

4. Rightly Dividing the Word of God

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Adapted Transcript - Live Streamed on 21 December 2019

Father, we just thank you that we can study the word of God together. We pray that you would enlighten our minds to help bring together things that seem to oppose each other in Scripture, that we can follow William Miller's rules to bring **all** of the Scripture together. And as William Miller said, "If you can bring all of the Scriptures together on a subject without contradiction, then you have the truth." And may we find this truth, the Way, the Truth and the life, Jesus Christ. In His Name ... Amen.

Turn to 2nd Timothy 2 verse 15. This is what we want to look at. "*Study to show thyself **approved** unto God.*" You could read that in the Old Covenant. When you study, then God's going to approve you. That's not what he means. But the point is that we need to study the word of God. "*A workman that needeth not be ashamed, **rightly dividing the Word of truth.***" And this is the challenge that we want to come to. In some of the things that we've been saying, what Craig was sharing in regards to John 5:22, "*The Father judges no one.*" But Daniel 7 says that "*The Ancient of Days did sit, and his hair was white as wool and his garments as white as snow, and the books were open and the judgment was set.*" So how can Jesus say the Father judges no one, when Daniel 7 says the Ancient of Days is seated and there's a judgment taking place. There seems to be this contradiction.

And we read in John, chapter three. We're very familiar with verse 16. It's the most familiar. "*For God so loved the world that He gave his only begotten son, that whosoever believeth in Him should not perish but have everlasting life.*" But it's John 3:17 that I want to focus on here. "*For God sent not His Son into the world to condemn the world.*" **But the gospel of Christianity is actually the opposite to this. God sent His son into the world to die for us so that if you don't accept Him, He will kill you.** Which means He did send His Son into the world to condemn the world. Didn't He? **According to that picture, that understanding. "If you accept my Son, then I will accept you. But now that I've sent Him, I now have a mechanism to damn you if you don't accept."**

[Ben: Then are we really free?]

Are we free? But He didn't send his Son into the world to condemn the world, but that the world through Him might be saved. And notice what it says. *"He that believeth on Him is **not condemned**. But He that believed not on Him is condemned already."* He's already condemned, "because he had **not believed in the name...**" What is the name?

[Audience: The character]

The character. He has not believed on the **character** of the only begotten Son of God. And we read again the words of Jesus in Luke chapter 9. The disciples, they know the Torah and the prophets. Luke chapter 9 verse 55. They come into a Samaritan town and... Was it a Samaritan town? I think it was.

And these people perceive that Jesus is going through to Jerusalem and they want to pass through them, and they ask for some assistance, and the Samaritans go, "We're not going to help you." And the disciples remembered the story of Elijah, when he said, *"If I be a man of God, let fire come down and consume you and your fifty."* And that happened twice, you know. I always wonder about that second commander. Didn't he get the memo, what happened to the first guy? Maybe he didn't got the memo. The third guy got the memo. "Please, please don't kill me. Tell me about your God. I'm really interested. I'm ready to be converted. Truly, I am. Because I don't want to die."

They say in verse 54, *"Lord, wilt thou that we command fire to come down from heaven and consume them? Oh! Even as Elijah did. We have backing. We have support for our murderous feelings! We have support for them."*

"We have a precedent from a prophet that was translated to heaven!" But, He turned and rebuked them and said, *"Ye know not what manner of spirit ye are of. For the Son of Man is not come to destroy men's lives, but to save them."* That's an awkward saying, not only for the disciples, that's an awkward saying for Elijah, isn't it? If He didn't come to destroy men's lives, and He rebuked them when they had the backing of a super-human prophet ... and then Jesus says, "Ye don't know what manner of spirit or **character** you are of. I haven't come to destroy men's lives." And many people, when I talk to them say, "Yes, He didn't come to destroy them **now**, but later."

[Craig: But that's not in the text.]

It's not in the text, is it? Because if He's going to destroy them later, then when Jesus says, *"Love your enemies,"* you can say, "I just have to wait, and then you're going to get it. I warned you." So humanity has a way of getting around that same Jesus. But if He didn't come to destroy the world, if He didn't come

to destroy, then guess what? **We have to love our enemies.** Oh. Now, what are we going to do? We have to find a gospel that enables us to love our enemies.

So, we are seeing this picture emerging of Christ speaking these words. He loved His enemies, He did good to those... **He not only said love your enemies, He demonstrated it.** *"Father, forgive them, for they know not what they do."* He demonstrated this principle in His own life, and showed that rather than kill His enemies, **He would let His enemies kill Him, and He would lay down His life. That "through death He might destroy him who had the power of death, that is, the devil," Hebrews. 2:14.** The challenge is, we read... And I talk to many people... I remember last year when we were touring through the US, and I was in California. I spoke to this lady at a... It was a park near a lake. Love capitalism here in America. You got to pay to go into the park and enjoy it. They do the same in Australia.

I got into a discussion with her and she said, "You know, I don't have a problem with Jesus. Jesus was really nice. It's just God in the Old Testament. He's so grumpy. So angry all the time. How do we resolve this contradiction? This is the challenge in terms of, "Well, God is so loving." "Yes, but God is just. Don't mess with God!" Because for most people, holiness means killing people, doesn't it? You want to show a bit of backbone, like, "If you mess with God, you're going to get blown away." So holiness means, **"I'm going show you to pay a little bit of respect to me.** Put a border around the edge of the mountain, and then anyone that comes off of this mountain, put a javelin through them. Kill them, stone them. That'll show them that I'm a holy God." We have plenty of dictators on the earth who manifest that kind of holiness.

Ever read the story about Count Dracula, in Romania? Dracula. Did you ever read about his... Oh, you know the story, obviously. Made famous by an Englishman. He wrote the story. I've been to that place, I've been to the castle. He conveyed a spirit of holiness by all the people that he had impaled all around the edge of his castle.

[Lumy: The Romanians are still worshiping him today.]

Amazing! A god of death and destruction! And as he had sitting on his table, he had a cup full of the eyeballs of those that he killed, and he would eat them like grapes.

