

Abomination Anti-venom



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1. Passover, Atonement, Justice, Judgment

Presented Passover 2019

Our Father in Heaven, I just thank You for this extremely important memorial. It is the memorial of the Passover, the day upon which You made a covenant with Abraham. A memorial of the everlasting covenant and that day upon which there was a smoking furnace and a burning lamp that moved between the divided animals. We see in this a memorial of the everlasting covenant that was made in the council of peace. With Your determination to save the human race should an eventuality happen as it did that we should fall under the wiles of Satan. Father, I just want to thank You and praise You that You have worked this plan of salvation and You have worked patiently to bring us to this particular point. We are at a very important juncture in Earth's history. I pray the things that we share today will be food for God's people at this particular time because, as You have taught many of us from the beginning, that Your thoughts are not our thoughts and our ways are definitely not Your ways. We pray that we might know Your ways and walk in all Your ways and be blessed and be sanctified and prepared for the soon coming of Christ. I thank you in His name. Amen.

There's a statement in *Desire of Ages*, page 32 that I'd like to read from that speaks about this very subject, today being the 14th day of the first month in which the Passover was to be offered and this is what it says in *Desire of Ages*.

“But like the stars in their vast circuit of their appointed path, God's purposes know no haste and no delay. Through the symbols of the great darkness and the smoking furnace, God had revealed to Abraham the bondage of Israel in Egypt, and had declared that the time of their sojourning should be four hundred years. ‘Afterward,’ He said, ‘shall they come out with great substance.’ Genesis 15:14. Against that word, all the power of Pharaoh's proud empire battled in vain. On ‘the self-same day’ appointed in the divine promise, ‘it came to pass, that all the hosts of the Lord went out from the land of Egypt.’” Exodus 12:41.

So on the self-same day, 400 years after God made a covenant with Abraham, on exactly the same day 400 years later, the Israelites went out of Egypt. And exactly the same day, over 1,500 years later after that, Christ died upon the cross. Then what's interesting about this statement, it continues. It has an addendum. It's made the connection between the Passover in Israel and the Covenant that was made with Abraham and then it makes this point.

“So in heaven's council the hour for the coming of Christ had been determined. When the great clock of time pointed to the hour, Jesus was born in Bethlehem.”

So we see there's a connection to the council in heaven, there is a connection to the exodus from Egypt, and there is a connection to the Covenant that was made with Abraham and so today is a memorial.

People who have difficulty with accepting the festivals say as it says elsewhere in the book *Desire of Ages*, that the great festival of the Jews, the Passover, was to pass away forever. Isn't that true. The great festival, the memorial of a physical nation coming out of the bondage of Egypt, this has no significance for us personally, does it. Our parents were not physically in Egypt were they, so it has no national significance to us as a people.

But what is the significance of this day? The significance of this day is it is a memorial of the Covenant that God made with Abraham. Is that a day worth remembering? It is a memorial of the everlasting covenant and if the hint is correct here, it is also a memorial of the covenant of peace that was made between the Father and the Son and that is a day that I never ever want to forget. The day that I want to remember every year. The day in which the Father and His Son pledged themselves to save the human race. It was a covenant made between them and my only part to play in this covenant, is to say Amen.

The agreement was made between the Father and the Son. They covenanted together to do this work for us and my only part to play, your only part to play, in this covenant is to say Amen.

On the day that Lorelle and I were married and Trevor and Sarah were there and some others of you might have been there, but we actually worked our marriage covenant agreement differently. Normally that the pastor will say to the people, “do you promise to do this, this, this, this, this and this”, and the person says “I do”. It's a covenant by which you promise to work, you promise to do something. When you look at, and we just going to spend a little time in this particular point, when we look at the marriage vows that people make, they are utterly absurd. To make such a covenant, to promise to do all of these things within yourself, is absurd isn't it, when you can't do it. So what we did is that, in our wedding vows, I said I promise to do this and this and this by God's grace, and then Lorelle was asked, “do you accept this covenant”, and she said “I do”. So the “I do” is connected to the belief in the promise and that's how we did our marriage vows and has certainly been a blessing to do it in that way. Not promising. I can't promise to do all of these things and say “I do”. I can't. I need God's grace to do all those things.

Now what we understand, and it certainly says this in the Spirit of Prophecy and it's mentioned in the Book of Leviticus in the types and the ceremonies, that when Christ was crucified upon the cross, did Christ perform a completed atonement? Did he? Just checking. A completed atonement was made for humanity when Christ died upon the cross. Is that what we understand? This issue became very significant within the Adventist movement particularly around the year of 1955 with the release of the book called *Questions on Doctrine* in which it was heavily asserted that the completed atonement of Jesus Christ when he died upon the cross means that the Adventist doctrine of final atonement is superfluous. Isn't it?

Now it wasn't stated directly in that document. But if Christ made it a completed atonement and this is what the protestant churches who have an understanding of Adventism will say to us, “if Christ made a completed atonement upon the cross, what is this belief in final atonement after this absurd year, this archaic year of 1844. What is this doctrine of final atonement.” Why do we believe in this doctrine. What is a final atonement? What does Jesus do? Well He ministers in the heavenly sanctuary, doesn't He. He ministers in that sanctuary. But what is final atonement?

This is the question that I want to explore and I just want to step back a little bit further in terms of our understanding because of an event that took place in my thinking last year. I've mentioned this a number of times. I just need to pull out a bit of documentation which has the quote on it that I'm looking for in reference to the subject of the atonement.

So with our concept of atonement, the concept of atonement is intimately connected to your concept of justice, isn't it? What you understand justice to be has a direct effect on your concept of atonement, because atonement is at-one-ment isn't it? At-one-ment with what? God. Okay, so this is a statement that I once believed and that many, many people believe. The statement from Walter Veith that I have a lot of respect for and he expressed very clearly what had been my understanding of atonement in relationship to justice.

"The great majority of mankind totally misses the point of the atonement." I agree with him. "Why was He numbered among the transgressors. Why did He bear the sins of many?" This is the question. Because we are talking about the Passover. The day, the memorial upon which Christ died upon the cross. It is connected to the concept of atonement. "Why did He have to do this? How did He make intercession for the transgressors? You see, God had a standard, a norm, and He said that if you transgress, then the wages, the consequence, is death." And this is the critical point because it's a definition of justice. "That's God's justice. Justice demands the death of the transgressor." Ok? Then he says, "Grace demands the forgiveness of the transgressor." This is from Walter Veith in his presentation on the Atonement about 12 minute mark. So he has a concept here which I fully had understood and agreed with that God's justice demands death and therefore, the act of reconciliation was a substitutionary atonement where Christ pays the debt to God that we have incurred that we might be brought at-one-ment with God.

Justice. So our concept of justice is intimately connected to our concept of atonement. If you would turn in your Bibles to Psalms 97, the Bible would, in this particular verse, seem to concur and also the Spirit of Prophecy would seem to concur with this understanding. Psalms 97 from verse 1:

“The LORD reigneth; let the earth rejoice; let the multitude of the isles be glad thereof. Clouds and darkness around about him: righteousness and judgment are the habitation of his throne.”

The next verse gives definition to this. What does it say?

“A fire goes before him, and burneth up his enemies round about. His lightnings enlightened the world: the earth saw, and trembled. The hills melted like wax at the presence of the LORD, at the presence of the Lord of the whole earth.”

That's an interesting definition of justice, isn't it? Does that give you the sense of a God that is offended and His justice is won? Do you get that sense in this passage? You could read it that way, couldn't you.

Come to Psalms 89 and we look at another verse. Psalms 89:14, “Justice and judgment are the habitation of thy throne:” and then what does it say, “mercy and truth shall go before thy face. Blessed is the people that know the joyful sound: they shall walk, O LORD, in the light of thy countenance.” So here we see justice being defined. As it says here “justice and judgment are the habitation of thy throne.” In my Bible, that has a colon. The colon means what comes next is defining what you have just read. What is the definition of justice and judgment? “Mercy and truth” go forth. So in this verse, justice *is* mercy. The way that I was raised, the way that I was trained, the systems that we operate in within our governments, the oppositional mindset, the Hegelian principle of oppositional thinking, that is impossible. Because mercy and justice in human thinking cannot be reconciled. One is against the other. When mercy is operating, justice is silent. When justice is operating, mercy is silent. That's how I was raised. That's how all the governments of the world operate, isn't it?

But here in the Bible, justice *is* mercy. Can you see that in the text? The definition, justice is mercy. So that in itself should cause us to go on a particular journey to reconcile what we are seeing. In Psalms 97, maybe we are standing on the side of the pillar of fire where the Egyptians are standing and we see the clouds and the darkness but on the other side, where the Israelites are looking, there was light. The same pillar of fire. To one there

comes darkness, to the other there comes light and we've spent a bit of time looking at that particular subject.

But the point is, that for those of us that have been on this understanding and we just need to remind ourselves a little bit more, I want to read a few quotes because this has been such a pivotal point in my thinking about justice. *First Selected Messages*, page 340, this is what it says:

“Justice demands that sin be not merely pardoned, but the death penalty must be executed. God, in the gift of His only begotten Son, met both of these requirements.”

That's an interesting statement, isn't it? God is meeting requirements. Whose requirements? This is the question. Whose requirements is God meeting?

“By dying in man's stead, Christ exhausted the penalty and provided a pardon.”

This is a simple question that we need to ask is that, when somebody is kidnapped, who sets the ransom price. The kidnapers don't they. It's not God who set the ransom price. It's the kidnapper who set the ransom price. And who's the kidnapper? Satan. What does it say in *Desire of Ages*, page 761. It says

“In the opening of the great controversy, Satan had declared that the law of God could not be obeyed, that justice was inconsistent with mercy.”

So that's where this inconsistency between justice and mercy originated. It originated in the mind of Satan and tonight we're going to expand this in great detail because this separation between justice and mercy is at the very heart of the origins of the abomination of desolation and that's the subject that we look at tonight. But it goes on to say here:

“... that justice was inconsistent with mercy, and that, should the law be broken, it would be impossible for the sinner to be pardoned.”

Every sin must meet its punishment, urged Satan; and if God should remit the punishment of sin, He would no longer be a God of truth and justice.”

In Satan's definition of truth and justice, it requires the full force of the law being applied and that is with a penalty which is what? Death without mercy. We are reminded of Satan that he has his own justice system. It says in *Christ Triumphant*, page 11, it says:

“The condemning power of Satan would lead him to institute a theory of justice inconsistent with mercy. He claims to be officiating as the voice and power of God, claims that his decisions are justice, and pure and without fault. Thus he takes his position on the judgment seat ...”

