are turned towards You. Thank You for drawing on our hearts. Thank You for filling our lives with joy today at the revelation of Your character of love. May these seeds grow up in our souls, 30, 60, a 100 fold. And may we be able to take these thoughts, and share them with our friends and family, and whoever we come in contact with; that we can know that God is love. And we thank You, in Jesus name. Amen.

So, come and share with us.

Good evening everybody. I just want to thank the Father so much for the messages He was giving to brother Adrian to share with us today, because I have been very blessed. The Character Message is a message that I did not accept for a very long time, up until tonight actually, I mean today. And my husband knows, because I've always argued with him about it. Because I've always, you know, reading the Bible, you'll read Scripture where God says, you

know, "I will destroy", "I will do this"; and I just couldn't make the Scriptures mesh with the Character Message. And so, hearing His message today, I can finally understand the Scripture in a new light, and see how it meshes with the character of God. And so, I really thank Him for that; and because it also helps me to understand more. And I know that salvation isn't by works; like, there's nothing that we can do to be saved, or nothing that we can do to save ourselves, or make ourselves accepting in the sight of God. And this message also has affected my understanding of that; because I'm more clearly seeing that there really isn't anything that we can do, you know, to save ourselves. And so, I just praise God. And I told Him, I was sitting in my seat, you know, just crying inside, like batting away my tears, you know, not trying to cry in my seat. Because it's like, it really is when you know the truth, the truth will set you free! Hallelujah! Yeah, I just rejoice in that. And I just thank brother Adrian so much for that message, and that he has allowed God to speak to him, and share with the people. So, yeah, thank you so much, and praise God.

Thank You Cherienna. I really appreciate you sharing that. It just makes the journey worthwhile, when you can see people respond, and that they can see it; that our Father really is love. And for many people we've had this sense that the Father is like Jesus, but it's been so hard to prove from the Bible. I've had many concerns, and worried about presenting this. For myself I know that in my position, that I have a responsibility, because many people read my material, and I desperately don't want to lead people astray. I want what I share to be the truth. And every man has faults and weaknesses, and can be led astray very easily. And I desperately ask for your prayers that I continue to point people to Christ, and in the right direction.

I agonized about this as I did about the feasts. Is this right, and will it bring blessing, or will it confuse people? As someone who served in the Church as a minister, I'm very mindful of how it effects other people, and it's not just for myself; it's for other people as well. And I don't want people to come, and say: "Well, I read what you said, and I was affected by it, and now I am lost because of what you taught me." I desperately don't want to do that, and I feel that responsibility.

So, you know, I thank you for continuing to pray, because there's a lot of winds of doctrine; there's a lot of stuff. Once people break free of a Creed-mindset,

it's game on. I mean, it's people going everywhere. And a lot of us have been tossed around in the barrel, and some have gone over "Niagara falls" in that tossing around. And it's hard, because you can be very close to some people at one moment, and next minute, BANG; you've just [lost them], I've just lost so many friends that I've gone numb; and I know many of you are in the same situation.

There's just one thing I wanted to share, and it's really in the book *The Living Bread From Heaven*. It's the most recent book that we've put together in Germany. I just wanted to make sure that we understood the principle of the meat offering, the amount of flour and oil that is attached to each sacrifice. Have you all heard this principle? I don't want to go over it again, if you've all heard it. *Unclear sounds from the audience.*

So, you haven't heard it? Okay, I touched on it a little bit, but this is just something very exciting in the Scripture. I want to share just this point. Let's take maybe 10-15 minutes.

Come to Numbers 28; and we see, based on John, chapter 6; and maybe before we go to Numbers 28, come to John chapter 6. Because this is interesting. What's really interesting about John 5, 6 and 7, is that all of these chapters are connected to appointed times, which many of you will already know. But it's the feeding of the 5000; when Jesus is doing this miracle, it's just this interesting little footnote.

And again, why is John making this comment in verse 4, chapter 6? "And the passover, a feast of the Jews, was nigh". Why does he make this comment? Then it goes on.

Of course, in the Passover, they're going to be eating unleavened bread. So, Jesus is wanting them to understand what this symbol of unleavened bread points to. And so, He works this miracle of feeding the 5000; and then He gets into a discussion with them about who really is the bread. And we see again and again: "I am the bread that come down from Heaven", "I am the living bread". And He keeps saying this over and over again. "Your fathers ate bread in the wilderness, and are dead", because they ate it without faith; there is no life in and of the bread.