[Craig: He was seriously sick in the head]

Well, that's the myth that we're told. Whether that's true... It's part of the legend, isn't it? It's sort of building that picture of... To instil the fear of God into you!

Man's imagination of what it means to be able to flick your fingers and decide the destiny of those around you. That's power, isn't it? For many. And so, we see this picture of Jesus, and He speaks to us, and I think the... John chapter 17, which the spirit of prophecy says, "If you're going to have a creed, this is your creed." John 17. So, this is my creed. The word of God, John 17, and in verse 1 He says, "*Father, the hour is come: glorify Thy Son.*"

As a young Christian, my understanding of the word glorify was like, "Make me look good. Just fill me up with bling. Make me look good. Make me sparkle." I'm like, "What is this?" "Glorify me. Make me look good." "*Glorify Thy Son, that thy Son also may ...*" **"Reveal Your character in Me, so that Your character may be revealed to the world."** This is what He is saying. **"Give me of Your spirit, Father. With My humanity upon Me, I thirst and I hunger for Your righteousness. I mourn for the sinfulness around Me, and that is seeking to overwhelm Me. The floods of ungodly men have overwhelmed Me. Give me Your spirit. Glorify Me, that I may glorify You."**

[Craig: That word "glorify" can also mean magnify.]

"Magnify Me. "Because He is **the great magnifier of the Father.** "As Thou hast given **Him...**" Jesus speaking in the third person. "*As Thou hast given Him power over all flesh, that He should give eternal life to as many as Thou hast given Him. And this is life eternal, that they may know Thee, the only true God.*" Who's the only true God?

Audience: The Father.

"and Jesus Christ whom Thou hast sent ..." **and ...**" Ooh, that's all! Okay. How? By Their Spirit, manifested in the third person of the Godhead. John 17:4, here's the point, "*I have glorified Thee ...*" Where? So is Jesus saying, **I have fully revealed your character?** Where? **"...on the earth"** I have revealed it. *I've glorified You on earth: I have finished the work which You gave me to do.*" What was the work? He's telling you what was the work. **"My work was to glorify the Father. My work was to make the character of the Father known. And now I have finished My work."**

Which meaning that night, when he said to the Pharisees, "*Now it is your hour, and the power of darkness.*" [Luke 22:53] **The work that happens from this**

point forward is not the work of God, but the work of darkness. Whoa! Is it possible that that beautiful hymn, Number 86. That's the accountant in me. The tune is going through my head, and I can't remember the song. [Sings] "Oh Lord, my God..."

[Alexandra: How great thou art!]

How great thou art. Thank you. Sent him to die. Did he send him to die?

[Gary: He gave Him up!]

He gave Him up. **Delivered Him up for us to kill Him, but He didn't send Him to die.** Not in the way we think, to satisfy His own wrath and His own justice. He yielded up His Son. And Jesus says, "*I have **finished** the work which **You** gave Me to do.*" And He finished that on the night, because was the blood of Son of God shed on Thursday night? Was it not? **He was shedding drops of blood, wasn't He? The sacrifice was made. He offered up Himself. He took upon Himself the guilt of the whole world. And He would have died in the garden that night if it wasn't for the angel to strengthen Him.** Why did the angel strengthen Him? Oh, how much better it would have been for Jesus to die in the garden that night, wouldn't it? He'd done what His Father had asked Him to do. Why ... **why strengthen Him?**

[Lumy : To satisfy **our** sins.]

To satisfy our concept of justice, to make atonement according to our concept of atonement. To reveal to us our wickedness in killing Him as murderers of the Son of God, who caused sin to abound.

[Chris: So that night He satisfied God's and His idea of justice but then God wanted Him to fulfil ours [sense of justice] and that of the devil.]

A feast of the Jews, that was Friday. But Passover was on Thursday. And that's another whole subject. Matthew, Mark, and Luke tell you the Passover was on Thursday. But John [19:14] says that Friday was a feast of the Jews.

[Craig: And John 1:19, says, "*And the Jews [from Jerusalem] sent priests and Levites down to John [the Baptist] to inquire of him who he is.*" So my question is, who had authority over the priests and Levites? Because that's the definition of who the Jews were.]

Yeah. So who had authority?

Audience: Sanhedrin

Sanhedrin... So their calendar was different to the calendar that Jesus was following. And that makes sense, doesn't it? There was a one day discrepancy. And we've done some study on this, in terms of how they calculated the beginning of the month, and all of these things. But just in short, we know, and I'm just digressing here a little bit, but it's worthy to do this. We know that in the type in Exodus, chapter 12, [verse 3] "*That on the 10th day of the month, the lamb was taken into the home.*" What day did Jesus ride into Jerusalem and was received by all of Jerusalem?

Audience: Sunday

On the Sunday. And from Sunday, the 10th day, [to the fourteenth day v.6] you go, four days, you get to Thursday. You don't get to Friday. Do you? We have a whole study on that particular subject, to show... **Because if Friday was the Passover, and it was God's will, then it's evident then that God desired to kill His Son.** But that's not what He desired. He offered Him up, He delivered Him up for our offenses, and He was killed on an instrument of the sun, on the Friday. **But God offered up His Son on the Thursday.** Question? [Pointing to Chris]

Chris: What study?

Yes, I can get you the details on that. It's on The Atonement series. Calendar and the atonement. I have a two part series on that, which speak about that particular issue. But I digress a little bit. "*I have glorified Thee on earth,*" John 17:4. "*I have finished the work which Thou gavest me to do.*" Now when He was on the cross and He died, didn't He say, "*It is finished.*" ? Yes, the **entire mission** was completed. **But the mission of the Father was to reveal the character of God. But there was more to the mission in terms of revealing the character of Satan and man, and to satisfy their justice system, in order for us to believe that God could forgive us, for sealed into the mind of man is the belief that without the shedding of blood, there can be no remission of sin.**

This is what it says in Hebrews [9:22], doesn't it? But it doesn't say, "God has declared, this is what I believe. This is what I have dictated, that without the shedding of blood..." Because it says in Psalms 40 verse 6, "*Sacrifice and offering, I did **not** desire. Burnt offering and sin offering, I **have not** required. I didn't require this. I am showing you in the sacrificial system, what you required. What you believed.*" Digressing just a little bit further. When Adam...

