

3. Design Law or Imposed Law

By Adrian Ebens in Talking Rock Georgia

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Adrian: Father, we just thank You that we can kneel in Your presence. We thank You for the mediation of Jesus. And it is the spirit of Jesus in which we come to You in submission and obedience, and to acknowledge our great need of Your spirit to guide us. Please be with us as we engage in this presentation. Stir up our minds, awaken thoughts from the Word of God and let us come to a deeper understanding of Your wonderful character of love. I thank You in Jesus name.

I'll tell you a little bit of a story. Going back to my childhood, I remember sitting there with my grandfather when I was about 12 or 13 years of age. Of course he is grey-haired and full of age. He leans forward in his chair and he points towards me and he says, "Remember, you are an Ebens." But he didn't define, well, what does that mean? What does it mean to be an Eben? "Remember you are an Ebens." How I interpret that through my teenage years was that I had to achieve, that I had to perform. That's how I interpreted those words that I must live up to this name. It's a name that I must live up to and I must honour. I remember particularly one time when I was in a running race and I was not doing too well. And these words were ringing in my head, remember, you are an Ebens. And so I had to push myself to achieve in order to honour this name. It was instinctive that I had to manufacture from within myself to make this name great. Interesting, isn't it? This is as I grew up, as a teenager.

And then I began to become frustrated with having to live up to this name. I had manufactured my understanding of how to fulfil this, but of course, as I looked at my family history and the way that this had been done, this is the way that we had done this, was to do great acts. My father would tell me of my grandfather, who at the age of 50 or 50 plus, he's working in the railway. And there was these young men who would pick up these axles from the train, big, heavy axles. And they would be power lifting these axles and lifting them

and putting them back down again. Wonderful things that young men do. And so my grandfather, he sees this young man power lifting this axle. And so he just moves him out of the way, and he lifts down and with this axle, he does a clean and jerk. You know what that is? He put it up high over his head, and threw it down, and said, that's an Ebens. Not to mention that my grandfather had three heart attacks.

What a legacy. We speak of the great things that our forefathers have done, but it becomes a curse when you cannot fulfil. And so one of the ways that I would, when I realized that I couldn't fulfil and I would be playing in sports and things like that, when I saw that I couldn't win, suddenly I would get pain and my leg would cramp up and I'd fall over, and that's how I escaped the shame of not winning was to fall over and saying I'm in pain and I've got an injury. I distinctly remember not being too good of an actor because I can still hear the words of my father, "get up!". It didn't work. You must work.

My father, when I was small, he was working three jobs. He was working 18, 20 hours a day to provide for his family. One of the jobs where he left, he would pride himself on the fact that when he left a job, they would have to get two or three people to replace him. It gives you a bit more of an idea of what it was like to live in the Ebens household. But of course, I had a very strong focus on performance and achievement. What motivated me to excel academically in many cases was not the actual content of the subject, it was could I beat other people and get better marks than them? And I excelled on the basis of performance, which means it's a miracle that I actually learned anything, because I wasn't focused on the content. On some things, I was, but on many other things, I wanted to excel in order to get the best mark. That's what the focus was for me. And always wanted to know, "what did you get?"

What does the Bible say? He that compares himself is not wise. And so I wasn't very wise. But this framework of understanding, because that's a wine bottle, that's a framework, in order to be valuable, you must achieve. This is the whole Western way of doing things, with degrees. What is a degree for? A degree means you are a degree above the rest of society. That's what a degree means. You are above other people. A masters degree means you're above again, and

a PhD, you are above again. You are a degree above everybody else in your understanding of certain particular subject.

Audience: PhD means permanent head damage.

Adrian: I was just about to say, I heard someone say that that means permanent head damage. And it's true. It's true in many cases, not all cases, but in many cases, it's true. It's permanent head damage in the sense that you have achieved something by which you are now valuable and you are respected, and if we were living in a different culture and time, we would have 50 chariot men to run before us and proclaim our name as we came down the street. Isn't that what Absalom did? This whole obtaining value by what I perform and what I achieve and the status that I hold, as I began to become more entrenched in the system, I began to feel trapped. This is what I wrote in the book, Identity Wars, about the cycle. When you are achieving, you're doing well, but when you fail, your value fails, so your value is going around in a circle, between failure and achieving. You've got anxiety when you see other people doing better and are catching up and passing you. You've also got ambition. And then of course, when you're achieving, you have pride, and when you fail, you have depression, or leading to depression.

These are the principles that I experienced in my life, understanding that to be an Ebers means that you must achieve. You must justify your existence. You must prove yourself to yourself and to others that you have what it takes. That's why I tried to excel in sport. It gave instant feedback and of course, instant pride or instant failure. It was an instant gratification system by which you determined whether you were valuable or not based on how you're feeling on the day and how good your reflexes are and how fast you are and all of those types of things.

