

## Who will go for us?

By Adrian Ebens, 27 March 2021

Well, after that, I think we can kneel and we can say a prayer.

Father in heaven, we thank You for the gift of life. We thank You for the children. We thank You that once we were children and we acknowledge that unless we become as little children, we will not enter the kingdom of God, because You are a Father, a Father of children, and You love Your children. And You sent your only begotten Son to show us how much You love us. And I just thank You in Jesus name. Amen.

It's a wonderful blessing to be here, and as as Colin was doing his presentation, a presentation that I'm familiar with, I was claiming the promise that, "In that very hour you shall be given the words to speak." So, I said to my Father, I'm not going to preempt what needs to be said. I'm going to wait for You to tell me, because I've written many, many things and presented many, many things, so many things that I don't know what to present. So I say, Father, You tell me what needs to be presented and I will present that.

And I would like to take you to a verse in Revelation chapter 19. Verse 12. Speaking of the Son of God. It says, "His eyes were as a flame of fire, and on his head were many crowns; and he had a name written," what does name mean?

**Audience:** *Character.*

Character. He had a character written. "That no man knew, but he himself." Amazing. Nobody knew the character of the Son of God, save He Himself. Isn't that profound and what does that mean? If nobody knew the character of the Son of God and if the Son of God is the only way to the Father, how many people know the Father?

**Lester:** *One.*

One, thank you, Lester. One. There was one who knew the Father. Come to Luke chapter 12.

**Audience:** *Which is why He was the only being in the universe...*

The only being in the universe that could come to earth to reveal Him. Does that suggest something about the angels? It does, doesn't it? We'll go into that a bit further. Luke chapter 10:22. "All things are delivered to me of my Father: and no man knoweth who the Son is, but the Father; and who the Father is, but the Son, and he to whom the Son will reveal him." Only the Father and the Son know each other. What they are really, really like. And that should be a warning to us, shouldn't it? In terms of, do we really know the Father? Do we really know what the Father is like?

We are living in the 21st century. We are people that live not in a vacuum, but in history. History that has gone before us. We've all been raised in an environment that defines who God is. And I would like to read to you a few statements from Christianity that describe who God is.

All right? So, I'm going to bring this up on the screen. I want to read you some statements. This is from Wikipedia, the Doctrine of Impassibility. Have you heard of impassibility? Yeah, because it's not in the Bible, is it? Impassibility. This is one of the key teachings of the Christian faith. Okay, at least from the Catholic perspective and, as we'll see, in the Westminster confession. It says, "Not able to suffer, experience emotion." Whoa, what? "Describes the theological doctrine that God does not experience pain or pleasure from the actions of another being." This is classical Christian teaching. Have you heard this before?

**Audience:** *How can He be angry?*

Classical Christian teaching, this is fundamental Christian teaching. It says, "It has often been seen as a consequence of the divine," what's that word? Ascetic? Esthetic? Is that from the word esthetic? "The idea that God is absolutely independent of any other being. In no way causally dependent, being affected by the

state or actions of another would seem to imply causal dependence." This is Christianity. This is in the creed. Okay, so this stems from Roman Catholic teaching that God does not experience pain in response to the actions of another being. And the other thing, He does not experience pleasure or delight in response to another being.

**Audience:** *That's not true.*

I'm glad somebody said it.

Let's go to the Presbyterian Westminster confession of faith. All these things were worked out hundreds of years ago. Thousand years ago. And this is the cultural environment in which Western culture has developed itself with these ideas and with these thoughts. This is from the Westminster confession that is embraced by many of the Protestant churches, particularly the Calvinist persuasion. "There is one only living and true God, who is infinite in being and perfection, a most pure spirit, invisible, without body, parts, or passions."

**Audience:** *That means He can't be love.*

Oh, so some Christians do argue this point. How then is God love? Well, we have the stoic kind of love in the Greek concept. You have this concept of platonic Eros that it can appreciate things, but it's not moved. It gets very deep.

So almighty, all wise, most holy, most free, most absolute, working things according to the counsel of His own immutable will, most righteous will for His own glory, most loving, gracious, merciful, long suffering." So, we've got some of Exodus coming in there. "Abundant in goodness and truth, forgiving iniquity and transgression."

**Audience** *Hating all sin, so that's a passion.*

Ah, it's a godly hate, brother. It's a godly hate, apparently. Do we see some of the problem coming through here?