We've talked about this. Adam knows that God has come, he believes that when... Why did Adam run away from God when he heard his voice?

[Gary: He was afraid.]

Why was he afraid?

[Lumy: He condemned him.]

What did he think God was going to do to him?

[Chris: Kill him.]

Kill him ... *"And the day you eat, thereof you shall surely die."*

[Lumy: He believed that Satan would...

So he thinks he's going to die, right? So when you get asked, "Adam, what happened?" [Points his finger] What do you call that? I call that sacrificial atonement. Isn't it? He offered her up as a sacrifice.

Threw her under the bus. **So God institutes the sacrificial system to show Adam, "This is what you were doing. I'm showing you this is what you're like. But through your wrong understanding, I will preach the gospel to you. Through your false comprehension of how I deal with things, I will reveal my Son to you through this sacrificial system, which you have conceived."**

[Gary: He threw God under the bus!]

He threw the woman whom... You made! And in that **You** ... is the death of the son of God, 4,000 years later. And so every time the lamb is being offered, Adam is acknowledging, "This is what I desired to do to you, and I **repent** of this." And Satan turns it around now, "Adam, Adam, Adam, God wants you to offer this lamb so that you can **appease** his wrath, and you will be in the good books with him." And that's what it says in "Patriarchs and Prophets". Satan studied the sacrificial system, and he perverted it. He turned it around. **He turned it into an appeasement system, that this is what God desires.** He desires blood. Always twisting things around.

[Gary: Now He says, "I didn't require you to give **Me** the blood. I have given the blood to you. A life ... I have given a life. The life of my Son.]

And as Craig says, the Father divided His "*bios*", his life. It actually says in the Greek. "He divided His life." That's an interesting statement. So we come down to verse six, "*I have manifested Thy name.*" What is His name?

[Audience: Character]

His character. "*I've manifested His name **unto the men**, which Thou gavest Me out of the world.*" So who are the men that was given to Him out of the world?

[Audience: His disciples.]

His disciples. So the disciples had manifested to them, the name of God. **The character of God was revealed to them.** And so I want to read you a few statements in relation to this. On Maranatha media.com I have a little link. There's a lot of links there ... but so there's one that says Christ's Mission. And I have a whole list of statements from the Spirit of Prophecy, telling what Christ's mission was. That would be important wouldn't it? This is one statement: "*The love and the honour, and the perfection revealed in the gospel ...*" When she uses that word gospel, what's she referring to?

[Audience: The life of Christ.]

The life of Christ when He was here on earth. The first four chapters in the New Testament. "*... revealed in the gospel are a revelation to man of the character of God. The justice...*" Oh! "*All of God's justice was revealed in the life of Christ. And the goodness and benevolence, those are evident, that were seen in the character of Christ **are to be repeated in the lives of those who accept the privileges of the gospel...***" Whoa! Whoa! What a gospel this is! "*By a study of the Word, we are to see Him **as He is ...***" I have a book by that title. "*And charmed with the view of His divine perfection, we are to grow into the same image. We need to understand that the gospel **fully reveals the glory of the Lord...***" How much of the glory the Lord is revealed? All of it is revealed in the gospel in the first four chapters of the new Testament. "*It is the mirror that reveals the character of God to the converted soul...*" Beautiful. "*The likeness of God is revealed in the perfect character of His Son.*" That's in Signs of The Times, February 24, 1909. 1909 she said that!

"*In Christ God beheld the reflection of His own image. God was manifest in the flesh....*" So what's the context? When he was manifest in the flesh! God beheld His own image while Christ was manifest in the flesh. "*Because of the entire identity of His character with Christ's character....*" How much? The entire! All of His character. "*That God should be thus manifest in the flesh, was a wonder to the heavenly host, even a mystery, which had been hidden from ages and*

from generations." Is that telling you that **all** of God's character was revealed when Jesus came to earth? It's giving **proof** to the statement of Jesus. "*I have glorified You on earth.*" Signs of the Times, April 15, 1897.

[Gary: That the life of Jesus might be made manifest in **our** mortal flesh.]

You know why I remember that? Because someone wrote a song.

[Gary: 2nd Corinthians 4:11.]

Adrian: [Singing with audience joining in]] That the life of Jesus might be made manifest in our mortal flesh... Made manifest in our mortal flesh. See now I'm doing it! [Laughter]

"Those who have experienced the blessing of God should be the most grateful of persons. They should send up to God words of thanksgiving, because Christ came in the likeness of sinful flesh, clothing His divinity with humanity in order that He might bring before the world, the perfection of God..." There it is! "*The perfection of God and His own character. **He came to represent God, not as a stern Judge, but as a loving Father.** 'For God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish but have everlasting life.'* God is love. This was the great truth, that Christ came to the world to reveal. **Satan had so misrepresented the character of God to the world, that man stood remote from God, but Christ came to display to the world the Father's attributes, to represent the express image of His person.**" Can it get it any clearer? I mean, it's so clear, isn't it!

It's so clear! Oh man! Thank God for the Spirit of Prophecy. "*As the Father gave Me commandment, even so I do. This commandment have I received of My Father.*' **The object of Christ's mission to the world was to reveal the Father.**" She says that again, and again, and again. Signs of The Times, April 11, 1895. Oh! Right in the flush of the 1888 message.

*"Christ exalted the character of God, attributing to Him the praise and giving in to Him the credit of the whole purpose of His own mission on earth, to set men right through a revelation of God. In Christ was arrayed before men, the paternal grace and the matchless **perfections** of the Father...."* Perfection. Perfection is everything... it has to be! "*In His prayer, just before His crucifixion, He declared, 'I have manifested Thy name.'..."* She knows the quotes. **'I have glorified Thee on earth.'...**"

She's quoting those two key portions we looked at in John 17:4 and John 17:6. She's just quoted them. *"I have glorified Thee on earth, I have finished the work which Thou gavest Me to do." When the object of his mission was attained... – “ (dash!) She's going to define this. **What's the object of His mission?** “the revelation of God, to the world – (dash) the Son of God announced that His work was accomplished, and that the character of the Father was made manifest to men.” Hallelujah. January 20, 1890.*

This is coming out in the heart of the 1888 message. **These beautiful statements that are coming out, that both in the Word of God and in the Spirit of Prophecy, I am convinced beyond the shadow of any doubt that Jesus on earth is the full revelation of the Father.** Now, once I've come to that conclusion, now I have a big problem.