What did he say in Isaiah 14? Where would he ascend? The side to the north, he would exalt his throne. What is his throne? His throne is a throne of justice without mercy where the law is applied relentlessly without mercy or by substitutionary atonement. This is Satan's throne. This is his system that if one can be found... It's in the philosophy of the Greeks isn't it. Have you read the story of that Admetus and Alcestis. This was a good man. Anyone familiar with this story. The Scripture refers to it. If peradventure one would be willing to die. Paul refers to this story. The Greeks understood substitutionary atonement. Most of the pagan cultures understand substitutionary atonement, don't they? The sacrifice of virgins to the gods. That's substitutionary atonement, isn't it. This is a satanic system. Substitutionary atonement, where someone dies for somebody else to make restitution for a concept of justice but it's not biblical because God's justice is mercy.

I am reminded of the words of Martin Luther that he wrote in his 95 thesis in regard to indulgences. If the Pope has all the stored graces of Christ, why doesn't he, out of pure love and charity, release all of God's people and freely forgive them without making them pay. I think he was on to something but it's a hard thing to come out of this false justice system.

So we come to this understanding of atonement. It is a critical thing that we understand. We've now come to John 17. What is the atonement? Look at a few more pieces. Satan is the one that demanded death for sin. He demanded this. Ellen White says this, that when Eve ate the fruit of the tree, Adam, the thought that came into his mind, was that Eve must die. [PP 56] Where did he get this idea from? When she ate the fruit, he had the thought that Eve must die. Not that she would perish but that she must die. God told him? But the word there in the Hebrew is *muth muth* which means you will perish, you will die. The word "must" in English infers force, will be applied and the difference is important. There is consequences, yes, but who enforces the consequences. This is the question. So we continue.

We see in John 17: 4, "I have glorified thee on earth: I have finished the work which thou gavest me to do." Did you catch that? How can He finish the work if the whole purpose of Jesus coming to this earth was to die as a substitutionary atonement for to satisfy God's justice system, how can He say that the work is finished? This opens up the whole concept of what is the atonement. If Christ at this particular point is saying that "I have finished the work which You gave me to do", then the work of atonement has already been completed before He died. Obviously, when he hung upon the cross, He said what? He says it is finished. "Father, forgive them" and then he says "it is finished" but he's saying it was finished the night before. We have to reconcile these points. What is it that was finished?

Come to 2 Corinthians 5:17,

"Therefore if any man be *in Christ*, *he is* a new creature: old things passed away; behold, all things are become new. And all things *are* of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation."

How is it that we have been given the ministry of atonement if the deed was, if it was a deed that was big to be required for death, God's justice to be satisfied by an act of death, then in what capacity is the ministry of reconciliation or a ministry of atonement committed to us if it's already been completed. You see the difficulty.

We have to tell people that it's done? That's how we've understood it, isn't it? We must tell people about what God has done, He's committed [this work] to us. But wouldn't it then say in the text He's committed to us the ministry of speaking about the atonement but it says here in the text He's committed to us the ministry of atonement.

So this brings us back to the point about final atonement. What is final atonement and I want to just do a little bit of a little bit of history in terms of 457BC to 1844. In 1844, what began in Heaven? October 22nd, 1844? The Day of Atonement. Okay. So what happens on the Day of Atonement. The sanctuary is being cleansed. Now this is something that I, myself, in my Adventist experience have had difficulty to comprehend, because we understand in this final atonement phase, what is happening? God is going through the books, Jesus is pleading His blood while He go through the Books of the Records and those that have died, their records have been going through and at some point, the judgment will pass from the dead to the living. The question is, why is it taking so long?

But how does this affect the concept of a completed atonement? If the atonement was completed at the cross, then it's just a matter of going through the records isn't it that in deciding who's made up their minds and then seal the deal and end it.

Congregation: The question is, are we breeding too quickly for God to catch up or are we not. As a human race, we still don't understand God to be reconciled to Him.

This are the questions that we need to ask, isn't it, in terms of our understanding of atonement.

Now we do have some understanding about the cleansing of the sanctuary being the cleansing of the human temple. What is it that we need to be cleansed of? Babylon's view of God. Drinking the wine of Babylon. What is sin. Give me a biblical definition. Transgression of the law. What is the law. A transcript of God's character. So sin is a transgression of God's character which means, if you do not understand God's character, you cannot stop sinning. Is that right, and maybe this is the problem.

So what is the purpose of the atonement? The purpose of the atonement is to reveal God's character. That's what the purpose of the atonement is. In order for human hearts to be reconciled to God, they need to know what His character is like. Because, if the law is spiritual, then the atonement is spiritual. What do we mean by spiritual? Heart to heart, it's a relational thing, it's not a legal thing. If the law is relational, if the law is heart-to-heart, if the law is a matter of the heart, then the atonement must be a matter of the heart, mustn't it.

Therefore, the coming of Jesus Christ 2,000 years ago, fully manifesting the character of God, enabled Him to say on the night before His crucifixion, I have finished the work of atonement. The work that You gave me to do. So what, after that point, if He had finished the work which God had given Him to do, what was the work that was done the next day when He hung upon the cross? This is our work that we did to Him in response. Because when He revealed the character of God to humanity, humanity's response was to kill Him.

If this was the atonement that took place when He came 2,000 years ago, how will the final atonement take place? A revelation of God's character with a completed work and then the world rejects and seeks to put to death those who manifest this character. Does that make sense? So the atonement to be committed to us, the ministry of reconciliation, is to be committed to us the truth of God's character. There is no other way to have atonement, because the atonement is not legal. The atonement is relational because the law is relational, the law is spiritual. My Father in heaven does not wear a crazy wig and bash a hammer on a table. This is not my Father. My Father is My Father who loves me. He doesn't treat me in legal terms. This is what Satan and when we look at the story of Absalom, what was the issue that Absalom was most concerned about? Justice.

This is such a fundamental point for us to understand as to why there has been such a delay in the second coming of Jesus Christ, because we have had a fundamental misunderstanding of what the atonement is, do you see this. We have thought of the atonement in terms of a response to a legal requirement for God's justice when, in fact, what we understood to be God's

justice, is in fact Satan's justice, because the kidnapper decides the payment price not the father of the kidnapped. He does not determine the payment of the price. That's fairly straightforward I think.

This is why there has been a fundamental misunderstanding why Adventism has faltered in its ability to complete the final atonement, because we didn't actually know what we were supposed to do and it's quite simple. It is to manifest the character of God as Jesus manifested the character of God when he came here 2,000 years ago. We have it on inspired testimony, it's written in the manuscript releases, Christ never killed anyone. That is the testimony of the Son of God concerning His Father. If that is what the Son has manifested then that is what God's character is, He does not kill anyone.

You simply have to ask anyone who has children, how many of you would kill your disobedient children after you got tired of them. I haven't seen anyone yet willing to do that. Are we better than God? This is a question that we need to put forward. So what I'm suggesting to you today, because we're talking about the subject of atonement, the reason we are still here on this earth is because there has been a delay in the understanding of what the atonement actually is. The atonement is seeing our Heavenly Father completely as [through] Jesus Christ when He came in to earth and then having your heart broken in the realization of how wrong your understanding was of His character.

The goodness of God leads you to repentance. That's what leads you to repentance. The greatest thing about this, of course, we have to look at Revelation 14 and it's laid out here. We have covered this in this new booklet, *Key to Empowering the Third Angel's Message*. We go through this in great detail. Revelation 14:6, "I saw another angel fly in the midst of heaven, having the everlasting gospel". This is not a 2000 year old gospel. This is an everlasting gospel and Jesus Christ is the same yesterday, today and forever. "I'm the LORD, I change not;" Malachi 3:6.

We see that the first element of the First Angel's message is to fear God and, of course, the question is which God? Well, it's the God from Revelation 14:1. They are sealed with whose name? The Father's name. If you're going to have the Father's name, obviously He has a Son. You cannot be sealed to

the Father's name unless you believe he has an only begotten Son. That's a confronting statement by the way. That is the message of Elijah and Elijah must come first as we will study later on.

But fear God, the true God, the one that has Son and what? Give glory to Him. When you understand the relationship between the Father and the Son as an agape relationship, which is manifested in His inheritance because the Father has given all things to His Son, this demonstrates the agape of the Father, then we are in a position to give glory to Him and then the hour of who's judgment? His judgment. Who is doing the judging? We are doing the judging and as we judge, we shall be judged. That seems interesting, isn't it.

Congregation: In that hour, His judgment will be displayed in the person of God's goodness.

How do you judge Him? If you don't believe that He's offering to you mercy, are you going to ask for it? This is a great question. If you don't believe in a God that has mercy, you're not going to ask for mercy. Maybe that's our Father in heaven crying [heavy rainfall] as the final message comes out of what the atonement actually is. That's the point that I really want to reiterate today.

What is the atonement. It is not the satisfaction of a legal requirement. This is paganism. This is a pagan teaching. It is a pagan doctrine to satisfy God's justice through the death of a substitute. It is as we said, Christ said "I have finished the work which you have given me to do". [This rain is relentless. I can hear it online. I can't hear any of you.]

So in order for this controversy to be finished, there needs to be a final demonstration of the character of God. That is what final atonement means. Does that make sense? That's why committed to us is the ministry of reconciliation, that we go to the world and explain this.

Now I wanted to share with you a couple of other things. I don't know how easy it will be to hold your attention with all this rain, but we looked at a presentation last year in regard to what was the timing of the Passover when

Christ came to the earth and I want you to look at a few verses. Mark 14:12 says:

“And the first day of unleavened bread, when they killed the passover, his disciples said unto him, Where wilt thou that we go and prepare that thou mayest eat the Passover?”

What day of the week is this? This is on a Thursday. Okay so according to Mark 14:12, the day of the Passover is which day? Thursday. Okay but Christianity teaches the day of the Passover is which day? Friday. How do we get that information? Because he died on Friday. So the three Gospels - Matthew, Mark and Luke - all record that the Passover took place on a Thursday and the book of John, talks about the Passover of the Jews which took place on the Friday. Why is this significant? The reason that this is significant is that, what is the event that took place on Thursday night? In what way was there a Passover event that took place on the Thursday night? Was there bloodshed on Thursday night? Jesus was passed over, he was given over to the sinners of the world.

I have a statement here, I'll read it to you. I am going to read you this statement. This is from *Second Testimonies*, page 203.