This is just a thought we need to keep in mind. That, you know, the food that we eat, is not what keeps us alive. If the food that we ate kept us alive, we would never die; but we still die. So, the food doesn't keep us alive; God keeps us alive, through the channel of the food. "Every loaf of bread is stamped with the Cross of Christ." It's the power of Christ that makes the seed grow. We just put it in the ground, and it grows; but it's the power of Jesus Christ that makes it grow. Every meal points to us of the sacrifice of Christ. And so, He's making this principle clear in John, chapter 6.

So, when He says: "I am the bread", He's pointing us to all of the sacrificial system back in Numbers chapter 28. So, when we read, if we come back over to Numbers chapter 28. Because you have to ask yourself a question: Have you ever tried to work out the measurements of the flour and oil that are connected to the sacrifices, and wondered what on earth this has to do with the gospel?

We come to verse 3 of Numbers 28: "And thou shalt say unto them, This is the offering made by fire which ye shall offer unto the LORD; two lambs of the first year without spot day by day, for a continual burnt offering. The one lamb shalt thou offer in the morning,..."; that's the morning sacrifice, at the third hour of the day; "...and the other lamb shalt thou offer at even; And a tenth part of an ephah of flour..."

What's a tenth part of an ephah of flour? Well, in my part of the world, we operate in metrics. So, that's about 1.2 kilos or so; about 2.5 pounds of flour; 2.2 pounds per kilo, approximately. So, in the morning you've got about 2.5 pounds of flour, or 1.2 kilos; and you have about a quart of oil, where it says: "...a fourth part of an hin of beaten oil". It's about a quart, or what we would say just under a liter.

(Verse 6) "It is a continual burnt offering, which was ordained in mount Sinai for a sweet savour, a sacrifice made by fire unto the LORD".

So, with the offering of the lamb, there is then also the bread; because you're mixing the oil with the flour, which creates an unleavened bread. And it is put on the altar of sacrifice, and the priests will then eat from this bread; the priests and their families will eat from this bread.

There's also the drink offering, verse 7. And what's interesting about this...: "And the drink offering thereof shall be the fourth part of an hin for the one lamb: in the holy place shalt thou cause..."; and it says: "...the strong wine to be poured unto the LORD".

Now, that word "strong wine" is a bad translation. And I wrestled with this; because you know, you've got the unleavened bread which is unfermented, and then you've got fermented wine; it just doesn't work. The actual meaning of the word here, is "preferred wine". And what was the preferred wine in John, chapter 2, the wine that Jesus made? It was pure; it was unfermented; it was the choicest grape juice that was available, and this was offered as a drink offering. So, you've got the wine, and the unleavened bread being offered every day; and this is what's happening, morning and evening.

So then, in verse 9: "And on the sabbath day two lambs of the first year without spot, and two tenth deals of flour for a meat offering, mingled with oil, and the drink offering thereof: This is the burnt offering of every sabbath, beside the continual burnt offering, and his drink offering."

So, on the Sabbath, you were doubling the flour and the oil. So, it's 2.4 kilos of flour for each day; it's a total of 2.4 kilos of flour, 1.8 liters of oil, every day. But then on the Sabbath, this is doubled. So, you're getting double the amount of bread, and double the amount of the drink offering. If Jesus is the bread of life, the symbolism here is that there is a doubling of the Spirit of Christ that's coming on the Sabbath, you see? Otherwise, what does this mean? Have you ever asked yourself what does it mean, all these measurements? "Well, we just have got to keep the Israelites busy until Jesus comes the first time." No, that's not what it's saying. It's teaching us the gospel: "I am the living bread."

And we experience that Spirit today. I mean, yesterday, when I was presenting, maybe I was still getting over jet lag, but I got pretty tired. Today, I didn't feel tired; double the amount of the Spirit!

Verse 11: "And in the beginnings of your months ye shall offer a burnt offering unto the LORD; two young bullocks, and one ram, seven lambs of the first year without spot;"

So now, we've got two bullocks, one ram, and SEVEN lambs being offered. This is a tremendous sacrifice on the part of Christ, in order to give us the living bread. So, what is the symbolism? We read in Romans chapter 1, verse 18, and onwards. It says that the unrighteous suppress the truth in unrighteousness. Every day, the Spirit of Christ is poured out, and is reaching into human minds; and human minds are pushing away the Spirit of Christ, and acting in sinful ways, which torture Christ.

We know this ourselves. Every time you reach out to someone you love, and you try and speak to them about the truth, and they push you away, it hurts you terribly. And so, you're tempted to stop trying, because you don't want to be hurt anymore. Jesus doesn't stop trying; He keeps trying every day, reaching out; He makes Himself vulnerable; He opens up His heart; He sends His Spirit, and He gets rejected, despised, rejected, pushed back. And that's the sacrifice that He makes, in order to send out the Spirit that flows out of the throne of His Father. He faces the scorn and rejection every day. Do you see the beauty of the Cross?