[Gary: What man can know or may know is revealed in the life and character of His Son.]

Yes. Can know? Yes but once we make this decision to accept this plain reading of the Bible in the Spirit of Prophecy, how do we understand the stories of the Old Testament? How do we do this? If we would approach the Old Testament through the brightness of the light in the New Testament, then how do we account for these stories? Didn't Jesus say, *"No, man comes to the Father except through Me."* **Is it possible that this concept, this principle of approaching the Father through the Son is actually modelled in the scripture itself?** That the Father is represented in the Old Testament, because the Son of God is not... He's only mentioned here and there, isn't He? There's very few references to the Son of God in the Old Testament. Here and there. It is God that is revealed in the Old Testament. **The only way to approach this God of the Old Testament is through the revelation of the Father in the New Testament. So if you want to understand God in the Old Testament, you must come through the lens of the New Testament of the gospel.** Does that make sense? If we had to take seriously the words of Jesus, that He is the full revelation of the Father, and as He said to Philip, *"Philip, He that has seen Me has seen the Father."* How much of Jesus did Phillip see?

Audience: All.

A 100% of His life on earth. He didn't see it Christ in the Old Testament, did he? He didn't see Jesus at the burning bush. He wasn't there. But what he did see, Jesus told him, *"This is the Father. He that see Me has seen the Father. Have I been so long time with you, Philip? And you don't know the Father? He that has*

seen Me has seen the Father. ... I am the way the truth and the life." When He's saying this to the disciples... Get the context. When He's saying this to the disciples. "I..." How did they understand these words? That this is the Jesus, The Son of God that was manifested to them. **"I am the way. My life on earth is the way. My life on earth is the truth. My life on earth is the light of the world."**

[Gary: ... is the way to the Father... the life of the Father ... Amen]

He's the way through to the Father, and is life of the Father in Me. Amen.

So if you read the Old Testament **outside of the mediation of Jesus in the New Testament**, you will be shot through and put to death. Did you get that? If you seek to go up the mount of God outside of the mediator, outside of the lens of the life of Christ in the New Testament, you will read the Old Testament, **you will see a God of fire and death and destruction.**

[Gary: Instead of falling on the rock, the rock will fall on you.]

The rock will fall on you, because you were reading the Old Testament without the illumination of the life of Christ. *The life of Christ on earth is the key that unlocks all the treasures of the store houses of God.* It is the key... And Ellen White says this. She says this, the New Testament being the key to unlock all of the Jewish economy. This is what we are told. So if you would seek... And people are ignoring the revelation of Jesus Christ. They say, well, let's have a look at some of the passages. You know these passages, you've read them. Genesis 6 verse 7. We can do a bit of a smorgasbord. And the Lord said, "I will destroy man whom I have created from the face of the earth." See, you say God doesn't destroy. I take the literal reading of the word of God, which says that he destroys. Now what are you going to do? What's the lens? What lens are you looking at? How are you looking at this?

[Craig : Through the lens of humanity. Because that's what I would like to do.]

Okay. Yeah. That's interesting, isn't it?

[Gary: If I were God. If I were judging the land...]

Okay. So I have a little... I've used this expression before. Maybe I should use it in that colour called Red Fire Engine logic. Are you familiar with the Red Fire Engine logic?

Fire engines are red, my car is red., my car is a fire engine. [Laughter] Okay?

So the antediluvians, they are sinners. Okay? They're sinners. They're evil, they're wicked. Every thought to the imagination are evil continually. Full of violence. So what do I judge that sinners are worthy of?

Death. So I have judged that sinners are worthy of death. So when God says destroy, we interpret that word destroy by my red fire engine logic. **They are sinners, and here is the key point, here is the key point, "They're worthy of death."** So that's what destroy means. I have decided they should be killed. **Destroy means God will kill them.** And in that process, in that red fire engine logic is **no reference to the life of Christ on earth.** It's completely devoid. Jesus has been **crucified** in this logic, left out of the equation as to how this destruction takes place.

Does that makes sense? And here's the challenge. This is why you'll be sure to be put through if you have this view of God, because when God comes and His Son comes a second time, you will feel that you are a sinner. You will feel your sinfulness. All faces should gather paleness. "Whoa! *Who shall be able to stand?*" It's then that you will pass judgment. What will be **your** judgment on yourself? As you judge! Death... and you will be destroyed. "Very well, out of your own mouth I will judge you. Take him and cast him into outer darkness, where there's weeping and gnashing of teeth."

Hide us from the face of Him that sitteth in the throne, and from the wrath of the lamb. The wrath of the lamb? What is the wrath of the lamb? "*Oh, Jerusalem, Jerusalem! Thou that kills the prophets and stonest them that are sent unto you. Why?*" That's the wrath of the lamb. "Why did you reject me? Why do you turn away from me?" That's the wrath of the Lamb.

I love the Hebrew... The fact that Hebrew, the word "*aph*" in Hebrew, which is translated... "anger" which is also translated "grief". He is weeping. He's grieved.

"You would not come unto me. I wanted to gather you *as a hen gathers her chicks and you **would not.***" That's anger? That's grief! how can I let you go? Why are you doing this?

So we're good? So now with this understanding, with this illumination of the brightness of the light that is found in the New Testament, don't we agree that the brightness of the gospel is the brightest light this world has ever seen? It is with this candle that we walk backwards into the New Testament. And we begin to illuminate the stories of the Old Testament with that light in our hands! And **without** that light, you will kill yourself reading these stories.

We've covered these stories in the Old Testament about the flood. God will destroy them.

