

# 8. Divine Pattern Applications

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Father in heaven, I just thank You that we can come in the name of Jesus and You open wide Your arms. Your love is so great, so good, and it's just such a good feeling to know that we are welcome, that You don't condemn us, You don't scowl at us, You're not irritated with us, but that we are Your beloved children. I accept that identity. I accept that forever I will be Your son and that You have purchased me at such a great price. I pray my brothers and sisters will walk in the same light as this and that we will have You as the God of all comfort, knowing that You are this way, that we can be comforted by You through the God of all comfort so that we'll stop seeking comfort in all the other foolishness around us and that we will no longer carry that guilt of walking in comforts outside of the channel of blessing. And I thank you in Jesus' wonderful name. Amen.

When we first came to the realization of the Divine Pattern of Source and Channel, First Corinthians 8:6, I first wrote about this principle in the book Return of Elijah in 2007, which was not released into public consumption until 2010 because of my ongoing dialogue with the Seventh-day Adventist Church. I didn't want to release this information until my appeal process with the Church had been completed and that was completed in 2010.

And even after that, I did not want the book to be publicly released but only given to those that had interest because I was still a member of the Seventh-day Adventist Church. And I said to the brethren, "If you do choose to dis-fellowship me, then your admonition to me, not to spread this far and wide, you're relinquishing that authority that you have over me."

And I said, "I really want to be a member of the Seventh-day Adventist Church. This is my church and I don't want to leave." But, I was put out, and that's another story.

But, I don't have any bitterness towards the Church. There may be things still inside that I am not aware of, and I know my Father will bring those things out and we'll clear them. But, definitely in my mind and my heart I have no

animosity to the Church. I love the Church. It's blessed me so much in so many ways, and I will always be grateful for this.

But, in the book *Return of Elijah*,<sup>1</sup> the seed was laid for this divine pattern principle, which came out later in 2011 in the blue book called *Divine Pattern*<sup>2</sup> of Source and Channel. Bit of revision for some of us, but it's good to go over. To some of us, it's fairly new. It's based on the text First Corinthians 8:6. And why this is so neat is because this is the formula that you find in the 1872 Fundamental Principle Statements.

[Gary: The Nicene Creed is based on 1 Cor 8:6]

It is Based on First Corinthians 8:6, "But, to us, there is one God all Whom are all things." One God, the Father. Anybody who understands anything about English, to read that text, you just can't get a Trinity. There's just no way you can get that. You have to butcher and smash your English understanding or your Greek understanding to be able to twist that around.

When I read that for the first time in its clarity, I was like, "Oh, my. Where have I been?" I'm like, "Oh." And, even worse, John 17:3, my favorite Bible text growing up and I never understood what I was reading.

[Gary: Those first two texts, First Corinthians 8:6 and John 17:3, are the first two texts of Samuel Spear's landmark Subordination of Christ.]

John 17:3, "This is life eternal that they might know Thee, the only true God." What? So, the only true God? There is one?

First Corinthians 8:6 introduces to us one God, *of whom* are all things, and in the Greek that means *origin*, and, of course, *source* And one Lord Jesus Christ by, in the Greek, *Dia*, which is "channel of an act." Channel. *Source* and *channel*. And just looking at this relationship, I went to another favorite text, which was at the heart of the 1888 message. Hebrews chapter one, verse three, which Daniel mentioned before, in terms of Christ is the brightness of the Father's glory. And, so, we have *glory* and in the channel, we have *brightness* And I just put these together, that if the Father is the *source* and Christ is the *channel*, then the Father's the one that has glory and the Son is the brightness, the *channel* is the brightness of the Father's glory. The magnification. The channel is a magnifier. And this is a really important principle because, in the performance-based system, if something is brighter

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<sup>1</sup> <https://maranathamedia.com/book/view/the-return-of-elijah>

<sup>2</sup> <https://maranathamedia.com/book/view/the-divine-pattern-in-the-church>

and bigger, it's because it's better and, therefore, you should worship that supremely.

But, in the Father's system, the invisible God... And this is what we come to. That's Hebrews 1:3. And Colossians 1:15 is that Christ is the image, the icon, the image of the invisible. And, so, He is God's thought made audible. He is God's glory made manifest. He is the visible. And those three principles:

1. Source and Channel
2. Invisible and visible
3. Glory and Brightness

form the core.

[Chris: Makes me think of the word *lens*.]

Lens. Yeah. The magnifying lens. "No man comes to the Father, except through Me." Because he's magnifying the Father and making Him visible to us.

The next really big one is Matthew 3:17. Matthew 3:17. "This is my beloved Son." So, the Source is the blesser. Is that an English word? It works. You know what I mean, and the blessed.

So, the Source blesses the Channel. This is the principle. First Corinthians 11:3, "I want to have you know that the head of every man is Christ, the head of the woman is the man, and the head of Christ is God." So, the Source is the head, and the Channel is in submission. And this is where it gets interesting because in First Corinthians 11:3, this headship principle exists, not only between Christ and the Father but, between the man and Christ and between the woman and the man. It's the same headship that's existing.

So, if Christ is under the headship of the Father and He is completely content to that headship, then that is the basis upon which man was made in the image of God. "In the image of God created in Him male and female, created He them" so that the headship of God and His Son is reflected in headship and submission of the husband and his wife. And it is upon this point, above all other points, was the reason why I rejected the Trinity.

Because as being a minister and having to work with many, many broken homes and busted marriages and divorcees, it was this issue that was taking up most of my time as a minister. Trying to counsel with people and, "He said..." "She said..." "They said" Co-equal, co-eternal, combative, all of that kind of stuff. That was the issue that really...

And you look at section six of... *The Return of Elijah* had seven sections, and the section six was on Man and his Wife because man was created on day six just as a little layering thing that I enjoy. So, headship and submission... It's like there's no way that the Trinity can be true on that principle because the woman came out of the man. She came from the living rib of Adam and was formed into a woman and she inherited all things through the man because he was made head of the Garden. He had owned all things. He had dominion over everything and, then, all of that was inherited by her just as Christ inherited all things from His Father. And, that, completely destroys the Trinitarian model.

So, Trinitarianism is at war with marriage as God intended it. And people react, "That's so offensive." I'm sorry, but it breaks the model. It breaks the headship. And in my experience in ministry and in dealing with eldership and leadership over the years, having served on many Boards and committees, and watching and observing how these things play out in human life, I know, from my experience, that the headship thing doesn't work when you are in a co-equal mindset. It doesn't work.