**Audience:** *Have a lot of confusion.*

A God that does not feel in response to you. Everything has to be redefined, everything has to be placed. Once we put God in this prism, in this picture, then God is... All of the texts of Scripture are twisted around and they actually mean something else.

**Ruben:** *It's definitely identifying components there that have emotion in them. What passion seems to be focusing on is the fact that He's emotionally untouchable.*

Yes, He's emotionally untouchable that you don't have the capacity to affect Him in His emotion. And that's why we get statements like I read. I read this in the book called The Trinity, an Adventist author wrote this saying that God cannot satisfy His powers of love on any being less than Himself. Three coequal, coeternal beings that can love one another because only they can appreciate one another in the full capacity of understanding, and therefore God cannot express the full powers of His love on lower orders of beings such as ourselves.

**Audience:** *So, if Christ became a lower being, as they would say, then the Trinity doesn't exist anyway.*

Well, that brings you to the Chalcedon statement and the two natures and they have an explanation for all this. This doctrine is the most sophisticated, the most diabolical teaching to lock up God and make Him unapproachable. And you go into each of these things, impassibility is one of them. And God doesn't have feeling. He doesn't have a body. He doesn't have parts. All of these things, He's completely beyond the realm. He is a mystery. You can't understand Him. This is what we've grown up in. This is the culture that we have grown up in, in Western society. And therefore, what's the point? Except to appease Him and try and keep on His good side and do the right thing by God. What I'm reading to you is classic Christian thought.

Now there is a stream of Christianity that, of course, rebels against this idea and goes in a different direction in the belief that God is love. Now, because of the environment that I grew up in, there's a statement by one of the Adventist pioneers that says this: "God is material, organized, intelligence, possessing both body and parts," said by James White. It was a direct *poof* in the face of this creed. Saying, We reject this. The Bible does not say this. Our God is a person. He does have a body, because it says in Daniel chapter 7 that He has eyes, He has hair, He sits, His feet, hands, all of these things, the arm of the Lord. We take these things to be literal and to be true. And our God is all of these things, because this is what the Bible says to us. And we were made in His image. He hears, He has ears that He can hear. He speaks. Yes. All of these things are plainly written in the Scriptures.

So, in my journey in 2001, four years after my first son was born and having an awareness of what at least the Adventist pioneers had taught and having read material that pointed to the love of God in such an amazing way. I, as I pen in this book *Identity Wars*, and meditating on the text in Matthew 3:17, where God says... And this is the text that explodes everything that we've just read. Where God says, You are My beloved Son in whom I delight, in whom I am well pleased. All of that evaporates, all of that creed (*clicks fingers*) like that. You are My beloved Son in whom I delight. And because of what it says in Ephesians chapter 1 and verse 6, we are accepted in the beloved, which means that God was speaking to us through His Son, a Son that took upon Himself our nature, who was made of the seed of Abraham, and therefore God speaks to His Son as the Son of Man, as a human being. And He says to Him, You are My Son, in whom I delight. That one statement, the very first statement that the world had ever heard... Well, Jesus heard it, but not many others heard it. They heard thunder. The very first recorded statement of the Father, because all of the words of God up until that point had been through the Son, because there is one mediator between God and man, the man Christ Jesus, and God spoke through His Son. This time the Father speaks. It's the first time He actually speaks directly because He's speaking to His Son and through His Son, it reaches us. You are my beloved child and whom I am well pleased.

That one statement completely realigned my whole thought process as to who God was and who God is. And that began a journey for me in understanding. And as I was meditating on this thought, this is my beloved son in whom I am well pleased, and thinking upon these things. I'm thinking about my son and I'm walking and I'm thinking about my Father. And I tell the story often because it's the pivotal moment of this message for me. As my Father in heaven spoke to me and said, Do you remember the prayer that you prayed when your son was born? I said, Yes, I don't want anything to come between me and my son and I just want him to know me. And I heard the words very, very clearly, That's how I feel about you.

What amazed me is my response to that. After that moment, there was this struggle inside of me based on all of my own judgments of myself and all of the other judgments of other people, having been schooled in the schooling system of continually having to compare myself with other people and to be compared and to be told you're stupid at times and to be told to sit in the corner and be quiet and to be told you're a nuisance. And having grown up with all of those things and then the God of the universe is telling me, I don't want anything to come between you and Me and I just want you to know Me. It required of me a belief of my own value far superior to what I had believed before this. And I was struggling to believe it. I was struggling to accept it.