And we've mentioned... If people understand, "I will destroy them, whom I have created from the face of the earth, both man and beast." Wait a minute! What did the beast do to get destroyed? It makes God a little bit arbitrary, doesn't it? He just goes whoosh! It's like, "The lot of you I'm going to wipe off, and all the animals." What did the animals do? It just seems really arbitrary, doesn't it? If it's God doing the killing... And we know the story, when the Bible itself tells us, because if you have this concept of sinners deserve death, which we've inherited from Satan, then you read God will destroy them. Well that's it! I know the end of the story, we know how it ends. God kills them.

Job 21[v.14]: "Depart from us." The spirit of God is withdrawn, as it says. Let's have a look at Genesis 6:11. *"The earth also was corrupt before God, and the earth was filled with violence. And God looked upon the earth, and behold it was corrupt or destroyed ..."* Why? Because ... *"for all flesh had corrupted his way upon the earth."* Now everything we looked at last night about vibration, if people are vibrating pollution and violence and filth and selfishness, and these vibrations are going into the earth, what's the earth going to do?

It's going to vomit out the inhabitants. The earth itself will vomit out its inhabitants. We've looked at this, and we can see, how does God destroy? He observes or visits iniquities of the fathers upon the children unto the third and fourth generation **of them that hate Me**. I have plenty of people that say to me, "If God visits the iniquities of the fathers upon the children? That doesn't seem fair." "Of them that hate Me." The light the New Testament causes you to take **every** word of God and to put it together. No, God shows mercy to **those who turn to Him**. But **those who continue to hate him**, they embrace the iniquities of their fathers and they magnify them and they **destroy themselves**.

[Gary: Ezekiel 18, the details are there ... why will you die?

"What meaneth this proverb among you that the fathers have drunk wine and their children's teeth are set on edge." [Jeremiah 31:29,30] "The soul that sinneth, it shall die."

Self-inflicted. We have the **choice** not to drink down the iniquities of our fathers. We have the choice in Christ to come out of these things and to receive mercy. And while it says, "By no means clearing," it adds the words "guilty".

We are not cleared of the iniquities of our fathers. Are we? I have lived a life of a very, very troubled digestive system. I haven't been clear of this challenge because of what happened with... my grandfather had tremendous digestive troubles and difficulties. And was he was put out of the army for flat feet and constipation ... had bowel trouble. Thank you, grandfather.

But that which was meant for evil by Satan has worked to my good, because God has chosen the weak things of this world to confound the mighty. This is how God's grace is much more abounding to the sinner. How these things can be turned around. You could whinge and complain about these things, and I have in the past. I've had belly-ached about these things. Yes.

[Nelson: Ultimately, you can make the choice, to drink water to whet your appetite or not.]

Yes. You have the choice. How are you going to respond to it? How are you going to deal with it? So I just want to look at this verse, in Deuteronomy 32, but the point I'm simply making is that, once we accept the clear statements of the Bible and the Spirit of Prophecy that Jesus is the full revelation of the Father. And if you look at that list Christ's mission, the very last one says, from Ellen White that Christ killed no one, period. No exceptions. So Deuteronomy 32:39. What does it say? *"See now that I, even I, am He and there is no god with Me: I kill, and I make alive;"*

And as many people said to me, I rest my case. But the problem is the end, isn't it? "I kill and I make alive that which I kill." That doesn't mean, "I kill **or** make alive." "I kill **and** I make alive." You have to read, you have to put the lens on to understand. *"I wound and I heal."* Is that a **Hebrew parallelism**? I kill and make alive, is the same as ... "I wound and I heal." That's what he's saying. **The definition of kill is to wound. The definition of make alive is to heal.** It's the same thing. And you see the little semi-colon after make alive? Now I'm going to explain what I just said. I kill and I make alive means I wound and I heal.

[Obadiah: That's what the word of God is, is a two-edged sword.]

Yes. How does He wound us? *"Moreover, the law entered that sin might abound, but **where sin abounds, grace does much more abound.**"* That's the healing, that's the making alive. *"The letter killeth, but the Spirit gives us life."*

[Obadiah: I came to a realization as I was studying the law, that I always thought growing up that there was two laws. Not necessarily the law of Moses

and the moral law, but that there was the law of sin and death and then the law of life and righteousness. And then as I realized... for a second, I realized that it's the same law, it's how our relation with God, whether that law speaks curses to us or whether that law speaks life to us.]

Exactly. . So when God said, *"This is my beloved Son in whom I'm well pleased,"* to some it thundered ... Exodus 24:17. What does that say? Twenty four, verse 17: *"And the sight of the glory of the Lord, the sight of the character of the Lord was like devouring fire on the top of the mountain **in the eyes** of the children of Israel."* So this beautiful, glorious fiery light to the children of Israel was like, "I'm going to die. Don't you speak to us! Let Moses speak to us." This is what we see in these pictures. And as you begin to go through the Old Testament with this understanding, I'm approaching this through the Old Testament, through the life of Jesus in the New Testament.

And this is where the revelation of the divine pattern... I was reading on Facebook, today someone put up a post about the book, "Divine Pattern", and Stephanie wrote, "Oh, this is my favorite book to study." Bless you Stephanie. It's one of my favorite books too. The divine pattern, the Source and Channel relationship of Father and Son. And we need to read this in Colossians chapter 2, and verse 2 and 3. And this is really significant, because this epistle of Colossians was to be read by **those in Laodicea**. Who's that?

Colossians 2:2, *"That their hearts might be comforted, being knit together in love and unto all riches of the full assurance of understanding to the acknowledgement of the mystery of God."* And the word next is, **"and"**, which can be translated **"even"**, or **"also"**. *"The mystery of God, even of the Father and of Christ in whom..."* Who is the, whom?

Audience: Jesus

Is it the Father also?

Audience: Yes

*"The mystery of God, even of the Father and of Christ **in whom** are hid **all** the treasures of wisdom and knowledge."* And when I read that verse, that's what gave me the clue. Ah! When I studied the **relationship between the Father and the Son**, I will be able to unlock **all** the treasures of wisdom and knowledge. And as I studied them in **First Corinthians 8:6**, I see that they are Source and Channel, Source and Channel.