The thing is, the greatest loss that we have to this co-equal thing is that Man has forgot to be a blesser. He doesn't know how to bless his wife. He doesn't know how to care for her. That's the greatest tragedy.

You know, there's all this emphasis on submission. But, where's the blessing? Where is the blessing? "Bone of my bone, flesh of my flesh." She is woman because she was taken out of man. The desire to care for a man's wife as he would care for himself and nurture himself. Remember, blessing came before submission. Blessing came first.

[Obadiah: Wasn't there greater submission, though, after sin? Right? Weren't they more equal before sin to a point, right? In some way she was more submissive and she had to be more submissive.]

More submissive?

[Obadiah: after the Fall.]

In nature, I would say she was less submissive.

[Obadiah: Less submissive, yeah. She was less, but God said that *the woman would be in submission to the man*

But, that was because Man was less of a blesser. How submissive are you going to be to a husband that just offered you up as a sacrifice? Really? That's bad for marital relationships. But, of course, God had to spell out the process.

[Obadiah: Yeah.]

You were going to say something? I can see a hand.

[Sharyn: I was just going to add that as I'm learning about the loving character of God, I learned that He's not aggressive. He's not forceful, right? And he woos us. And that, to me, is so attractive. I want to submit to that.]

Yes. Amen. If men would do that with their wives and bless. The husband and the wife are in harmony with each other and their oneness with each other and there was no issue. But, after they became co-equal and worshipers of Satan, they had to be... well, someone had to submit their independent, rebellious will to another. Whereas it wasn't independent and rebellious before that. Ben was going to say something.

[Ben: Yeah, I was just going to add to that that prior to sin, they were living according to the Spirit of the law. But, then, after that, it needed to be spelled out.]

There had to be an administration of death. You must submit, which is administration of death.

[Lumy: Well, that's the thing. Before they were living by the Spirit. I don't think they had that... It is my understanding, they are not aware, "Oh, I have to be submissive to you. I"]

No. They did it by nature. Because the Spirit of Jesus is submissive to His Father and that Spirit lived in Adam and It lived in Eve.

[Lumy: So, it was a natural process.]

Natural fountain. So, Adam has a submissive spirit to Christ and that Spirit flows onto his wife. So, when Adam rebels against Christ, Eve rebels against Adam.

It's just the same. So, I saw a few more hands.

So... Daniel.

[Daniel: I'm really tracking with what Sharyn was saying that after Jesus in His position as the head of the Church, it's a magnification of the blesser. And releasing the life and the character of God makes a completely different life.

Absolutely.

Headship to us means domination, tyranny, control. That's what headship means to us. But, as it says in Genesis 2:10 that "the head of the river is broken

to four heads." And a river is a point from which blessing flows out. It's coming out.

[Craig: A gentleman from Andrews University came to Townsville camp one year and he was talking about where God spoke to Eve and said, "Your desire shall be towards your husband," and he showed from the Hebrew, which I can't do, but he showed from the Hebrew that what God was saying to the woman was that "you are going to desire to control your husband and you are going to want to put yourself in the position of the head." And we can see that in many, many places. We have an expression in Australia, "She wears the pants in the family."

[Gary: Oh, we has that, too.]

[Craig: That means that she rules her husband and that's not good in a marital situation.]

No. Definitely not. And my take on that particular verse was a bit different, although I could see that that, certainly, could be the case. I saw that God had implanted in the heart of Eve a measure of grace to be able to have her desire towards her husband. Because if that wasn't implanted, we were dead. We were absolutely finished. So, that's kind of the way I saw it.

[Craig: And the other side of that same coin is that even though that's planted there, if the carnal heart takes over, then the opposite occurs.]

Of course. Yep.

Because He said, "I will put enmity between you and the woman and between her seed and thy seed." That enmity is that measure of grace to maintain that submissiveness.

And what's interesting is that, by and large, at least in the beginning, the message that we have been sharing has been picked up by women a lot faster than men. It's just been interesting to observe over the years. Because of the relational component in the message and because of the expressiveness and the emotional component of this, many men are like, "Whoa." You read the book *My Beloved*. I had one person say, "You know, I read that book, Adrian... Ugh. Too much information. Too emotional." You got my point. You never read *Song of Solomon*? The Emotional component. It's a protest against black suits and ties. The righteous marching to Zion. It's... Under those black coats, they hide all manner of filth and evil.

[Craig: From my perspective, there's always been a fear in me of not being the blessing and having the responsibility to be the blessing and not living up to that.]

[Obadiah: Yes. I've experience that, too.]

Only a blessed man can bless.

[Chris: So, hypothetically, a male is trying to be a blessing with all he has or whatever, but there might be some rebellion or whatever. Is it always the man's fault in a marriage?]

Is it always the man's fault in a marriage? Ladies are saying no. Got a winner there. The issue of trying to find out who's at fault is not necessarily useful, because it's kind of like judgment and condemnation. As fallen individuals, we want to do the finding out, "Who did this?"

[Chris: Well, I just felt like we were kind of aimed at the guys before that, so I was just wondering if it's ever both or if it's always just the guys?]

My responsibility, as a man, is to "stick the boot into the men harder than I do into the women." 😊 So, just wait...

Ladies can get up here and they can stick the boot into the ladies. But, it's... Yes. Submission. Yes. It's easy for us in the invisible to say we submit to Christ. But, man, it is a mission and a half to follow First Peter Chapter 3 that "Wives, be submissive to your husbands." That's a big mission. That needs a lot of grace. And a woman that's been raised by a father who has blessed her has the capacity to fulfill that mission. For someone that hasn't been blessed by a father and, invariably, she marries a man like her father... That's really gets hard to be submissive and all these things.

But, the good news is, "When my mother and my father forsake me, the Lord will take me up." This is a whole message that we've been given is that You are my beloved son in Whom I am well pleased. And only a blessed man can bless. When you know that you are blessed and you're receiving that blessing and you walk in that blessing and you rest in the bosom of the Father, the Sabbath, New Moon, and the feasts three times in the year, you start to change and you start to be able to bless. That's what this message is all about. "To turn the hearts of the fathers to the children and children to the fathers, lest I smite the earth with a curse." Because if there is no blessing, then there's a curse.

Oh, hands everywhere. Go ahead.