The God of the universe is speaking to me. You've got much more important people to talk to than me. That was the first hurdle. Secondly, why would you take time out to talk directly to me? You've got billions of people to deal with on this planet. I'm not really that important. All of this is coming out of my flesh. Could it really be that God doesn't want anything to come between Himself and me and He just wants me to know Him? Is this the God? Is this my Father? Is this really who my Father is? And I went through this tremendous wrestle in my mind as the seed that my Father had just planted through His Son into my mind was struggling to find root, to take root in my mind. Will I believe this? Will I take hold of this? Can I really believe that this is true?

And I wrestled for 15 minutes and I felt like Peter, Depart from me, Lord, for I am an evil man. Because I had been told that merit or value is only given to those who demonstrate their capacity to perform. And all of my training and all of my culture were telling me, This is impossible what God is saying. You've done nothing to

merit this. You've done nothing to merit an audience with Him to even talk to Him. And yet you're going to claim that He is actually speaking to you and He wants an intimate relationship with you that is so close that is beyond capacity to grasp? Can you believe this, Adrian? It was a tremendous struggle. It was the birth process of a whole new way of thinking.

And after 15 minutes, my Father again spoke to me, Are you going to reject My offer? It startled me. No, Lord, no. I accept. I accept. And that's where, as it says of Abraham in Genesis 15:6, "And Abraham believed the Lord and was counted under him for righteousness." In that moment, in the beginning of 2001, Adrian believed the Lord, his Father, and it was counted on to him for righteousness. I accepted my sonship fully and completely, and a complete transformation took place in my life. A seed had been planted that set me on a course that would cause me to come into conflict with all of my spiritual fathers that had raised me and taught me.

Who wants to go through that experience?

But, Father, was it worth to pursue hearing that voice and to continue to follow on to know Him and to unravel all of the mess, why many people say, Adrian, why is it so complex? And I say, because we are so blind, that's why it's so complex. It's not really that hard to understand. You are My beloved child in whom I am well pleased. How hard is that to understand? But when you've got all of this teaching, this impassibility and all of this stuff layered on top, layer after layer after layer, we are all under this mass of satanic doctrine that is seeking to keep us orphans from our Father in heaven. That's why it's so complex.

That's why we're trying to unravel things and work things out and try and come to an understanding of who our Father is. So difficult for us to understand. And so that's what led me on this journey, this journey in this book, Identity Wars. Am I a son of God? And what do I have to do to prove that I am a son of God? Believe! What shall we do that we may work the works of God? John 6:29, "Believe on him whom God hath sent." That's all. Who is Him? Him is the Son. And when you believe on the Son, he that hath the Son hath life. He that hath not the Son, hath not life. It's quite simple really. But it all started with the belief in a Father that loved so intimately and cared so wonderfully.

In 2005 I wrote out the manuscript for this book. The book has taken me the longest to write, took me 12 months to write this book. Because as I'm writing, I'm getting fogged over my identity, and then when I get clarity on my identity it would just flow out, flow out. Chapter, chapter. And then I'll get fogged in my identity and then I couldn't write anymore. I got lost. I'm groping around in the darkness trying to find where and how am I supposed to write this book? In 2005.

And then in 2006, Eddie and I went to Sydney from Brisbane. And we did the first identity wars presentations in Penrith. Jonathan was there. And we're presenting this idea of being the beloved children of God. And the atmosphere there was... The response was astounding. And we looked at a text in Proverbs 17:6. And it says, "Children's children are the crown of old men; and the glory of children are their fathers." And the idea that the glory meaning value, that value is imparted to children through the word spoken by their fathers. As a mirror image of the words spoken by the Father upon His Son and upon all of His children. This was a revolution in thinking for me, at least, that value is conveyed through the words spoken by the Father.

And I distinctly remember as we looked at what we called the relational value system... The relational value system means that the Father has the capacity to impart value to those that are under his authority, first of all, being His Son. And of course, one day as I was meditating upon this offer and I'll come back to this event in Penrith, but one day as I was meditating upon this and I was thinking about the Son of God, and I was asking the question, how do I understand the Son of God in a relational framework?

What do we mean by that? Let's have a look at the two kingdoms. God's kingdom. Satan's kingdom. Satan had said, You shall not surely die, but you shall be as gods, knowing good and evil. For in the day you eat thereof you shall be as gods knowing good and evil. And Satan's kingdom Satan is saying, You have life in yourself, you don't need to be dependent on any relationship for you to exist, you don't need to be dependent on anyone.

