

## 04. Our Father Judge or Judged

By Adrian Ebens June 22, 2018

Adrian: Our Father in heaven, it's a joy to be able to come before You boldly in the name of Jesus, our wonderful Saviour. We pray that You would send Your spirit to guide us, to be our Teachers, to enlighten our minds, that we may see all the fullness of Your goodness, mercy and grace towards us, and that truly You are love, and in You there's no darkness at all. And we thank You, Father in Jesus name, Amen.

So I began in the last presentation, talking about some of my own experience in the performance kingdom, forming a name, having been given a name and then actually wanting to live up to that name by my works and by my achievements and my performance, thus proving that by nature that I have bought into the lie of Satan, that you have a life in yourself and you must develop that and be good by, or be valuable by what you do rather than who you belong to. And of course I mentioned, I inherited the name Ebens, but when my grandfather said to me, "remember, you are an Ebens", that I felt the need to live up to this name by what I do rather than simply inheriting the name and living in that name. So, you all remember, we talked about when you were buying into this lie of the serpent, "you shall not surely die". This shifts our identity of who we are in relationship to God. One of the ways that I like to express this is the story of what is understood to be two ships in the night. Two ships are coming and the U.S. Naval destroyer is coming up to this other light, and you know the story where it reports on the communication system, "Divert your course 10 degrees to the South" and the light from the other side responds negative, "change your course 10 degrees to the North." And of course, the commander of the ship takes the communication device and says, "Hi, this is the USS... whatever." And he starts listing off "and I am the commander of the ship, and if you do not move, there's going to be consequences." And the other person responds and says, "This is the lighthouse, your call."

When the Naval officer understood the identity of the light, it changed his relationship. You see, all of us have fallen into this understanding that Satan has convinced us, that we have life in ourselves and in several ways, and in all of our culture and our practices, whether we profess to believe it or not, our whole culture is wrapped up in this way of thinking of independence, and you see this. And I marvel and my father tells the same story that, how I would just run off and run away and do my own thing as a small child. And when you think about all the dangers that are out there, what makes you think that you can live independent and just do your own thing and disobey your parents? Where does this come from? It is the product of a belief system that we can live independently. And to go through teenage life, without the counsel, and wisdom, and instruction, and broken hearted experiences of our parents, and be forced to relive them again and again and again, because of this spirit of independence.

Wouldn't it be wonderful if children could just learn from the mistakes of their parents? But then when they see us who are parents, and we are living with the consequences of our choices, and now you see all our weaknesses as a result. They pointed those things and “we don't need to listen to you”, and then they repeat the same mistakes that we make and end up in the same position so that their children will do the same thing to them. And all this is stemming from the lie, “you shall not surely die”. And this is the point, as I mentioned in the book, *Life Matters*. I took that precept of the lie of the serpent, “you shall not surely die”, and just followed through its consequences for all of the major teachings of scripture. And that's what we put together in this particular volume. But I was led to this from the principles, as I said, in the book, *Identity Wars*, which is “how do we obtain value?” What makes us valuable?”

And when I happened upon that verse, “this is My beloved Son in whom I am well-pleased”. It was revealed to my mind by the spirit of God that this was a value system, that Christ Himself was obtaining His value, not by His position, not by His performance, not by His achievements, but simply by resting in the Father's word concerning Himself. “You are My beloved Son in whom I am well-

pleased." Christ had took the opportunity to simply believe His Father's Word, and in believing that word Christ became the Lord of the Sabbath. I'm making a connection here. How did he become Lord of the Sabbath, that place of rest, in the bosom of the Father, where He does not have to prove to anybody about His pedigree as the divine Son of God. He does not have to assert His authority and smash the nations that refuse to submit to Him.

He has no feeling of inferiority, no fear, no concern, because His Father has defined for Him, Who He is. He is the Son of the living God. And as we read in John 6:57, "I live by the Father", beautiful. And even as He says "that you might live by Me." So in accepting His identity from the Father, letting His Father define Who He is, Christ is both the Author of faith and the Lord of the Sabbath. This is an important principle that we need. Because we're connecting a whole lot of points together on this. Because where does Christ, dwell? John 1:18, "in the bosom of the Father." He does not stride out on His own. He did not have any adolescent experience of proving His independence from His Father. I do always those things, which please Him. He has no desire to break out of and form His own identity. And I hear people say, "I just need to go and find myself." And you get lost. Go and lose yourself in the world and all that the world has to offer to find yourself. And this is where I was led down this path, and I was just amazed at the text, Proverbs 17:6, "Children's children are the crown of old men, and the glory of children is their father." Interesting, earthly father. And then I began to connect the sense of value. What is it that defines my value? And I remember that I went to a website called [imissmydad.com](http://imissmydad.com). People pouring out their hearts about their fathers having passed on, and story after story where children are saying, "Dad, I wish you were here, and that I could just tell you, that you could see the things that I'm achieving, the things that I'm doing, that I might have a word from you."

Because it doesn't matter what you achieve and what you perform, what defines its value is your father. He is the one that defines its value, until he puts his blessing on it, it has no blessing. Do you understand what I'm saying? You can tell yourself all your life. Of what I've done is good, and what I have done is marvellous. But there's always that nagging doubt. Maybe someone else can

do it better, maybe they can do it more wonderfully, that I can do it. But when the father says, "son, I'm well-pleased, this is a delight to me." In the relational kingdom, in the design law system, that's what feeds the soul. The father's blessing upon the actions of the child is what creates value. We do not have capacity to create our own value, we only have the capacity to receive value by living word. That's a big statement. A living word excepted by faith, "This is My beloved Son in whom I'm well pleased."