[Gary: We go back to John 17, the next verse, verse eight. And it says, "*I have given them the words which Thou gavest Me; and they do **surely** know ...*"

*"... that I came **out from** Thee. That that I came out from Thee!"*... "You are the great Source of **all**, and I am the Channel." And so it is **this pattern**. It is this pattern of source, the Father being the Source and Christ being the Channel that just made perfect sense. And as over the years, we have laid this down. The Old Testament is the root, the New Testament is the fruit. Christ's Object Lessons p128. That if the **Old Testament and the New Testament are in a divine pattern relationship, then it is obvious, isn't it, that the only way to the Old Testament is through the New Testament**. You must read the Bible in the Father, Son pattern "*In whom are hid all the treasures of wisdom and knowledge.*"

[Gary: The only way to the Father is through the Son.]

And God has put this into the scripture itself. You cannot come into the Old Testament without the lens of the New Testament. You will **never** get there.

[Craig: And it's in the words in Greek itself. "*Ek*" is the point at which something proceeds **from**, or source. And "*dia*" is the channel of the "*ek*". So that those two words are actually in the Greek.]

It's in the Greek. Source and channel. It's not something that ... It's not manufactured. It's just there. So don't read the Old Testament outside of the lens of the New Testament. If you do this, you will die.

Adrian: [Signalling to Chris] Yeah Chris.

[Chris: I am still confused by trying to understand the New Testament through the lens of Old Testament ...it lets certain things like that ...]

Move it around ... See because we say, Well, the Old Testament is the source, so we need to start here [pointing to the Old Testament at the top of the vertical line leading to the New Testament below]. Okay? And define this [pointing to the New Testament on the white board] by this [pointing to the Old Testament]. But we're not here [Old Testament], we're here [pointing to well below both]. We're sinners, we're evil, **and you can't get to the source without the channel**. There's no way to the Father except through the Son. So there's a misunderstanding of who you are if you're starting here [above the

Old Testament!], you need to start here [below the New Testament], because that's where you are.

[Ben: When you were you emphasizing Miller's rules before? Did you find the divine pattern?]

Adrian: Yes.

[Ben: Okay. Because it's logical if we see light in Miller's rules, if we study that with an open mind, led by the Spirit of God, eventually you're going to be led to this pattern.]

The **only** way that I can harmonize the statements in the Old Testament and the words of Jesus in the New Testament is through this pattern. I can't do it any other way. Because people keep saying to me, "Adrian, you're spiritualizing the Bible. You need to take Genesis 6:7 literally, where God says, 'I will destroy us.'" I said, "Well, what do you do with, 'I'm the revelation of the Father? I glorified Thee on earth.' What do you do with that?" What do you do with it? Do you spiritualize that? Do you take it literally?

I mean you can't cut it both ways. People say, "Well, we take all of the killing statements literally, and we ignore all of the statements of Jesus. We just blow them all away." Well aren't you going to start with the where clearest light is? Aren't you going to start there? [New Testament]

[Sharyn: In this community we have a lot of people who have come out of the Sunday keeping church and have got into this Hebrew movement, and this is what they did, they stay in the Old Testament. We have provided other means but they can't seem to get past... They don't understand the loving character of God, because they're looking at everything through the lens of the Old Testament.]

Yeah, and I want to get into the Old Testament. This is my destination. I want to get here. But again, I can only get the answer through here [New Testament]. Remember the Law of Moses with the statutes and the judgments. I want to remember them all.

[Daniel: And the channel is the magnification.]

This is the **magnification of the Old Testament**. It is the **glory** of the Old Testament. So once you have the framework of truth established... And we'll

have a look at a few of these statements tonight, where Ellen White says, "*The 1888 message placed old truths in **new settings.***" This is the new setting [pointing to the New Testament, the channel]. Because it was Jones himself that wrote that the... I am accelerating a bit here, but he said it is the Old Covenant at Sinai that leads you to the ... well, I can't use this [pointing to the white board] "It's the Old Covenant at Sinai that leads you to the New Covenant." You're coming through ... One is leading you to the other. And the implications of that, by using this pattern, have just unlocked all the treasures of wisdom and knowledge for me, at least.

[Ben: Maybe in a sense you could still use it, because if we start in the reverse, it creates this angst and confusion ... we can't reconcile it. So that it would lead you into a New Covenant experience where you then in turn would see a new pattern. That's possible if you hang on. I don't know if that makes sense.]

Well we haven't defined our terms exactly ... But the point, how this works in that sense is that, "*Unless the corn of wheat fall on the ground and die, it doesn't enter into newness of life.*" So the **channel by which we enter into life is through death**. And so, it's the Old Covenant that is the ministration of **death** that leads you to life. But that doesn't quite superimpose on this [pointing to white board]

[Gary: It is only as you see through Christ in you in that sacrificial system ... it will be the schoolmaster to bring you to Him.]

Yeah, exactly. But I don't want to lose you, but by pointing to this, this is actually the source, but it's really the other way. It gets a bit confusing. But it is only in this source-channel system that I have been able to reconcile, and bring out of contradiction these statements in the Old Testament to New Testament.

Ultimately, people who are not willing to study to show themselves approved to **rightly divide the word of God**, will ignore certain statements that don't fit with their pre-conceived opinion. **You end up just ignoring statements**. And the **tragedy** for God's people today is that the words of Jesus have been ignored. "*I have glorified Thee on earth.*" I put this to many people saying, have you understand this statement? And Ellen White states, she is magnifying the words of Jesus. She is making so clear that the full, the complete, the entire character of God was revealed in Christ on earth, the mission of Christ which

is so clear... It's so clearly revealed. I wrote this to one gentlemen, I put out these quotes, no response, nothing.

[Alexandra: Well, since all scripture is given by the inspiration of God, that means total scripture. It has to be the whole thing. All of these need to be consistent. There needs to be a way that it all can fit together, so we don't say, "Well, that book, or that chapter, or that verse doesn't fit in."]

[Nelson: It's not just Revelation and Daniel.]

