

Q&A

By Adrian Ebens, 31 March 2021

Well, shall we have a prayer? I have a number of questions that have come in from online.

Father, we just give You thanks for the children and we just thank You the children are a heritage of the Lord. I pray that Your blessings be upon them and be with us as we share together now. We thank You in Jesus name. Amen.

All right, so question and answer. Lorelle gleaned a number of questions from the last session and one of them related to bearing of arms. This is arms as in... But I assume that's A-R-M-S, weapons to protect during the time of trouble.

So, yeah, I think added to that question was the point about it's written into the US Constitution, about the right to bear arms. So yes, the Bible says thou shalt not kill and when we look for an example, we look to Jesus. How many people did He kill while He was here in earth? None.

Audience: *Rubber bullets.*

Rubber bullets. And then some people say, Well, I don't want to kill them I just want to make sure that they never do it again. Those types of questions. So, in the principle of what we talk about, vibration and frequency, we've talked about that within the dominion of the earth principle. There is a principle that talks about like attracting like. If you own and carry weapons, you will attract people that own and carry weapons. That's a principle. That's very, very clear. So, if you carry arms, you will attract people that carry arms. And if you want that to happen, then bear arms. You want to say something?

Ruben: *I was going to say carrying arms is an act of self-preservation.*

Carrying arms is an act of self-preservation. So, what does the Bible tell us? What did Jesus say to Peter? "He who lives by the sword will die by the sword. Put up your sword in its place." Okay? "If my kingdom was of this world, then would my servants fight?" So, we have plenty of texts that speak about this. But there is a text that some people refer to where Jesus says, "If you don't have a sword, sell your garment and buy a sword." And then someone produces two swords and He says, "It is enough." And the question then, of course, is, "It's enough for what?" Two swords are enough to do, what?

Speaker 1: *Two swords to create a fight.*

But, yeah well, to create a fight. But when they say, Here are two swords, Lord, He had said to each of them, Sell your garment and buy a sword. So, doesn't that mean that each of them should do that? And then He says, Here are two swords, and He says, It is enough. Isn't that a contradiction? If He's talking about preaching the gospel, sell your physical possessions to be able to preach the word of God. That's what He's saying. And if He said, Two swords are enough. Enough to do what? Take on a garrison? Take on 20 soldiers with two swords? What are you talking about? Maybe with Jesus helping, it might be enough to only have two swords.

But based on everything that Jesus taught, did Jesus ever wield a sword?

Speaker 1: *He didn't need to.*

Speaker 2: *It's a bit hard to love your enemies when you have a sword.*

It's a bit hard to love your enemies. And that brings me to the point of... And I've heard this question over and over. If someone comes into your house and is going to hurt your family, destroy your family, are you just going to stand there and let them do it or are you going to stand up and do something? What's the first thing that that is inferring about what God does for His children? What's that inferring? That He doesn't do anything.

Ruben: *He doesn't protect you.*

It is a direct inference that God does not do anything. God helps those who help themselves. The second thing is that if someone did come into your home and you decided to end their life... The fact that they've come into your home and they want to do harm means that if they were to die that moment, where would they go? They wouldn't be saved, so you would guarantee the loss of their life, wouldn't you? Eternally. Do you want that on your conscience? And if you had a close relationship with Jesus and, for whatever reason, your life did end, where would you go? Resurrection morning. So, what's the right thing to do?

So, I think it's fairly clear in terms of bearing arms.

Speaker 1: *It's just a natural reaction, especially for men to protect that household by any means.*

Yes, by any means? Reminds me the story of a... I don't know if he was an Amish guy, but these people were up to no good and they came to take this man's home and were going to do them harm. And the father didn't want to bear arms, but he went out and stood at the front and he put his hands out and says, I stand for my family. He didn't have any gun or anything like that. I stand for my family. And they heard a gun go off. The family thought that he'd been killed, but the shot had been deflected. It had missed and it had given the family time to get away and get out, because he delayed them long enough to do that and God had preserved his life. God has many ways of preserving His children in these situations.

But the thought of... And I can only relate to this. Like I said, I had the misfortune of running over a small dog when I was in my early 20s, and it didn't die instantly. And I pulled over and I got out and I'm holding onto this dog. The picture of that dog's face is still imprinted right in my mind here and the sorrow I felt. What are you going to do if you take someone's life and they're on the ground and they're dying? What's that image going to do to you? What do you do with that image? This is a child of God.

So, bearing of arms. Just follow Jesus. Put your sword up into its place and where is that place? In the bin. That's where the place is. And let God look after you. Let Him provide for you. If you want to attract weapons, carry weapons.

Speaker 3: *And resist not evil.*

Resist not evil. Oh, Jesus said that, didn't He? If someone strikes you on the one cheek, pull out your weapon and blow his head off? No, that's not what it says. Resist not evil. Trust that God will take care of you and will look after you and will provide for you. That's what the Bible says over and over.

The other thing that I do to protect my family is I keep the commandments of God. The hedge of protection that is put around you. I'm a statute keeper. People say, Well, you need to do something. What are you doing for your family? I am doing something. I'm keeping my Father statutes. I'm being proactive. I pray for my family every day. I pray for my Father to take care of my family. That's proactive. And I keep my Father's commandments and I trust that He will take care of me. And I don't go, What if, what if, what if? You're not trusting your Father. You need to trust your Father.