The Cross of 2000 years ago is a channel into an understanding of what the suffering of Christ is really about. The suffering of Christ, the six hours of Jesus on the Cross, represents 6000 years of suffering. As the Spirit of Prophecy says: "Daily He suffers the agonies of crucifixion". And it HAS TO be this way brothers and sisters; that for grace to be offered to Adam, to Abel, to Seth, there had to be a sacrifice that was being offered back then, in order for grace to be made available. And this is, Christ was being rejected, and pushed back by Adam and Eve and Cain in their natural state. They were pushing; "the carnal mind is enmity against God; not subject to the law of God". But Jesus continually reached out to them: "Adam where are you? Adam where are you?" And in the spirit, in the old nature, Adam is pushing Him back, pushing Him back. And this is the sacrifice represented by the lambs, and by the bullocks and the ram, in order for living bread to be given. And when I began to understand, I thought this is just so beautiful; it's so beautiful that Christ does this.

So, in verse 12: "And three tenth deals of flour for a meat offering, mingled with oil, for one bullock; and two tenth deals of flour for a meat offering, mingled with oil, for one ram; And a several tenth deal..."; that's one-tenth for each lamb. When you put all that together, that's about 20 kilos of flour, or

about 50 pounds. So, you're getting 2.4 kilos each day; you are getting nearly 5 kilos on the Sabbath; and then, you're getting 20 kilos on the New moon, 20 kilos of bread! The living bread is coming down! Do you see the implications of this, how that this is coming out?

But once you enter into the Sabbath principle, that the Sabbath is a doubling up of the Spirit, once you accept this principle, you then can open yourself up to this continuing to expand out into the New moon; so that you're receiving the 20 kilos of flour.

So, when you're coming into the seventh-day Sabbath, as we have done today, when you were reading this passage, I invite you BY FAITH to believe that there is a doubling of the Spirit on the Sabbath day. This is an act of faith. It's righteousness by faith, that you believe the Spirit is being doubled up on the Sabbath. There's no works involved in this at all. It's simply that you open your heart, and believe that Christ will come to you, will teach you, will bless you, and strengthen you. Isn't that righteousness by faith?

It's a simple principle; but then what about on the New moon? Do you want to believe what this is actually saying that's written. Remember that Moses came down from Mt. Sinai with a light on his face. Do you know what *Patriarchs and Prophets* says the light on his face was? It was the light that shines from Calvary! Moses understood the Cross; he understood the principle. This is Calvary at Sinai.

At the time of the New moon, and New moon is in a few days. So, I invite you to test the principle. It's not too far away. And whatever calculation...; and maybe you'll ask a question about how to calculate these things. Many people say: "How do we do it, how do we do it, how do we do it?" The first thing is to accept the principle; and at first, don't be too particular about the details; don't get caught up in the detail; accept the principle.

As I have done this, and said, okay, this is the best I understand; I'm going to remember the New moon at this particular time. And I've been tremendously blessed. Because I'm just like a little kid, trying to work it out. Does my Father in Heaven go: "WRONG!" NO! He goes: "Come come come; I'll bless you!" That's my Father; that's how He operates.

In a couple of days, I'm looking forward to 20 kilos of flour. Anyone want to celebrate with me? *From audience: Yes! Amen!* Because that's what it's saying here. And many many times I've experienced tremendous blessing.

Now, I just want to let you into a little bit more of experiential side of things. I went back, and did some checking. And my wife and I got married on a New moon! No wonder it was such a good day! *Laughter.* It was tremendous! Interesting event. What does it say, Ezekiel 46, verse 1? What does it tell us? Let's have a look.

Ezekiel, chapter 46. We're entering into the third temple "Thus saith the Lord GOD; The gate of the inner court that looketh toward the east shall be shut the six working days; but on the sabbath it shall be opened, and in the day of the new moon it shall be opened."

It reminds me of the 1980 Olympics, when they had it in Moscow, for those of you who remember. And when the Russian athlete would step up to throw the javelin, they would open the great doors of the stadium. Why did they do that? Because the air comes in, and lifts the javelin, and sends it. And who won the gold medal? Russia! And when everybody else stood up, they shut the doors. Yeah, there you go, interesting history, isn't it?