Funnily enough, this is the picture that we see presented of God who has no dependency on any other being outside of Himself. He could sing very happily, as Paul Simons wrote, I am a rock. I am an island. But Paul the apostle Paul wrote, No man lives to himself and no man dies to himself. We are all interconnected. And our Father placed the universe in a situation where He Himself would be affected by the beings that He brought into existence. To the human mind that is utter foolishness. And we will look at this tonight, more of the foolishness of God and the weakness of God in making Himself open to the beings that He would create and that He would bring forth.

But in God's kingdom, I need to bring up the chart on chapter eight of Identity Wars. It's in here just to remind myself. The government of God is a family kingdom. That's the government. Government is based on parents, family. Satan's kingdom is based on the strongest. Authority is given to the one who is the most powerful, the one that can demonstrate his ability to be stronger than anybody else, either in the strength of his ability to persuade others, as in a democracy, or in the one who controls the army, the guns, the military, to force you to do something.

The currency of heaven is love, the currency of Saddam's kingdom is assets or money. How much assets do you possess? How much money do you have? It determines how valuable you are.

And citizenship. Citizenship in heaven is simply being a child of God. And in Satan's kingdom, your citizenship is based on performance. I distinctly remember John Howard saying one day in Australia, Everything is based upon merit, your ability to perform. Two clearly different systems being revealed. We talk more about that in the book, Identity Wars.

And I asked myself a question. If this is truly God's system and Jesus Himself is a child of God, does the glory that the Son possesses actually come from His Father? Is it the Father that instilled value into His Son by saying, You are My beloved Son in whom I am well pleased? And that started to clash up against everything that I've been taught.

And what we call the three Omni's? Omnipotent, omniscient, omnipresent.

This is what I was taught that defined the equality of the Son with the Father that He Himself possessed. He had assets that helped, that proved, that He was equal to the Father and therefore He was the strongest along with His Father. And this is what granted Him the ability to rule with His Father because He was equally the strongest in terms of assets. As opposed to a family based kingdom based on love where the Father granted His Son to sit on the throne with Him because that's what He wanted. A completely different way of operating. Little did we realize how significant these two differences would be in terms of how this message would develop and we would continue to apply this principle of the relational value system of value coming through relationship, the glory of children as their father, as opposed to who is the strongest, who possesses the most Omni's, who is worthy of your worship.

I remember after doing that presentation and the great blessing that was poured out when we were able to glimpse this idea that the Father loved me simply because I am His child, not because of anything I do. Not because I go to church, not because I pay tithe, not because I do all these things, not because I keep the Sabbath, not because I believe in the investigative judgment, not because I believe this. And I have all this list of things that I believe. That's not what makes me valuable. What makes me valuable is that I'm a child of God and that I'm loved by my Father. And He pours His blessing upon me.

So difficult to shift out of the previous mindset of being raised in a community. And there are many communities like this that you are the remnant because you believe a certain number of doctrines and the rest of the world one day is going to come and destroy you. Because you believe the remnant teaching, the remnant doctrine and you are the righteous ones. You're righteous by knowledge, your ability to know what's going on. And then to be brought into this new understanding of simply being a child of God because He loves me.

The next morning, I was meditating on these things and I could hear the voices singing as I woke. Interestingly enough, it just happened to be a new moon, the morning after I did this presentation. Just happened to be

as I went back and checked the information. And as I thought about the love of God and I thought about the reality that it didn't matter what I did and what I didn't do, nothing could change my identity as a son of God. Once I chose to hang on to Jesus, the Son of God and believe "you are My beloved child and whom I am well pleased," nothing could take that away from me. And I entered more fully into the belief that my Father in heaven loved me. And at that moment I felt the love of God so strong. I felt as if I was being held in my Father's arms so tightly that I couldn't breathe. All the carnality that was still in me was suffocating under that love that my Father was pouring upon me to the point where to my shame, I said, I can't breathe.

But I felt the love of God so strong. And then at that moment I heard the words very clearly in my mind, This message you must take to the world. For 14 years, I only thought about the message component. You are my beloved child and whom I am well pleased and the glory of children is their father. But in the last 12 months, I've realized that what He did is when He embraced me and He hugged me. This is the message I want you to take to the world, the hug that I have all of My children in and to show them what My character is truly like.