[Beth: Sometimes it's always best to be the first one to say you're sorry, and, then, you're communicating with each other.]

Yeah, you're reminding me, Beth, of a time when I was having a very interesting time with my father. And the Lord was speaking to me and saying, "Now, Adrian, you should say sorry for this." I'm like, "Oh, Lord, why am I always the one that has to say sorry first?" "Well, because you're listening." Yeah. "Oh, should I stop listening then?"

There was a hand?

[Ben: And to Craig's point about a man being in that position of being afraid, "Am I really a blesser?" Like you said, it only comes through resting, truly resting, that God's appointed times in our identity as sons. But, the message you gave here in September that was the Corruption and the divine Pattern that addressed that like I've never seen before, and I was very...]

Remind me of that presentation.

[Ben: Yeah. You were talking. I listened to that one a lot, and you were talking about... You shared your own experience. You were very vulnerable in that, and you said, early on, you found it hard to accept being worthy to hold a position of authority.]

Oh, yes. Oh, yes.

[Ben: and how you were afraid to come take that mantle of authority. And, then, you even cite example for the woman, of Jonathan as he submitted to his father and how delicate that was. If his willingness to completely give up his will, give up his very life, and you were really trying to show the role of the channel was a very delicate and very incredible role when we really understand it's through the relationship of father and son and Jesus giving authority.]

Yes. To be able to step up as a man and to offer a blessing in a culture that says, "I don't need your blessing. I'm educated. I can earn my own money. I don't need your blessing." That's what a lot of men are afraid of. Some men are insulted by this. In my last book, I talk about, this is the symbol of a man.

[Gary: Mommy!]

Emotionally, that's where many men are at.

[Craig: They're not men. They're boys.]

They'll hide in a woman's skirt and just be protected by Mommy.



[Obadiah: And they find a wife that is like their Mom and they're submissive to them.]

Yeah. That's the whole inversion of the divine pattern. It's come around, and that's what the book *Comforter*<sup>3</sup> is trying to address and that issue of where you get your comfort and all those types of things. And I'm constantly being challenged by that. I don't know why it is.

That presentation, I mentioned the verse about where Isaac said to Jacob, "Let the people serve you." And "the people" is your family. Let your family serve you. And I was terrified by that statement. Serve me? Like some kind of royalty? Haven't you read verse 8, "A royal priesthood"? I'm not worthy to be served. I'm here to prove myself. This tremendous conflict like... "Let the people serve you"? And the resistance to that that I had in myself. "I'm not worthy to be served by anybody."

But, the position of headship is for people when they seek to bless, they are opening themselves up to receive your blessing. And this is the whole point of Genesis 1-3, "I will bless you and you will be a blessing, and I will curse him who curses you and I will bless him that blesses you." This is a completely different system to the co-equal, co-eternity of the "Three Musketeers." No offense intended, but that's the "all for one and one for all." That's a completely different system, completely different model to this blessing system that I'm seeing in Scripture.

[Daniel: I was reminded that we love Him because we loved Him first. So, Jesus being the fountain, the head... He loved us first without condemnation, without judgment. Without stopping. Continually.]

This was one of the hardest things that I've found. It was really good last night. My son and I spoke to each other and we both said that we loved each other. But, he said to me, "Dad, I love you very much."

[Ben: Praise God.]

That is beautiful. Thank you, son.

When my son was 13, 14 years of age, everything I said to him, he countered. Everything. He had to counter it. He had to resist it. And for the first time in my life, I'm beholding my character magnified. That was humiliating. The Father says, "Be careful. Be careful how you discipline this boy. You're looking at

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<sup>3</sup> <https://maranathamedia.com/book/view/comforter>

yourself. This is you magnified." Suck in your breath. It's like... "You're going to make him an atonement for your sin? But, you taught him to be this way. Your vibration, your life... He's like this because of you and you're going to belt him and make him an atonement? Just be careful." But, what I've found in my son's resistance of me, I found a limit of my worth to my God. Do you understand what I'm saying?

[Daniel: Explain this.]

Because when someone resists you, the temptation, when someone lacks value and they're in a position of headship, one of the reasons they do bless is to receive value, to gain worth, to feel good about themselves. So, there is a condition. It's not an agape blessing. It's an eros blessing. If I give you flowers and I buy you carob, then you're going to treat me nice and you're going to tell me that you love me and you're going to... You're going to look after me. That's not blessing. That's something else.

And, so, when my son is treating me like this, my thoughts are like, "You know, you're living in my house. I'm paying the bills, the electricity, the internet, I'm feeding you, and you treat me like this." "You will have respect for your father!" You know? "Or there will be consequences." And, my son being made in my image, he said, "What consequences?"

"Let me analyze this situation logically. "Can I bear your consequences? Is it worth it?" Because that's how I operated. It's all about damage control. Risk management. This is what it's all about.

So, to be confronted, to have my son confront me, tested my value and my temptation to withdraw from him, to withdraw my blessing, to begin to express words of sarcasm to protect my heart... The temptation for that was incredible. I could feel this pressure, and I succumb to it sometimes. But, immediately, my Savior was there. "Adrian? No, no, no. Don't do that. Please. This is not good." I remember the time when I taught my son... If you ever study the Dutch National Anthem, the sense of liberty and freedom within the Dutch is something very real... This concept of fighting tyranny to have freedom, to be free, is something that I'm very thankful for that inheritance as long as it's disciplined. And, so, one of the things I taught my son is, "Son, I don't want you to be a reflector of men's thoughts. I want you to think." And, then, one day he came to me and he says, "You know when you said to me I shouldn't be a reflector of men's thoughts? Does that include you?"

Ah. Nooo.

I had to give my son his freedom. I said, "I'll be back in a minute." Ah. "Yes. Absolutely. Of course, son. You have to be completely free. I want you to be completely free. That's what I want for you. I don't want you to ever feel that I, in any way, control or influence you in a way that would impinge upon your freedom of conscious. That's what I want for you more than anything." To be able to give my son that freedom...

And isn't it wonderful when you say that and you have that moment and you get to that point and then you're tempted to say, "And they lived happily ever after"? No. I had to revisit that every day. You made this commitment, this decision, to give him his freedom and...

[Chris: Isn't that what they call unconditional love?]

Yeah.

And the times, because of the God that I had taught my son, the killer God... I didn't mean to teach him that God. I didn't focus on that aspect of his character, but my son did. He focused on all the things. So, of course he rejected that God because my son has the sensitivities of his mother and, of course, he rejected that God.