Speaker 4: *You remember about Desmond Doss? Yeah, he was in the crosshair many times. And one of the Japanese soldiers reported having him in his crosshairs six times and every time he tried to pull the trigger the gun would jam. As soon as he moved it off him it would fire, but when it was on him it would jam.*

And that brings a new dimension to the statement of Jesus, As you judge, you will be judged. Desmond Doss judged that he would not take a life. Therefore, nobody could take his life.

Debbie: Wow, how powerful is that.

Couldn't take his life, even when they were trying to do it, they couldn't do it because he had judged he would never take a man's life.

Then there's a story of Frank Hasel in the book called *A Thousand Shall Fall*. He was one of a thousand German engineers on the German side of the Second World War. He refused to carry a gun, but because of the way the Germans operated, he'd throw his weapon away and he'd crafted a wooden one and he had it in his holster. He had no gun. And out of that thousand engineers, nine hundred and ninety four of them died and he was one of six engineers that was left. And he got through the whole war without carrying a gun, except a piece of wood in his pocket. And he was one of the few that lived. All the others were carrying weapons as an engineer. They all died. And of the six, four of them were his friends that stuck with him because they said, We're staying with you because wherever you go, you stay alive. We can see that. I'm bunking in with you, because I want to stay alive.

Amazing stories, absolutely amazing stories. And there was one particular aspect of this experience with Frank Hasel is that they'd been walking in the army and his feet, because they got wet, were completely wrecked and blistered and the Russians were coming. And he just thought, We're done for. And he put his feet in the water to sort of cool them. And he just said, Oh Lord, I'm in Your hands. And he actually went to sleep because the Russians were still a little bit away. And when he woke up in the morning, his feet were brand new. So, he could put his boots back on and he could run and he could get away.

Audience: God is good.

The most amazing thing about that story is that he told the captains in his division about Daniel chapter 2 and why the Third Reich would not succeed. He said the kingdoms will not cleave together, there will not be a Third Reich. So, because of that, one of the generals put aside some petrol because they were way out on the Russian front, but they had enough petrol so that they could all get back to Germany. Because they believed what he said. Otherwise, they would have been completely run over by the Russians and wiped out and he would have died.

Speaker 2: And we can be that same witness today with what's happening in the world.

Exactly. And when he got back to Frankfurt, his apartment was the only building still standing in that street. The English had bombed the absolute hell out of that place. And that was the only building left standing in that street. All the others were gone.

And he kept the Sabbath, every Sabbath, during the war. Except for the one where they were fleeing from the Russians. Because he couldn't remember which day was what. The only time he didn't keep the Sabbath. But he faithfully kept the Sabbath all through that time and he got curried for that. But because he kept the commandments of God, God protected him. God looked after him. Because he refused to take life, nobody could take his life. And he survived. He survived in the German war machine on the Russian front. That's impossible. That's where many, many Germans died: on the Russian front. And he survived it.

A Thousand Shall Fall. You want to read that book. That's an incredible book.

Speaker 4: *And with Desmond Doss there were two groups that are fighting each. And they went to the same regions and he prayed for his group. Of the other group, only four returned out of forty. And then with his group, there was not a single person injured. In the same area. And his blessing covered them. And that's why they wouldn't go up until he would come with them and pray for them.*

It's just amazing, isn't it? The faith. Amazing. Amazing faith.

All right. So, I've got two questions. This is from the gentleman in Washington. What books would you recommend as a canvassing package for SDA and for non-SDA? Well, in terms of our message, I wouldn't make any distinction between SDA and non-SDA. The understanding is very limited.

Canvassing package is *Identity Wars*, *Acts of Our Gentle God*, *Original Love*. They'd be the first three that I would I would share with people. And then you could follow that up with *Comforter* and then *Agape* and probably now *Escaping the Pentagon of Lies*.

Audience: Cross Examined as well.

Hey, that's a good book. Yes. Fatheroflove.info. Those books in there. Any of those, depending on the person you're talking to or who you're reaching out to. It's probably where I would start.

How could we get hold of said packages here in the USA? Talking Rock Sabbath Chapel. That's where you get the books in the US and we can provide details for that.

Next question is a bit of a big question: universal reconciliation, will everybody be saved? So, I want to take you to John 3:16. Well, first text I would say is that God is not willing that any should perish, but that all should be saved. So, on God's side, how many people does God want to be saved?

Audience: All!

He wants everybody, because God's love encompasses everyone. Because everyone is His child. So, on God's side He wants everybody to be saved. So, the text we'll look at is John 3:16. Here's the formula. This is the most known text in the Bible and this address so many issues, this particular text. "For God so loved the world, that he gave his only begotten Son," here's the condition, "that whosoever believeth in him should not perish; but have everlasting life."

o, I want you to notice something here in terms of this formula. Now, the wonderful thing about the words of Jesus here is that you have the reference to believing and if you believe then you do not perish but have eternal life, which means that to perish is not to have eternal life, does that make sense? Perishing and eternal life are opposites, because of the word not and that it requires belief to not perish, but have eternal life. Which means if you do not believe, then you will not have eternal life but perish. Does that make sense? It's quite simple in that regard.