And that's where my journey began when my Father in heaven came to me back in 2001, and He said to me, through the experience of the birth of my first son, He said, "I don't want anything to come between you and Me, and I just want you to know Me." And I had that tremendous wrestle. I had to give up my old value system of being valuable, in what I achieve, and what I perform. "You offering me an intimate relationship with You, simply, all I have to do is accept that I'm Your son, through Christ. And all that value is mine." I am beloved to the Father, the One that made the heavens and the earth and all the universe, beloved of the Father, held by faith. Simply believing the word of God. And it was a tremendous wrestle for me as the draws of this old life, of the old wineskins, the old wine that I had been partaking off as I'm detoxing from this hangover of what I've been taught, and I accepted this, and everything has change from that point forward in terms of how we've gone.

And we mentioned one other thing. And I just want to repeat this point in tying, that, remember the cycle, we talked about. That when you believe, you have life in yourself, you are on this cycle of achievement and performance, which leads to the cycle of pride and depression. Because when you're achieving, you have value, and that leads to pride because when you achieve, and you perform, and it has come from you, and then you have pride. And when you fail, well, then you have the inverse of pride, which is depression, and this cycle. And of course, as you're going down, you have anxiety, and as you're going up, you have ambition. And this cycle, which is, I connected into the Elijah message, "make stride in the desert a highway for our God, He will lift people out of the valleys and bring down the mountains, raise the valleys to

make a path for our God.” It is the spirit of pride, and it is a spirit of depression that prevents the spirit of God coming into the heart.

Now, I'm summarizing. I'm just going fairly quickly because I want to move on to the next part.

This is what God is doing in the message of Elijah, to raise the valleys and to bring down the mountains. And how does He do this? What was the message of Elijah, “behold, I will send you Elijah for the great and dreadful day of the Lord”, and He shall do what? “Turn the hearts of the children to their fathers. And fathers to their children.” For what purpose? That they might receive the word, that says “you are my beloved child in whom I am well pleased.” That raises the valleys and drops the mountains. And it prepares a way for the Lord. The Elijah message is intimately connected to this, but you have to give up the lie of inherent life source. And you'll notice that this was the next step for me, that led to the next part of the journey, is that once I understood that the equality, and remember we looked at the text, Philippians 2:6, “Who, being in the form of God, thought it not robbery to be equal with God”, and what made Him equal with the Father? It was His knowledge of the Father, His knowledge of His character, that He knew the Father as the Father knew Him, John 10:15. The power, the omnipotence, the strengths, the intelligence, all of that was given to Him. So that's not where the value is coming from, that was freely bestowed upon Him for which He was immensely grateful to the Father in which creates the Agape.

But we go from that point, as we look at, “Who being in the form of God, thought it not robbery to be equal with God, but made Himself of no reputation”. Because He is not afraid for His value, He's able to give away, He's able to come down and to let others speak negative about Him without worrying what other people think. And this is the great challenge for us. Isn't it? That when people speak ill of you and I treat you badly, the irritation, the annoyance that comes up within the soul as a consequence of that.

What we did then of course, was we looked at the lie. I just want to redraw this in terms of, that God has life. Of course, this life is not just existence, it is

the words that He speaks of blessing. It is the blessing, the fellowship that this life is encompassed, that in this model, man is completely dependent on God to receive this life. He has no life in himself. In the model that Satan has suggested, he is suggesting, "Yes, God has life, but He has given to men to have life in himself." And there's different variations of this, of course. We talked about new age where we are divine and we are god, and we have life simply because of the fact we are god, the Western Christian formula was that God gave life to man, and then the only alternative after that is atheism, which was, we're only here for a short period of time, and then an oblivion, which is really an interesting situation.

So by having this concept of life and ourselves, our identity is shifted. Our perception of ourselves in relationship to the lighthouse changes, where we, as having life and ourselves can actually mirror back to God and we can ascend into heaven and be like the Most High, because we have life, God has life, He's just a bigger life source than us, and we could dare to say to Him to move 10 degrees, rather than us moving 10 degrees. Because we have a false concept of our identity and His identity. Our identity and relationship to Him. Does that make sense?

So what we then looked at was the idea of the Ten Commandments. Once we introduce the Ten Commandments, in this system of having life in yourself, for God to say anything to you, in terms of directing you or offering you guidance must be considered as something that is imposed upon you. Because if you have life in yourself, if you have existence of your own, anything that God would say to you is imposition. Do you ever find that when you can think...From a child's perspective, when your parent is offering you guidance, do you welcome it? Do you look forward or is it a bit of a, "I'm old enough, I can look after myself. I don't need you to tell me what to do. I have a brain. I know how to think. Stop telling me what to do." Is this is familiar? Familiar territory? And this thought of imposition that's existing within this system, all stemming from the lie, "You shall not surely die."

Now, there's one other point we made and we just want to repeat this issue. Seventh-day Adventists do not believe in the doctrine of the immortality of the

soul. So how can we be buying into this live inherent life source? What did we say on that point? Through the Trinity. Why? Because as we look at the Son of God within the Trinity, the Son of God has life from Himself, He didn't inherit it from His Father. So He is a completely independent self-sufficient life source, having life original, unborrowed, underived from anybody. And by looking at this, we obtain a pseudo doctrine of the immortality of the soul. It creates the same effect. Whether you believe in the doctrine the immortality of the soul or not, if you believe in the Trinity through the doctrine of Christ not having an inheritance, then you end up with the same effect. I begin to wonder why is Adventism being affected by all the same things, as those who believe in the immortality soul, without actually believing in the immortality the soul? The doctrine of the Trinity. That's what led us into that situation.

Audience: Also, the understanding that the spirit has life in himself. That means, it's a separate entity. Because right long with that, because now you're lifting up with the spirit is becoming greater than the Father Himself.