“As the Son of God bowed in the attitude of prayer in the Garden of Gethsemane, the agony of His spirit forced from His pores sweat like great drops of blood. It was here that the horror of great darkness surrounded Him.”

This is on Thursday in Gethsemane.

“Here was the scene of temptation. The divine light of God was receding from His vision, and He was passing into the hands of the powers of darkness.”

So on the Thursday night, Christ is passing into the powers of darkness. God delivered up his Son. “He that spared not His own Son”, but what? “Delivered him up for us all, how shall he not with him also freely give us all things?” So the day that God arranged for the Passover, was not a date in

which His justice would be satisfied. It was a day in which He would yield up His Son to humanity to do to Him what they would do. Do you see the importance of this? But on the Thursday night when he is carrying the weight of the sins of the whole world, we know from the book *Desire of Ages* that Christ would have died on the Thursday night wouldn't He, except that God had strengthened Him. Christ said on the Thursday night, "I have finished the work which You have given me to do", which means that it never was in God's purpose or plan for Himself to crucify His Son. This is in no way connected to our Father in heaven. This is the actions of Satan and men uniting together to create the atonement that they believe in, which is the murder of the Son of God to satisfy the justice.

What had Adam said to God, and obviously it was the Son of God who came to Adam in the beginning, and he asked him "what have you done"? What did he say? "The woman whom You". Where was he pointing the finger? He was a murderer from the beginning. Here we see the satisfaction. The placing of upon the hands of a substitute placing it back upon him.

So the point of this here is that, if the Passover took place on the Thursday, then God is not being satisfied in the death of his Son. God is yielding up His Son to the guilt of humanity and all the guilty life of humanity has been placed upon Him and He is carrying that weight and that guilt upon Him. He would have died that night except that God strengthened Him. Why would God strengthen his Son to go through the next 24 hours. Why would He do this? Why not let Him die in the garden. "Because where sin abounds, grace does much more abound." Romans 5:20.

The cross is a revelation of man's character in his retribution on the Son of God and of course, it is a magnification of God's character in that He allowed His Son to go through this process for us. At the zenith of Satan's power over the Son of God, Satan falls as lightning from heaven doesn't he. As it says in *Desire of Ages*, page 761 that the last remaining shreds of sympathy that Satan had was stripped from him, he fell as lightning from heaven. He was fully exposed as a murderer in destroying the Son of God.

Now I want to add one more piece to this puzzle because it's very important that we understand this. The death of Christ has an original type doesn't it.

What is the type of the Passover? What happened on the night of the Passover in Egypt? Blood was put on the doorposts and on that particular night, the angel of the Lord passed over. Who was slain? The firstborn was slain that night. How is it that the firstborn was slain, this is the question. If in the antitype, God yields up his Son to the destroyer to be destroyed, what happens in the original type? Is it God slaying the firstborn or is it God yielding up the firstborn to be destroyed by the destroyer. Do you see?

This is important because, if God was the one that organised for a Friday crucifixion to satisfy His own justice, it makes complete sense that God would destroy the firstborn of Egypt. But that's not what happened. God yielded up His Son on the Thursday night and on that afternoon, where Christ in the symbol of the Lamb, was yielded up, immediately after that as God's Spirit is withdrawn. Satan the destroyer comes in and destroys all the firstborn of Egypt on the fifteenth day. Because it was on the fifteenth day that the firstborn was slain, wasn't it, and it was on the fifteenth day according to this correct calendar that Christ died upon the cross.

The other reason, we come back to Tony's point, he's asked this question, before about what is the significance of the tenth day. The tenth day is when the family takes the lamb into the home and on the Sunday, Christ rode triumphantly into Jerusalem. Did Jerusalem receive him? Yes. That's on the tenth day. So if we go four days, it is impossible for Christ to be a Friday Passover because Christ was received into the house of Israel on the Sunday and four days after this is the Passover. Is that good news? Amen. So what we see manifested on the Friday is the justice of man and Satan, manifested and wreaked upon the Son of God.

In the counsel of peace between them both, God did not determine to kill His Son. He determined to give Him up, delivered Him up for us all and in that delivering Him up for us all, we could begin to comprehend the love of God in giving up His Son in order that we might fully reveal our evil natures against Him and that we then might repent of our sin, to realize what we have done to Him. Do you see the significance of this? This is really, really important.

So the difference between the Thursday and the Friday Passover has many implications. It has implications in the justice system but it also has

implications in who is the destroyer in Egypt. Did you see the connection? Who is the destroyer? Satan is the destroyer and we have plenty of quotes on that particular point. A number of quotes where Ellen White speaks about Satan is that evil one, the one who would destroy the firstborn in Egypt. God is not the destroyer, Satan is the destroyer. This is really important to type and antitype are being followed exactly.

Now, Christendom doesn't believe in a Thursday Passover, do they? I didn't believe in it. I thought it was a Friday Passover I thought it was a fulfilment of God's plan to satisfy his own justice system. As long as we continue to believe this, we're never going to see the end of final atonement. All that does is create fear and the world is not interested in that kind of an atonement. How is the world reconciled to God by the church telling the world, God loved us so much that He killed His own Son to make us love Him. Does that reconcile your heart to God? Well if you were raised in Christendom and you were taught that from a small child, that's God's love isn't it? It's like being raised in North Korea. You just believe it because if you don't you're going to die, so you must believe it.

This is the problem that we've had in Christendom in believing this kind of an understanding. So God's atonement is not killing His own Son in order to satisfy His own justice. God's atonement is manifesting the love of His character. A work that was completed on Thursday night in which He withdrew His protection from His Son and, within 24 hours, we killed Him. Within 24 hours, that's all it took once the Spirit of God was withdrawn from protecting Him all that time.

We're just making some connection points here in terms of what is the implications of justice on the atonement and what is therefore, the actual final atonement that is taking place and why is there a gap. Why are we still here all these years later after 1844? Is it because God can't keep up with the births that are taking place on the world? It's because we cannot comprehend the beauty of His character and begin to manifest it. As soon as there is a manifestation of the character of God, 144,000 firstfruits unto God, it's over, it's finished.

As a footnote to this and we'll go into this a little bit later, who is it that closes probation? [*We do.*] Well, we're the ones passing the judgment aren't we, and God ratifies our judgments. When the world sees a manifestation of the character of God and rejects it, that's when probation closes. It is not an arbitrary decree on the part of God to cut off any of His children who would be saved. These fear tactics used to draw God's people in actually drives them out. So all these statements about the close of probation and God is closing probation, is not the God that I serve, I don't serve a God like that.

Congregation: What then should be our response to the cross be?

Our response to the cross. What should our response to the cross be? Lord have mercy on me a sinner. It is I, it is my nature, that hung you up on that cross. There is none righteous, no, not one. Religious people are not better than worldly people. We are not better than anybody else. We are all sinners. We are all worthy of death. We are all on a level playing field.

As we judge Him rightly, I am crucified with Christ. It is no longer I who live but Christ who lives in me and as we love our enemies and do good to those who persecute us, then the atonement will be manifested and the probation will close. Now, my ability to be able to do that is impossible but that's why I come to these appointed times. My ability to be able to manifest this character is not possible and that's why, in the First Angel's Message after the hour of His judgment has come and says, worship Him what? That made heaven and earth, the seas and the fountains of waters. What is that a reference to? It's a line straight out of the fourth commandment. It is through the Sabbath that we receive the capability to manifest the character of Christ. Because who is the Lord of the Sabbath? Christ is the Lord of the Sabbath. That's why the appointments, the Sabbath and the festivals are critical for us to be able to manifest this character. That's my understanding. Because we need rest in order to be able to minister.

Congregation: Romans 3:4. Can we read that in context of answer to that lady's question. But every man a liar but God be true when he is judged.

That ye might overcome when thou art judged. [Romans 3:4]

On that particular point just in closing. When do we know that we have received the character of Christ? When we cease to judge our brothers and sisters and those in the world. That's when you know you have the character of God. When you no longer condemn those who persecute you. You no longer seek to undo those who have hurt you but you really love them. Then you know you have the character of God.

When you cease to judge others then you cannot be judged. Does that make sense? That's why God triumphs in the judgment because He doesn't judge anyone. John 5:22. That's why He is going to triumph. I want to triumph with Him.

I've been 50 years judging people. I'm in a serious detox at the moment I can assure you. When Christ's character is perfectly reproduced in His people, then Michael stands up as in through His people, that work of intercession stops, the Spirit of God is totally withdrawn from the earth and then the four winds are released, the rest of the world rejects and then the close of probation takes place and then all these final events and Christ comes. That's how it will play out.

So it is a manifestation of the character of Christ in God's people that will bring about the end. We can talk about the Pope, the Antichrist and all these things. We can talk about this forever and ever and ever. The only thing that brings about the end is the release of the alabaster that Mary had in her box. That's the only thing that's going to bring about the end. So we can forget about talking about the Pope and the Jesuits and all these things. Until we manifest the character of Christ, they're not going anywhere, they're not doing anything.

So we could stop getting atonement from the Pope. "Oh look how bad the Pope is", "look how bad Catholics are". No, we're just as bad. We're no better than them. That's judgment. You will never pass a judgment if you pass judgment on the Pope. I'm thinking you're better than him and all those types of things. Does that make sense? So alright, we'd better finish. Let's have a prayer and we'll close.

Our Father in Heaven, I just thank You for this opportunity to share on the subject of the atonement on this day of the Passover. Lord, I pray that in the thoughts that we have shared, that it will stir up our minds. What is the atonement. What is final atonement. To manifest the character of God fully and completely as was manifest by Your Son, the first one to make atonement. And now in these last days, 144,000 to make final atonement by revealing that character as Christ revealed that character. Lord, this is impossible for us to do. But I pray that these seeds will stir up in our minds a realization that we've completely misunderstood the gospel and what the atonement actually is, and that we might repent and to stop judging others and stop condemning others and come into the light. I pray for my brothers and sisters here and those online, that we may study to see whether these things are so and I thank you in Jesus name. Amen

2. The Original Abomination

Presented Passover 2019

Tonight, I want to begin to address some of the material that is in this booklet called *Key to Empowering the Third Angel's Message*. It is something that has come out of some of the presentations that I did while in South Africa last year and in Europe and working with our brother, Deyan Delchev in Bulgaria. Between us, we have worked to put this together and still in its early stages but there is, I believe, some very exciting material in here. The subject of the character of God must have an effect on every other aspect of our understanding of the Bible. It must rewrite not redefine, but rewrite, how we've understood things in reference to the judgment, in reference to prophesy, in reference to so many other things. This is the beginning of an understanding of the Third Angel's Message and what leads to the fall of Babylon.