But what's the principle? When the gate is open, access! There is greater flow in the Spirit that's occurring at that particular time. This is what it's saying. It is closed the six working day; it opens on the Sabbath; it opens on the New moon. Do you want it? Do you believe it? By faith, you see. The New moon is a blessing. And as we are told: "...from one new moon to another, and from one sabbath to another, shall all flesh come to worship before me, saith the LORD."

So, and here's the principle. If you enter into a belief that on the Sabbath you are getting a doubling up of the Spirit of God, and you're having such a tremendous time, and somebody comes along, and says: "Would you like more of this?" What are you going to say? "Oh, no no no no, I'm full! I don't need any more of this." What are you going to say? "Yeah, I want more! Give me more. I'm hungry." That's the principle.

But if your sabbath-keeping experience is dry, if it's something you must do in order to be saved, if it's something that you endure for the sake of..., God

requires it, and then someone comes along, and says: "Do you want more of this?" "No, I'm doing enough!" I've heard people say this: "Oh, I'm already keeping one day a week; I mean, wow, MORE?" So, what do you see? This is the principle. This is the test of the feast.

What's interesting is that when you add up the number of special days where the blessing comes with the seventh-day Sabbath, you get 52 days a year. But when you include all the other appointments, it goes up to 80! So, did Satan with his tail take a third of the Sabbaths away from us? A third of them get knocked out when you take away the extra ones. Do you want that third taken away from you? I don't. I want 80. I don't want 52. 52 is good, but I want MORE! Because it's the Spirit of Jesus! It's, I get to feel closer to my Father. I want to feel close to Him as much as I can. I want to "follow the lamb whithersoever He goeth". That's how I want to operate; and this is what He's offering to me.

In reference to the New moon, the woman of Revelation 12, what is she standing on? The moon. Why? Well, as it says in Psalms 104, verse 19: "He has appointed the moon for "moedim"." He has appointed them for feast. The woman knows the timing of her Husband; she knows when He comes; she's ready for Him.

And so, in the appointments we have the readiness for the Second Coming. So, I find myself now in constant anticipation; I'm waiting for the Sabbath; oh, and then there's a New moon; oh, and then Passover; and feast of Tabernacles. I'm always looking forward to the next appointment, when the Spirit is going to be coming. And the Sabbath is so much more enjoyable; like last night; I think: Oh, yeah, double the amount of Spirit coming! Thank you Father! What a blessing! Maybe it affected my preaching, because I enjoyed myself today. It was really good.

So, then we come down to verse 17 of Numbers 28: "And in the fifteenth day of this month is the feast: seven days shall unleavened bread be eaten. In the first day shall be an holy convocation; ye shall do no manner of servile work therein: But ye shall offer a sacrifice made by fire for a burnt offering unto the LORD; two young bullocks, and one ram, and seven lambs of the first year: they shall be unto you without blemish:"

Verse 20: "And their meat offering shall be of flour mingled with oil: three tenth deals shall ye offer for a bullock, and two tenth deals for a ram; A several tenth deal shalt thou offer for every lamb, throughout the seven lambs:"

This is exactly the same amounts of flour and oil as the New moon. But guess what? You get it seven days in a row! That's a 140 kilos of flour! Man, that is a serious feast! And it's there for God's people, if you want it, if you want it. And you can keep going with each of the sacrifices, until you come down to the feast of Tabernacles.

Notice verse 13 (*Numbers, chapter 29*). Just get a grip of this! "And ye shall offer a burnt offering, a sacrifice made by fire, of a sweet savour unto the LORD; thirteen young bullocks, two rams, and fourteen lambs of the first year; they shall be without blemish:"; with all their accompanying flour and oil.

And then on the next day, it's 12 bullocks; on the next day it's 11 bullocks; on the next day it's 10 bullocks. And ALL the flour and oil. And I did all the calculations. That's 420 kilos of flour on the feast of Tabernacles! There's nearly a 1000 pounds of flour on the feast of Tabernacles! Do you believe it? It's amazing!

On the Sabbath it's 2.4 plus 2.4, so it's 4.8. This time it's 420 kilos! But it's a magnification principle. This is what we have been talking about, the Sabbath Fountain! As it's coming down it's getting wider and wider and wider. And this is what we see in Ezekiel 47. What do we see coming out of the Sanctuary? Remember Leviticus 26:2; reverence My Sanctuary, and keep my SabbathS.

And as the water is coming out of the Sanctuary...; have a look at it Ezekiel 47. It says in verse 3: "And when the man that had the line in his hand went forth eastward, he measured a thousand cubits, and he brought me through the waters; the waters were to the ankles."