Adrian: I'll repeat that for him. Also, the doctrine the Holy spirit, having a separate existence, and its intelligence, and entity outside of the Father and the Son speaks of that independence, that same principle. So both of those lead you in that direction, it is a masterpiece of deception to lead you in that direction. And so what we're looking at with this shift in life source, and we begin the journey with the value system in the book Identity Wars. This was the way I explained that, I called it the two kingdoms, the relational kingdom and the performance kingdom. They're the labels that I put on these two systems, which I was also using for the terms Old Covenant and New Covenant. The Old Covenant is performance kingdom, the New Covenant is a relational kingdom.

Now I've attached to that, the terms imposed law and design law, because they're terms that other people are familiar with that tap into this same understanding. And imposed law only comes about when you have your own life and it's imposed upon you. So the implications for this, I began to think about the relationship of God and His Son. And this is what opened up something very interesting to me. If the quality of the Son is found in His

relationship with His Father, and not in His own power. So this is the problem that we have with the Trinity model, is that, the equality is based in power, which means they are always side by side. If one became subordinated to the other imposition, that would immediately affect their value. And so they cannot be subordinated. One cannot be subordinated to the other, except for the purpose of demonstration, "Jesus steps down, and He becomes a human to demonstrate humility, to demonstrate all of these things, but that's not who He really is." Does that make sense?

So They can demonstrate submission without actually having a framework of submission. This is coming to imposed and design. The design of this is not submission. There's no submission in the system, but once I understood that Christ is not equal with the Father based on power, I could then conceive of Him being in a position of submission to His Father. And that allowed for the development of the idea of the divine pattern. This was the step-by-step process that we were following, the divine pattern, that the Son is the magnification of the Father. The Son receives. "He is the express image of the Father", as it says, in Hebrews 1:3. "He is the brightness of the Father's glory." He is a magnifier of the Father's Person. The divine pattern only becomes possible when you give up this performance-based value system. Because before that, my great concern when I was studying out the question of the Trinity was, "Yeah, but if Jesus is begotten of the Father, then He has less value." And that does damage to the atonement because, you see that line of thinking, because then He's an inferior Being, and that makes the sacrifice of Christ inferior. And this is what the church teaches. And that was my concern at the time, but when I saw that Christ's value is not in His power, it's in the relationship that He has with His Father, that He then could be in a subordinate position and still be equal. And this becomes very important because of the relationship that exists between a man and his wife, because we were made in the image of God and His Son. So if we have this pattern of the Trinity, then our marriage must be operating on the same pattern, of co-equality based on power, position and performance. It's intellect for intellect, mind for mind, strength for strengths in some cases.



And that creates a lot of tension, doesn't it? But in the divine pattern, if we were made in Their image and we'll just look at a few verses on this. And we've touched on this in Life Matters, but also in the book, Return of Elijah. 1 Corinthians 11:7. These are challenging verses, living today. "For a man indeed ought not to cover his head, for as much as he is the image and glory of God, but the woman is the glory of the man." That's a challenging verse in our culture, in our environment. The woman is the glory of the man? Isn't that male chauvinist, isn't that arrogant? Members of my family from the past had said, "Paul was a male chauvinist." The way he wrote, he treated women badly. But when you're operating in this system of equality, "yes, of course, it's quite chauvinist." But in the other system of source and channel, it's a completely different system, because Christ is the express image of the Father, and He is the glory of the Father, and the woman is the glory of the man. It's a completely different system in which to operate in.

And that really began to intrigue me in terms of this relationship that exists between the Father and the Son as a pattern for all other relationships. And maybe we would spend a bit of time on that right now. And we look at 1 Corinthians 8:6. I'm just quickly going over some key points here, which hopefully most of you are familiar with, but I just want to put all these things together. 1 Corinthians 8:6, in terms of the relationship of God and His Son says, "but to us there but one God, the Father, of whom are all things." And that word in the Greek, is ἐξ from which we understand is the word source or origin. "One God, the Father of whom are all things. And one Lord Jesus Christ," the word in the Greek is δία , which means channel, and you can look this up in the Strong's. These are the words that uses the word origin and channel. Source, channel. This is the pattern of this creation. This earth is based on a source and channel relationship. And everything within this creation works within this source-channel system because we were made in the image of God, so God has made everything in this system source and channel. That has dramatic implications for how we live, and move, and have our being. And we look at other aspects of the relationship between the Father and the Son. And again, I'm just going quickly on this, Colossians 1:15. It says that, "Christ is the image of the invisible God." So the Father is invisible, the Son is visible.

1 Timothy 1:16,17, "God immortal, invisible, God only wise." "dwelling in the light which no man can approach unto". "No man has seen God at any time", as it says, in the book of John. "The only begotten Son, He hath declared Him", He hath revealed Him. Invisible, visible. And as we see in Hebrews 1:3, the Father has glory and the Son is the brightness. The brightness of the Father's glory. The other ones that I have in the booklet, the divine pattern of life, but these are the three main attributes of Father and Son for which we have been created in His image. And this has tremendous implications for how we read the Bible, how we speak, how we operate in our marriages... Just a few basic ones: The sanctuary in heaven operates on a divine pattern. Most Holy place is the source, but you can't get to the source except through the channel of the Holy Place. It's a divine pattern.

You can get no other way into the Most Holy place except through the Holy Place... "No man comes to the Father except through Me". And what do we find in the Holy place? The bread. "I am the bread of life." We find the candlesticks. "I am the light of the world." All this is operating Christ ministry in the Holy place for us to bring us to the Father. These are just some basic principles of what I call the divine pattern. And this opened up a whole lot of amazing things to my thinking. And I just wanted to mention that point to connect into this framework, because we go along and as we talk about this.