And when he's rejecting that God and he's reading men like Richard Dawkins and Steven Frye and Carl Sagan and he's putting this in my face and I'm like, "I'm really upset. It's really not good. This is not cool, son. These men are opposed to what I believe and..."

[Gary: Instead of being a reflector of men, stop.]

I refrain from saying that. I chose to refrain from saying that. It's his choice. If he wants to reflect other men's thoughts, he's completely free to do that.

[Gary: You just advise him not to.]

And this is the thing is that it actually happened in 2014 when we were at Talking Rock. I said to him after we were having a discussion probably about Carl Sagan... I said to him, "You know, you read all these men. You must think I'm a complete idiot," and he looked at me in shock and he said, "Dad, you are a great man." Well, all the tears are on the inside like, I didn't expect him to say that at all. I didn't expect that.

And, then, I realized the complete disconnect between what he was studying and the impact and the systematic implications of it. He didn't have all those things. It was just the two were set very comfortable together, and that really changed things for our relationship.

Because you think, "Well, if you think that, well, then you think this." No. That's not true. So, that really encouraged me tremendously and...

[Gary: It's like the story of the child growing, 13, 14, and has the opinion his father knows nothing. And by the time he gets to 22, he has the opinion his father's very wise, and then he says, "It's amazing how much my father learnt in those years."]

[Daniel: Usually it takes longer.]

Yeah, well, for him to be 16 and to be able to say those things at 16, he cut that process short. For me, it was 10 years of my dad.

[Chris: Cut it short on righteousness.]

To continue to love... And I'd have to go to my Father to be able to gain those resources to know my value doesn't come from my son. My value comes from my Father so that when my son opposes and resists that which I believe in, I don't have the insecurity of needing to make him believe what I believe to feel secure.

That process is so challenging. It's so difficult to have to have people agree with you, or people that you love agree with you, in order for you to feel secure. That's why we have so much narcissism. That's why we have so much tyranny and control within relationships where one of the partners comes home, and depending on who the dominant party is, "What did you buy? Let me have a look in that bag. Why did you buy that? What's that?" That's tyranny. That's absolute tyranny. "No, we can't afford to buy this." And so many relationships where I've seen that process, sometimes women to husbands, sometimes husbands to wives. It depends on who's the one who's managing the money. Money is a big area where tyranny and control is taking place.

I need to come back to the divine pattern. We've, kind of, made a very beautiful detour. I'm very glad we made that detour. But, since I've come into the divine pattern of tithing, I give my wife complete freedom. Whereas, before, I'm looking at the bank balance and, "Honey? What's this?" The temptation to ask those questions, it's like... Money is a really sensitive area for people and that's why, in many relationships, well, the best way to deal with that is to have co-equal, co-eternal bank accounts. You have your account, I have my account, you stay out of my business because I don't need to be told all the time, "What are you spending that money on?" And, look, sometimes you have to do that.

Just give me a bit of room, will you? Do I have to account for every cent? And this is the thing, if you have to account for every cent and you're saying, "Why are you spending money on that?" You are sending the message, "You know what? I don't trust you and you're lousy at spending money." And what does your partner become? Lousy at spending money. Because you keep saying it. "Why do you keep spending money on this? Why do you keep... What is this?" So, the more you say it, the more they become like that either out of pure rebellion or just out of sheer fear and terror. "Well, I'm completely hopeless at spending money," so, subconsciously, "Well, let's go ahead and be hopeless at spending money. That works."

When you see the Father, the blesser he is... I think about my Father and the question comes to me, "How did you get to be so good? How did you become like this? You are so good," and you possessed all this capacity and this ability and everything and this great mind that you have and the loving character and you just handed it all over to your Son. Like, wow, that is incredible. You just handed it all over. That is amazing that he would do that. And, of course, by beholding this, you become changed. He just handed everything over. He just gave it all away, completely and freely, gave it all away. And it's... I lost my train of thought. Anyway. We'll come back to... It's beautiful.

Oh, that's what I was going to say... And, then, you change that when you talk to people in the Church. "No, Jesus didn't inherit anything from His Father. Nothing. They're co-equal, co-eternal. No inheritance," which means no blessing which means when Father and Son, they stand head-to-head and toe-to-toe, "Oh, You're omnipotent like Me." "Yeah, pretty good, pretty good." "We're equal." "Yeah." "I'm impressed. You're strong like Me."

[Obadiah: Well, they say that there had to be somebody to love else love is selfish, you know?]

There is the confession of eros, isn't it?

[Gary: It wasn't enough. He had to have three because, otherwise, it's selfish love.]

To follow Augustine's formula, because it was Augustine who originated this idea... In order for there to be love, there needs to be someone to love, and Augustine would know, wouldn't he? With all the women he slept with. Wouldn't he know? He knows. There has to be someone to love. But, the idea that in order for God to be loving there has to be someone to love means that

He's inherently selfish, unless He has someone else to divert His attention from Himself.

[Craig: So, there's no Scripture that says that.]

No, there is none.

[Craig: So, therefore, "Your thoughts are not My thoughts. Therefore, this can't be true.]

First John 4:8. God, the Father, is love because the God in verse eight is define in verse nine. This love was manifested by God giving His Son. I've tried to share this with a lot of my brethren who use Augustinian formula and say, "Well, it's just millers rules It's very clear that God was love and that love manifested itself.

[Gary: God's mercy was manifested. It was latent, there.]

God's mercy didn't need to be manifested until it was required. But, it was there. Same with love.

All right. So, we're looking at the principles of the divine pattern and the source and the channel and with these things in mind, I want to apply them to our understanding. And it was my dear friend, Frank Klin who said to me, It's probably the three of us [points at Gary] were having that discussion. "You know, there's probably a divine pattern between the Seven and the Feasts because if the divine pattern is everything, then... If Jesus is the brightness of the Father's glory, what if the Feasts are the brightness of the Sabbath glory? Could it be possible?" And I went, "Hmm. That's interesting."

So, I began to think about, in terms of the Scripture, Old Testament, New Testament... Now, in my former understanding of co-equal, co-eternal, then, well, the Old Testament is co-equal and co-eternal with the New Testament. That's the pattern because the God you worship is the pattern by which the lens which you see everything through.