So, we know that God does not want anyone to perish. He doesn't want anyone to die. He's made free salvation available to all people. The question that comes then is... Well, let's look at some other texts. Matthew 7:14. "Strait is the gate, narrow is the way, which leadeth unto life, and few there be that find it." That's a text that I find very difficult. It's not very encouraging that text, and this is where some people say, Well, if this is the case, then is God really winning the great controversy by the fact that very few people are going to choose eternal life? Doesn't that prove then that Satan wins the great controversy, because the majority of people go with him? So, is it about numbers?

Why is it that, "Strait is the gate, and narrow is the way, and few there be that find it"? Well, come to the beginning of the chapter and I'll tell you. "Judge not, that you be not judged." And this is where I reiterate the book As You Judge, because what we know about our Father, that He does not use force, He does not manipulate, He's ever merciful, He's always open to you, His mercy never ends. Therefore, there is only one person that can keep you out of heaven. And who's that? You. You're the only one. God's not keeping you out of heaven. And He's not forcing you to go to heaven, is He? He's not going to force anyone. Everyone's going to decide for themselves.

So, it says, "Judge not, that you be not judged. For with what judgment you judge, you shall be judged." By who? By yourself. "And with what measure you meet; it shall be measured to you again." Each person will judge for themselves. And first example that we can refer to is Genesis 4:13. It says this in the King James, "And Cain said unto the Lord, My punishment is greater than I can bear." "My crime is greater than can be forgiven," says in the marginal in the in Luther Bible. What is Cain saying to God? Not Your will but my will. My will is that my crime cannot be forgiven. And what man cannot believe God cannot achieve. Does that make sense?

Debbie: *One thing that really turned me to the powerful truth was every living human being believes that they're going to live and they want to be alive. And if you're told you're sick and you're told that you've got three or six months to live, you choose to believe that more often than not. I've spoken to so many people. The power of belief in yourself, living as a mortal human being. Just understand that concept really made Jesus stand out.*

As a man thinketh in his heart, so is he. That's what the Bible says. It's a really powerful point, isn't it? As a man thinketh in his heart, so is he. And just before I get to your question. Romans chapter 1 talks about implacable, unrighteous, doing all these wicked things. And it says that they know that they are worthy of death, "not only do the same, but have pleasure in them to do them." They judged themselves worthy of death. They judge themselves worthy of destruction. Why? Because of what they think and act towards other people who do evil things. Every person when they see evil being done, either to them or to others, thinks, That person deserves to die. That's what they think for themselves. As you judge, you will be judged. That's just the reality.

Debbie: *Was interesting, this story in Genesis of the first sin when Adam and Eve ate the fruit and wanted to become like gods, knowing good and evil, and what we're talking about the other night, good being saving lives and evil being taking life. The very next sin recorded is Cain taking the life of Abel.*

Exactly. And it's interesting, of course, that Jesus says that out of the man's heart comes forth adultery and murder. That combination is a very interesting combination: adultery, murder. The spiritual adultery that took place, listening to the voice of the serpent, turning them away and that led to murder. And Adam, in his heart, had murdered the Son of God and then Cain manifested it with his brother. That's what took place.

So, one of the questions, of course, that comes up in relationship to this issue is that some people are not given the opportunity to choose. Is that fair? Is that fair that some people don't seem to have an opportunity? What if you're living deep in the depths of China? You've never been exposed to Christianity. You never get an opportunity to know. Is that fair that that person lives their whole life and then dies and never has an opportunity to know Christ? Is that really their fault or is it somebody else's fault? How do you answer that question?

Speaker 4: *Zechariah 13:6. "What are these wounds in your hands?"*

"What are these wounds in your hands?" Okay, so we go to Romans 2:14. "For when the Gentiles," who are Gentiles? Are you a Gentile? In the flesh? In the spirit? Hopefully you're a Jew in the spirit. "For when the Gentiles, which have not the law," being the Torah, "do by nature these things contained in the law, these, having not the law, are a law unto themselves: which show the work of the law written in their hearts, their conscience also bearing witness, and their thoughts the mean while accusing or else excusing one another." For themselves.

So, what does that mean? That means that every person in this life, the Spirit of God every day is reaching out to them and is drawing them and appealing to them and encouraging them on whatever level that they understand. I think most people know that stealing is bad, don't they? They know it's bad even if they do it. Why do they know it's bad? Because when they get things stolen from them, they don't like the feeling. That's why they know it's bad. They know it's not right to hurt other people because when they get hurt, it doesn't feel very good. So even at that level, you can understand why you shouldn't do these things because it makes sense to humanity not to do these things, doesn't it? But the Spirit of God every day is appealing and reaching out.