All right. Now, I want to come to something that I find very exciting. If this isn't as exciting enough already. These two systems, in terms of (we will use the term) design law and imposed law. Now with the imposed law system, every time God speaks, it has an element of force in it. In the design law, when you're operating in design law, because you are connected to Him, everything He says is life. Every instruction He gives is life to you because you are dependent on Him for everything. So in the garden, when God says, about the tree of the knowledge of good and evil, what did God say? "In the day you eat thereof you shall surely die." Now when God says those words, "you shall surely die", in a design law system. What does that mean?

Audience: That's the effect. Cause an effect.

Adrian: It just cause an affect. As people lives, it's like gravity, you jump off a building, what's going to happen? You surely fall. You drop from a tall building, you will surely die. It's a warning and love, isn't it? But if you believe you have life in yourself, if you embrace that lie, and God says "in the day you eat thereof you shall surely die." How do you understand those words? "I'm going to kill you." "I'm not dead yet." When man embraced Satan's lie, it actually changed the meaning of God's word. So when they ate the fruit and they weren't dead, what was the only way that they were going to die? Well, the conclusion was that God was going to kill them.

Audience: It's what Adam expressed when he hid in the garden, he was afraid that God was going to kill him. He even said, "I'm afraid".

Adrian: Yes, "I was afraid." And why was he afraid?

Audience: It's fear that unlock that lie.

Adrian: It doesn't say in the text that anything about death, but he now is afraid of Him, that something really bad is going to happen. That God is going to do something to him, which means that Adam has had an identity shift in how he understands God. This lie that "you shall not surely die", changes man's perception of the character of God, as One who is arbitrary, who is tyrannical, controlling, dominating, and all of these things. All of this comes automatically from the lie, "you shall not surely die". It's all inherent in that lie. And this is why we see in the book, *The Great Controversy*, page 561.2, the foundation of the system, and maybe I should just read it to you because I've pondered this statement for many years.

"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 the Eden. You shall not surely die." That's the foundation of his whole system, is built on this lie, "you shall not surely die", "...In the day you eat, thereof, your eyes shall be opened and you shall be as god's knowing good and evil, 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.”

The masterpiece of deception is built on this lie, “you shall not surely die”. And so therefore, every teaching is connected to this lie. Every teaching of falsehood is built on this cornerstone of this lie, “you shall not surely die”. And what I'm attempting to do, is to connect the points systematically, that by saying that you have life in yourself, you immediately make God's words and law imposed, forced, and tyrannical, being placed upon you. And how we understand the law and the way that it operates.

We'll talk about the design law. So come to Psalms 119:97, where it says, “Oh, how I love Thy law. It is my meditation all the day.” In the design system, the law of God is something that is life. Proverbs 13:14, “the law of the wise is a fountain of life.” Psalms 1:1-3, it says, "But his delight is in the law of the LORD; and in his law doth he meditate day and night. And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper.” So now we want to understand something in terms of the concept of design law. Sin is the transgression of the law. And the law is a transcript of what? So sin is the transgression of God's character. Did you follow that through? Is that logic?

Sin is to believe something about God, that is not true. And be unreconciled to the truth of Who God is. Sin is a false belief of Who God is, and what He's like, that sin. It's a transgression of the law. It's a lie. The implications of this are quite profound in reference to how we view. And of course, by saying the lie, “you shall not surely die”, it's shifted men, and of course the evil angels that followed with Lucifer that they moved across, suddenly it made God look like He was tyrannical, that He was forcing Himself upon them. “We have life in ourselves, we don't need You to tell us what to do.” And that is sin. It is transgressing the way that God designed things in the way that He had set them up. And it caused man to rebel and resist on the belief that he has life within himself.

Now, I want to show you one area where this is quite profound, but it will take some time to unpack this. And now we do come to Matthew 6. When Jesus taught us to pray, what did He say? Matthew 6:9. "After this manner therefore pray ye", what did He say? "Our Father which art in heaven, hallowed be (Thy character), Thy name." We are told to address God as our Father. Now when Satan shifted the as many as he could in the universe over to this, "God does know that when you eat of the fruit of the tree, you shall be as gods knowing good and evil". It placed within the human heart, suspicion of God's intentions and motives towards us, that He was jealous for His own position, that He was trying to protect His position, which is the mind of Satan himself, he is trying to protect his position. He's putting it on to God, "for God does know, in the day you eat thereof, you shall be as gods knowing good and evil." He's casting doubt on the character of God, in this situation. But Christ is saying to pray "our Father", but Satan presents God as an unrelenting judge, to judge and condemn, and to point out, and looking for the mistakes of people as a judge. But what did Jesus say about His Father? Have a look at John 12:44, "Jesus cried and said, He that believeth on Me, believeth not on Me, but on Him that sent Me. And he that seeth Me, seeth Him that sent Me." Beautiful, revelation of the Father. "I am come a light into the world, that whosoever believeth on Me should not abide in darkness. And if any man hear My words, and believe not, I judge him not." Christ says, "I don't judge the one that doesn't listen to My words. I'm not judging him." "For I came not to judge the world, but to save the world."

"He that rejecteth me, and receiveth not my words, hath one that judgeth him. The word that I have spoken, the same shall judge him in the last day." How does this work? Christ has given us a witness of God's character and He's left that on record for us, and what we do with that is what will judge us in the end. But He Himself, He says, "I judge not." Come over to John 5:22. "For the Father judgeth..." How many people? You have to think about this for a minute. "The Father judgeth no man." In your mind, if you have any kind of understanding of the scripture, your mind should be firing off texts like this saying, "But what about Daniel 7? What about the thrones that was set in

place?" "The books were opened and the judgment was said", Doesn't that say that God is a judge?

Audience: We just block this verse out.