So, there is a water coming out of the Sanctuary; and as he goes a thousand cubits, the water is up to his ankles. So, it comes out of the Sanctuary daily, goes out a thousand cubits, it's up to his ankles.

"Again he measured a thousand, and brought me through the waters; the waters were to the knees. Again he measured a thousand, and brought me through; the waters were to the loins."

So, as you are going out of the Sanctuary, the water is getting deeper and deeper and deeper. And as you move through the feasts, the Spirit is getting deeper and deeper and deeper, as you go along.

The great thing about this is, when you're in a moving current, when the water gets up to your waist, you're getting to the point where you're no longer deciding where you're going; the Spirit is deciding, and leading you where It wants to take you. You see that? When it gets over your head well, you're just doing backstroke. It's great. You're just in the Spirit. Isn't that a beautiful system? Our Father just loves to give! He loves to pour things out upon us.

When we were in Germany, and I'm there, we are "eating" 420 kilos of flour. Man, you got to share it with someone! I mean, you can't "eat" all that stuff yourself; you've got to bring in the lame; we've got to bring in the sick; we've got to bring them all in to receive this blessing. Because it's like, 420 kilos of flour! You see? That's why I love the feasts! It's great!

Comment from the audience in regards to do evangelistic work during these times, and not only gathering together.

Yeah, well in both cases, if we gather together, and have a tremendous blessing, and then we go out after that. We can do that, or bring people in. What I like to do, is to run meetings during the day for the believers, and then have an evangelistic program each night to bring the people in, so they can have some of this "food" as well.

And this is the point, and I'm glad Bill brought this up. In my mind, I operate on the pioneer platform of camp meetings and evangelism; and this is the way that we operate in that context.

Comment from audience in regards to making this material available for the general public.

Take this here, to put this into a way the world can understand it, apart from Adventist history? *Yeah*. Well, let's work on it. *Yeah*, to take this message to the world. The first thing is for us to understand it, then we can adapt it.

So, this is what I understand to be the living bread from Heaven. And this is why I understand that, as it says in 2nd Esdras, that God's people will be sealed in the feast. It's not a complex thing to understand. It's just not what we're used to. And when we wear Augustine's covenant glasses, we look at this: "No, that's legalism". But the only reason it's legalism, is because our sabbath-keeping experience is legalism; and the feast is going to blow you out of the water, if that's what you're doing.

Now, the other thing I will say in reference to this, is that the feasts are an expansion of the Sabbath, okay? So that we can get a principle of magnification, the Sabbath must stand above the feasts. As the Father is greater than His Son, the Son magnifies the Father. But many people want to elevate the feasts, and make them co-equal, or one with the Sabbath. You do that, and you destroy the magnification principle, okay? So, and once you do that, there's all kinds of problems.

And my observation is, the reason why many people are so aloof from feasts, is because they get exposed to: "We've got to do this; you've got to do this; you've got to do this; and you got to wear this; and you can't wear this; and you can't eat that; and you can't do this." That sounds very boring and dangerous. The sad thing for me, is that I don't mind people wanting to experiment with some Judaism, and bringing in those aspects into it. But the problem is that many Adventist lose their Adventist identity, and go into Judaism, into Hebrew Roots, and into all of this kind of thing, which is worrying to me. To me, I'm a Seventh-day Adventist; and I stand on that platform.

I have a lot of people say to me: "Well, people are saying I've got to do this; and I can't eat this; and I can't do that; and I'm supposed to wear this..." And I'm like, you know, when people say to me: "What do you do on the feast?" I say: I get my surfboard, and I ride. Because the Spirit is coming through in great measure, so I want to ride that white wave; I want to ride it into the shore. It's about receiving the gift of the Holy Spirit. That's the emphasis, at least for me, as I understand it.

So, when I had someone come to me, and say: "Should we be eating unleavened bread during the feast of Unleavened Bread?" I said: Ask your Father! Don't talk to me. You do what you are convicted to do. I'm focused on receiving the Spirit that's available at this particular time. It's an emphasis thing. You see what I'm saying? You get hung up on all the detail, and then there is big arguments and fights over: "No, we don't do it at that time; we do it at this time." It's like, you kill it completely; it's just not the way to do it. So, that's what I understand is the living bread from Heaven. I just wanted to share it with you. I hope that that's a blessing to you, as it's been to me.

The Escaping the Pentagon of Lies Presentation series was the crystallization of a stream of truth that had been developing since September of 2001. It brought together the key doctrinal framework that enables the soul to escape Satan's masterpiece of deception designed to destroy Christians seeking eternal life.

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Adrian Ebens
Maranatha Media