But this cycle is a miserable existence, because for all the moment you have pride, there's always that lurking anxiety that someone else is going to take your position and take it away from you. This is what Herod feared when the infant King Jesus was born. He heard this King, he was filled with anxiety that someone would take his place as King. And so he wanted to kill the Child in

order to secure his position. This system does very strange things to people. These are the principles that I began to work on in the development of the book, *Identity Wars*. Achievement, value by personal achievement. This is how I was raised. This is the West. The whole grading system is designed. It's permanent head damage. The grading system, the way that we operate, the Western mind is designed to filter men off that certain groups of men will restrict their minds to think that they are a certain class, because the elite need most people to believe that they are a failure.

And so they have this grading system to funnel people off, to keep most people down, and then there's a few that will break through and will intellectually achieve, and they become part of the middle class or the upper class. Unless of course you come into a moneyed family in which you are automatically aristocracy. That's the way that it tends to work. And so when I connected this cycle to the principle of the Elijah message, if we come to Isaiah chapter 40:1,2. I saw something interesting. "Comfort ye, comfort ye my people, saith your God. Speak ye comfortably to Jerusalem" When you're in this cycle, you need comfort. There's got to be some way out of this cycle. It's very debilitating. "And cry unto her".

I mention this in the book, that at least 15 years ago, Australia had one of the highest youth suicide rates in the world because of our achievement-based mentality. And of course I found it interesting in the Olympic movement, Australia invests ridiculous amounts of money in the institute of sport in order to send our athletes to the Olympic games. I think in a number of Olympics, Australia was ranking fifth or sixth in the world. For a little nation of 25 million people ranking up with Russia and China and America, that is insane. The pressure on a small nation like that to produce at that level, it leads to psychosis. This is why many of our towns today, particularly in rural areas, most of them are now smashed on crystal meth, drug addiction. This is the culture that's created in Australia because there's these small few who can achieve and perform, but even when they are finished, they are thrown on the scrap heap and they can't find jobs, and they end up with failure and depression because they can't achieve anymore. They can't perform anymore.

A nation like Australia should be like 40th or 50th in the list of nations or at least down in 20. It shouldn't be up at number five. That tells you there's a problem. It's just an interesting indicator to me of a disproportionate amount of pressure being applied in the issue of sport. Of course, Australia has had a long history of rivalry with the United States when it comes to swimming. You may or may not have known that, but we know that in Australia because we're a small nation and you're a big nation, and we really pride ourselves on beating the Americans at swimming. This is what I grew up with, this rivalry, this culture of rivalry and outclassing.

When Australia won the America's Cup, oh, that was amazing. Wonderful. Some of you, do you remember that? Yeah. And then we lost it again three years later back to the Americans, "but they cheated. You see." This is the mindset that you get into. And so it says in Isaiah 40:2,3: "cry unto her that her warfare is accomplished, that her iniquity is pardoned, for she hath received of the Lord's hand double for her sins." That's an interesting statement in relationship to Babylon, double. Verse three, "The voice of him that crieth in the wilderness, prepare ye the way of the Lord, make straight in the desert a highway for our God. Every valley shall be exalted. Every mountain and hill shall be made low, and the crooked shall be made straight and the rough places plain."

Now, when we understand this, "make a way in the desert for our God", now, of course it's using physical language, but what is this talking about? It's a pathway to the heart of man. Make a pathway for our God to come in, Christ in you the hope of glory. But in order for the Lord to come into your heart, what needs to be removed? Well, the mountains of pride need to be brought down and the valleys of depression needed to be brought up. These are the blockers that block our heavenly Father through His Son to come into our lives. When you are full of pride, you have need of nothing, and you don't know that you're wretched, poor, blind and naked, you think that you have everything that you need, that is a blocker for God to come into your life, that you don't need Him because you are valuable by your achievement and by your performance.

When you're in failure and depression, like the Israelites, it says in Exodus chapter six, "they hearkened not to the voice of Moses because of anguish and spirit and cruelty of bondage". You're in this system going round and round and around. Then you end up on the bottom of the pile and you can't hear the voice of God because you are depressed, it's all hopeless, it's no good. "I can't do anything good. I'm no good. God wouldn't want me. Why God, why did You put me in this situation that I'm in?" God raises the valleys, brings you up again. This became a key principle in my thinking to break out of this cycle.

The principle of Identity Wars to break this cycle was found in Matthew 3:17. This is what for me broke this cycle. Matthew 3:17. I'm just doing a bit of revision. These are all in the presentations that we did this in 2006 on Identity Wars, because the identity war is how do you define yourself? Do you define yourself by your performance and your achievement and your accolades and your degrees and your sporting ability? Is that how you define yourself? Or do you define yourself this way in Matthew 3:17, "And lo a voice from heaven saying, this is My beloved Son in whom I am well pleased." That is a different form of identity. It is an identity based in a relationship rather than identity based in your performance and your achievement. That simple principle for me is what opened up everything else in what I've taught from that point, just that principle alone, how you identify yourself, has opened up everything else in my understanding to break out of this cycle. How are you defined? "You are my beloved Son in whom I am well pleased."