Adrian: We just block this verse out because "God is the great judge, the judge of all." But Jesus says "the Father judgeth no man." That's any man, righteous or unrighteous. Does that make sense? Well, what do we do with this and this is what we talked about in the presentation this morning. Well, what are you going to do with this, now?

Audience: Are we supposed to fear Him, or what do you say?

Adrian: Fear Him. Fear Him that is able to destroy both body and soul in hell. Because you need a little bit of fear. Jesus says, "For the Father judgeth no man, but hath committed all judgment unto the Son." And what does the Son say? "I'm not judging. The word that I have spoken will be your judge." "The witness that I have left behind, the testimony that I've given of Father will judge you." This is different from examining and going through and looking and testing. Look at verse 24. "Verily, verily, I say unto you, he that heareth My word, and believeth on Him that sent Me, hath everlasting life, and shall not come into condemnation, but is passed from death unto life." That word condemnation is also translated judgment. He should not come into judgment, but is passed from death to life. What does this mean? It should be frying your circuits right now. But how does this fit? I mean, the central pillar of our faith is the declaration under 2,300 days, then shall the sanctuary be cleansed, the most Holy place the books are open, and we're going through the records line by line, line by line, looking at every deed done and not done, that should have been done. The great Judge of all the earth is judging everyone, right?

Audience: When Jesus said to Zacchaeus, "today salvation has come to this house", it's the same principle, he was declaring that.

Adrian: He was declaring it, wasn't He? But didn't He have to wait for the judgment?

Audience: Well, I don't think so.

Adrian: This is something we need to process, and to understand, in terms of the character of our Father. How do we reconcile this statement? We'll, have a look at Romans 2:16. "In the day when God shall judge the secrets of men by Jesus Christ according to my gospel." What do you hear when you hear those words?v

Audience: Jesus had the authority brighter than day.

Adrian: Yes. How does God judge the secrets of men? By Jesus Christ? Through His gospel, through the revelation of the character of the Father, by revealing the loving character of God, this tests the hearts of all men as to whether they believe this witness or not. And then we come to Matthew 7:2. Jesus says, "judge not because I'm the only One that can judge you." Is that what it says? No. "Judge not, lest you be? Judged." So who are the ones that are judged? The judges are the one who are judged. Those who judge are judged. Interesting?

Audience: When the Bible speaks of the judgment of God, it means that God is the One being judged.

Adrian: Okay. All right, you're on it. So verse two, "for with what judgment ye judge, ye shall be judged."

Audience: By hearing God's word that we are enabled to create this judgment in our heart and mind, God's word reveals the intent of our hearts, right?

Adrian: Yes. As you saying before, Hebrews 4:12. The word of God in this conflict and understanding God, not judging and judging, it discerns the thoughts and intents of our heart as to what we understand by this passage. How is God judging? Jesus says "for with what judgment ye judge, ye shall be judged." And this is important to understand because the concept of a judge sitting on a tribunal, looking over your life and imposing sentence upon you is imposed law, it's not design law. It's imposed law. The judge is imposing

himself upon you. And that's why man sees God in this light, man sees God as a judge relenting in his minutia to find out every detail in your life.

Audience: How does God's decision design law around us?

Adrian: Yes, Thank you. Design law. We are the ones who decide their own destiny, imposed law, God is the one who decides, okay.

Audience: About, Revelation 14. "The hour his judgment has come."

Adrian: "the hour of his judgment", whose judgment?

Audience: We often are taught, but that's us being judged by Him. But is it we judging Him?

Adrian: Yes. We judge Him, and He accepts our judgment. And how does this judgment play out? Romans 3, "let God be true in every male liar, that you may ever come when you are judged."

Audience: So are you going to change the methodology as the investigative judgment? Or are you going to throw it out?

Adrian: Change the methodology. There's going to be an investigative judgment. There has to be.

Audience: Well, aren't we in that now? Aren't we learning about? Are we judging God now?

Adrian: Yes, Okay. I want to unpack some of those particular points. Let's look at Matthew 25. In terms of how we understand the judgment. The merchantman of course represents God, in Matthew 25. And we have the man with one talent, and we come down and we look at verse 24. "Then he which had received the one talent came and said, Lord, I knew thee that thou art a hard man." How did he come to this conclusion? He's judging the merchantman, which is representing God. He has passed judgment on God, that God is hard, and what happens? "Did you reap where thou hast not sown, and gathering where thou hast not strawed." What evidence does he have for



this? Zero. It is his own conception and his own judgment that he has passed upon God. "And I was afraid", oh, there's the voice of Adam. "I was afraid, and went and hid thy talent in the earth, lo, there thou hast that is thine. His lord answered and said unto him, thou wicked and slothful servant, thou knewest that I reap where I sowed not, and gather where I have not strawed." Did the merchantman contradict the words? He didn't contradict him. He simply mirrors back to him, his own thinking. In the story in Luke, it says "out of your own mouth, I will judge you, take him in costume into outer darkness", and in Luke, it says, "bring him and slay him before me", now that's an interesting statement.

Audience: Number one, Jesus said, "by your words, shall you be justified, and by your words, shall you be condemned." There was another thing when God asked Adam, "Where are you?" Don't you think God knew where Adam was?

Adrian: Yes, of course.

Audience: He was giving Adam a chance to exercise judgment on himself.

Adrian: So this is the great thing about the investigative judgment. We are active participants in this process. And it says, "As you judge, you will be judged." The story of the talents tells you how this process works. The man who had five talents and multiplied based on his understanding and his love for his master, he multiplied it and turned it into 10 talents. Maybe the reason why the man who had one talent only had one talent, was because of his conception of the merchant. He was given according to his ability to receive. Because when you put it the other way, it sounds like, "Well, he only got one talent and that seems unfair." Well, why would God only give him one, when he gave the other one, five, that's not fair.