So, what happens when you get Old Testament and New Testament being co-equal and co-eternal? Well, because the mind is always seeking for harmony, it's always seeking to create oneness, a singularity... Well, how do we resolve this tension between these two sources now? We have an Old Testament, we have a New Testament, and they're co-equal and we have to read them both equally because representing Father and Son... And, so, that created all manner of problems. And, of course, the Protestant Church has fixed this

problem by saying. Gid rid of it. "Old Covenant. Onto the cross. Oh, okay. Now we've got a singularity. We're good. We're good."

[Gary: New Covenant Christians.]

So, Messianics go a different route. They tend to go the other way and cross this out, [move away from New Testament] or just put it all together in one big batch. Just meld it all together.

But, the principle of the divine pattern is that, as Ellen White puts it in 8T 268 that the Father and the Son are distinct personalities. There is not a blending. The Father and Son are not blended. They are distinct. They are distinct, for many reasons, and one of the chief reasons for that is what our beloved brother, Ruben, calls gradient. Gradient.

Because if They're not distinct and They're all one, how do you create flow? But, if They are distinct and One is in submission to the Other, then you get flow. Gradient. One is in a higher position in order to create flow. That's how you create blessings. So, without gradient, without distinction between Father and Son where One is in a higher position than the Other to pour something down, They're all just One, there is no flow. You get stagnant pools.

[Gary: Dead Sea.]

And, so, there is no blessing. There's no blessing unless there is gradient, unless there is a position of authority.

And we are familiar with where we've talked about in the past, in terms of Father and Son, how much authority does the Father have over the Son?

How much does the Father have authority over His Son?

[Audience: Most would say All.]

Really? So, if the Son chooses not to obey the Father, what is the Father going to do? Force Him? So, if a Father doesn't use force, then how much authority does the Father have over the Son? As much as the Son will give him. The reason why the Father's throne is so secure and will never be moved is because the Son gives His Father absolute authority. The government is on His shoulders because of His conscious, independent, free-will decision to worship, submit to, and obey His Father in everything. And, to that fact, in the Son of God, we owe everything.

[Obadiah: Because He trusts and loves Him so much.]

He trusts His Father. He worshiped His Father. He dotes on His Father. He adores His Father. He loves and He delights to obey His Father.

[Audience: He's everything to us, as a people.]

Everything. That's why all things hold together in the Son. It is that Spirit that is exported to the universe. It is in Him all things consist. It is in that Spirit of submission, obedience, and trust... But, of course, the trust and obedience was not the beginning. The beginning was the Father's agape and the pouring out of the blessing and He poured everything out upon Him and created that spirit of gratitude and love and respect and honor. So, it was the blessing that created that reciprocal love and honor for His Father. And all of that, all of that, was poured into Lucifer. Into Lucifer.

[Audience Wow.]

But, he chose to obscure the begottenness of the Son of God so that he did not have to acknowledge his own inheritance. If he could make it that the Son wasn't inheriting from His Father, then he didn't have to acknowledge his inheritance from the Son. So, he obscured the begottenness of the Son. And, of course, he's very happy to make the Son co-equal with the Father because, really, the co-equal position of, what we would call, God the Son really is Lucifer. That's what he wants. He wants to be like the Most High.

He wants to be like the Most High. So, the worship of God the Son is the phrase, "We want Barabbas." That's what that is, and that's what will happen in the end because of that.

So, we come back to the Bible.

In a divine pattern relationship, source, channel. Christ revealed in the New Testament is, essentially, invisible in the Old Testament, isn't He? There's just these glimpses are coming through of Christ in the Old Testament. The rock that followed them was Christ. And, of course, He's representing His Father. He's speaking on behalf of His Father, so it's the Father that's being presented in the Old Testament.

Exodus 6:3, "I appeared unto Abraham, Isaac, and Jacob in the name of God Almighty, but by My name, Jehovah, was I not known." He was submitting, there, to His Father. Yeah. Ambassador. He just spoke on behalf of His Father. All communication was through the Son.

So, this pattern between Old Testament and New Testament, of source and channel... The implications of this, applying the principles of the divine pattern,



explode at least 1500 years of Christian theology in a flash. Bang. It's just gone. Apologies to Augustine.... who set up a different system, the Old Covenant and the New Covenant...

[Gary: Dispensational]

Dispensational model of how we view the Old Testament and the New Testament as a co-equal relationship, where this is just a shadow of the reality. The shadow... Plato and Aristotle and that's where that all came from, all of that kind of stuff.

So, once we put this, then we see that the New Testament in the divine pattern is a magnification of the Old Testament. It is an express image of the Old Testament. Now, hang on a minute. What about all that stuff that was nailed to the cross? What happens then?

[Gary: Go back to verse 13. In Colossians 2:13... There's where you need to start. "He blotted out our transgressions... But, it was our transgressions that were... "He bore our sins in His body on the tree."]

Yep. Okay. So, He nailed our sins to the tree.

Our misconceptions of the Father.

Yep. All the misconceptions.

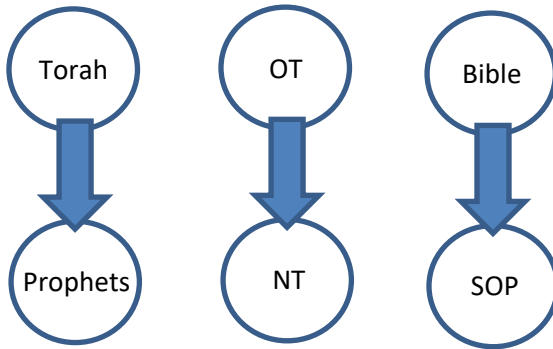
So, just this relationship between Old Testament and New Testament completely realigns our whole perspective of how we read the Bible.

[Lumy: But, what about the people from the Old Testament who didn't have the New Testament? ]

That's a good question, isn't it? Speaking for us, where we are, that this obviously works. But, my response to that is, probably, if you know that there were prophets in the time of the Old Testament... That's one thing is that they had prophets. They had a lot more prophets back then than we have today. So, the prophets are acting as a channel to the source of the Torah. And there were books that were written for people in the Old Testament that we don't have today.

So, it says in Hebrews 1:1, "God, in times past, Who spake unto the fathers by the prophets. So, that's the divine pattern operating in the Old Testament. And it is the words of those prophets that, for a now us, form a source from which we now have a channel through through the New Testament/

So, I would say, in the Old Testament, you would have Torah, and the way you approach the Torah was through the prophets. I'm just thinking out loud that...But, now, that comes together and, now, we have this. And because of our dullness of mind, for us, this had to come together and, then, we have "SOP," the spirit of prophecy as a channel. We needed to add this dimension to reach this.