There is a value system attached to this. Your value is not in yourself, your value is in the One who gave you life. He is the One that defines your value, and that provides us stability, because as long as the Father is saying, you are My beloved Son in whom I am well pleased, there's nothing you can do to change that value. That value does not change. It's the same, it's constant. In the other system, it's completely dependent on your ability to perform and achieve. It is completely unstable. It's really interesting in terms of the way that I was named, because Ebens, it is connected to the word "even", "level". You'll see in German, "even" is connected to "level", "even one." When I was in this cycle, I was completely opposite to what my name was suggesting. I was all

over the place, unstable. I wasn't even at all, I was uneven. And this is a ridiculous thing, I thought in order to live up to my name, I had to do the very opposite of what the name suggests. I inherited that name. I was given that name by my father. This is the crazy thing, I inherited that name through a relationship, and I thought that in order to live up to that name, I had to do all these things to make this name great. Does that sound like the old covenant? "All that the Lord has said, I will do." Performance-based, works-based, old covenant. But I inherited the name on the day that I was born. I inherited the name on the birth certificate. My name was there. I didn't have to do anything. I did nothing. All I did for a long time was just might work for my parents, crying, filling my nappy, making work for them, and they still let me have the name. Amazing. I was actually making work difficult for them in that sense, waking them up at 2:00 in the morning. I won't tell you all those stories.

"You are my beloved Son in whom I am well pleased". For whatever reason as the Lord has gifted me, I began to think about the implications of this for other teachings in scripture. Wow. Value by relationship. I began to think about things like the investigative judgment. What does this change in value system do to the doctrine of investigative judgment? What does it do to the keeping of the Sabbath? Relational value system, where when my value is based upon my relationship, all of my value is in that relationship and not in what I'm performing and achieving. It's an instant shift to your relationship rather than your performance. So you're pulled out of his kingdom.

When I grew up as a Sabbath keeper, this was extended conversation. Is it a sin to swim on Sabbath? Any of you had that conversation? Can you ride your motorbike? Can you fly? But these are discussions we're having. And it's like, when you're walking on the beach, how far up your leg does the water have to come before it becomes sin? Because you can walk on the sand and that's all right. But if it comes up to your ankles, if you've got water up there, is it sin? If it comes up to your knee, is it sin? When does it become sin? If you get your clothes wet? This is all performance-based thinking. It's not relationship-based at all. There's no focus. As I've said to people, at least in the part of the world where I live, you'd be safer in the water than on the beach, I assure you. What's

on the beach is not good for the soul, so you'd be better off in the water than on the beach. You could swim with the dolphins and look at the coral and praise your Creator. Isn't that relational? Well, that ruffled a few feathers thinking at that level. I don't go swimming because you have to get changed and you have to do all this stuff and get sand everywhere, and so I don't do it, but I'm not saying you can't. I'm just saying that there's a shift into a relational mindset rather than what you can do and what you can't do. This is the issue at stake.

As this started to filter in my preaching, talking about why do we keep the Sabbath? What does it mean? Is there a relational focus, or is it just a performance thing by which we are a degree and cut above other Protestants? We are better than other religions because we keep the Sabbath. I assure you that's exactly what it was for me growing up, "we're better than the Sunday keepers, because we keep the Sabbath." That is damnation. There is no salvation in this whatsoever. It is a wall of separation. It is just as the Jews, it is exactly what they did. On this side of the cross, that is really bad for us to act and think this way, but it's not unique to us. All denominations have their "Shibboleth tests", as we call them by which they measure off other people as whether they are worthy of your fellowship or not. This is how it operates.

And so coming out of the desert and coming into a relationship where all of these things are replaced, that when you have value in Christ as a son of God, does it matter if you fail? Does it change your value? It doesn't. So you don't get depression. When you succeed, do you glory in your success? No, because it's come from God. You are more thankful when you succeed. You give more thanks to God, and you are more humbled at the fact that God would bless you and give you these things, because it's not coming from within you. When you glory in the things that you do, you show evidence that you still believe in the lie. This is where the next verse that was connected to this is what drives us in this direction to desire to be valuable by what we perform, it all goes back to the garden. Genesis chapter three, "you shall not surely die". I will say that this whole process, this whole understanding that I've developed, it came out of a

sermon that I read from A. T. Jones called Power Belongs to God. Very interesting. A. T. Jones is always interesting.