This is one key element in this book, is that until all the elements of the First Angel's Message have been put in place in the fullness of their understanding, Babylon cannot fall. This is because the everlasting gospel, "Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth ...". Until all those ingredients are put together in the correct framework of the covenants that were given to us in 1888, Babylon will not fall in its fullness. We can preach against the tyranny of Rome as long as we like and she will laugh at us until we manifest righteousness by faith. When we manifest righteousness by faith, then the dragon will be raised to ire and will seek to stamp out those who keep the commandments of God which is the demonstration of His character, who keep the commandments of God by the faith of Jesus. This is what we are looking at and so since our brethren online have not been able to participate in a pray with us, I would like to pause once again and pray.

Father, I thank you for this opportunity to open Your word as we enter into the first day of the Feast of Unleavened Bread, a Holy Convocation. I thank You that You will give clarity of speech, that You will give quickening of thought to those that are listening, that Your angels will cause us to be

attentive and we all will play our part in being part of those who follow the Lamb wherever He goes and we thank You in Jesus name. Amen.

In the beginning of this book, the first chapter is called The Original Abomination because in the book of Daniel and in the book of Matthew, we have reference to the “abomination that makes desolate”, “the transgression of desolation”. The pioneers of the Seventh Day Adventist movement had as a key component of their platform of developing and understanding of how they arrived at the date October 22nd 1844 was the sequential sequence of two powers, two desolating powers, the daily and the transgression of desolation back to back that would seek to desolate God's people.

One of the things that we are putting forward in this book is that, because the people of God, before their captivity in Babylon, refused to keep the commandments of God and His statutes and His judgments which are the only things that we have to lay out for us in the Law, in the Torah, what the character of God is because what Jesus was on earth is a manifestation of the Torah. He came to magnify the Law and to make it honourable. So what Jesus manifested is the Law unfolded (*Christ's Object Lessons*, page 128).

The opportunity was there for Israel to manifest this character if they had walked in His statutes and in His judgments, if they had revered His Sabbaths and we will look at the what the elements were in Leviticus 26. Leviticus 26 tells us, and if you notice carefully, there is a correlation between the beginning of Leviticus 26 and the First Angel's Message. Very important. Verse 1, “You shall make you no idols” - fear God, that's the equivalent isn't it, it's the same thing - “you shall make you no idols nor graven image”. Fear God, that's the First Angel's Message. “Neither raise you up a standing image, neither shall you set up any image of stone in your land, to bow down unto it: for I am the LORD your God.” This is fear God.

“You shall keep my Sabbaths,” [worship Him that made heaven and earth, that's what it's saying] “and reverence my sanctuary” [the hour of His judgment is come]. “I am the LORD. If you walk in my statutes, and keep my commandments, and do them;” [then I will do what] “I will give you rain in due season, and the land shall yield her increase, and the trees of the field shall yield their fruit.”

Israel was designed to arise and shine for her light has come for the glory of the Lord has risen upon thee. This was what God designed for His people. You will notice that there is no extended time prophecy within scripture until Israel goes into captivity. It's after they go into captivity and the head becomes the tail, that Israel is placed in a position where it must endure 2,520 years of scattering. Does that make sense? Because of that refusal to manifest the character of God, it would take another 2,520 years from their captivity in 677 BC, from that time for the world to come back to a position where it could be in a state of mind to understand and have the opportunity to truly see the character of God in all its fullness. It would take 2,520 years.

It is true that the seed was planted by Christ when He came to earth. That seed when He would seal up the vision and to anoint the most holy as it says in Daniel 9 was critical but because of the flow of human events, what was the human response to when Christ came to this earth? Came unto His own and His own received Him not and the Gentiles, they picked up the gospel and there was a preaching of the gospel wasn't there. Christ in you, the hope of glory. But it was not in the sense to be able to produce the 144,000. God knew in the sequence of time that it would take until 1844 until the world would be ready once again to consider the possibility that God is nonviolent. The terrible shame isn't it to take that long and that is the hypothesis.

So of this booklet (*Key to Empowering the Third Angel's Message*), we go to the beginning and we look at the original abomination and of course in Isaiah 14:12-14, Satan speaks about his own throne. He says,

“I will exalt my throne above the stars of God”. [He had an intent to rule.] “I will sit also upon the mount of the congregation, in the sides of the north: I will ascend above the heights of the clouds; I will be like the Most High.”

As we have been studying and as I spoke in my previous presentation, our concepts of justice. I have another quote here. I've spoken about this in some detail in the book, *Natural Justice and Atonement*, I might pull out some quotes here in reference to the work of Lucifer where it says on page 8 of this booklet. This is *Patriarchs and Prophets*, page 37,

“he began to insinuate doubts concerning the laws that governed heavenly beings, intimating that though laws might be necessary for inhabited worlds, angels, being more exalted, needed no such restraint, for their own wisdom was a sufficient guide.”

So what Lucifer introduced to the universe was a concept of justice. A concept of justice. We read here in *Christ Triumphant*, page 11, we read it this morning,

“the condemning power of Satan would lead him to institute a theory of justice inconsistent with mercy. He claims to be officiating as the voice and power of God, claims that his decisions are justice, are pure and without fault. Thus he takes his position on” [which seat?] “the judgment seat”.

Where is the judgment seat? The throne of God. This is the throne that Satan would establish for himself, is a throne based upon a justice system where every sin must be punished. This is the establishment of the throne of Satan himself.

So we see in the very, very beginning, that Lucifer begins to insinuate doubts concerning the government of God. But what is it that led Lucifer to start to insinuate this doubt? So we step back a little bit further and again this is *Patriarchs and Prophets*, page 37, “The high honours conferred upon Lucifer were not appreciated as God's special gift, and therefore, called forth no gratitude to his Creator.” This lack of putting forth gratitude to his Creator, no longer acknowledging that he had received an inheritance, why did this come about?

Why did Lucifer come to the point where he no longer was willing to show gratitude for what he had received. The reason is, and I'm looking for the quote which is on page 8 of this book here (*Key to Empowering the Third Angel's Message*),

“They had come to exalt themselves, and they forgot that their beauty of person and of character came from the Lord Jesus. This

fact the [fallen] angels would obscure, that Christ was the only begotten Son of God.”

Here is the original abomination. The original abomination finds its seed in the refusal to worship the only begotten Son who has inherited all things from His Father. Does that make sense?

The worship of the only begotten Son is a worship of someone who hath received all things and by beholding we become changed. As we behold the image of the Son of God, we are continually reminded that we have received all things in our sphere as Christ had received all things in His sphere. Therefore, in Christ, all things hold together. The entire universe is held together in a principle of inheritance. Does that make sense?

So the moment you reject the inheritance of the Son of God, you are stepping into the abomination that makes desolate. Does that make sense? So they begin to obscure that Jesus was the only begotten Son and this then led Satan and those who were with him to no longer show gratitude to God for their inheritance which led him to set up a justice system. He then begins to insinuate doubts about why they needed to keep law.

This is why it says in *Great Controversy*, page 562,

“Satan has long been preparing for his final effort to deceive the world. The foundation of his work was laid by the assurance given to Eve” [and we’re stepping forward to the application of his principle] “Ye shall not surely die.”

How do you come to this idea of “you shall not surely die”? You reject the only begotten Son as one who inherits all things, you obscure this reality, you believe that the life that you have has come from yourself and then you are able to come up with the doctrine of immortality. So the doctrine of immortality comes directly in opposition to the worship of the only begotten Son of God. It is very important that we follow this through step by step.

“In the day you eat thereof, then your eyes shall be opened, and you shall be as gods, knowing good and evil. Little by little he has

prepared the way for his masterpiece of deception in the development of spiritualism. He has not yet reached the full accomplishment of his designs; but it will be reached in the last remnant of time.”

So the development of spiritualism as in a system that claims to be worshipping God but is actually the complete opposite of that, this masterpiece of deception, is based upon a rejection of the worship of one who inherits and therefore should have gratitude. This is the point that we are seeking to establish.

Congregation: That's why God tells us to constantly praise Him so we never forget otherwise we fall into the same trap that Lucifer did, ungrateful.

But if you don't have the begotten Son and you worship the Father directly, one who has inherited nothing from anybody, you behold this image and become changed. It's only the begotten the Son that holds us all together. That's what keeps us focused on Him.

So I think we read the thing that Satan began to infer doubts and we read that statement he began to insinuate doubts concerning the laws that governed heavenly beings. Because if you have life in yourself, you are autonomous then this lie of inherent life source makes the laws of God appear arbitrary. We want to make this point very clearly, that the doctrine of the immortality of the soul forces the law of God into a legal framework. Does that make sense?

It's imposed upon you. It is something that is arbitrary and imposed upon you because if you have life in yourself and you have wisdom sufficient to guide yourself, why do you need somebody outside of you to guide and govern you. Does it make sense?

So the doctrine of the immortality of the soul, or the doctrine of inherent life source, makes the law of God legal in its framework. This is the sequence that we are following and this is why Satan begins to insinuate doubts concerning the law of God. This is where he then begins to set up his oppositional framework where justice and mercy are opposed and we get the

statement in *Desire of Ages*, page 761, in the opening of the great controversy, Satan stated every sin must be punished urged Satan. That mercy and justice were opposition to each other and this is as we said again the condemning power of Satan would lead him to institute a theory of justice inconsistent with mercy.

The only way that mercy can become inconsistent with justice is through a legal framework system but as we read in Psalms 89, God's justice, the habitation of His throne, is justice and judgment: truth and mercy are definitions of justice. To do justice is to be merciful, is to be gracious. This is God's justice. But in Satan's system, mercy and justice oppose each other.

Congregation: Satan's system makes God's government to be a government of force. It forces it to be that way.

It forces it because of the lie of inherent life source. As soon as you take in the lie, the only way that God can rule you once you believe that lie, is by force. This has been very clearly laid out by Dr Tim Jennings in the concept of design law as opposed to imposed law, but it is the lie of inherent life that creates the imposed law system because if you have your own life source, you don't need anything unless you want to place yourself in bondage. Unless you want to live under the system and sadly most people actually want to live in bondage. This is the sadness that has occurred in this great controversy.

So we're looking at the beginning elements of this controversy. We see here, it says,

“In secret he whispered his disaffection to the angels. There was at first no pronounced feeling against God; but the seed had been sown, and the love and confidence of the angels was marred. The sweet communion between them and their God was broken. Every move was watched.” [Who's doing the judging? The angels.] “Every action was viewed in the light in which Satan had made them see things.” Review and Herald, September 7 1897.