Which is the testimony of Jesus. So, it's a pattern that just keeps growing and developing because it's coming from the same source.

[Craig: And that, is saying to me, that it proves that God can't force because it's taken 4,000 years to get to the New Testament. We're 2,000 years past that, and now we're finally able, as Paul says, to "look back at all that was written, which is for our admonition that's in the last day," and now we can start to understand the true character of the loving Father. It could never, ever be fully understood before without that time period.

Just God knows how the human mind will work. So, with the Old Testament and the New Testament in this kind of a relationship, it completely changes our understanding. And this is where, like I said, if we apply the principles of source, channel, magnification in the channel, invisible, visible, blessing. Jesus said, "That it might be fulfilled." That was written in the prophets. He always appealed to the Old Testament as an authority source for what He was doing. He didn't say, "Look, I'm the Son of God. You just listen to what I say." He said, "It is written." He always appealed to the source.

[Nelson: Even in Matthew 24:36, He was speaking of... I don't even know if they knew He was going to return. Only the Father.]

Now, that's an interesting passage, where "No man know day or the hour, neither the Son nor the angels, but my Father only." One rendition of that is, "No man makes known the day or the hour." That's one response to that. That comes into the whole subject of omniscience. But, again, we're arm wrestling Augustine on that issue. I could unpack that one. But, I might just leave that one, for now.

So, I want to take you through something. It just allows me to do a little bit more bending to get down there. So, as I began to think about divine patterns. So, let's look at the Sanctuary.



Do you see a divine pattern? How do you get into the Most Holy Place? Through the holy. Channel. Source. And this is just applying the pattern. Source, that's in here. Of course, this is the very heart and in the heart of the Sanctuary is the Ten Commandments, which is invisible because it's covered by a mercy seat, pure gold. And, in order to get in there, we need the light. Christ is the Light or the Way, He is the Bread of Life, with the two sets of six representing two individuals.

[Gary: Two crowns.]

Two crowns around the edge. And, of course, the altar of incense, the prayers. So, it's through the intercession of Christ with the light that He shares with us and the bread that He feeds us that brings us into the presence of the Father. So, this is a divine pattern that's operating in this situation. The interesting thing is, following the divine pattern principle, what's on the side of the Ark?

[Craig: The Book of the Law.]

We've got the Book of the Law on the side of the Ark.

[Obadiah with a smile: So, that means it's less important.]

[Gary: No, it means it's accessible.]

So, the Book of the Law, with everything that Moses wrote is in the Most Holy Place and, so we've got two documents in the Most Holy Place. Now, in the

divine pattern, the question you ask is what's the relationship between the Ten Commandments and the Book of the Law and the answer is very simple. The Ten Commandments is source and the Book of the Law is channel.

[Gary: It's expansion.]

[Audience: Magnification.]

Magnification. And, definitely, it's magnification because it's bigger than the Ten Commandments. And it makes complete sense to me that the Ten Commandments and the Book of the Law represent the Father and the Son because the Son sits at the right hand of the Father. And doesn't it say in Psalms 40, "In the Book of the Law it is written of Me"? The Book of the Law is Christ. So, when people say that the Book of the Law is now the cross, I say, "Absolutely. But, like Jesus, it rose from the dead and was glorified.

So, Christianity taught me that the Book of the Law was actually out here [in the courtyard] at the altar sacrifice. Because that's where the cross is, isn't it? So, they say, "Well, that was now the cross." So, sorry. The Book of the Law is in the Holiest Place of all, which means that the Book of the Law is most holy. Not one jot or one tittle. And this is where people go, "But, but, but what about the sacrifices? What about the stoning? What about..." Is that eternal?

Daniel 9:27, he causes sacrifice and oblation to cease. Because, as we've been saying through this week that, many of the things that are written in the Book of the Law are part of the mirror to show us our sinfulness. And when Christ came and revealed the character of God, those elements that were a mirror to show us our sinfulness are placed in their proper framework as to why they are placed in there. They are in there to show you what you are like, not to show us what God is like. Does that make sense? So, all those elements. This is why anything in the Book of the Law that is not like Jesus on earth in the New Testament is part of the mirror to show us what we are like.

So, it's very interesting and when you look at the typology of the Sanctuary that there's five poles here at the entrance of the Holy place and there's four here at the entrance to the Most Holy Place. People like to say, "The five books of the Torah" and "The four Gospels." You can play with that one. It works.

But, on the three curtains, you have an embroidery of angels. There's an angel on each of these curtains, which means in order to get into the Most Holy Place you've got to go through three angels.

So, in order to enter the Most Holy Place, you need the three angels' message. Because doesn't this division line, historically, represent A.D. 1844? What came in A.D. 1844? Three angels. This is the prediction of the three angels' message.

[Obadiah: There still had to be a fourth angel, though, to complete it.]

Yeah. But, the only reason there had to be a fourth angel is because the second angel didn't go out with a loud voice, didn't go out with a mega loud voice like it should have.

[Obadiah: Oh, okay.]

Because the ingredients in the cake. They don't have a knowledge of His character. They didn't buy them from Whole Foods. They bought them from somewhere else. Walmart. 😊

So, see the relationship between the Ten Commandments and the Book of the Law and the reference you want for that is Patriarchs and Prophets 364 where it says that the instructions given to Moses were only the Ten Commandments amplified... There's that word... Amplified and given in a detailed manner. So, we see the divine pattern relationship between the Ten Commandments and the Book of the Law.

So, once I understood that and the fact that we go through three angels, that automatically told me that once the three angels' message began that there would be a call to God's people to remember the Law of Moses with the statutes and the judgments. And, lo and behold, what do we find in Malachi 4:4? "Remember, ye, the Law of Moses with the statutes and the judgments." And, Ellen White says in Southern Watchman

"Every divine institution..."

She says, in 1905, she says the prophecy given to Malachi is a prophecy of both the First and the Second Coming of Christ. If it's a prophecy of the second coming, which means... And she quotes, "Remember, ye who are of Moses, with the statutes and the judgements," she says is a prophecy of the Second Coming, which means there's going to be a restitution of every-

[Gary: Divine institution.]