So God and man, God has life, original unborrowed, underived life. As the Father has original unborrowed, underived life in Himself, so He's given to the Son to have original unborrowed, underived life in Himself, because in the relational kingdom, it doesn't matter. You can talk about, "well, Jesus is unborrowed from anybody". That's a performance indicator. But in the relational kingdom, it doesn't matter. It's the quality of the life that is being talked about. He has given to Him this original unborrowed, underived life. What is this life? Well, let's have a look at this text I'm taking. I could see some faces light up and go, "okay". I'll detour on this a little bit. John 6:57, lot of old wines bottles being used on these types of passages. "Well, that was in the incarnation." That's an old wine bottle. John 6:57 says, "As the living Father has sent Me.." and what? "I live." I live by the Father. What does that mean? That's very plain and straightforward, right from the word of God. How does He live by the Father? Well, the Father says to His Son, "You are My beloved Son in whom I am well pleased." That's how He lives by the Father. The Father's blessing over His Son. Of course, He gives to Him the physicality of existence, but that's not life. Existence is not life. Life is the abundance of joy, the agape, the manifestation of a relationship in which you feel total freedom, love and acceptance. That's life. "The words that I speak unto you, they are spirit and they are life." Jesus lives by the Father, and the idea that Jesus is in any way dependent on another being is anathema to most people. Why? Because it's anathema to the performance-based kingdom that I shouldn't be dependent on another individual is anathema. But Jesus is completely dependent upon His Father for life. That life that springs up and that life that exists within Him, that life that exists in Him by faith, He gives to all of us. That's why He is eternal life. The Son of God is eternal life.

Audience: I was just going to say he wants to give it to us if we would just believe.

Adrian: "Come unto Me." "Out of your heart will flow rivers of living water." Life is an experience. Life is spiritual. Life is not simply physical existence,

because all the churches believe that everyone's going to have existence. Some are going to exist in hell. That's not life. That's horrible. So John 6:57, "I live by the Father." So that means in the same way, "he that eateth Me, even he shall live by Me. As I live by the Father, you will live by Me." The same way. That's a problem for the creed, isn't it? As I live by the Father, so he lives by the Father. There's a statement for those of us reading The Spirit of Prophecy, Mount of Blessing, page 78 says, "every child lives by the life of his father", small f. That's an interesting statement, isn't it? For me, that's connected to Proverbs 17:6, which says "the glory of children is their father."

Now, I had understood this, the word "glory" connected to Jeremiah, and I'm going quickly here, Jeremiah 9:23, "Let not the wise man glory in his wisdom or the mighty man in his mind, but let him who glories glory in this, that he understands and knows Me that I'm the Lord that exercises loving kindness, mercy, character." Your value is in your father. But glory also means character. The character of the child is determined by the father. Initially, he sets the stamp into. The glory is stamped by the father. That's the way it was originally meant to be. We were talking about this before, weren't we, Beth, about why Jesus could be sinless. Because His Father had no selfish principle inside of Him. He was born of the Father. All of us are born from men who have selfish intent. They enter into a relationship with a woman with a desire to have for himself, and that principle is stamped into his children. That glory is stamped into the next generation.

This is in Genesis 6:2, "the man he saw that the woman was fair and he took", that's the eros principle, which he stamps into his children. It's a selfish principle. But of course, that came from Eve who saw the tree, that it was good, same word, and she took. You see? And I think that's how some people connect the original sin to sexuality because of that principle. But it's the same principle of eros, the desire to possess and take something for yourself. And that's why every one of us is stamped with that principle. In sin did my mother conceive me. It says mother, because the father is stamping the character. This is the great problem that we have within humanity, that we are conceived in a way of desire for oneself.

That's why we have the story of Abraham and the story of Zachariah and Elizabeth, that there is a delay in the time of birth when men get to the point where they are older and they are thinking more about the implications, hopefully, they're thinking about the implications. And the sons that are born at least to Isaac and the case of John, the Baptist show a stronger moral element within them because the character that the father stamped upon them was tempered by the spirit of God, where there was not so much eros going on. Does that make sense?

He keeps asking why is this delay all the time? And God is working on a man's spirit to get him to change and stop him thinking about his desires, his interests all for himself, and start thinking about the blessing for his wife and his children. Of course, every man says, "well, I'm only thinking about my wife and my children." Yeah. Liar, liar. Anyway. God has life. The question is, and this is what the Christian churches also teach, that man is immortal. The Eastern religions, and this is what I've wrote in Life Matters. This is what I focused on was this principle of the life relationship principle between God and man. In the element of this book, there is an emphasis on existence, of course, but also the effect of how we understand this, that in Eastern religion, man is divine, because man is god. Pantheism, the Eastern religions. We are one with the universe, so we are life ourselves. We exist ourselves. The impact of what this does to the human soul, there's no sense of gratitude because you're not receiving anything from anyone. It just creates pride because you are god, you are your own god, so it doesn't create any sense of agape because you're not given anything in that culture.