And we see in Romans chapter 1 and verse 18. Interesting how this is translated. "For the wrath of God as revealed from heaven." That would 'wroth' is *orge* in the Greek, which means 'desire' and so should read, "For the desire of God is revealed from heaven against all ungodliness." What does that mean? When people are doing evil, God's Spirit is reaching out, pleading with them and saying, Please don't do this, please stop this. And then it says, "Who hold the truth in unrighteousness." And if you look at that word 'hold', it means 'suppress'. And this is where E.J. Waggoner, one of our pioneers, says this is where Christ is crucified in every man. This is the suppression of the truth because Jesus is calling out, He is reaching out to every human being and whatever their capacity to understand is, He is saying, Please don't do this.

How do we know this? Isaiah 63:9. "In all their affliction he was afflicted." This is speaking of Christ. "And the angel of his presence saved them: in his love and in his pity he redeemed them; and he bare them, and he carried them all the days of old. But they rebelled, and vexed his holy Spirit: therefore he was turned to

be their enemy." How was He turned to be their enemy? Because they had decided He was the enemy. When human beings decide that God is the enemy, what can God do to change their mind? Nothing. He can't change their mind because He doesn't use force. He can't do anything about it.

Speaker 2: *They had a distorted view. Well, they don't have... They're not exposed to a teaching like ours. My father's an atheist, because he came from a Roman Catholic background. So, I was taught to have morals, because he taught me those.*

So, he's responding to the Spirit in some way to have morals. So, the point that we see here is that the Spirit of Christ is reaching out to every individual that's ever lived on this planet. And the human being, in response to that Spirit, is either learning to listen to that voice or to reject it. Which means that it doesn't matter how far along the path you are and manifesting the fruit of the kingdom, if you are learning to listen to that voice, you will hear the voice on the morning of the resurrection. If you are learning to resist that voice, you will reject that voice on the morning of the resurrection and you won't come out of the grave. That's the reality. It doesn't matter how much fruit is born, it only matters whether you're listening to that voice or not. My sheep hear My voice. Living up to the light, Romanes 4:15.

Let's have a look at that. Romans 4:15. "Because the law worketh wrath: for where no law is, there is no transgression." Isn't it interesting? People who are doing things in this world who do not know the law and do not understand the law, they're not rebelling against the law, are they? They don't know that law exists, therefore they are not rebelling against it. But the laws that they do know for which they then rebel against, they are held accountable for those things which they rebelled against. They can't be held accountable for things they don't know. That's a really important point. Evil can happen, but if someone doesn't know, their spirit is not actually rebelling. And it's on this basis that Jesus says, "The first will be last and the last will be first." It's going to be quite a shock; it's going to be quite a shock.

And so, if we say that, Well, God owes it to those people who didn't have a chance in this life, then we are charging God of being unfair. Because the heavens declare the glory of God, the firmament shows His handiwork, and Romans 1:20, what does it say? Romans 1:20. "For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse." There is no excuse. Everyone has the opportunity to see. The Spirit of God is reaching out to every man. So, the Bible said there is no excuse. God is fair. And why is it so important? And we come back to this issue.

Because the principle of universal restoration is this, that at the second coming those who have been faithful to God will go to heaven. There's a thousand year period, Revelation 20:5-6, where the wicked are sleeping through here, and the end of the thousand years when the fire comes down from heaven. People who teach universal restoration say that in the fire that comes down, because that fire is the realization that they've done all the wrong thing and they realize that it was no good and they shouldn't have done these things. It's quite traumatic, that they all turn to God and they all go to heaven and then everybody is saved.

Okay, the first thing that is a problem with this idea is that to the outsider, it kind of looks like, Okay, for all of these people, it's kind of like a purgatory where God holds you down, Are you seeing it My way yet? Oh, you don't see it My way yet, let Me hold you down a little bit longer. Now you see it My way. Do you see the problem with that? It can look like manipulation. It can look like God is using pain and manipulating people to see it His way in order that they may come to view it His way.

Which brings us to the great clash of the two streams of the Protestant Reformation. One of them was Calvinism, which God is sovereign and what God determines it is going... It's His way or the highway. And then you have Arminianism. Believe that God does give free will to His creatures to choose whichever path they wish to follow. And these two streams are irreconcilable. One of them is offering free choice, that man truly does have free choice. The other says, Well, in the end, God's going to get His way and it's going to be His way and you are going to see things His way, whether you like it or not.

And my understanding of Scripture is when the Bible says, "Choose this day whom you will serve," I take the Bible as it reads. It actually means, "choose you this day whom you will serve," not that, "it doesn't matter what you choose, in the end, you're going to see it God's way." I don't read that anywhere in the Bible.

Leon: *We always have a choice. He's never going to force us. He's still going to love us. He will say, I would really like you to come with Me up here.*

Exactly.

Debbie: *Some people would rather have the rocks and mountains fall on them.*

Some people would rather die than live with God and they have to have that freedom of choice to choose that. They can't be forced to live with God. And there's a whole lot of other reasons why that's a problem. But Jesus on the cross shows us the end result of sin, and that's death. The reason Jesus came out of the grave is because He was a sinless individual and so He could then come out of the grave. But if He wasn't, He would have stayed in the grave forever. So, the death of Jesus on the cross shows us the full results of sin. It's death.