Now, it's very, very interesting that the very last article published by Ellen White in the Review and Herald in 1915 is the story of the finding of the Book

of the Law by Joash in the temple. Is the last thing that someone writes important?

[Craig: One might say it was her last will and testament.]

She pointed us in the direction that we needed to go. We needed to find the Book of the Law. We had found the Ten Commandments in the Most Holy Place. We needed to find the Book of the Law. We had lost it, and it needed to be found.

[Chris: You said it was 1915?

1915. July.

[Nelson: As you describe this channel and source, after pointing all these out, it seems so obvious. See with new eyes? It's so obvious.]

The divine pattern of Father and Son, and this is why all the treasures of wisdom and knowledge are hidden in the Father and the Son. And when you realize their relationship and you apply the lens of that relationship to all the Bible, everything opens up. Everything becomes new. When you apply the Trinitarian lens, all of this, it all goes to mystery. It all goes to confusion. It all goes to mist.

[Nelson: Lost in translation... interpretation.]

Doesn't have any sense anymore.

[Lumy: I was thinking, all this... divine and the source and channel. The source, it's the Ten Commandments and then channel, it's the the Book of the Law.

What will be the next step to make a connection between the Book of the Law and us? Can we say that the Book of the Law is the source and we are the channels from God's body to share, to manifest, it to all the world?

It's the step in the headship principle. The Ten Commandments is the head of the Book of the Law and the Book of the Law is the head of us, and it's just that headship principle of blessing flowing down.

[Nelson: Like water, yeah?]

So, if you read in the beginning of Gary's book *What About the Feasts?*, you will see Ellen White's statements, "The instructions given to Moses, with their sharp, rigid outlines, are to be studied and obeyed by the people of God today." So, that's one of several the way she says things like that.

[Obadiah: Would this indicate a true sense of balance? And not the Yin Yang balance, you know?]

Oh, but there's no need for balance anymore. There's no tension. It's just a flowing. The tension disappears. So, the reason why I was prepared for this is because one of my dear mentors was Leroy Moore. And Leroy Moore taught me that truth is two poles. You have two poles of truth that are held in tension. Now, this, what he taught, was entirely consistent with the Trinity.

So, it was brilliant what he laid out a whole system. I wrote a Bible study training system with charts that I had developed, and I built the whole thing around this two poles of truth. You have the idea that Christ is God and Christ is man. And, in the person of Jesus, the tension in Christ magically dissolves the tension. We are justified by faith... So, you have faith and works, and, so, you have this tension between... And in Christ, faith and works, the tension is resolved. So, everything has tension in it, in this system. Everything.

And I had built my entire framework around this. Because as a systems analyst and designer, you're looking for patterns on which you build everything. You're looking for the  $e=mc^2$  of everything, and, so, I built everything on this platform. Two poles of truth. The problem is I was never provided one text to support it. I just believed it. I inherited it, because it was a system and it made sense to me. There was also "labor to enter into rest." Laboring and resting are in tension with each other and in Christ, you accept Christ, you resolve the tension. It makes sense. It made sense. In the framework I was operating in, it was powerful and I used this system a lot previously.

But, then when I came to the Father and the Son, a very, very interesting thing happened to me. Two weeks before I started writing the book Divine Pattern, I was contacted by my mentor. We hadn't talked for a number of years. And he said to me, "Adrian? I want you to stop writing. I want you to take down your websites. I just need you to stop what you're doing, and I want you to read this book, Humility." Something along those lines. I think it went something like that. Who doesn't need humility? Well, I did.

And there's good principles in the book. There is really good principles in that book. And Leroy Moore modelled for me how to deal with an opponent. He modelled it. He was Christian through and through, gracious, patient, long-suffering, kind... Wonderful mentor to me, and I'm so grateful that I learned all those things from him. But, his whole structure was built on these two poles of truth, And it was two weeks after that, that I started writing the book The

Divine Pattern. And he didn't know that. I didn't know that. And as I was writing this book, as I was going through this book and I'm writing all these principles, I had this realization, "The entire framework that you had built everything in in this book is completely destroyed." Completely destroyed. Annihilated.

And I had this thought. This thought was suggested to me, "Adrian, this is just your rebellious little mind seeking to undo and destroy. You are in rebellion. You need to repent. You need to submit." I'm like, "Oh, but this is so good. I'm getting questions answered that I couldn't answer before. This is a much better system. A much better system."

The other thing, all Christianity, actually, function in this basis. All Christianity. The whole world, really. And in order to have two poles of truth, how do you resolve them? This is how you resolve them. [Draws Yin and Yang Diagram]

[Sharyn: But, all of nature has the Father and Son, the Source and Channel, and God set it up that way so we could learn the Book of Nature.]

Yes. But, you can still view nature through this system.

It's clever. It is genius, this system, because you can view life through this Yin Yang system. Democrats. Republicans. The whole system is built on this.

But, there's a little bit of the same in each... They're the same. It's all the same. That's Eastern philosophy. In the West, we're built on the philosophy of Hegel. Anyone who studies Political Science studies Hegel, dialectics and Hegelian dialectic, all that fun stuff.

So, it's all built on a system and I knew, I knew, and this is why, **for me, the book Divine Pattern was the stone that smashed the image.**

[Obadiah: Amen. That's a lot.]

Which is Father and Son. And Father and Son in Hebrew is Eben, which means "stone." Ab – Ben = Aben = eben. Ebenezer means "stone" in Hebrew, which is a concatenation of Father and Son. "Ab" is the Father, and "Ben," the son. It had lots of layers in that, isn't there?

**The Father and Son divine pattern is the stone which destroys the image.** And Ellen White says at the final temple... The final temple will be built according to the divine pattern. Have you read that statement? Oh, it doesn't get any better than that, does it?

[Daniel: A spiritual temple.]

The spiritual temple. It doesn't get any better than that.



the temple structure, with its brodered hangings and rich furnishings, was a fit emblem of the living church of God on earth, which through the ages **has been building in accordance with the divine pattern, with materials that have been likened to "gold, silver, precious stones,"** "polished after the similitude of a palace." 1 Corinthians 3:12; Psalm 144:12. Of this spiritual temple Christ is "the chief Cornerstone; **in whom all the building fitly framed together groweth unto an holy temple in the Lord.**" Ephesians 2:20, 21. PK 36

But, the Lord allowed me, He allowed me to go through a process of magnification. He caused sin to abound so that He got me thinking in this concept of models and patterns and systems. He trained me. He took me to worldly universities and taught me these systems of patterns. Systems analysis, that's what I was trained in. And, then, He taught me this system to apply it to a complete theology with an Adventism and, then, He gave me grace more abounding in the divine pattern.