A beautiful message that has opened for us such... I could never have imagined what is open for us, which has led us to the Divine Pattern, the channel of blessing and all of the things that have opened up for us. And now we come to the point of challenging some of the most cherished ideas of Christianity that make God truly a monster. We are writing at this particular time because the Christian doctrine teaches that God knows absolutely everything, that's what it teaches. And if God knows absolutely everything, then God knew before He created Adam and Eve that they would sin. We talked about this a few weeks ago. I'm not going to go into all of that now, and if God knew that man was going to sin before He created them, common logic and reason tells you that He is responsible for all the death and destruction that exists in this world. And no wonder the atheists are pointing their fingers at Christianity and say, You worship a God that knows everything? Well, then He's responsible for everything. And they have a point, don't they? If that was absolutely true, to know absolutely everything, but to challenge these ideas because of the culture that we've been raised up in is anathema. You can't challenge these ideas because they're in all the creeds and this is what Christianity believes and to believe different from that is to be a cult, is to be anathema.

But we must go by the Scriptures. And we must come to realize that people have a capacity to read the Scriptures through the set of glasses that have been given to them as a child. Every child is given a pair of glasses and they put them on and they see the world through those lenses. They are taught to interpret texts in a certain way and with a certain understanding. And when they look at Bible texts, they see things in a certain way. But then to have those glasses changed and to see things in a different way.

Reminds me of when I was taking some meetings with some young people deep in the heart of South Africa. Well, I was actually on the East Coast, these beautiful young people there, and I was sharing with them some of the principles of the divine pattern. And this young person, as I shared with him some of these principles, you could see that the cogs turning in his mind all of a sudden he went: "Too much light! Too much light!" And he ran out. I gently taken the glasses and the light that came into his eyes, it was too great. He couldn't deal with it.

But what I find amazing is someone deep in the heart of South Africa. And you look at the way that they were operating, this is a black community and the way they are subsistence living, how is it that this child had such a capacity to grasp the truth like that? There is no respect for persons with God. His Spirit is freely given to all of His children. And having preached some of this message in some of the informal settlements in South Africa, with these little tin sheds and everything, and seeing these people, the way that they are responding, not having the education, not having the capacity that many other people have had and they are picking the truth up faster than anything.

Why is this so? Because Jesus said that the first will be last and the last will be first. This is the way it's going to happen. Those people that are trained and are schooled in the creeds of Christendom are going to have the hardest time in understanding the message that God has given to us to preach. This means that we're going to see tremendous outbreaks of this message in Third World countries. We're going to see it in Africa. We're going to see it in Asia, in aspects of South America. It's going to break forth there in much greater ways

that it will in the West. And we will see that many of those among us will be the last because of the doctrines and the creeds of devils that have been taught.

Having stood in the United States of America and presenting some of these ideas of the nonviolence of God, seeing these beautiful young people, this young man, I remember when I was in Montana, this young man listening to what I was saying about the nonviolence of God, and you could see the creed rattling around in his head. And he came up to me and said, I just want to hug you. That's the most beautiful thing I've ever heard. And then he said, But there's things in my mind. Like a chain in the back of his neck and wouldn't let him go. He said, But if there's no threat of death, what would make a person come to God? If there's no threat of punishment? He couldn't break free at that point. I pray that he's broken free. I haven't seen him again since that time. But you could see the struggle, the glasses that have been given to be worn made it so difficult for him to be able to comprehend.

The beautiful thing is that in these third world countries, the simplicity of their understanding puts them in a far greater capacity to understand the message we have been given. I received a message from a gentleman in Lusaka, Zambia, just in this past week. And in 2015, he lost his father and he'd been an Adventist for 15 years. And he sort of wandered a bit with the loss of his father. He sort of lost his way a little bit. But a few years later, he was searching on the Internet and he came across our website and he started reading some of the material about identity wars and the divine patent and all these types of things. And he started to get excited. So, I went back to church and he said, I'm learning some wonderful material. And they said, No, no, no, that's an offshoot. Have nothing to do with it. Get rid of it. Leave it alone. So he said, Okay, all right. And left it alone for a number of months, but it just kept biting in his mind: you need to go back and read this website.

And so, he just contacted me this week and he said, I was just disfellowship from the church, there's a group of 17 of us here, and we just love this message. And he just rattled off many of the key points of this message. He knew it. He understood it. You know, he taught himself. Well, the Spirit taught him these things. He didn't need any man to teach him. The Spirit taught him these things. And so he said, I've had a dream for a long time to be a Bible teacher. And I said, Brother, we will do everything within our power to fulfill that dream by the Spirit that God gives us and the means we will help you there in Zambia to present this message. Beautiful. Praise the Lord.