Speaker 3: *What about the part in the Bible where in the end every knee shall bow before Him and every tongue shall confess... What about that part?*

Yeah. Philippians 2:10-11, "every knee shall bow, every tongue shall confess that Jesus Christ is Lord, to the glory of God the Father." The fact is that the Bible says even the devils believe and tremble. So that everyone will acknowledge that God was right and it's clearly laid out in Great Controversy. Yeah, You were right. But they don't love Him. They don't want Him, even though they acknowledge He was right. They confessed, every knee bow, every tongue confesses, Yes, Jesus Christ is Lord. And this is the only way that reconciliation can come to the universe. When everyone acknowledges.

And as I point out again in this book, the reason why when Jesus comes to an individual that has unforgivable sins in them, because Jesus is the one that gives every one of us life, every sin that we have committed is not only written in our own heart, it's written in Jesus' heart. Because He has witnessed every single thing that we've done in our lives. And so, when He comes into our presence, it's like confronting all of yourself in one moment, because everything you have done is written on Him and when you see Him, you can't hide anymore. Because everything you did is on Him. And if you haven't confessed and made right with Him those things, all the things that you have done that are wrong that are unconfessed, coming into your presence in one moment will kill you, won't it?

Audience: *(Inaudible)*

And that's why the glory of God devours the wicked. The glory of God is the beauty of His character and how loving and how much He's done for us and all the horrible things that we've done to Christ. How many times we've turned away from Him and said, No, no, I'm doing it my way. All of those things, as soon as He walks into the room, you're confronted with all of those things in one moment. In one moment.

So that's why that's why the wicked will bow. Because if God had said, I have judged that you are unworthy of eternal life. When did the wicked ever agree with God? They said, Well, You judge me unworthy of eternal life, but I decide I'm not unworthy of eternal life. They cannot argue because they wrote everything on Christ. They wrote it all on Him. They cannot argue with their own writing. They wrote it. That's why they acknowledge: We acknowledge. Yes, we did do this. We cannot deny this. You didn't manufacture the documents or anything like that. That's why they all bow and acknowledge because the wicked heart never acknowledges, never gives anything. Never a straight answer.

Brandon: *So, I'm a little bit confused about character perfection. Obviously, I believe that we all can have victory over sin and that we all are accountable for what we've been shown. So, I know God doesn't draw a line in the sand and say, Well, if you know this much light, you must be perfect. So, it's like what is perfection, really?*

What is perfection?

Brandon: *Is it just basically Christ in you, the hope of glory, or in Christ righteousness?*

Perfection is having a character like Jesus and perfection is a perfect relationship. Perfection is: Farther, into Thy hands I commit My spirit. That's perfection because He's not trusting in Himself to resolve the situation. He's trusting alone in the Father. That's perfection.

And again, in the identity war system, the performance-based system is: how many of the Ten Commandments can you bench press? You know, like can you do this? Can you do that? Can you do that? It's a focus on what you can do. And the emphasis on this is, you might say, Are you saved? That's a performance question. But if you say, Who is saving you? It's a relationship question. You see Jesus is the focus of that question, whereas 'are you saved?' it's all about you. And are you doing enough and have you grasped enough? Does that make sense?

Debbie: *But there is something that we read in Romans 2 about the Gentiles doing the works of the law, that sounds a bit like that.*

Sounds a bit like...

Speaker 5: *Doing (inaudible).*

Well, it could sound like that. It's just, what's the motivation? Are they doing it because they're afraid of something or they're doing it because they're responding to the Spirit, because the Spirit of Jesus is drawing them and appealing to them? So, we can't know the motivation. Because there's no escaping it, because it's their own thoughts that accuse or excuse themselves. So, if they're doing it because they're afraid of something, their thoughts will still accuse them. But if they're doing it out of a pure motive, their thoughts will excuse them. But it's all internal.

Speaker 6: *So, the difference is... A righteous person would see themselves in the mirror, or they would see Christ, and they'd also be kind of like... Well, the difference between the Bible who collapsed, but then they depend on God's mercy. And then He picks them up so they won't die.*

Yes. And I'll get to your point, Peter. Sorry, I know you've had your hand up.

Perfection. And this is another aspect of perfection. What is perfection? Perfection is this: to be able to have your entire life record laid out before you and all of its sinfulness. And for you to look at that and say, Father, I believe in Your mercy. That's perfection.

Ruben: *And that's why it says, Be ye therefore perfect, or merciful...*

Be ye therefore merciful as your Father in heaven is merciful. Yeah, exactly.

Speaker 4: *It's the same thing as when He says, Be ye perfect.*

The same thing.

Speaker 4: *With 'perfect' I think we use more like 'complete'.*

Yeah. Be ye complete as your Father in heaven.

Debbie: *So, Adam could have done when Jesus came to see them.*

If he would have come to Him and said, I'm sorry, please forgive us. But he didn't, he didn't do that.

Speaker 6: *A lot of people see perfection as the identity thing of what I can do.*

Well, that's what happens when you worship omnipotence. That's another whole story.

Peter: *Back to eternal restoration, at the beginning of Genesis where Eve ate from the tree, that statement: "You will surely die." So, is God telling the truth?*

It's a very good point, Peter. "In the day you eat thereof, you shall surely die." It doesn't say, "In the day you eat thereof you'll die for a little while, but then I'll convince you and resurrect you." It doesn't say that. It's just, "You will surely die." And that's backed up by what happened to Christ. He died. It was over. He was dead and gone. And part of what He did was to show us, Look, this is what happens when you let sin run its full course. You will cease to exist. And He demonstrates that for us. So, yeah, that's a really, really good point.