In Western Christianity, man is immortal, which means God gives to man life. He has life, and that's interesting. This is what Catholicism and the Protestant churches teaches, as God has life in Himself, so He's given to man to have life in himself. That's antichrist. That's the spirit of antichrist, isn't it, in the place of Christ giving to man to have life in himself.

Audience: It's just interesting to see though through this teaching throughout the history of the great controversy, misunderstanding that you can have life without Christ. They remove Christ, the very door.

Adrian: Yeah. And of course there is the existence element, but there's also the spiritual element, the value and the blessing and all of that, that is coming with this. But when man can cease of having his own power source, it changes his whole way that he relates to God. Your relationship with God is no longer a vital connection, it is an optional connection because you have your own existence. This is what Satan said to man, "you shall not surely die". This issue, and of course the biblical understanding is that God has life, and every moment, man has nothing in himself. He can only partake of this life through Christ through to the Father. So you must focus on this relationship in order to receive this life. There is a sense of dependence and gratitude. This is what we discuss in the book, Life Matters, just this simple principle of how we connect to our Father in heaven and how we receive life. If you have life in yourself, and this is the next big point that we want to make in this model here, introduce the 10 commandments.

Audience: The symbol on the right represents the rest of the quote, original unborrowed, underived. This life is not inherent in man.

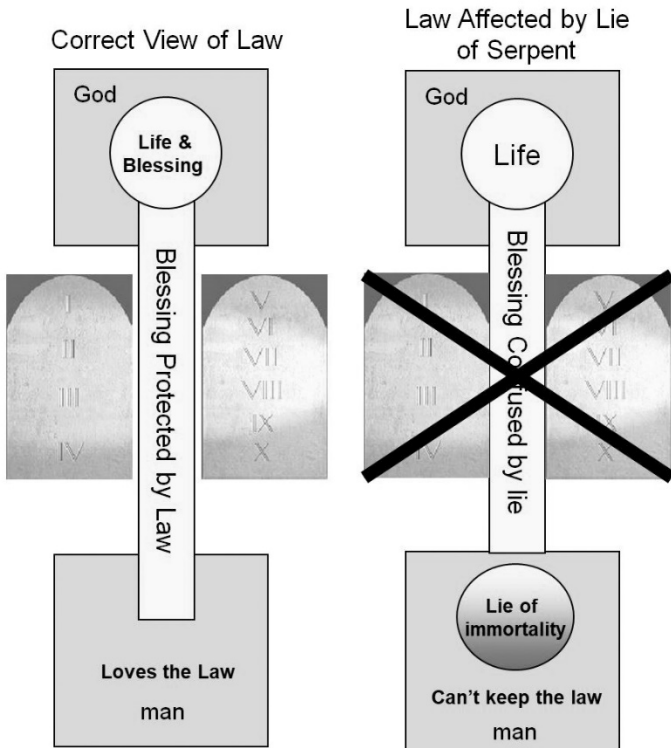
Adrian: Yes. Exactly. It's interesting, isn't it?

Audience: That there is the immortality error, that piece of static in the system that makes us think we are invincible.

Adrian: Yes, Exactly. This life is not inherent in man, but it is in Christ.

Audience: It happens only through the Son of God.

Adrian: Yeah. Through the Son of God. This is the challenge. The 10 commandments introduced where God is now introducing the 10 commandments in this wine bottle, we call this the wine bottle. This is a framework, this is an understanding. If you have life in yourself, then these 10 commandments are imposed law, aren't they? They're imposed upon you. Because you have life in yourself, the 10 commandments then are changed into a law that God is imposing upon you. Does that make sense? It's an imposed law. It's an arbitrary law because you already have your own life within yourself. That changes the nature of the 10 commandments.



This is all in Life Matters, I've got this all written down, in here, the 10 commandments is a design law because these 10 commandments are what keep you connected to the Father. Walking within this, the 10 commandments is an expression of His character, and as you walk in His character, the 10 commandments are your protector. They protect you. So it's a completely different wine bottle based on your conception of life. Satan's lie, "you shall not surely die", shifted the wine bottle to make a different framework, to make God imposing Himself upon you, and this has direct ramifications for the character of God, that God is arbitrary, that God is imposing Himself upon you because of the conception of life. Does that make sense?

Simply by the lie, that lie is the point from which all era has spread. That is the source point from which man has changed his conception of himself and therefore his relationship to the law. The carnal mind, and this is the carnal

mind, that you have life in yourself, is at war, is at enmity to the law of God, not subject to the law because it is imposed upon you. It becomes a yoke of bondage placed upon you. This is why the Protestant churches, “what do we do now with the 10 commandments? What do we do with them?” It's difficult now. And some aspects of Protestantism, “well, Jesus died on the cross and He nailed the commandments to the cross and we are now under grace. We're no longer under law.” To resolve this conflict, you need to have some teaching of grace that releases you from this imposition. On the disgrace. Because you're wrestling under a lie of inherent life, inherent existence within yourself.