And we're seeing this coming up in so many different countries and so many different places. And that's why we are so eager to present this message in as many languages as possible. Currently, we're translating into 30 languages at the present time. Why do we do this? Because we want to give everybody the opportunity. We're seeing tremendous things happening in Portuguese at the present time. We're starting to see material coming forth in Arabic and in some of the Asian languages. Brother Danny Brown is working. We're getting Nepali. We're seeing some of the most complicated teaching in our message being picked up by pastors in Nepal and saying, Oh, this is great stuff. We love it. And it's going to prove that those who are supposedly last are going to be first because they are willing to pick it up. They don't have the same preconceived ideas. They're not raised in those cultural environments that actually limit their capacity to understand. The beast and the false prophet. And we will it see come to fulfillment. Exactly the same thing that happened in the time of Jesus, those who were supposed to be supreme in knowledge and understanding found themselves to be last and to be the killers of the One that was sent to save them.

This is what Christianity will do to this message. They will rise up and resistance against it. They will claim themselves to be the arbiters of the truth of God, and they will go to attack those who are bringing to them the very lifesaving message of eternal life. History repeats itself. There is nothing new under the sun.

But lest we forget that we are raised in this culture, one of the most dangerous things that we can do, and this is what I would want to stipulate, is that we once fought like that and anyone who would raise themselves up and say, I thank you, God, I'm not like them. You haven't learned anything. You haven't learned anything. We should only feel the deepest sense of gratitude. I once believed in a God that was distant. That was three in one that was confusing, was hard to understand fumbling around. Do I pray to Jesus or the Father or the Holy Spirit? I didn't know, as a smaller child, how do I approach this God? A God that subtly said, I have given

you My Son and if you don't accept Him, I'll have to burn the hell out of you. That's going to give you nightmares. And it did give me nightmares. And that's why so many people distract themselves with drugs and alcohol and all those types of things to try and forget about the reality of an eternal existence outside of the presence of God burning in a fire.

I could content myself, at least in the Adventist hell, that would only last a few days. Only burning alive for three or four days. This can't be that bad, you know. But what does it say to your Father in heaven? And this is the great thing about the identity war. The identity war is a belief that God can come to a point where He says, You know what, you have this much value to Me. I'm going to throw you in Gehenna and I'm going to burn you to death. That's how much value you are to Me. This is not going to lighten the earth with its glory, that kind of a message that God is going to throw onto the trash heap of history, those who happen to have a different point of view and burn them to death. It's only going to encourage more people like Hitler and Pol Pot and all these men in North Korea. And dare I say it, in Western countries, we do not name them in a live audience. It can only produce that type of a character, can it? If you worship a God that can wipe out billions of people that disagree with Him and tell them, Look, you're of no value to Me. In fact, the majority of humanity is of absolutely no value to Me. That's the consequence. Regardless of how much you would say that Jesus loves us, Jesus loves the little children. Well, He does love the little children. But if they don't accept Him, He's going to burn them.

That's the reality and coming out of this understanding, it has been torturous to break free of these things and piece by piece... I still remember the moment in my life when I was reading Psalms 147:5, The understanding of God is infinite. And I read the Hebrew and it said, it is a large number of very, very large number. And then I realized, Oh, it doesn't actually say what I thought it said. I thought infinite means absolutely everything. But the Bible actually says, our Father knows a lot. He knows a lot. But we don't know what He knows. We don't know what He doesn't know. And within that 'doesn't know' element is risk, the capacity to take risk. The capacity to actually interact with His creation and to be affected by the decisions to the point where He could say to Abraham, Now I know that you fear God. Can You already know that? Why are You even bother saying it? If You already know it, why are You even going through this facade of saying now You know something when You already knew it anyway. Now I know that you fear God.

This is part of the journey that we're on at the present time, but the focus of our presentation this morning is for those of us that have been on this journey, for those of us that are excited about the picture of God, for those of us that go to bed at night with a smile on our faces, knowing that our Father loves us with such an incredible love and that He wasn't the one that drowned everybody in the flood with His own personal hand, that it was, as we've been studying, the sinfulness of man causing these things to break out. What a freedom to be breaking free of those things, and to see the sadness of so many of our brethren that want to believe in a God that damns people to hell. They want to believe in a God like this. As Christopher Hitchens said, Such people desire to be slaves. They desire to be slaves, slaves to fear, slaves to appeasement, slaves to all these types of things. They don't want to be free.

But for those of us who want to be free, are free people to worship our Father and to truly know Him in spirit and in truth. We are being called, the reason we are here today is we are being called. So that it can be known that the knowledge of the Lord will fill the earth. And so that that name that only the Father and the Son know can be known among all men so that everybody can make their choice.