Speaker 7: *Because universalism... It seems to me that means that the devil told the truth. It wasn't a lie.*

"You shall not surely die." It creates a lot of problems. The other problem is this. Why should I pray? Why should I go to church? It's another form of predestination. There are many things that we can underpin this. The reason why universalism is so attractive is because people who believe in eternally burning hell... It's so unthinkable that the alternative is universalism. That makes sense to me, that if you believe... And most of the people who come into universal restoration are people that have come from a Calvinist background, that's where it started. That's where it initiated. Like, this is crazy. We've got to have some alternative. So, universalism is a reaction to Calvinism, historically speaking.

Speaker 4: *And both seem to have the same position on the force where it is still a God of force and salvation by force. And to me it's really interesting in that if God gives us the free will, free world, freedom and we are then motivated by love to serve Him. It takes that aspect out because then God forces you to serve Him versus... I don't know how to say this, but it's like almost like a self-governed. Like we were self-governing and so there's no laws, there's no locked doors, there's no signs on the wall in heaven.*

Exactly. There's no force being applied. There's another point I was going to pick up on this that I wanted to address. It's escaping me at the moment. So, any other points on...?

Speaker 8: *In heaven, it's like evil is never going to enter again, that kind of thing. How's that all going to work? In the sense of if people have free will. Could it come up again in eternity?*

Well, the Bible says that *[inaudible]* that it will not come again the second time. And that is because everyone has seen the experiment of what happens with sin. Everybody's made the decision. That's what the sealing is about. We come into the point about the sealing. People are sealed in a certain direction. To be convinced. And that is one of the reasons why the people from this planet will be kings and priests that will go to other worlds and other places and explain to them more fully the process of the deadliness of sin and why it's a problem. We will be telling and explaining to them these things. As it says in Revelation 1:5, kings and priests unto God, a royal priesthood to be able to explain because of we've come through sin and we've overcome and we've set our minds absolutely for Christ and the Father, that mind cannot be diverted once it's sealed.

Speaker 9: *Will there be any more temptation?*

Well, you know where it's going to go. Is that a temptation? To give up bliss and peace and heavenly joy and all that for what? God doesn't tempt anyone.

Speaker 8: *When you view the glory of His character to its fullness, that's what saves you and man. That love. You're not going to go outside of that.*

Yes. Well, to know God is to love Him. God is love. One of the reasons why this issue comes up for us because of what we believe. Our view of the cross is the suffering that Christ goes through, the agony that He is experiencing, is quite challenging. Because of the value that we come to understand that God places on human life, the sense of separation that we feel from those who reject actually goes up through the roof. And so, universalism is a natural reaction to our sense of how valuable the people are to us around us. Does that make sense? Because we're in a relational message, which means your care and your love for

those around you goes up dramatically. When you see how much God has been willing to suffer to save us, and how relational and how caring He is, you're yearning for those around you goes up.

And here is where I believe that universalism is actually a tranquilizer to immobilize God's people just as they need to give the fourth angel message. How is that? Because we have this anxiety about those that we love. Now, either we spend more time in our knees pleading for God to help them, or we go out and we do evangelism and reach them, or we come up with a doctrine that lets us go back to sleep and to neutralize our anxiety about those that we love so that we don't have to do anything about it. It's a tranquilizer to help you deal with your anxiety. It's a drug in order for you to cope with the anxiety that people you love will be lost.

Speaker 8: *So, in essence, it's what Adam did in a way, with Eve, so he... It's kind of like, in a way, eating the fruit. Because it's like I'd rather just, you know, I'm going to lose her and I don't want to lose her.*

Well, okay, that's a flip side of the same idea.

But does that make sense? Because we're coming into this point of a sense of anxiety and people who expressed to me, I can't deal with the anxiety that people that I love are going to be lost. That's an invitation to be on your knees, to be praying for those that you love, to intercede for them to share and to believe that God will help you. That is the motivator. And to trust that God will take care of all of those things and to put them into God's hands. Universalism will absolutely destroy the fourth angel's message because it just completely neutralizes it. You can just go, Oh, look, it's okay. Don't worry about it. You may reduce someone's suffering a little bit, but they're going to make it anyway, so... You abdicate any responsibility to reach anybody. So, we don't need that tranquilizer. We don't need to accuse God of being unjust to people in this life.

And I say this to people, I want the decisions I made to mean something. You know what I mean? That the character choices that I have made actually mean something. And they have consequences or rewards in terms of following God or not following God. But what Universal says, It doesn't matter whether you follow God or not, everything that you do in this life is meaningless. That's what it says, because you are all going to be there in the end anyway.

Speaker 4: *That makes God pretty sick by letting us go through all this.*

Why do we have to go through all this?