Audience: He brought a short purse.

Adrian: He brought a short purse. He couldn't stuff any more money in the purse. "I can only fit that much into your purse. So I'll give you as much as you're willing to take from Me." You see, this is very different.

Audience: In verse 26, when it says, "thou knewest that I reap where I sowed not", when it's the word 'knewest', and according to Strong, it means 'to see'. So that was his point of view.

Adrian: In Greek, it says, you saw that art. You saw this way. So with that in mind, come to Psalms 18: 25. "With the merciful, Thou will show Thyself merciful, with the upright, Thou will show Thyself upright. With the pure Thou will show Thyself pure, and with the froward Thou will show Thyself froward." Do we see how this works? As I judge. We will be judged. Why didn't Jesus say when you pray, say, "Oh, Holy Judge or Holy and righteous Judge?" He said say, "Our Father." This is really important. So come to Daniel 7, let's have a look at this. This is really important for us to understand there is going to be a judgment. And what I want to suggest to you is this, by the time we get to 1844, the catalogue of human history in its interaction with God has been complete. And then men could run to-and-fro with the Bible, assessing the character of God and placing Him upon trial as to what sort of Person He is. And whatever verdict we would come to will be the conclusion that is drawn, and God will allow every man to have judgment according to his own desire. This is what is going to take place in the judgment. So the books have now been opened. It says, particularly in Daniel, that the sealed book was opened and we can begin to run to-and-fro through the books. The concept of God, opening books in examining records is a reflection of what man is doing to God. Now, I want to share with you something really exciting. I was going to wait, but I've got to share it with you now because it's just really blowing me out of the water. So looking at Daniel, this is really exciting. Daniel 7:1. "In the first year of Belshazzar king of Babylon, Daniel had a dream and visions of his head upon his bed." So Daniel's having a vision, hold that verse there and come and have a look at Numbers 12:6.

There's a difference in the word. Now the word in the Strong's is 'marah'. Numbers 12:6 "And he said, 'Hear now My words, if there be a prophet among you, I the Lord will make Myself known unto him in a vision, and will speak unto him in a dream.'" Now that word vision in the Hebrew is 'marah', which means mirror.

Audience: There is something in Daniel 4, that even King Nebuchadnezzar, after Daniel revealed the dream, spoke and said, "Your God is a God of God, and kingdom..." He judged God. He said, "You're God is the King of King, and God of Gods."

Adrian: Okay. So he is passing judgment? Yes. There we have it again. So this word vision in numbers, 12:6, it's meaning is mirror. So every time there's a vision occurring, God makes himself known in a mirror. Now it gets interesting. Now, this same word for vision in numbers 12:6, have looked at Exodus 38:8., same word. "And he made the laver of brass, and the foot of it of brass of the looking glasses." That's the same word, 'marah'. "The looking glasses of the women assembling, which assembled at the door of the tabernacle." The laver was made out of looking glasses, called 'marah', which is exactly the same word as vision. So what am I saying? That when Daniel had a vision, it's in a mirror, it's coming through, man's understanding of what is taking place. He makes himself known in a vision, in a mirror. So this vision that Daniel has is actually expressing man's understanding of what God is doing. It's coming through a vision. Do you see the implication of this? This is our perception of what He is doing in the judgment. He's doing something, but this is through the mirror. This is what we are understanding that He is doing. Now what does it say? And I've just had a thought come to me right then, in Daniel it says, "a fiery stream issued from before Him. 10,000 ministered unto him, 10,000 times, 10,000 went before Him." Now look at Exodus 24:17, you get a similar fire going on here. "And the sight of the glory of the Lord was like devouring fire on the top of the mountain..." where? "In the eyes of the children of Israel." This is how they perceived the glory of the law. Their understanding of this was that it was devouring fire. It was there to kill and to destroy them because they were under the concept of imposed character, Imposed law. Their perception, "I knew you that you were a hard man, reaping where you do not sow." And so what Daniel sees in vision, it's a vision of the night, this is another important point, he sees this picture of God, sitting and doing these things. God is sitting, there is a judgment taking place, but it's coming through a vision of man's comprehension, and man's understanding. Does that make sense? Maybe? I've got more on this.

Audience: Is this where he the text is the days of judgment?

Adrian: He gave the judgment. I'm so glad you picked up on that. Because I was reading that the other day, and I'm thinking, "Oh, I wonder if that's what that means." He gave the judgment to the saints.

Audience: Right. They have the right judgment, so he knew that the judgment, is his judgment. And his saints have my character correct.

Adrian: They've worked it out. They've assessed My character correctly. And that is the dominion, Christ has given a dominion and a kingdom, and the dominion and the kingdom are those who judge the character of God correctly, that becomes the dominion and the kingdom and the glory, which is character. You see? Are you beginning to see something interesting here? This is so beautiful, because how do you harmonize the statement of Jesus? "My Father judges no man." Could you believe it? The central pillar of Adventist faith, completely screwed up and twisted, and totally misunderstood. "Well, there was a voice in the wilderness that was crying out saying, it's the judgment of God that's taking place."

Audience: Can you not take this application to heaven and see that the angels had to decide and judge God?

Adrian: Yes, the angels. They all had to decide. Is not powerful? Now let me show you something in Daniel 10. Because this is where it really gets interesting and I'm breaking into a number of different presentations, but it's okay. As Jim, has lamented several times, I'm always meshing presentations and making it hard.

Audience: There was a time of my life, when I was asked lots of questions, one of the questions was, what do you make of this verse, where it talked about stream of fire? And something intuitive, said, "I believe and depends upon your perspective." At one angle, you see a fire, at another angle, you see a living stream.