That's a very, very big quote.

Congregation: In the New Testament, if I understand rightly, justice is not in the New Testament because it's righteousness. Justice in the Old Testament, in the New Testament, flip it into righteousness because it's the same thing.

Righteousness, and God's righteousness, is manifested in mercy and grace and long suffering.

Congregation: Justice is doing what's right. Feeding the poor, liberating the oppressed. Do justice is what Jesus did. Yeshua, Messiah did justice.

It's not as different to Satan's counterfeit justice.

“Every move of God was watched; every action viewed in the light in which Satan had made them see things.”

So how many of the angels were affected? Let's read *Reflecting Christ*, page 58,

“Before Christ's first advent, the sin of refusing to conform to God's law had become widespread.”

Now when we read “refusing to conform to God's law”, you can read that as imposed or refusing to conform to God's character.

“Apparently Satan's power was growing; his warfare against heaven was becoming more and more determined. A crisis had been reached. With an intense interest God's movements were watched by the heavenly angels.”

Could that be related to this other quote? What are they watching?

“Would He come forth from His place to punish the inhabitants of the world for their iniquity? Would He send fire or flood to destroy them? All heaven waited the bidding of their Commander to pour out the vials of wrath upon a rebellious world.”

When we understand the pouring out of the vials of wrath, what are we actually understanding? Are the angels actually doing the killing or are the angels releasing the protection? This is an interesting question in terms of a correct understanding of they would never kill anybody but their own sense of justice says we need to end this now. Bring forward the justice. Bring it forward and let them reap their consequences now.

Congregation: That's just like the four angels holding back the four winds of strife.

That's the point, isn't it. So it says here,

“One word from Him, one sign, and the world would have been destroyed. The world's unfallen would have said, ‘Amen. Thou art righteous, O God, because Thou hast exterminated rebellion.’”

All of the unfallen worlds, all of the angels, all of them are on board. Why? Because of Satan's justice system. Because he had won the hearts of all the men of Israel, as Absalom did. That's why this justice system, that's why this great controversy was going to take a lot longer to unravel because this justice system had permeated the entire universe because it makes sense to created beings. You break the law, you pay.

This is the loophole that God is in because if you do the crime and God's Spirit is withdrawn and the person falls to the ground, what is everyone going to assume? God killed them, when God simply withdrew. This is the dilemma that God is in. This is the loophole that Satan made use of to flip this around to be able to establish his kingdom. The fact that, if you do transgress God's law you will die and so Satan was able to flip this around into a forced death and to create a fear of God and this is how he established his throne and he placed this throne in the hearts of the angels.

Thank God that two-thirds of the angels resisted and, even though they weren't fully understanding or sure, they chose to follow God even though there was unanswered questions until the time that Lucifer destroyed Christ on the cross. Then he was unseated. Then he fell as lightning from heaven, and heaven then was fully resolved as it says in Colossians 1:20 when he died

on the cross to reconcile things in heaven as well as on earth. Heaven was then fully reconciled at the death of Christ at that particular time.

I have just got to read you this next part because it's just so beautiful.

“Thou art righteous, O God, because Thou has exterminated rebellion.”

Our termination is right there. You know, God could have terminated us and He would have taken everyone with Him but then there's this beautiful word.

“But ‘God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.’ God might have sent His Son to condemn, but He sent Him to save. Christ came as a Redeemer. No words can describe the effect of this movement on the heavenly angels.”

They needed to see the cross. They needed to see the cross. He refused to let us go because even though the whole universe on were supposedly his side, they were still all in Satan’s hand.

Congregation: This is the son of perdition must be revealed.

This is the abomination that makes desolate that must be revealed. So deeply laid with the plots of Satan that it would take a long time for these seeds to be fully played out, to understand the things that were taking place.

So we see then that after this, that God is offering answers and we see in *Great Controversy*, page 476, that Satan was offered forgiveness on condition of repentance, offered pardon on condition of repentance. There was no death threat that God made to Lucifer. He was offered pardon on condition of repentance and it was at this point that “many of Satan's sympathizers were inclined to heed the counsel of the loyal angels, and repent of their dissatisfaction, and be again received to the confidence of the Father and His dear Son. The mighty revolter then declared,” and this is the next step in the original abomination that took place, a rejection of the Son of God, an

institution of the inherent life source, a rejection of the laws of God, the institution of a counterfeit justice system and now we take the next step.

“The mighty revolter then declared that he was acquainted with God's law and ... that himself and they also had now gone too far to go back, and he would have to brave the consequences; for to bow in ... worship to the Son of God he never would; that God would not forgive, [this is the next piece in the puzzle] now they must assert their liberty and gain by force [is the force element of his throne] the position and authority which was not willingly accorded to them.”
Spirit of Prophecy, Vol 1, Page 20, Paragraph 2.

He now introduces this idea that God will not forgive.

Congregation: Do you think that Lucifer believes his own lie that much that's why he is so convincing? My sin is too big for God to forgive. He refused to believe it and he convinced everybody because he believed that lie himself. Was he deceived so much that he believed his own lie. If I believe a lie so much that I can be so convincing that others would believe it too.

Well, that's a really hard question to answer. Exactly what he was thinking and what he knew. If you read *Desire of Ages*, page 761, where it says that there was a difference between man and Lucifer. Lucifer understood God's character. So when we understand that he knew God's character, what does that mean that he knew? He knew that God was merciful and then he categorically stated that which he knew to be false. To state categorically that which you know to be false and portray it as the truth is the mystery of iniquity. As to why he would do that, as to why he would go directly against his own conscience to say something that he knew was patently false.

He knew that God was forgiving, he knew that God was love, but I would suggest to you at the heart of this, was the slow unwinding of his deep-seated plot to destroy the Son of God. To institute a concept of substitutionary atonement knowing the mercy of God and then seek to pull Christ from His throne to kill and destroy Him. This was all part of his plot to take his inheritance.

So what we see here is, and again I come back to the quote in *Christ Triumphant*, page 11, where it says "Thus he takes his position on the judgement seat" or the throne and, when he said I will ascend into heaven I'll be like the Most High, I would suggest to you, that he achieved his objective through his false justice system. He inserted himself in the minds of every created being and instituted upon them a justice system that was false and he ruled from that position. Not everyone was convinced, many were undecided but there were questions.

It says, "Here his merciless this comes in, a counterfeit of justice, abhorrent to God." In the Webster's dictionary, one of the meanings of the word abhorrent, to abhor is to hate extremely or with contempt, to loathe, detest or abominate and there you have in the justice system, in this counterfeit justice system, you have the kernel of the abomination that makes desolate. Do you see the connection. It's in this justice system.

When we are following, we are going piece by piece, we're laying it down piece by piece. How this abomination was set up and how Satan would institute an appeasement based system for justice to be satisfied. This was all part of his plan to bring Christ down from the throne and to steal his inheritance. This is what he would plan to do.

Now the book goes on and we've talked about this in the penalty of sin, how up to half of the angels, *Spirit of Prophecy*, Vol 1, page 22, Satan pointed to nearly half of the angels and said these are with me. So nearly half of the angels had sided with Lucifer but only one-third of the angels fell. The difference between nearly 50% and 33% went back to God and the penalty for their transgression of his character was what? Forgiveness. That's justice, isn't it? Right doing. Restoring through mercy. God's justice restored the 16% of the angels without any death penalty. That I find very encouraging.

We see here, and I just want to lay these points out for you to establish this original abomination, it's built upon and I've got here 11 points on page 11. So let's follow the sequence through carefully. This is how it begins:

1. **A rejection of the begotten son who inherited all things.** This is the first component in this abomination.
2. **Which led to a rejection of life as a gift.**
3. **Which led to the theory of an inherent immortality.**
4. **Which led to the theory that angels did not need laws to govern them.**
5. **Which made God's law appear arbitrary.**
6. **Which caused Satan to declare that mercy was inconsistent with justice because beings of inherent wisdom do not need mercy - they have sufficient wisdom to guide them.** Did you follow that point? They don't need mercy because they don't make mistakes, they are infallible. This is part of the abomination. And if they make mistakes, they must die because they should have known their sin is inexcusable and they must die. This is how it's being set up which he made justice inconsistent with mercy. This is how he set it up.
7. **Which made God appear that He could not be just and forgiving.** This is what the lie creates.
8. **Which led Satan to tell the angels that God would not forgive.**
9. **Which led Satan to state that every sin must be punished.**
10. **Which led to the idea that justice demands death.**
11. **Which opened the door for the principle of sacrificial atonement or penal substitution for transgression.**

Were you able to follow that sequence. This is the origin of the abomination that makes desolate and it starts with the rejection of the only begotten Son of God and it goes from there into a false justice system, into a belief and as we've studied elsewhere, why is it the death exists, why is it that Satan has the power of death? Because once you believe that God cannot forgive, then you cannot be forgiven because you're the one that says that God cannot forgive and that's what gives God the power of death.

Congregation: So we have him the keys in our own minds, in our own beliefs.

So we handed over the keys to the car. If you believe you can't be forgiven, then you can't be forgiven. No matter how much God holds out to you forgiveness and says "I forgive you", if you don't believe that God can forgive you, He is wasting His time. So hopefully we've just laid this out there and

you can go over this in the booklet, the points of the original abomination which will lead to an appeasement based system of worship.

Then we want to go into the story of Adam and why was there an institution of a sacrificial system. Why was this system set up and we need to go into those points to look at this because the sacrificial system is one of the key components that keeps Christianity locked into a dispensational understanding of the covenants. Oh, that's a mouthful. The reason why most Christians believe that the New Covenant begins when Jesus came to earth is because God set up this sacrificial system and then he ended it when Christ died which locks off the Old Testament as a system of law because God demanded the death of animals and once that was gone, now we have the New Testament of grace.

So we have to be able to penetrate the true reason for the institution of the sacrificial system, why it was set up, how it relates to this abomination that makes desolate, why is there an appeasement based process that is operating in men's minds. Because the pagan nations that were offering their children, who are offering all kinds of animals, whatever, is only a perversion of the original of which Adam gave. And as some of us have looked at the first offering that was made, glibly though it were, was when Adam said "the woman whom You gave to be with me". That's sacrificial atonement isn't it? No wonder marriages are having trouble. So God is simply manifesting what is in the heart of Adam and the abomination that makes desolate.