Audience: Or I love Thy law. And therefore that becomes a spiritual manipulation because how do you love the law, agape, eros or phileo?

Adrian: Yeah. Thank you.

Audience: That one puts you right square spiritualistic imitating imagine, I can control God by my laws. Where on the other way, I love by law, which is love agape, is it relationship?

Adrian: It's a design law. Here, I am attracting God to myself by my works. I'm attracting him by my much law keeping. And of course, Rome, they replace this law and they make up all these other rules and regulations by which they are attracting God by merit. The saints and all of these things, they have a merit-based system.

Audience: And the incantations.

Adrian: Yeah. All these things and swing your incenses in the church and all of this. But also within Judaism, I've heard people actually say to me recently from Adventism who have gone into a messianic direction and saying that, well, Christians are saved by grace, but we as Jews, we're saved by the law, by our law keeping. “I'm thinking, buddy, you need to get a new set of lenses on what's inside of your heart.” You actually have come to the point where you believe you can be saved by keeping the law? That's insanity to think that your law keeping can attract God to you and make God love you. It's all based on this idea that you have something within inside of yourself because it's an

imposed law, and by your law keeping in that sense, in mirroring what you understand God's character, you are imposing upon him your law keeping, and that's what Cain did to God. He imposed upon God his system of worship, and said, "You will accept this, or else", didn't he? And when God didn't accept it, Cain is wroth, he's angry. In order to have an atonement, he kills his brother in order to be at peace, to have his conscience appeased, to have his brother's standing there as a living reminder of his rebellion and apostasy against God, he kills Abel in order to get atonement, to have his conscience appeased.

There's a struggle between Cain and Abel, the struggle between Esau and Jacob, it continues to this day. It's the same. Two are in the womb. Two spirits, two personalities, two characters are in the womb fighting for identity and how they understand themselves. And so in this system, the 10 commandments and all the law, and this is the problem, if I can say, this is the problem that Adventism is having with the Torah. Because if you put the Torah into this wine bottle, 613 laws, by which you can attract God to yourself with all the minutia that are involved, and then if you really want to get into it, you can start to get into Hanukkah and all these other things and all the aspects of Judaism and take on the Jewish life in order to attract God to yourself. And you are so far away from grace. It's crazy because it's imposed laws, it's an imposed law mindset where God is imposing Himself upon you. And the ultimate casualty of this is an understanding of the character of God that is arbitrary. "I've decided, and you're going to do it my way." Even though you have life in yourself to do it your own way, you're going to have to do it his way. That lie, you shall not surely die, makes God arbitrary. It makes Him "well, I'm imposing Myself upon you. You have to do what I say because I gave it to you in the first place. Even though you have it, you owe it to Me." It creates all kinds of problems for the human soul so that we have imposed law, imposed legal systems.

Audience: It makes Him your number one problem. It makes Him your number one enemy.

Adrian: Yeah. Got to deal with Him. The carnal mind is enmity against God. "How do I deal with this Individual? I have to live with Him because, okay, I

acknowledge that You're the one that gave me life, but how am I going to deal with You?" But isn't that what most children do with their parents? But we want to make our own based on a wrong understanding of who we are. We buy the lie. This is the thing, as a parent, you see your children, you see they make decisions and you see the consultation process that they go through with you, which is zero, and you just wonder. And then you remember, "oh yeah, I remember." Well, hopefully you remember when you were that age and you were making your own decisions, because when I turned 13, 14, my father was an imposition on me. I didn't want him to be telling all these rules and regulations that he's imposing upon me. I'm under governors and tutors until the time appointed. The time appointed didn't come until I was 18. And even then, it took me a little while to be reconciled to the fact that I needed to acknowledge my father, my earthly father, as a blessing in my life, because that was the crazy thing that when I gave my heart to Christ, I used my knowledge of the scripture against my father and was presenting myself as a more spiritual person than my father. Such delusion.

Until later in my life and I'm having a conversation with my father and saying, "dad, you can stop telling me how to raise my children now. I have a family, I'm a minister, I'm looking after two churches. I'm doing okay. I actually tell people how to raise their family, so you don't need to tell me anymore. Okay? So can we just be friends now?" You don't say that to European, you don't. "I'm your father and I have the right to tell you what I think." Imposition. I look back in horror that I would speak to my father like that. Knowing what I know now, I'm thinking, "oh, wretched, wretched man that I am." But I speak to my father like this. But I was influenced, and this is the thing. For those of us coming to the Adventist context, we don't believe in the doctrine of the immortality of the soul, do we?

Why do we behave like we do? Because we worship a Son of God who has no inheritance. That's why we behave like the doctrine of the immortality of the soul, because the Son of God has no inheritance from His Father. And by beholding, we become changed, and He is equal with the Father. By His own power and His own intellect and His own ability, we get a surrogate doctrine

of the immortality of the soul. Did you catch that? That's a big point. The doctrine of the trinity and the doctrine of the immortality of the soul like marriage partners, they intimately link together.