Adrian: Yes, when God spoke and said, “this is My Son, hear Him”, what did the people hear? Thunder. But it was a still small voice of our Father and it was like thunder. Amazing.

Audience: There's one in John 9, that's a little puzzling, and maybe we can try to look at it for a second. John 9:39. “And Jesus said, For judgment I am come into this world, that they which see not might see; and that they which see might be made blind.” Could you kind of explain that a little bit?

Adrian: “For judgment I came to this world” as we read in Romans 2:16, “God shall judge the secrets of men by Jesus Christ, according to My gospels.” So when He comes into the world and He reveals the character of God, His revelation of the character of God revealed their characters.

Audience: So when in Hebrews 1, God committed all things to the Son, He committed judgment as well as everything else to Him.

Adrian: And the reason why the judgment is committed to the Son is because the Son is the One revealing the character of the Father. He's the visible. So the Father has put His whole character in the hands of His Son and we judge the character of the Son and the verdict of what we see in the Son is how we judge the character of the Father and whatever we judge, God ensures that every one of us will receive the judgment that we have believed in. And the investigative judgment that is going on is as we are going through. And I can tell you, this is I'm studying this particular question and I'm seeing God's character, it is testing the intents and thoughts of my heart. It is going through a layer. I'm being searched with candles. As it says in Zephaniah, it's going through me, every detail is going through and testing my character against this character that I'm seeing, that is like, Jesus. That's an investigative judgment, because it's testing me, “love your enemies, do good to them who persecute you.” This is testing us. This is the investigation that is taking place. And it is a complete reversal of what we have understood.

Audience: God doesn't need to investigate anything. He knows everything.

Adrian: And we've had this dilemma, what does God need to investigate? What does He need to investigate, when He already knows everything? This is the great dilemma we've had with the judgment in understanding the judgment, but make no mistake. The judgment has been set. The whole date, 1844, October 22nd, 1940. It's all legitimate, it's just, we've understood it under imposed law system, Old Covenant. In the Old Covenant, going into the most Holy place under the Old Covenant is death. It's tremendously fearful. This is the challenge, but the very foundation of Adventist faith has become a millstone around the neck of its believers and will crush many.

The evangelical part of the church tried to escape this doctrine by simply throwing it out. And we're getting rid of 1844 and throwing all those things out. No, that's not the way out. That's the wrong way to go about it. There is a judgment. There is a definitely is a judgment, but how it plays out is completely different from what we've understood, why? "Because My thoughts are not your thoughts and your ways are not My ways." Now come to Daniel 10:5. I'm getting excited. Now notice it says, "Then I lifted up mine eyes, and looked, and behold a certain Man clothed in linen", whose that? It's Jesus, "whose loins were girded with fine gold." The Son of God. So His loins are fine gold. Gold is a representation of purity of character, a correct interpretation and understanding of character. He's gold. But what else does he notice? "His body was like beryl and His face is the appearance of lightning, His eyes as lamps of fire, and His arms and His feet in the colour of polished brass." In this vision of the night, the feet and the arms of Jesus are in the colour of bras, which means there is a perception of His actions that are not seen correctly. His actions and His movements are not understood correctly. Does that make sense? Because it's part of this mirror conception. Now we need to look at a few more verses in the scripture. Job 37:18, it tells you something interesting. And I've covered this in the presentation, "The Bras mirror". But in Job 37:18, Elihu is speaking. And he's instructing his instructors as a young man, "Hast thou with him spread out the sky, which is strong, and as a molten looking glass?" Molten is metal, and modern translation say bras or a bras mirror. So, he says, God is set at the sky like a bras mirror. When does the sky become bras? Well, it says in

Deuteronomy 28:23, that when you break my commandments and My statutes and My judgments, the heavens become bras.

And if it's a bras mirror, when you look up into the heavens, what do you see? You see yourself, you think you're seeing God, but you're actually seeing yourself. And this is exactly what James says in James 1:23. "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 mirror". And this is what we're seeing in the vision of Daniel. Daniel in the season of the night, in the vision, in the mirror of the night, God's actions are perceived and understood by man as a meticulous judge, but God, as it says, we're going to take the words of Jesus, "The Father judges, no man." Who are you going to believe? But the thing is, if the Father judges, no man, that immediately condemns all of us, doesn't it? Because how many people have we judged? How many people have we sat in the judgment seat and condemn them and sentenced them to disfellowship from our presence.

Audience: What about Matthew 5? There's two verses, in Matthew 5, you might want to look at. Verse 21 and 22.

Adrian: Thank you. Matthew 5. Yes. "You've heard that it has been said of old time, thou shall not kill, and whosoever shall kill shall be in danger of the judgment. But I say unto you, that whosoever is angry with his brother without a cause shall be in danger of the judgment." Judgment, the spirit to judge, the whole concept of judgment and the prosecutor, the accuser, this whole concept of justice. And we're going to spend some time and then maybe we'll look at this tonight. The counterfeit system of justice, which Satan instituted and brought into the universe. "Our Father judges no one", just let that sink in. What does that do to your conception? He judges no one, but He lets everyone have his judgment according to his own understanding. And God is not mocked because "as a man, sows, so shall he also reap." God's ways, are so fair. And the way that this judgment plays out is so reverse of what I've previously understood and thought, how does this operate in a design law principle of judgment. It is not God imposing Himself upon you as a relentless judge going through every last detail of your life, because isn't that what we do to the people that have heard us. We hang on, and we remember the last details of

all the things that they have done to us. And we accuse them, judge not, because our Father doesn't judge, He doesn't judge. I mean, this is incredibly good news. But the key is to understanding that what Daniel saw was a vision of the night, it was in the mirror, it was a reflection.

And we need to understand, but why did God allow this to be played out like this? Why does He allow this vision to be showing him a picture of Himself as a judge that is with imposing stature, and fire, and all of these things. Why does he allow this to be shown to us?