This is the war that God has been engaged in with Satan in terms of unmasking this abomination and I hope as we continue over each evening, as we look at these particular subjects, that we'll begin to see how the Third Angel's Message will unmask the abomination that makes desolate. And of course, the ability to unmask it was established at the end of the final week at the 490 year period where he would seal up the vision, anoint the most holy, bring in everlasting righteousness, all those things would be established at the time of Christ but would not be manifested until the gathering time in October 1844 when a doorway would be open into heaven for us to reclaim our understanding of the character of God. I think that's enough for now.

Congregation: Can I ask a question? Jesus refers in Matthew 24 to when we see the abomination of desolation stand in the sanctuary, then you have to think about how this and how starts all the prophecies.

Can I just make a comment on that so those thoughts come through. About three years ago I was studying the abomination of desolation, quite a broad topic, and looking at a different playouts of it and how Jerusalem was a type in Matthew 24, which Ellen White says we need to study Matthew 24. What I see, just big picture, is looking and actually I kind of identified things that you bring out that the abomination began before the destruction of Jerusalem in the heart of Satan as well and Jerusalem, you look at what were the main dynamics that took place there with the whole lead up to the rejection, well it was the rejection of Messiah, it was rejection of the inherent Son and as the Son of God which led to the downfall of Jerusalem. Jesus said the parable of the Kings wedding and the vineyard where He said the landowner said after he sent the gatherers of the fruit then lastly, you know, they stoned those and said I'll send My Son. Surely they will reverence my Son and they said come it is the heir, let us kill him. Jerusalem's downfall and destruction was the abomination there was rejection of the Son and His character.

So the short answer to that question is the first five words, "when you shall therefore see". The problem for the last 4,000 years is they didn't see it, they couldn't see the abomination. Not even the angels in heaven fully understood it but when Christ came and manifested the character of God, the ability to be able to see this abomination became available. It was made open, it was revealed and this is the whole work of Christ. He is the visible that makes the invisible visible and he made visible the abomination that makes desolate because of the revelation of the character of God.

It revealed this false appeasement based system and yet most of the world, including Christianity, didn't discern this and they went on with their appeasement based worship.

Congregation: The other interesting thing was the unification of church and state back then because you had the Jews aligning with Rome by the rejection of the crucifixion and you have the same thing in Revelation 13. You have the religious powers.

This is where we come to the issue of the abomination that makes desolate standing in the holy place and what that means. It certainly doesn't mean the American Congress. It's not what the holy place is.

So some people are weary, some of you will want to keep going but I think others are going to be fried if we keep going so they I don't want to do that to people.

Congregation: Adrian, you're setting up a big picture for the rest of the camp on this series of three like we have just done tonight.

We want to build on this. We're just laying out the introduction for this and where the origins of the abomination have begun and what are the issues that are at play there. So we just come back to those issues of the begotten Son, the inheritance, the immortality, the law of God. These are all issues that set up the origin.

The frontal lobe is obviously the spiritual understanding. That has to be the source. This is where Satan is ruled from in the mind, this false justice system but it is manifested in places in history within the earth at certain places where there is a manifestation of these things that we can identify what it is to prove what it is.

Alright, stay tuned. I cannot promise I'll simply ask my Father what we will be doing so let us pray.

Father in heaven, I just thank you for this opportunity to discuss this important subject and I pray that it will stir up our minds as we think about the origins of this abomination that makes desolate and how our Saviour revealed it and manifested it. I do want to pray for Tony's father, Michael. I pray that You would be with him as he's being moved and the difficulties that he is facing. Lord, please help us as we study these important subjects that we might comprehend and understand. It will take effort to study, line upon line. Let us not but grow discouraged if some of these things go over our heads but made stir us to ask our Father, Father what does this mean. Help me to understand these points and to grasp those things that I need to know

for this present hour that we may overcome the beast and its image and we thank you in Jesus name.

Amen.

3. The Abomination in the Garden, the Sacrificial System and the Covenants

Presented Passover 2019

Tonight we want to continue on from our presentation last night in regard to the origin or the original abomination, looking at how the rejection of the Father and Son teaching led to a false justice system and the enthronement of Satan in this teaching of false justice which led to the whole concept of penal substitution or substitutionary atonement through death.

We want to go a little bit further with that tonight in how this came into humanity and we'll get some texts in the original story of how the human family has operated and then we will use that as a basis in the next presentation after that, to look at some of the difficulties we have in reading through the Scriptures because of the justice system that's in our DNA that comes from Satan and not from God. So let us kneel and we will pray.

Father in Heaven, I just pray for the gift of Your Spirit and I know because You are a wonderful Father that You will supply all our needs, that You will surround us with Your angels and as we walk this important path in terms of understanding the key elements in the conflict between good and evil and what has caused this controversy to go on so long and what will bring its conclusion as we study the subjects of righteousness, of mercy, of justice and of truth. We thank you in Jesus name. Amen.

I just want to start off by a very important text in Psalm 94:20. A text that has some very interesting implications and we remember, we read in Isaiah 14:12-14 and Satan said "I will exalt my throne above the stars" and here is the throne, this throne that has been talked about in Psalm 94:20. It says, "Shall the throne of iniquity have fellowship with thee, which frameth mischief by a law?"

Another way we could look at this is found in Romans 7:11 and it says, "For sin, taking occasion by [what?] the commandment." Sin taking occasion by

the commandment. What did it do? “Deceived me, and by it slew me.” By the law, it slew me. What I would suggest to you is that this throne of iniquity was established in this concept of justice, and a concept of justice that was established in the rejection of one's inheritance, by ceasing to worship the great original Son of God who inherited all things from His Father, and in the rejection of the worship of Him, all these things began to unfold. So the throne of iniquity frames mischief, it frames mischief, by a law.

As we looked at last night, in *Desire of Ages*, page 761, Ellen White quotes Satan in that mercy and justice are opposed to each other. These are the things that we were looking at last night.

So we now want to move into this war that was in heaven. That's an interesting statement, isn't it. I just want to spend a little bit of time on this thought. We've covered this before but just to make sure because many people make this point, that Lucifer was cast out of heaven and his angels and do we have biblical proof for this that he was cast out of heaven. The scripture says it. Where does it say it? Revelations 12 tells us verse 7-9:

“And there was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels,

And prevailed not; neither was their place found any more in heaven. [That's interesting. 'Neither was their place found any more in heaven.' What does that mean?]

And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him.”

When I used to do some 3D graphics and there I had a picture of God's angels with these big swords throwing Satan and his angels out of heaven. But if I'd only read a little bit earlier in the chapter, I would have discovered how Satan and his angels were cast out of heaven. It's in verse 4. This is talking specifically about the Roman power but it has reference to Satan. “And his tail drew a third of the stars and did” what? Who cast the angels to the

earth? Satan did. How did he do it? With his tail which represents lies. The prophet that speaketh lies. He is the tail (Isaiah 9:15).

So through his lies, and what was the lie or the lies that Satan told the angels? They've gone too far. The first lie was you have your own life source, you have inherent life, you are an immortal being. That's the first lie. The second lie is you don't owe any gratitude to the Son of God. He claims that He gave everything to you but He didn't. You already possessed it within yourself. And then the next lie. Heavenly beings don't need laws to govern them. Lower orders of beings may need laws to government but not us. We have sufficient wisdom within ourselves. These are all lies that he is telling.

Then when God assembles all the universe, all the angelic beings and sets the true relation between Him and his Son, Satan moves against the law of God and that's when Lucifer stands up and says that we've gone too far now and then he states these words, "God will not forgive us". I pondered that statement. To speak those words knowing, knowing absolutely that what he said was false is a mystery of iniquity. To explain it is to cause it to cease to be sin. There's no explanation for this. I often think about our Father and how much suffering He has endured needlessly because of that lie that he told the angels.

We know that nearly 50% of the angels were under Satan's influence but sixteen or seventeen percent of those angels refused to believe the lie that God will not forgive and they went back to God. They were restored into heaven without any external use of force or penalty being applied to them. The only penalty that is applied as is in any relationship is the sorrow that it has caused the one you have hurt. That's the punishment which they received.

The other third of the angels believed Satan when he said God will not forgive us, and because they refuse to believe that God would forgive them, they did not ask God to forgive them, and therefore God could not forgive them which would seem to suggest that Satan, what he said was true but they were the ones that had passed the judgment. They were the ones that have made the judgment and God operates as Jesus says in Matthew 7:2, as

you judge, you will be judged, and the glory of the Lord became devouring fire in the eyes of the angels and so the presence of the Lord became unbearable to these angels and therefore the glory of the Lord cast out the angels.

Even as Christ cleansed the temple. How did He drive them out? For those who've read the story in the *Desire of Ages* when Jesus stood there, what was the sense that came over the people? A tremendous sense of dread and terror filled their souls as the divinity of the Father flashed through His Son, in beauty and in love and in grace, the Spirit of God was ready to heal these people but it was operating at a frequency that they wanted nothing to do with and so they ran out of the temple and they left.

This is how Satan and his angels were thrown out of heaven and we confirm this in Jude 6. It says, "And the angels which kept not their first estate, but left their own habitation." How do you read? Did God forcibly throw them out or did they leave from the presence of God with the guilt particularly of Lucifer, at the guilt of knowing that what he was saying to the angels was a lie, a bold-faced lie, and he couldn't stay in the presence of the Father anymore and so he left.

This is on page 12 of *Key to Empowering the Third Angel's Message*, the quote in the writings of the Spirit of Prophecy in *Christ Triumphant*, page 200, says:

"There was war in heaven, and Satan and his followers were cast out. Expelled from heaven, Satan determined to set up a kingdom on this earth and win the human race to his side."

So what was it that he was going to win the human race to? Well, to the same principles that he had started the war. The war that had begun in heaven he continued here on earth. That's another statement in the *Spirit of Prophecy*. So it's the same principles that are being applied. We understand how this came to the human family, to Adam and Eve.

We do not know for what reason that Adam and Eve were separated and how she came to find herself at the tree. In another place and another time, I remember we did a study in your home where we discussed, and we don't have time to go into it tonight, but we make the footnote that, as Adam and Eve held converse with all of the animals in the garden and the plants and the trees, there was some form of communication that existed between Adam and the creation. That in some way, that beautiful serpent in the garden did a deal with the devil. When you study the *Spirit of Prophecy* very carefully, that serpent, beautiful serpent, did a deal with the devil in order to allow Satan to take possession of it. I'm just footnoting that for you.

How much dominion, and we just need to think about this for a little moment, how many of the creatures of the garden did Adam and Eve have dominion over? All. Did that include this the serpent? So when Eve and Adam were separated, they were no longer walking in the Word of God were they. What was the Word of God to them? Do not separate. And once they separated, they were no longer protected and in that realm of lack of protection, Satan was able to come in and begin to influence the serpent.