No. It's got to be the **whole** Bible. You got to fit it **all** together. And it's this pattern, it's the only way I've been able to fit it together, to make it make sense of that I'm illuminating. And then it drives me to go back to the stories of the Old Testament, and examine them. And every time I've **examined them under the light of the New Testament**, more information is coming out of the stories to allow me to **harmonize them with the character of God**. Whereas before I didn't worry, because it's like, "Well, God killed them."

[Nelson: This is the same character. It is Jesus in the Old Testament ... it is the same characters. Why is it so drastically different?]

[Ben: I am the Lord, I change not. Jesus Christ is the same yesterday, today, and tomorrow.]

Adrian: Yes ... He is the same.

[Nelson: So, how can it be so drastic?]

But God magnifies our false perceptions of Him in the Old Testament. He causes our sins to abound **the law, enters our minds, and causes our wrong understandings of Him to abound**. This is how the gospel works, to show us that even our conceptions of Him as a judge in Daniel 7. He causes this simple approach to Him to abound.

[Gary That worked for the prodigal son. His concept of his father.]

Adrian: It brought him back to the father.

[Gary: It brought him back to the father. Even though it was a wrong concept.]

Adrian: Yeah. Because there was a spark of life in him that, "Even my father's servants are treated better than this." Like, "There's a hope, you know, I've got a plan. I can work this out."

[Gary: When he gets there he finds out his father's already worked it out for him.]

Adrian: Plan was done.

[Craig: God tells us that our thoughts are not His thoughts, and they're far from His thoughts. So, if we start with that, then we have to say the way I think about this cannot possibly be right. And the only way, as you say is through death. But it's through the death of my carnal heart.]

And one of the saddest things, as I've witnessed, I've looked where people are saying, particularly the one in 1st Samuel 15, about the Amalekites. Where God says to Saul, "I remembered," that word remembered is visited. "I remembered," straight out of the second commandment. "*I remember that which Amalek did ...* Now, go ... *“slay both man and woman, infant and suckling ...”* Slaughter them. Kill them all. And I say to people, is there anything about that that disturbs you? That the God that you worship commands his people to hack to death infants? Is there anything in your humanity that says, "I think I have a problem with this." Well, they were an evil nation, they deserved to die. It had to be done. Sometimes you have to do tough things to preserve God's righteous nation. Whoa ... Really?

[Gary: It's a cancer, we got to remove. Eliminate the few to preserve the whole. It's a cancer. You got to cut the cancer out. But the idea of cutting a cancer out of a person is to keep that person alive, isn't it? And I just remember looking into the eyes of someone when I just said, I said, "Do you have a problem with that?" "No. It's fine." Like ... I want to say to them, "Have you ever killed anyone? Have you ever killed an animal? Have you ever run over a dog in a car? Are you awake? Is there anything in you that's alive? Like how can you say this? Wake up!" I remember in my twenties, I ran over this dog. I just went home and I howled like a baby. I just cried.

[Nelson: I didn't want to drive ever again.]

Adrian: It was just terrible.

[Ben: This is what we are being filled with violence on a daily basis. Violence as you say on aeroplanes. Violence, violence, violence, video games. Everything, all of this detaches us from reality.]

[Ben: Yeah. So, it's so easy to say they deserve it. He should wipe them off.]

Yeah. I've been there. All of this is **ultimately a judgment that we pass on ourselves**, isn't it? **As you judge others cold-heartedly you are judging yourself**. You the judge do the same things. And I believe subconsciously, the people who hang onto this idea of God's death, and killing, and destruction, they are passing that sentence on themselves, **because in themselves they have decided that they aren't worthy of eternal life**, and the way they are subtly putting it back onto God. But they're the ones that have made the judgment. They're the ones that have decided death for themselves. **But to get atonement for themselves, they put it back onto God**. That God decrees this, that God determined this ...the subconscious.

Because it says in Romans Chapter one, let's read Romans Chapter one. Romans Chapter one, verse 31 and two. Thirty: *"Backbiters, haters of God, spiteful, proud, boasters, inventors of evil things, disobedient to parents without understanding, covenant breakers without natural affection, implacable, unmerciful, who **knowing** the judgment of God, that they which commit such things are worthy of death..."*

How do they know these things? Haven't they **determined** them? *"...not only do the same, but have pleasure in them that do them."* **They have determined they "are worthy of death" by the things they do**, they know. We know, don't you know? You know when you do evil. You know from the vibration, you know that it's against the absolute fabric of your being, you know it in yourself. You know it's evil. And you pass judgment on yourself of death. Which you then attribute to God.

[Ben: That's back to Adam, right? In the beginning of the garden. You know, "The woman you gave me... It's you."]

[Nelson: There must be an element of hate towards God.]

Adrian: Of course. Enmity

[Lumy: Can it be the concept of scapegoating?]

Adrian: Scapegoating, of course. Scapegoating God.

[Lumy: And Jesus was the ultimate scapegoat.]

The natural man is enmity. The natural man receives not the things of God, he has enmity against them... against God and his law. His character... Enmity against his character.

[Chris: I wonder in the sacrificial system if God instituted that ... because man designed it ... but for the protection for man. Because we thought, "Hey some of us need to be told what is going on.]

When you understand Jeremiah 7:22... This is one of those moments where I said to the Lord, "Lord, I'm having trouble here. This sounds really contradictory to me. I'm confused." Because he says, "*For I spoke not unto your fathers, nor commanded them in the day that I brought them out of the land of Egypt concerning burnt offerings and sacrifices.*" Lord, I've read Exodus, and you did command them concerning burnt offerings and sacrifices. So, now I'm confused. Because you're saying here you didn't, but I know you did.

And the Lord says, "Adrian, *come now let us reason together. Though your sins be as scarlet, it shall be white as snow.*" And so he explained to me, that God in the beginning, in Exodus chapter six, he said seven times, "I will, I will do all these things." And in that I will, He didn't say, "I will do all these things if you kill animals for Me." He didn't say that. He just said, "I'm going to do all these things for you." "And they harkened not because of anguish of spirit and cruelty of bondage." And so, because they didn't hearken unto him, there had to be sacrifice.