Speaker 4: *Yeah, so sick. Why didn't He just press the finish button then?*

Speaker 9: *Yeah, and why did Jesus have to die?*

So, we come back to this verse, For God so loved the world that whoever have eternal life? There's nothing to do with belief, nothing to do with perishing, nothing. This whole verse is then completely nonsense. It's completely gone, has no relevance, no meaning. Your life has no meaning at all. And that's what spiritualism does. It's spiritualism. It turns the Bible to nonsense in order to deal with the anxiety that you feel inside.

And so, I know that this is an issue that has been surfacing here and there and people are looking and asking these questions. I have resisted speaking directly to this issue before this point because I just want people to make up their own minds and choose. When I write a book about something, especially against something, people take that as a sledgehammer to their skull. So, I'm very careful about what I write because they feel I'm attacking them. And I don't want to attack anybody so I'm very, very careful. I try not to speak to things that I don't believe in as much as possible. I want to talk about things that I believe in and that I believe is true. And that's why I've tried to not speak about this subject very much.

But to me, John 3:16 is the beginning and the end of this question, apart from all the other things that I can tell you. That it was actually origin, the chief of mischief makers, who originated this doctrine in the fifth century. That should tell you something. You just look at the history, you look at Calvinism, you look at all

aspects and you look at all of these things. And yes, I have spent a lot of time studying this subject. And like I said, I'm always open. I'm always open to look at stuff. And there's many other points that can be raised in regard to the nations and every knee bowing and every tongue confessing that Jesus Christ is Lord. But when you put all of the Scripture together, it's quite clear what is going to take place. And I put myself on the side of a God that has given to me the freedom to choose.

The other view, there is no freedom to choose. You are going to be there whether you like it or not. And your life is irrelevant. It means nothing because anything you do in this life is irrelevant. Don't worry about it. Don't raise your kids. They're all going to be saved anyway. Why raise them to be good? They're going to be saved anyway. Well, you'll save them a little bit of purgatory. You'll save them a little bit of pain. But it just takes the stress out of it. Don't worry about. Don't pray so much. It doesn't matter. That's the problem with this idea.

Alright, I think we've canvassed that one enough. There's many, many more things that we could say on this. And I have had someone asked me to write on this subject and maybe we will address this because of course those of us know who believe that God doesn't destroy, God doesn't kill. They say, Here is the logical fruit of your doctrine: universalism. Absolutely not. God, of course, on His side, His choice is to be universalist. He wants everybody to be saved, but He gives everybody the free choice to decide for themselves. And that's the God I want to worship that gives me the freedom to choose, not force His view upon me.

Ruben: *Divine risk is the answer.*

And the divine risk is the answer. Yeah, that opens up another whole conversation. Divine risk. The Father was willing to lose His Son forever. I mean, that adds another whole dimension about agape is that it destroys God's risk because there is no risk and you will see it His way. So, God never gave His only begotten Son. He didn't give anything away because it was always going to be guaranteed from the very, very beginning. It takes the love completely out of the equation. You're just simply going to see it His way, whether you like it or not.

All right. So, we've got another question. What are the plans for shipping books or printing books in the Philippines? Danny has responded to that one. Richard's printing books himself and sharing books. Other than that, there's other people that are making plans to do things, but I'm not sure if anyone's putting an offer on the table that wants us to help out.

The other question that came through was the crop report barley harvesting for the timing of the feast. Okay.

Lorelle: *He said he was looking for a crop report and couldn't find it.*

Yes, there are several places where you can go to get crop reports for what's happening in Israel. Truth on the Web is one of them. There's a number of Facebook groups. If you type in 'barley crop report' you'll soon find a website. And if you want one, we can certainly provide those for you.

Lorelle: *Danny did write something out on that.*

Yes. What do you want to say about that?

Lorelle: *I think his question to you was about the calendar method.*

I recently did a presentation. Does anyone here want me to address this? Let me give you a few simple lines of reasoning on this.

First of all, is the pioneers' side of this aspect is that the date, October 22nd, 1844, was using the Karaite method. That's the first thing. And as I pointed out in my presentation, the Adventist prophetic framework is built upon for 57 B.C., seventh year of Xerxes, the 2300 year prophecy upon which the 70 weeks or 490 years is based. Now there's a number of dates associated with this. There's 27 A.D. when Christ becomes

the anointed, as Colin spoke about. 31 A.D. was when He died, 34 A.D. was the end of the 490 year period. And therefore, as a result of that, October 22nd, 1844 is the completion of the 2300 year prophecy.

This is a prophetic system that was bulletproofed between 1833 and 1844. It meant so much opposition and William Miller and his associates stood up against that. The way that this calendar was put together was the only way they could get all these dates to fit was to use the Karaite calendar. All right. If you don't use this calendar, all these Adventist dates do not line up, which means that if you abandon this calendar, you blow this whole platform away.

It's not just about when you begin your feast. It's about the system by which we build our whole prophetic framework. And it's the date, 1844, that lets us know when is the time of the end or the end of time. Time of the end of 1798. And this is how we know we're in the last days. This is how we know we're in the toes of the kingdom of Daniel chapter 2. We know this because of this prophecy.