I speak about this in return of Elijah. That's why Adventism, when they accepted the trinity, they accepted the principles of the doctrine of the immortality of the soul, because they're beholding it in the Son of God that they worship who has no inheritance. And so we act as beings that have no inheritance. That's how deadly this teaching is. It is a masterpiece of deception as we have been told from the lie, "you shall not surely die", it manifest itself in the doctrine of the trinity, independent self-sufficient. "I will ascend into heaven. I will be like the Most high." It's all stemming from this idea, and it creates this difference between imposed law and design law.

Audience: So self-actualization requires that we get God out of existence.

Adrian: Yes, we must remove Him.

Audience: In your political environment in Australia, you see that with the Americans.

The story you told about Australia wanting to get the religious liberty issues, out of the way so they don't ever have to accept it in their society.

Adrian: Yes, We're marching down that road very rapidly now of freedom of speech against scripture while shutting down the freedom of speech on scripture.

Audience: Hate policy in America.

Adrian: Yes, hate speech.

Audience: This is a little long-winded, but it's worth hearing this because the life of God in us and the holiness that God gives us, which is not inherited by anything else, but by the gift that He gives us, it brings a new change to us. Let me have Ephesians say it, because in Ephesians chapter 4 verse 17, it says, "This I say therefore and testify in the Lord that ye henceforth walk not as other

Gentiles walk in the vanity of their mind,” They're thinking of themselves. And it goes on very strong here, “Having the understanding darkened, being alienated from the life of God through the ignorance that is in them because of their blindness of their heart.” It says, “Who being past feeling that given themselves over to the lasciviousness to work all uncleanness with greediness.” There's that word, greedy, it's yourself. It's a way from the connection with anything else. It's your greed, your want, yourself. It goes on to say, “But having not so learned Christ.” So if it's the greediness, the opposite of that greediness is the connection of Christ with you, that relationship bond there. It says, “If so ye have heard of Him, that having been taught by Him as the truth that is in Jesus, that ye put off concerning the former conversation of the old man, which is the corrupt according to the deceitful lusts, and being renewed in the spirit of your mind, that ye may put on the new man, which is after God is created in the righteousness and true holiness, wherefore, putting away lying, speaking every man truth of his neighbour, for we are members one another. Be not angry and sin not. Let not the sun go down on your wrath, neither give place to the devil.” So the place of the devil is that greediness. The place of that change has got to be to take away the greediness, take away the self.

Adrian: But what causes that greediness? This is the point. The greediness is created by this belief, this having your foolish mind darkened, as it says in Romans chapter one, “Who when they knew God glorified Him not as God, but became vain in their imagination, and their foolish heart was darkened, turning the glory of the incorruptible God into an image made like to corruptible man.”

Audience: But my point is that it alienates that, and that's the whole point is that when you are darkened in your heart and your spirit, and you are away from God's connection, you are therefore then aliens of Him.

Adrian: The point I'm making is that it's this lie of inherent life source that creates the alienation, which fosters the greed that the world is my oyster to do with, and everything around me becomes for my pleasure and my desire to be consumed upon myself, and destroys the whole order of the creation. This is why I'm trying to connect this lie to how we understand the character of

God. And I'm connecting it now to the design and imposed law, but it's the doctrine of the immortality of the soul, and I would say to the author of the terms, design and imposed law, the doctrine of the Son of God, which is also a surrogate view of this of no inheritance, it still creates imposed law. It's still imposed law. It's not design law.

Audience: Are you meaning the Son of God or God the Son?

Adrian: God the Son. Sorry. But it's called Son of God, but it's God the Son.

Yes, God the Son is imposed law. And even the position, even the designation as it was said in 1996, "there was a committee and the three of them drew straws and one became the Father and one became the Son and one became the Holy spirit", that's imposed, that's arbitrary. There's nothing design about it. It's just a chance where you're going to be this, and you're going to be this, and you're going to be this. The great Transformers of the universe, They're going to transform Themselves into Father, Son and Holy spirit in order to save the universe. But of course we know, as it says in Genesis chapter three, that Satan was the originator of plurality of gods. "You shall be as gods." There is the trinity, right there. Three sources, knowing good and evil. All right. Enough on that particular point.

I just wanted to show how the doctrine of the immortality of the soul and the trinity create the two different wine bottles because it's between design and imposed law. And of course the difference between design law and imposed law is old covenant and new covenant. It's the same thing. This is the old covenant. It's an imposed system. All that the Lord hath said we will do because we have life in ourselves. In this system, it's ridiculous to say that all that the Lord has said, we will do. We've got nothing to do it. We can only receive through the design system to receive all the blessing, all the love, all the grace, everything is being given to us, and all we have to say like our master is "amen". It's all we have to say. Listen to the Author of faith. When Christ dwells in you, the Author of faith, Christ in you, the hope of glory, you just say, "amen", and you get it all. Just like on the day I was born and they wrote on my birth certificate, Ebens, I received the name without having to do anything.