[Ben: Do you think they harkened not because of the cruel bondage and anguish in spirit, because they felt like, "Where's God in all of this?"]

They were blaming Him because of the cruel bondage. When they had put themselves into it themselves, they **didn't want to accept the responsibility** that they did it to themselves, so they put it on Him. So rather than take the wonderful offer, they chose to be angry at Him. "We're not listening to You. Where were You when we needed You?"

[Ben: "And You just brought us out now, just to kill us out here."]

Yeah. "We know you want to kill us." But it's only after that Israel says, "*All that the Lord has said, **we will do,***" that this is **multiplication** ... As soon as man refuses to come into the New Covenant, God has to show them, "Well, this is what **you** want to do. You want to kill animals every day. You want to do all these things. And so, I'm giving back to you what you are thinking. **But through what you think, I'm going to teach you the gospel.**"

"**I'm going to teach you the gospel through your perverted understanding.**"
Whoa! How do I have proof that? Christ's Object Lessons, page 263.

Christ's Object Lessons, page 263. *The parable of the rich man and Lazarus. In this parable, Christ was meeting the people on their **own ground**. The doctrine of a conscious state of existence between death, and the resurrection was held by many of those who were listening to Christ words. The Saviour knew of **their ideas**, and he framed his parable, so as to inculcate important truths **through these pre-conceived opinions**. And she uses the word pre-conceived, I would use the word **wrong**.*

So, through their **wrong evil opinion**, Christ conveyed to them truth. Because how else do you meet people other than where they're at? You have to meet them where they're at. "He held up," and this is why I use the term mirror: "*He held up before His hearers **a mirror**, wherein they might see themselves in their true relation to God.*" **The entire sacrificial system is a mirror of human appeasement based theology.** The **whole** system that God commanded, God spoke to us through our pre-conceived opinions to teach us, and to inculcate to us important truths through these wrong understandings.

[Nelson: And that started right back with Adam?]

Adrian: Started with Adam.

[Nelson: With the first sacrifice.]

Adrian: Through his wrong understanding, He was seeking to teach him the truth of His character. Did God want a king in Israel?

Audience: No.

Adrian: But he instituted one.

[Gary: Because the people wanted it.]

To teach them through their pre-conceived erroneous opinions. **It would cause sin to abound.** So that they said, "Make us a king that we may be like the other nations." The ultimate culmination of that is the king they desired came to them in the form of Nebuchadnezzar, that they would be under the other nations. They wanted to be under the other nations, didn't they? So, God gave to them what they desired after he reached out to them with prophets trying to get them to turn around. And finally He had to give them up, and allow them to go into Babylon. **And He knew then that it would be another 2,300 years before humanity would be ready to conceive of a God that could be so loving.**

[Nelson: And we wonder why it took so long.]

Because God didn't say until the captivity of Babylon ... unto 2,300 days then shall the sanctuary be cleansed. Then the sanctuary will be restored to its rightful state. **Then the human body temple would be restored to its rightful state.** It would take that long, even after the seed that Christ planted 2000 years ago, it will take another 2000 years for that seed to finally **fully manifest** in God's people.

And now we are the inheritors of these things, that were planted 2000 years ago of whom Paul and the apostles glimpsed. They glimpsed these things, they saw these things. But now, through the Spirit of Prophecy and having come through seeing the culmination of human history, **we now are in the position to finally, finally comprehend.** I believe that heaven is starting to get excited.

Finally, finally we're starting to get it. We're able to communicate with them, and to give them a framework, a **system of truth that can reveal the character of the Father**, as *"loving, gracious, merciful, long-suffering, and abounding in goodness and truth."* Keeping **all** the commandments, and the statutes, and the judgments. **Putting all of these things together finally.** Finally the message is coming that has systematically laid all of these things out and put them all together. I'm ready to celebrate!

Audience: Amen!

[Obadiah: And many of those who never wanted to come into the truth because of this variety of God will finally be willing to accept this.]

And once again, God has chosen the weak and foolish to confound the wise and the mighty. As it was said to me. "Are you the only one that thinks you have the truth? Who are you?" I'm just trying to make sense of the Bible! I'm

just trying to put the pieces together. Because it's not adding up for me! Help me God, please! It's contradictory to me. It doesn't make any sense to me.

You know if having a PhD would help me resolve these things, I'll go and get a PhD!

[Gary: You don't have to have enough letters after your name]

Like I said, from my observation, PhDs give you permanent head damage. You get a lens put over your eyes, you get your eyes gouged out, and you grind out corn for the Philistines. And it is my prayer, it is my hope, some of our brethren that are in this position because there is a LATENT POWER within Adventism. That when the Philistines, the Babylonians of this world will take control, and they lead out Adventism in glory. But Adventism will grab the two pillars of Babylon, the immortality of the soul, and Sunday sacredness and collapse the whole system. And some of our brethren will be saved in that moment, as Samson was saved.

So, I have every hope for our brethren in the church who are still standing on that platform. **They still know the two pillars of Babylon that falls.** They're not drinking that wine. And so there's enough understanding there, that even when their eyes have been gouged out by their chasing after the daughter of Babylon, Delilah. And their hair has been cut, the strength has been cut from them, which is the blessing of God, that in the end that God will still be able to save some of them.

That's my hope. That's in the book, Divine Pattern. I wrote that in there. Well, we should close. We've covered enough. I hope that we've clearly laid that out:

You want to read the Old Testament? Come through the **only** way the Life, the Truth, and the Way to the Father is through the New Testament.

Shall we pray?

Father, we bow the knee before You in adoration and praise, that You are revealing to Your people in these last days the **most beautiful message that will lighten the earth with its glory.** You have given to us the truth of how to approach the Old Testament, how to reconcile. Thank You Lord Jesus for revealing all the fullness of the Father. His justice, His mercy, His grace, His love. And above all things we pray, give us Thy Spirit Father, that we can love our enemies, do good to those that hate us, and that we can vibrate **only love, and joy, and mercy, and peace.** We all know that we have a long way to go in

our minds, but as You have taught us, longer than you wish but sooner than you think. Now we thank You in Jesus's Name. Amen.