The only way the end is going to come about, and I just want to reiterate this point. Bill Gates is not going to bring about the end of the world. I just want you to know that. Bill Gates is not going to be able to do that. Neither is the pope. The pope is not going to bring about the end of the world. Tidings of the east.

You know who's going to bring about the end of the world? The woman with the alabaster box with spikenard in it. She's going to bring about the end of the world because when that perfume is released, the perfume that says, I know that I'm forgiven of my sins and it doesn't matter what I've done, it doesn't matter what I've committed, no sin shall stand against me for my Father loves me. I know He loves me. When that escapes from the alabaster box, then the son of perdition represented in Judas will go forward for the death decree



to bring an end to those who are filled with the Spirit of Christ. That's what's going to bring about the end and.

All of the world is just going around in a merry go round. It's just waiting for the Sons of God to manifest so that that alabaster box with spikenard can be released. And then when they smell that aroma, they will go into frenzy, into overdrive, because in that aroma is the freedom of the soul that is no longer held to the principles of appeasement, to a God it cannot comprehend nor understand and that is freely forgiven and knows that is a child of God simply because God has spoken the words, You are my beloved child and who I am well pleased. And so today, if you will hear His voice, He is saying to you, Who will go for us? Who will go? Who will spread this message? Who will speak this? Who will speak in behalf of us? The name which only God and His Son know. This name is not known. It is not known. There are people who are approaching this from different angles in their understanding.

But as we have studied together, unless you can break the five points of the Pentagon of Lies, you're not going to be able to escape that doctrinal system that will damn so many human beings. It's a great tragedy. Unless you can break free of that system, you will not know the name of the Father nor the Son. But we have been called. We have been asked to go and to share this message. And I pray that you can get to the point where nothing else matters, nothing else matters than the sharing of this message.

And of course, as we come up against and we see this picture of our Father, the darkness that exists inside of us is magnified. And because of the way we were raised and the way that we have been taught, there is that sense of condemnation and we condemn ourselves. I distinctly remember my father teaching me a very important lesson when I walked down a path in a certain way, and he could tell that I would trip and that I would fall over in that situation and the sense of condemnation that came upon myself. Why did you allow that to happen? Why did you do this? And I was beating myself up over this. And then the voice said, Adrian, neither Me or My Son are condemning you. It's only you and the devil. When are you going to stop? What a revelation. All those years, Oh no, now I've upset the Father and now He's really cranky with me now. Oh, sorry, Lord. I'm sorry. I'm sorry.

I'm not angry with you, son. I'm not angry with you. I love you. You're my son. I care about you. Stop beating yourself up. Yes. I acknowledge what you did was wrong, but I give you mercy.

Of course, for the son that says, well, I haven't done anything wrong, you're not in a relationship. This is for those who want to be in a relationship with God, because in the relational kingdom, when you do the wrong thing, it hurts the relationship. You can't avoid the pain. And if you're sensitive to the pain you're not going, What? What did I do? I didn't do anything. I haven't done anything wrong. That individual is not wanting a relationship with God when they are excusing themselves and excusing their sinfulness. But for those who are wanting that relationship with God, you do not need to condemn yourself anymore. This is what I find the hardest thing to do. And the way that you know, that you have stopped condemning yourself is when you stop condemning your neighbor. When you feel that tendency to condemn. Do you believe what this person would do? Do can you believe that they would do this? What do you mean 'would you believe'? Don't you look at yourself, of course you would do the same thing.

All these people down in Canberra shocked about all the sexual impropriety. Are you crazy? Look at yourself. Don't you ever get tempted? Can't believe all this would happen. Pharisees everywhere. We're all tempted by these things. We're all tested by these things. Maybe one type or a different type, but we're made of the same dough. We all get tested. We all get tempted. And we all condemn others to make ourselves feel better about ourselves, don't we?

I pray that we will continue to study this. This is this book, As You Judge, this book has done more to free my mind from the shackles of my cultural background than any other book in my understanding of who my Father is and the words of our Savior, The Father judges no one. Is it true? Done more for me than anything else. My Father doesn't condemn me. My Father doesn't condemn me. And therefore, I can stop condemning other people, because if I feel that God is condemning me, I will condemn others because I'm wanting to be like the God that I serve.