Because we have to ask the question, if the serpent is under the dominion of Adam, what right does Lucifer have to come and take control of this serpent unless there was a protection issue that was released. It is important to walk within the words of God. We do have a presentation on the website addressing this issue, specifically a presentation where we go into much more detail. I just wanted to footnote it that God did not just let His creatures to be invaded by Lucifer, that there was a breach that had occurred. That's the only way that these things can take place and in that breach, Lucifer stepped into and he conversed with that serpent, the most subtle of all the creatures in the garden and the dragon made a deal with the devil. Now, how that took place, I have no idea. I've no understanding.

But in any case, it says:

“Now the serpent was more subtle than any beasts of the field which the LORD God had made. And he said under the woman, Yea, hath God said, Ye shall not eat of every tree of the garden?”

And the woman said unto the serpent, We may eat of the fruit of the trees of the garden:

But of the fruit of the tree which *is* in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die.”
(Genesis 3:1-3)

Eve was an intelligent woman. She was speaking to a serpent, which she obviously wondered how is it that this serpent has the speech that I have? Why am I able to communicate with this creature in my own tongue? That certainly would be a point of interest, wouldn't it? She could have conversed with it in its own tongue or own communication process, but it's now communicating with her in her own tongue which is interesting. And of course, we know that she says to the serpent, “you shall not eat of it. Neither shall you touch it lest you die” and in other places in the *Spirit of Prophecy*. And it's again, it's another one of those ...

We might call this the Titanic of the human race, a kaleidoscope of errors, one after the other that came together to sink the whole human race. And another one is that when she was aware that she was separated from her husband, what did she think? I have sufficient wisdom to deal with this situation. It's a mystery to me. Why did she think this? Well, I guess we'll find out all the details. I guess you have to be there in real time to know all things that are going on, which is like, wow, and you're all buzzed around. But she has this thought, like, I think I can handle this. Like, Mom, what are you doing? Please don't do this. So anyway, there she is.

I guess Adam was like, oh dear, God told me not to let her leave my side. How long did he wait before I went to look for her. She came and found him, so he was still there. Just reminds me the story of when 9/11 happened and there's George Bush just reading kids stories while he's being told that something bad is going on? Anyway, that's another story.

“For God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil.”
(Genesis 3:5)

So to be a god, what is he insinuating here about God? That God is good and evil. Isn't that the insinuation here, that God told you not to eat from this tree because He eats from this tree and it's through this tree that He knows good and evil. Did Adam and Eve know what evil was? Kind of making it out to be something good isn't he. Something that's being withheld from them.

“And when the woman saw that the tree was good for food”, was it good for food? Did he actually tell that directly? I'm just I'm questioning now. He said don't eat of that tree. So if God says don't eat of it, then it's not good for food, is it? If the consequence of eating it is dying then it's probably not good for food but it appeared to be good.

And this is the point, when the woman saw that “the tree was good for food”. So now when she's looking at this like, wow, this is a beautiful tree, she's been reframed. Satan has reframed her. So she's looking at a tree and she's actually saying, wow, this is really, really a good thing. It says, “and it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit” and there are three words here in Hebrew that are very interesting. Says the woman that she saw that the tree was good, and she took. There is a real parallel here, there's a parallel here to the words of Julius Caesar. What did Julius Caesar say when he was conquering? I came, I saw, I took. Here is the origins of the beast power right here in this verse. I came, I saw, I conquered. The very spirit of Julius Caesar coming out of the mouth of his first mother. I find that intriguing.

The seeds and this is quite and we talk about this in the book, *Original Love*. And it's quite a horrifying thing. But of course, our first mother after conversing with Satan, she is in communication with what type of the spirit? An evil spirit. And if she is receiving information from an evil spirit and accepting that information, what does that make her? A medium.

When she now comes back to Adam and begins to talk to him with this instruction from the New World Order, what does that make Adam in relationship to her? Subservient or as I've labelled it, he becomes the sorceress's apprentice. She now is the leader. He is the servant. She is the

teacher. He is the student. This is the New World Order. This is how things are reversed.

Of course, man now placing himself in this voluntary position would spend the rest of his time rebelling against that which he had placed himself into, and causing tremendous grief to his wife and the women in his life that instinctively he wishes to submit to, but to rule over at the same time. And there could be no better definition of insanity than that.

So we see that she takes of the fruit of the tree and in that statement, “you shall not surely die”, is the same lie packaged for mankind of inherent life source. It is a separation. It is a pulling away from the worship of the begotten Son, the one that has an inheritance because it is the worship of the begotten Son, which shields the soul from pride and arrogance and saying, “I don't owe anybody anything”. It is by beholding the begotten Son that you are protected from this. But if I can receive life from this tree at my disposal, I no longer need to worship the Son of God.

So in eating the fruit, we see that Satan now interjects his value system, his way of operating into the human family. And, of course, as we've described in the *Identity Wars* material that when Satan took the position that he did, he rejected his sonship to God, which means his identity was completely changed. He no longer identified himself as a son of God by a worship of the Son of God as the only channel to the Father. He worshiped himself and he worshiped the attributes and talents and abilities that he himself possessed. And he gained value by displaying those traits to others. And this is what came into the human race and we've all tasted of it. Anybody who has gone through the education system has tasted of this fruit and it's fairly bitter fruit to eat. As I say, anybody that has gone through 12 or 13 years of education has enough brain damage to prevent them from doing any great exploits except by the grace of God. I won't want to harp on about the Greco Roman education system and muscular Christianity in all that history.

But, in any case, there's another statement, I don't have it right here, but Satan said to Adam and Eve, he said, God will not forgive you. She states this

statement, so you may as well join with me. You've gone too far. You've eaten the fruit of the tree.

On page 13, we have a very interesting statement here, and, of course, first of all, we're looking at Genesis 3:8-9:

“And they heard the voice of the LORD God walking in the garden in the cool [n the rûach] of the day: and Adam and his wife hid themselves from the presence of the LORD God among the trees of the garden.

And the LORD God called unto Adam, and said unto him, Where *art* thou?”

This is all very familiar to us. But notice this.

“Eve believed the words of Satan, and the belief of that falsehood in regard to God's character changed the condition and character of both herself and her husband. {RH Jan 5th, 1886 par. 8}”

That's a very interesting piece of information, isn't it. So we see here, by falsehood told in regard to God's character, it changed the character of Adam and Eve. I mean, we say, well, obviously by beholding we become changed. So their characters were changed and we've investigated this before, if one third of the angels could have been forgiven and imagine if the story had gone this way, that Eve, she takes the fruit and she holds it and she looks at it at it and Adam rushes to the tree, races over and he grabs the fruit out of a hand and he throws it, let's say that 40 miles with the biceps that he had, and she's touched the fruit of the tree. Don't you realize that this is the foe. You can't, we cannot do this. Then what is Eve going to do at this particular point? She's touched the fruit of the tree. Would she ask for forgiveness? Adam would say, our Father is merciful and gracious, He will forgive you if you ask for forgiveness. In fact, I as the head of the home, I will take this upon myself because I shouldn't have let you leave my side. I will petition the Father for us to forgive us for this situation. What would have happened? They would have been forgiven. Because, the angels that were

influenced by Lucifer, the 16 per cent, they were forgiven, they were reinstated. That's the same that would have happened for Adam and Eve.

Now, this is just a technical point. But is it possible that if Adam and Eve had of eaten the fruit, that if they had the capacity to ask for forgiveness, that God simply would have forgiven them?

If you don't believe in Satan's justice system and here we come to a difficult situation, I'll just make this particular point, when they ate the fruit of the tree, they sealed into their minds, their character changed. And how did their character change? They believed that God would not forgive, that His justice demanded death, and the eating of the fruit sealed that concept into their mind and burned the bridge of forgiveness. So the reason that they could not be forgiven was not because God could not forgive, but they could not believe that He could forgive.

Congregation: Adam couldn't even tell the truth when God asked him the truth. [And we need to we need to unpack that.] It would appear to be confirming the lie because they didn't drop dead. [Yes and the fact that they ate the fruit and are still alive seemed to confirm what Satan had said, didn't it?] Not that they would know what dead is.

Now on the bottom of page 15, we just have an interesting side note. And this, again, is interesting. It says:

“An expression of sadness came over the face of Adam. He appeared astonished and alarmed. To the words of Eve he replied that this must be the foe against whom they had been warned and by the divine sentence, she must die.” {PP 56.1}

Is that true?

Congregation: Not true but they must have believed it. In today's law system, yes it is. But it's divine laws, isn't it. He hasn't taken of the tree yet.

He hasn't taken the fruit yet, but as we see here, divine sentence, she must die. God said, *mûth mûth*. Dying, you will die. If you eat the fruit of the tree, you will perish. And again, the English language is tantalizing us here because it can be read two ways. Did Adam actually think that God would kill her or did he actually think that she would just now perish for what she had done?

But in any case, why did God set up a system where this would happen and the reproach that is now upon himself? And why did I let him go? And all of these things. All this is racing through his mind in a split second, isn't it? He's mulling it over as he is thinking about it. But if these words mean by divine sentence that she must die, does there come up in the heart of Adam a sense of, I will go with her. Could that have been a response that Adam had in rebellion against God.

As it says in *Patriarchs and Prophets*, when Adam was about to eat the fruit, could not the words of the serpent be true. That's the spirit of rebellion, isn't it, that he's buying into these lies. What I find utterly amazing is that our Father in heaven, watching every millisecond of this event, and the Son, they do not intervene to stop the flow of this taking place. As we see in other places, this is the wrath of God, the wrath of God is to allow to unfold the consequences of our own decisions without seeking to interpose and to change our decision process after he is given sufficient evidence to make a proper decision. The wrath of God.

What I find very interesting here is that we see in Genesis 3, when God asks him in verse 9, "... said unto him, Where art thou?" Verse 10, "And he said, I heard thy voice in the garden, and I was afraid". Fear hath torment but perfect love casts out fear. Adam had torment, which means that he had lost agape, which means he'd cease to behold agape, "because I was naked and I hid myself. And he said, who told thee that thou wast naked?" Interesting question. Who told thee that thou was naked. "Whereof I commanded thee that thou shouldest not eat? And the man said, the woman who thou gavest to be with me, gave me of the tree, and I did eat."

So with this new justice system, because we read the statement here that by divine sentence, Adam knows that she must die. When Adam is being

questioned, Eve is not being questioned. Why? Well, she's questioned later, but he's being questioned first because she is bone of his bone and flesh of his flesh. He is the head of the home. He holds the responsibility for the decision and that's why he was questioned first.