And you take all that away, you're back into spiritualism. You've completely ripped yourself out of the time frame of Scripture. And so, the reason why the Karaite calendar is correct, I believe, is because the Karaites interpret the Torah like the Millerites interpret the Bible. They use the literal rule of interpretation, comparing Scripture with Scripture, and they don't use the Talmud and they don't use the Mishna. And that is why the Millerites were attracted to the Karaites and looking at the way that they were dealing with things.

Now, when Samuel Snow, and he was one of the Adventists' pioneers, Millerite pioneers, when he made the announcement that because of the Karaite calendar, that October 22nd, 1844, was the correct date, it said the Spirit fell upon the group in Exeter, New Hampshire, when that announcement was made it was like a tornado. Can we have any conception of what that's like? When that announcement was made because of this calendar giving this date that the Spirit was poured out with such a tremendous blessing that it had just obliterated fanaticism. The Spirit just moved with tremendous power. That all tells me that this is a validation of this calendar. That this the calendar that needs to be used.

The other reason why I believe this is important is because the Spirit is symbolized by water and coming together at God's appointments, you're receiving an outpouring of water. When you pour water on the ground and you've planted seed in the ground. It's the water that brings the fruit to harvest, doesn't it? So, what the Karaite system is telling us is one of the key purposes of the feasts is to bring us to completion for the harvest. Does that make sense?

The other thing that's important about the Karaite system is that you are completely dependent upon God when the beginning of the year starts. You're completely dependent on Him, because in the Equinox system the method of calculating the beginning of the year... What they call the equinox system is if we take this as the year and we get to March 21... Equinox means the same amount of daylight and darkness, approximately the same. And that occurs about March. It's the vernal equinox which is occurring around March 21. And so, I don't know how many people are using this system. But many, many Adventists feast keepers use this system. But it's the first new moon after vernal equinox. And you can calculate that hundreds of years into the future and get it accurate every time. You don't need to depend on God to work this out. You just work it out.

The problem, again, with this is, and I want you to think about it from this perspective, is that the use of the vernal equinox system did not come into use among Judaism until the fourth century A.D., because Constantine said, We're not going to have these Christ killers telling us when to keep our feast. We're going to make our own system and, Jews, if you keep using the system, we will put you to death. So, they came up with a different system. Amazing. And so, from the fourth century onwards, the Jews took a hybrid system where it was about a 19 year cycle and it involved the vernal equinox. Not like Adventist feast keepers who use it today use. It's a different system. But from the fourth century onwards, they abandoned the system that was used before that.

Now, in terms of the 2300 year prophecy. In 457 B.C., what method was being used by the Jews to calculate the beginning of the year? The barley, that's at the beginning of the 457 sequence. So, if that's the method

that's being used here, what methods should we use here? The same method. And that's why when Samuel Snow revived this method, there was a great outpouring of the Holy Spirit. So that connected us back to here, even though the Karaites had abandoned their own system at that particular time.

The other reason why this is important is because vernal equinox until the time of Sir Isaac Newton in about 1660, the vernal equinox was a guess. It was an approximation because they didn't have enough technology to be actually articulated correctly. So, they had to reset when the vernal equinox was occurring. It would creep. It would move. Each year it would change a little bit because they weren't accurately predicting when the vernal equinox would take place. And so, they've only been able to accurately predict the vernal equinox since about the 17th century. That's when we've been able to predict it accurately. So, before that, it was moving around all over the place.

But the biggest thing, of course, is that when Samuel Snow calculated using the Karaite calendar, he said that the vernal equinox system was pagan. Vernal equinox is pagan in imitation of the Romans. And he says their charge is just. So, he says that in his document called the Midnight Cry, and Ellen White said it was told by the angel in Early Writings, page 14, that the Midnight Cry lights the path all the way to the city.

And these are just a few of several reasons why I use this system, and whenever I'm looking at things like that, I like to look at least five or six layers of reasoning as to why I would do something and why I would follow that. So that's one of the biggest reasons. That's why I called it the Midnight Cry calendar.

And as usual, whenever we keep the feast at a different time to the vernal equinox people, I get a hail of people telling me how wrong I am. Bring it on. What I say to you, answer the questions. So that's all I'm asking for. Answer the questions. Come up with the data, put the data together to make it make sense. And so, we've put the material together. I'm always willing to acknowledge that I've missed something or I may have missed a piece of information, but don't come to me with one or two pieces of information and don't read the booklet. I haven't got time. If you haven't got time to read my book, I haven't got time to respond. Do I make myself clear? (*Laughter*) I've got too many other things to deal with so I don't write these things just for my own enjoyment. I write them because I want things to make sense in my mind. And I believe that God, God has shown us very clearly which system that He wants us to use and what we need to do. So, there's a very brief synopsis of a very large subject.

Shall we kneel?

Father, we just thank you for the opportunity to discuss some questions, a number of interesting questions have been put on the table. We pray that this will stir up our minds and that we will be vigilant, Are these things so? To study the Scriptures, to always be open for evidence and never fall for the line, agree to disagree, but just place the evidence. And, Lord, we always want to be open to the evidence. Please guide us. We thank you that you are tremendously, wonderfully loving. You want everybody to be saved. I rejoice in this beautiful truth and I pray that each of us would choose to follow you and to serve you and to come to your appointments when you have called. And I think that in Jesus' name. Amen.