When we stop condemning others, we will know that we are no longer condemning ourselves. We must raise to this point of no longer condemning ourselves so that we will stop condemning others. Because when the Spirit is poured out with great measure, What if it would happen this week? Can it happen this week? When the Spirit is poured out with great measure, you're going to experience a wall of darkness wash over you and you're going to be tempted to say, Oh, woe is me, I am undone. Who are you to judge? Stop judging yourself. Woe is me. At that moment when you feel that wall of, Oh Lord, I'm completely lost. It's at that moment you can say in the Spirit of Jesus, Into Thy hands I commit my spirit. That's the victory that the Son of God won for us at that moment of feeling absolutely cut off from His Father He said, I know you, Father. I know who you are. And even though I feel completely cut off from You, You are not going to cut me off because I know I'm Your Son and You are My Father. Nothing is going to separate us. And He went down into the grave knowing that He was loved of His Father and that was the only thing that brought Him back out of the grave, that He knew that He was loved by His Father. That's the only thing that's going to save us, that the Father loves you and you will hang onto that and stop repeating all the nonsense about all the stupid things that you've done. There's no point torturing yourself with these things.

Yes. Confess your sins. Yes. But for the purpose of knowing your Father will forgive you, not for the purpose of wringing your hands like, oh, I'm in big trouble now. I don't know if I can make it. I'm all done. I'm toast. As far as that's concerned. Let's leave all those things behind.

And I pray, brothers and sisters, that you would take the effort to read. I know it's hard to read some of these things. Some people say, Oh, why is it so much to read? As I said, because we are wretched, miserable, poor, blind and naked. That's why there's so much to read. This material that's coming forth is an insult to the intellectual elite that thought that they had Christianity cornered. It's a route out of a dry ground. What? Where did this come from? But we've already got this sewn up. It's a smooth stone in the forehead of intellectual Christian pride.

And it's going to bring this giant down. The stone that smashes the image and brings it to the ground. God will choose the weak things in this world to confound the mighty. This is what is happening. It is happening in your very eyes at this particular time. And so, I call you as my brothers and sisters, as children of the most high God, to enter in, to take hold of this message and say, Father, please, someone that I can share this with. We need people that can go to the doors. We need people that put ads in papers, to contact friends, to put things on the radio.

The Third World is going to completely surpass us in these things. As I'm watching, as I'm looking at these things, there's going to be a massive explosion. And if it's going to be in South Africa and Africa, if it's going to be in Asia and if it's going to be in South America, why not this country as well? Why not this country as well in Australia? It's time to wake. I've said this to my Father, I want as many people as possible to be in the sea of glass. But I hope that there will be a healthy representation of those that love us, sunburnt country, a land of rolling plains. This is our country. And we want the people of this country to know the truth as it is in Jesus.

And as it would appear that many of these things, as it says, as the Prophet says, Australia is a divinely appointed center from which the light of truth will go to many lands. This truth has been fulfilled in your eyes to the very letter. This is what is taking place at this present time. We have some good things in the pipeline. Jonathan's come to shoot some footage. We're going to put a documentary together on the character of God. We're going to be talking to a lot of thought leaders on the character of God from quite a number of nations. And we're looking forward to inject this into the public discussion about the character of God. I'm expecting good things will come from this. I ask you to pray about these things.

I think that I have said enough.

Before we close, is there anyone that wishes to testify, anything that the Lord has laid on their hearts?

**Audience:** *Too big to express for words.*

Too big to express words. Overwhelming, isn't it? All right, shall we deal together?

What a delight it is to call you Father. We thank you, Lord Jesus, that through You we can access the Father. Your sonship becomes our sonship and daughtership. We see in the Son of God the truth of how to approach the Father. We are so sorry, Father, that it is such a state of things that only You and Your Son truly know Your character. But in these very last days, a light is beginning to rise that will lighten the earth with the glory of the Lord to know the truth of who You really are. Thank you that You have forgiven us of all of our transgressions and our sins that we do not have to live in the past and we can have this seed planted. Though buffeting may come and though darkness may seek to overwhelm that seed, we hold fast and believe that You will manifest the character of Your Son in our lives. Father, help us to study. Help us to believe. Help us to go forth and to share this message. You ask, who will go for us? Lord, I say here am I, send me. And I pray this for my brothers and sisters as well. We know that there are still plenty of repenting to do. There is plenty of things that we still say and do that are abominable. Forgive us, Father, for we have not known Thee as we ought. And I pray that everyone here will have the assurance that they are Your beloved child in whom You are well pleased. And we give you thanks, Father. In Jesus' name. Amen.