Audience: "...how shall He not with Him also freely give us all things?"

Adrian: Freely give us all things. Hallelujah. Everybody said, "amen". These are the principles that I've tried to carry through in this volume. The implications of this are profound in terms of understanding the character of God. I know sometimes in my writing I can sound like I'm speaking under water, but this is what I've tried to explain at least to say, "wow, this is massive in its ramifications", in terms of how we understand the new and the old covenant. The statement, "you are my beloved child in whom I'm well pleased", when you accept this, and it says in Ephesians 1:6, that we are accepted in the beloved. When we accept that statement, we shift from the old to the new covenant, simply by believing what the Word of God says concerning our identity. You are a child of God, not by works, but by faith.

This is where I was brought to a question. This is where, and I just want to finish on this particular point because it's already past time. Philippians chapter two, it says, "Who being in the form of God and thought it not robbery to be what?" How do you read? Equal in first value system. Which wine bottle are you going to use to determine the word equal? This is the great question because Augustine and all of Christianity says equal means omnipotent, omniscient and omnipresent, all elements of power based on the lie, "you shall not surely die". Equal based in intellect, ability and all these things, power, position and performance. But Jesus tells us in John 10:15 what He means by equality. "I know the Father, even as the Father knows Me." That's equality, isn't it?

"Who thought it not robbery to be equal with God", because He's the only Being in the universe who knows all the thoughts and the counsels of the Father. No one knows the Father as the Son knows the Father. Who can say they know the Father as the Father knows them? None of us can say this, but in Christ, once we have the spirit of Christ dwelling in us, and when He is fully dwelling in us, then we can know the Father as the Father knows us. Is that possible? We shall know even as we are known. We're talking in a relational context, because power, position and performance has nothing to do with it. People say, "we can know God as God knows us", that's blasphemy, that's in the performance context, in the performance understanding. We do not have

God's power. We do not have God's intellect. Of course, we don't, but that's not the point. The point is the relationship to know the Father.

We loved Him because He first loved us. This is what began the journey for me in 2001, and I've told the story, but I'm connecting it into this here. What shifted me across was my Father said to me after the birth of my son and I prayed that prayer, "I don't want anything to come between me and my son, and I just want him to know me." And my Father in heaven caught me and said, that's how I feel about you. I had to make a decision. Are you going to believe that the God of the universe is saying to you, a speck of dust, "I want you to know Me"? "I don't want anything to come between you and me. And I just want you to know Who I am." I tell you what this little speck of dust had a moment of trouble in his soul because my old wine bottle was ready to burst. "That's not possible. You cannot love somebody as stupid and as dumb as I am. That's not possible", because I had this concept of equality based on a wrong life source and it was blowing my brain out. But I'd seen enough of the new covenant and the spirit of Jesus came into me and I said, amen, and it was counted unto me for righteousness.

Isn't that beautiful? Simply by believing, I accepted my sonship, I accepted my name. Because He says, I'll write upon him My new name, a new character. It changed everything for me. Switched over. And therefore the old now is ready to vanish away, it's ready to drop away as an old garment.

A new creature. All things have become new. There are days when I'm still out and about with that old garment on and I don't even realize I've put it on in the morning. You ever get that? New wine skin, "please, not the old one, doesn't smell real good." This is the basis. We'll go into this, this afternoon more into the implications of design and imposed law, both for the character of God and for the doctrines that we espouse and that we hold, and why we're having so much trouble, and why within design law, it was not that difficult for me to accept the feasts, because within design law, it's... in imposed law, "whoa, whoa, no, no." But as I said to my brethren who opposed me on the subject of the feasts, Paul says, touch not, taste not, handle not. These are the signs of legalism.

Well, who are the ones that are saying touch not the feast, handle not the feasts? That's legalism, isn't it? It has two faces, both doing and not doing. Within the old wine skin, both of them are condemned by the word of God, but in the design law system, all of the promises of God are yes and amen. This is what I saw as well (and it wasn't too hard) coming into the design law, I can say with David, "oh, how I love Thy law, is my meditation day and night", because I'm in the design system. It's all been imported.

Let's close with prayer. Father in heaven, I just thank You for the revelation of the design law in Your Son. Lord Jesus, thank You for demonstrating to us how that You live by the Father. You live, You do nothing of Yourself. What You hear is what You speak and what You do. Let Your spirit dwells within us that we may live by You even as You live by the Father. That we would reject the lie of inherent life source. We reject the doctrines that uphold this idea of inherent life source without inheritance, the doctrine of the trinity, that we would resist this idea, that we may come into the new covenant, that we may be justified by faith, the faith of Jesus. We thank You in His name. Amen.