That is beautiful. It just took all the tension out of the system. All this conflict within myself and this tension between the two sides. It just was gone. At least in here, [points at head] but my body was still full of the vibration of the old system. So, it's detoxing that vibration. It's taking time. I still react to this equal system. I've been hard-wired to that. But, slowly, by beholding, those wires are rusting and disappearing and a new pattern is starting to emerge and made in the image of God and His Son.

[Obadiah: Yeah. And that's why I could never fully accept the New Age even though I was surrounded in it is because it was always this, "Oh, you just have to trust it. Everything is going to be fine. You just got to learn a way to cope with everything. You got to find that balance. Everything that will allow you to be able to just deal with everything in a way where..." But, it provided no actual solution.]

No.

And, so, the divine pattern, for me. Einstein was looking for the theory of everything. Well, God's trumped that. "Well, let's skip the theory. Let's go straight to the facts. Here's the fact of everything. Everything in this universe was made in the image of Myself and My Son.

"This is life eternal, that by know Thee, the only true God and Jesus Christ whom Thou has sent." Then, we start at the beginning. That's why this is so powerful. And when your minds start to think in this pattern, the Scripture just opens up. Opens up so tremendously. And, of course, I need touch on the

Feasts before we close. No one getting bored? You talk about the secret, I mean, this is it, isn't it? How much money did you have to pay to receive this? Without money and without price.

[Ben: Freely I receive and freely I give.]

Once you get this system, it's like, "Yeah!"

So, look at the relationship between the Father and the Son. Exodus Chapter 23, God says... What does He say about the angel of His presence? It says "I have sent my angel before them and

Ex 22:23. "For mine angel shall go before thee and bring thee in unto the Amorites, and the Hittites, and the Perizzites," etc. Now 21, "Beware of Him and obey His voice, provoke Him not, for He will not pardon your transgressions." What? Mirror. That's what you think. "For my name is in Him." Okay, now, this is a really important principle. So, the name of the Father is in the Son.

So, let's apply this to the Festivals. Leviticus 23, "These are my feasts." So, if you keep the Sabbath, you're a feast-keeper. Had to tell you that.

And "my name" is "Abba," is there. So, does this word "Sabbath" appear anywhere in the festivals?

There is "Shabbat" only in Day of Atonement, but "Shabbaton" is in Trumpets and in the first and the last day, which is the experience of the time. So, there is "Shabbaton" in the first... Because all the Feasts of the seventh month have the word "Sabbath" in them. Because it's the seventh month.

So, Trumpets, Atonement... Atonement... And Tabernacle all have this name. So, we have a source and we have a channel in which the name of the Sabbath is in. Now, it's the Day of Atonement in which it's "Shabbat Shabbaton," because Sabbath is Shabbat Shabbaton, "Sabbath of rest." Atonement is Shabbat Shabbaton, "Sabbath of rest."

[Gary: And it's actually the seventh annual Holy Convocation. And Atonement is the end because on the evening, at sunset, on the Day of Atonement is when the new religious year begins. And that's when the Trumpet of Jubilee in the seventh sabbatical year was on the eve at sundown, the trumpet would be blown and that's when the Year of Jubilee begins. It's always begins at the Day of Atonement. So, you think of Tabernacles as being the last, but it's really the beginning. That's why Jesus was born on Tabernacles, He was baptized on Tabernacles.]

Nice Gary. Plenty to ponder there.

So, the only way that you know the beginning time of the Sabbath is through the Day of Atonement because it says "from eve unto eve and you shall celebrate your Sabbaths" So, that Sabbath doesn't tell you when to begin and end.

So, the only way we can find the Sabbath is through the Feasts. You won't know when it begins and you won't know when it ends, except you come to the Feasts. So, the Feast is the channel to lead you to the source. God developed this. He developed this.

[Obadiah: Do we know the beginning of the day before Atonement, then? Beginning and end of the day? "From evening," we already knew that from Creation.]

Do you know specifically when?

[Obadiah: It says, "The evening of the ninth day."

Yeah, "the evening of the ninth day." Yeah. It's not precise. It's approximate. But, that's why Joseph Bates having sailed the whole world and having been up way up North when they have no sunset, that's why he said 6 P.M. to 6 P.M. Because you wanted to make it equal for everybody. It made sense.

But, when you approach the Sabbath through the Feasts, it's from "eve unto eve" and sunset to sunset. And Adventism embraced that principle. So, they followed that principle. So, the only way to truly understand the Sabbath is through the Holy Convocations. It gives you more detail. It's a magnification. It's hidden in here. It's blurred in here, but it's sharpened up through the Festivals, which show us.

And this is just one of many principles that we see out of the Feasts. The name, the inheritance of the name, and it just made perfect sense to me that these Feasts are the brightness of the Sabbath glory. And in our next presentation, I'll go a little bit more in detail and why this is so important. Because we've talked about, as I said, the Sabbath is the double portion of the Holy Spirit. So, the Feasts are a magnifier, aren't they? And that's why you see, in these Feasts in particular, a hundred fold magnification.

[Audience: And the New Moon fits in somewhere.]

And the New Moon is... Obviously, Psalm 104:19, "The moon is the guidance for the moedim and that leads to the whole relationship between the sun and the moon. There's a divine pattern relationship between these two because

the Sabbath is governed by the sun, as Ellen White says, "To keep the Sabbath according to the sun." She says that. And the feasts are governed by the moon in conjunction with the sun because it's the tenth day of the seventh month.

So, that's how that works. Source and channel. All right. We probably should leave it there. Like, "Ah."

[Obadiah: Hallelujah.]

Now, you have a hundred thousand more reasons to keep the Feasts. All right, Let's pray.

Father, we just thank you so much for the divine pattern. We thank you that this is the key that will unlock all the mysteries, all the treasures of wisdom and knowledge, and You made it so that only in the worship of You and Your Son could we understand all these things. It's such a beautiful system. It's so wonderful, and I pray that, for my brothers and sisters, that they will continue to see that the power of this, the beauty, the simplicity of the divine pattern and how that it is such a beautiful key to understand the Sabbath and the Feasts, which are going to play a critical role in the closing scenes of its history. And I thank you in Jesus' name. Amen.