We need to go to the covenants. We need to understand how the covenants play out. The conception of judgment. How we understand God's judgment and our judgment. Judge righteous judgment. These are the things that I've been wrestling with as I've been looking at these passage. Now you want to come back to Matthew 5. "Ye have heard that it was said by them of old time, Thou shalt not kill; and whosoever shall kill shall be in danger of the judgment: But I say unto you, That whosoever is angry with his brother without a cause shall be in danger of the judgment: and whosoever shall say to his brother, Raca, shall be in danger of the council: but whosoever shall say, Thou fool, shall be in danger of hell fire."

Audience: Well, it sounds to me in that verse, like they were judging based on false information. Say, without cost you're casting judgment in unjustified way. We need to see through the glass darkly. Don't dare to doom someone else.

Adrian: Yes. We should never because we don't know their circumstances. We don't know the challenges that they are going through. To pass judgment on them, is going to lead to a lot of problems.

Audience: But nowadays, we just judge... your perceived doctors you, and you as the universal, when you judge the doctor, you need documents, you can't say this because that's a possible alignment.

Adrian: Yes. And in suggesting what I'm suggesting today, I've stood on many, many toes and I've probably angered a lot of people because people want judgment. They want people to get it in the neck. They want people to get it



because if they don't, then I have to love them. "If I know they're going to get judgment, they're going to burn in hell. I just have to wait till I burn in hell. I don't have to love them, so you're going to get it in the end. God's going to get you." But if you have to love your enemies, you've got to give all that up. You've got to truly love them. So this for me is some of the implications of the difference between the design law and the imposed Lord, and it changes everything around and how we understand the judgment and how things are all playing out. "As you judge, you will be judged for, with what judgment you judge, it will come back to you."

And this is another angle on this is important, when Jesus says, "judge not", if we are Christians, Whose spirit is it that dwells within us? Christ's. A spirit that doesn't judge. Doesn't it work? I just want to put some thoughts out there. We'll come back tonight and we'll look at the the atonement and the demand of justice.

Audience: I just want to quote somebody. I just love this quote, "the knowledge that my Father does not condemn me, takes the power of sin away and the joy of service to our Saviour, is a complete delight." Do you recognize that? It's yours. Perfect.

Adrian: I wrote that, did I? Amen.

"There is therefore now no condemnation to those who are in Christ Jesus, who walk not after the flesh, but after the spirit", no condemnation. He that is in Christ is a new creation. This is such a revolution in understanding.

Audience: No, condemnation no judgment.

Adrian: There is no judgment, because "the Father judges, no man." The final quote on this that I want to leave with you, that trigger me onto this idea. And I guess I better just read you the quote, because it's implications are big and it'll work into our next presentation. Testimonies to ministers, page 245. Just listen carefully to this. "Must He give up the people for whom such a provision had been made, even His only begotten Son, the express image of Himself. God permits His Son to be delivered up for our offenses. He Himself assumes to

wore the sin bearer, the character of a judge.” Why is He assuming the character of it? Why doesn't it just say God is the judge. He's assuming towards the sin bearer, the character of a judge divesting Himself of the endearing qualities of a father.

Audience: That's so beautiful because what He's doing is He's giving the people what they want.

Adrian: The only way that we would believe that God would forgive us is to manifest the relentless overbearing tyrannical nature of a judge, and wreak vengeance on His Son. And this is the only way that our minds could be open to a belief that God would forgive us.

Audience: That's why we had to put Christ on the cross. It's like meeting us where we are. It's what we do with our children.

Adrian: And this is what we see in Daniel 7, God is meeting us where we are. He is shooting towards the sinner, the character of a judge, in order to bring him to Christ.

I think you need to process some of the things that we're saying here and look up the word 'judgment'. You need to go back and read facing life's record and go over the concepts of judgment and just test this principle, test the principle. But always remember the words of Jesus, the Father judges, no man. This is really important.

Putting all these pieces together, but it fits perfectly with this imposed law, this imposing judge. If He assumes to what the sin bear the character of a judge, that means He's not a judge. Which is perfectly consistent with what Jesus is saying in the new Testament. We have understood Him to be in this character, through the visions of the night, through the glory of what we understand. I didn't get to this in Romans 5, why does God allow Himself to be portrayed this way? Moreover, the law entered to cause sin to a bound. Our conception of God is made to a bound that the offense might have a bound. Our view of Him has made to a bound, that where is sin abounds grace does much more abound. The fear of the relentless Judge drives us to Christ. And when we find

Christ, we actually find that the Father is not who we thought He was. So He allows us to have our conception, our false conceptions of this great Judge. And maybe this is one of the reasons that Adventism is amongst the most critical people on earth because they worship a relentless judge who goes through every record and looks at studies, and that's why in our communities, there's, "Did you hear, did you hear, did you hear?" Condemn, because we worship a God of condemnation.

Audience: That's why I love Isaiah 1:18. Come now, let us reason together.

Adrian: Yes. So if what I'm saying is true, we're all in trouble. We're going to stop condemning other people, because our Father doesn't do it.

Audience: We could use our minds for other things.

Adrian: Yes. We can be free from worrying about all the silly and foolish things that people do to us and become like our Father.

Lets pray. Father, I thank you for this opportunity to share on this subject, of You as a Judge in how we have understood this. But Father, I pray that we will study these things out, line by line, precept by precept, to see whether these things are actually true. We need to take the time to look at these things, but in the design law system versus the imposed law system, truly, You are our Father, and You were never divested of Your endearing qualities. You do not deny Yourself, but You allow Yourself to see us this way in order that we may be brought to Christ, and that we may see the truth of Your character. And I thank You in Jesus name, Amen.