Knowing by his own conviction that she must die, when he is questioned and, knowing that he himself has eaten the fruit, what is his conviction then about what God would do to him? That he must die. And so God is coming to him and questioning him. He's thinking, this question is going to lead to my death. And so when he answers this question, he says, "The woman." Who suggested that to Adam?

Congregation: It's very interesting to me that he seemed as Romeo and Juliet romantic notion that he would die with her. He was all ready to die with her. You know, but the moment he actually eats the fruit, all his courage vanishes and he throws her under the bus and it just shows that this illusion of romance or it actually comes down to it. I thought Adam was going to be all, you know, going through with the consequences with her. There is no chivalry in sinfulness. But he didn't know what death was.

He knew it wasn't going to be good. He knew it was really bad and he knew it was bad because he hid himself in the garden. He was afraid. He didn't want to speak to God. He knew that this was not very good. And so while he might not know the experience of it, he knew that it was going to radically alter and cause him great difficulty.

So here we see, and what I would suggest to you, that when he says, "the woman whom thou gavest to be with me", Satan is working his plan, his plan of John 8:44, because what does John 8:44 say to us? You are of your father the devil, for he was a what? A murderer from the beginning. He was a liar. He abode not in the truth. So he was a murderer. His desire all along was to murder the Son of God.

And so into the mind of Adam comes this principle, substitution. The woman whom thou gavest to be with me, take her. She is the cause. If you get rid of her, and by the way, since you made her, I'm going to hang it on you too.

And this is how Satan is putting his bull's eye on the Son of God, because he knows that God is merciful, he knows that God is gracious, and if he can get a demand, if he can get a demand for his ransom, that he could kill the Son of God and take his inheritance. That was the plot. That was the plan. And he's working it in through the human race.

I remember, Danny spoke about this earlier today, when we were at Pentecost in 2017 and we spoke on the subject of the character of God and we had much resistance from many quarters. But one of the key things that came up in the resistance to the belief of the nonviolent nature of God was the sacrificial system. God instituted the sacrificial system, therefore this proves that God kills.

Well, we're told in *Patriarchs and Prophets*, 68.1,

“The sacrificial offerings were ordained by God to be to man a perpetual reminder and penitential acknowledgment of his sin and a confession of faith in the promised Redeemer.”

And so it is said the sacrificial offerings were ordained by God. So if God ordained them, He's obviously willing to kill animals. And if God ordained them, then He instituted this whole process, it was in His mind that this came. I remember when I was hearing this and it was coming at me really hard, this point with a lot of urgency in its voice, the sacrificial system was ordained by God. As I was listening to this at the particular time, I said, “yes, it is”, but in the back of my mind and going, I smell a rat. I have to get to the bottom of this. I need to understand what is this? What is taking place here? And so the answer.

Well, let's come back to ... I'll read you something here from *Patriarchs and Prophets*. It's also on page 68. We looked at this the other week, and I just want to reiterate this point. It says, “To Adam, the offering of the first sacrifice was the most painful ceremony.” Now, a number of people have said, well, God made them coats of skin and therefore He was the one that killed the first animals. Wrong. This is what it says,

“His hand must be raised to take life, which only God can give. It was the first time he had ever witnessed death, and he knew that had he been obedient to God, there would have been no death of man or beast.”

So the first animal to be killed was killed by Adam. And the words there, “his hand must be raised to take the life”. Why? Because, as we saw in page 56 of the same book, that Adam, in his thinking by divine sentence, she must die. And so it's his conception of, there needs to be death, she must die, that the animal sacrificial system must come to place and his hand must, must be raised to take the life of the animal because Adam was the one, under the influence of Satan, that introduced the word “must”. Because God's mercy is everlasting. God didn't require this, and this is something we need to look at now very, very carefully.

Again, on page 17, a *Spirit of Prophecy* quote, *Review and Herald*, September 3, 1901,

“When Adam yielded to the temptation of the enemy, and fell from his high and holy estate, Satan and his angels exulted. [How pathetic.] But from the throne of God a voice was heard speaking words of mysterious import.”

As soon as Adam ate the fruit of the tree, this voice comes out of the throne of God. Now, what does it say?

“Sacrifice and offering thou didst not desire; mine ears hast thou opened: burnt offering and sin offering hast thou not required.”

It's interesting, isn't it? God didn't require sacrifice. God didn't want to sacrifice. Who was the one that said every sin must be punished? Satan and he transfers this abominable teaching into the mind of Adam, who accepts this teaching that every sin must be punished. And Adam now, in his thinking and this is the key to understanding, the only way that he could conceive of being forgiven was for somebody to die and thus, the sacrificial system was introduced. This is the point that we want to make.

We come again to the whole concept of the covenants. We need to look at the concept of this covenant question that, when someone is in the old covenant, their thinking is aligned with that of Satan. Isn't it? When you're in the old covenant with old covenant thinking, all the Lord has said we will do, I will do it, I'll perform all those types of things, your thinking is in the old covenant understanding. In the old covenant, the law enters to cause what to abound? Sin to abound. So God institutes the sacrificial offerings to cause sin to abound. The law enters, to cause sin to abound.

What God is doing in instituting the sacrificial system, He is reflecting back to Adam his own justice system. He is reflecting it back to him. Because this is the only way that Adam could conceive that he could believe he could be forgiven. Adam is in a penal substitution mindset. He demonstrates it in offering his wife and putting the blame on God. He is seeking to pass off on to somebody else. Somebody else has to pay the price, which he believes needs to take place. And so God institutes something to magnify what Adam is thinking.

This is the only way that I can make sense of the statements of scripture. Psalms 40:6, "Sacrifice and offering thou didst not desire; burnt offering and sin offering, I have not required." You have to harmonize these passages in order to make sense of scripture. The only way that God instituted the sacrificial system was in order to show man what was in himself, in order to cause sin to abound in order that grace might much more abound. That through death, Christ might destroy him who hath the power of death. This is the only way that this can take place.

Again, we see it in other places. Jeremiah 7:21 and many of you are familiar with this verse. But we have to look at this and try and understand why the Covenants is such an important issue, why the rejection of the 1888 message has left Christ on the cross for another 120 odd years.

Congregation: Psalms 51:17, "The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, though wilt not despise."

That's the sacrifice, create in me of clean heart. All right. Jeremiah 7:21-22,

“Thus saith the LORD of hosts, the God of Israel: Put your burnt offerings unto your sacrifices, and eat flesh. For I spake not unto your fathers, nor commanded them in the day that I brought them out of the land of Egypt, concerning burnt offerings or sacrifices.”

But when you read Exodus and you read Leviticus, did God command them concerning burnt offering and sacrifices? It appears to be that way, doesn't it? It appears to be that He is instituting a sacrificial system in the same way that He instituted a sacrificial system for Adam. Because when the Israelite nation had said, “all that the Lord hath said we will do”, they were guaranteeing a proliferation of our sacrificial, atonement, appeasement based system. So God reflected back to them. He cause there sin to abound. The expansion of the sacrificial system is a magnification of the sinfulness of man's mind. That makes sense?

Congregation: What's the connection between “all that the LORD said we will do” and the sacrificial system.

“All that the LORD hath said we will do,” as in we will do by our own power, we will appease you. We will demonstrate to you that we are worthy of your company and we are worthy of your patronage.

Congregation: So they're absolutely unable, when they see these commands that should say, “this is not your character, God. What are you doing here?” We don't have to do.” Because the mindset is, you tell us to kill those people, we're going to do it.

Yes. The God we serve needs to be appeased. And so this guarantees the proliferation of the sacrifice of animals, not to reflect back to them their own wickedness, but to please God. This is what God has asked for. And in sacrificing these animals, we see it.

When there's a breach made upon Uzzah and Satan comes through that breach and strikes Uzzah to the ground. Then David is whoa! And so what

does he do? He proliferates sacrificial offerings every six steps. They stop, bang, sacrificed, sacrifice.

In the time of Solomon, how many lambs did they slaughter? 120,000. Oh, I thank you God I am not like Solomon. Be careful.

So this is such an important point for us to understand. That voice, that mysterious voice, that came forth from the throne of God, "sacrifice and offering I have not desire, burnt offering and sin offering I have not required." It's very important to understand that this is telling us that God is saying, Adam, this is your thinking.

Psalms 40:6 and Jeremiah 27:2 when he says, "I didn't command you concerning burnt offerings and sacrifices when you came out of Egypt." You've got to reconcile this verse with everything that's been said in Exodus. How do you reconcile this unless you have the understanding in the covenants that God is speaking to man. I want to show you this and we talked about this, how God speaks to man.

I make the point for those of you who entertain Facebook and you get on one of those religious groups, and you get in there and someone puts up a statement. Then someone fires back and then you're in there and you're trying to make a point and trying to get a point across, all the while forgetting that maxim which holds true, a man convinced against his will is of the same opinion still. To be convinced, can you be convinced by someone that you do not trust? Can you be convinced of something that they tell you and you don't trust them and you think that they might wish to hurt you? Would you trust anything that they said to you?

So, God, can I come to Adam? Look Adam, Adam, buddy, but you've got it all wrong. Oh you want to kill me and you tell me I've got it all wrong. There's no way that God can convince Adam against his will. The only thing that God can do is to agree with His adversary in order that sin may abound in order that grace may much more abound. We see this in Genesis 3. Noticed this, very interesting.

Actually before we read that, I don't think I've got it here, but it says in the *Spirit of Prophecy* that it was Satan's plan that once Adam and Eve, if they should choose to eat the fruit, that they should rush to the tree of life and partake of the tree of life, that they may become immortal sinners. That was the part of them eating that. That was Satan's plan, which obviously he would have whispered to Adam and Eve, so and I haven't got the quote in front of me right at the moment, but it's in the notes on Maranatha Media, *The Foolishness of God*.

So notice what it says in Genesis 3:22. This is the maxim of the Skull and Bones Society - three two two on the bottom. It's Genesis 3:22. The man has become like one of us. The Lord says, "Behold, the man is become as one of us, to know good and evil." And we've tried many ways to explain this verse. Does God know evil? Well, not as Adam knows evil. The Spirit of Christ was in Adam experiencing the evil that Adam was doing. He tasted it when He was in Adam but He didn't make the decision to do evil. But here God is saying, "Behold, the man is become as one of us, to know good and evil."

But this is the thinking of Adam. God is agreeing with His adversary. Do you see? He is reflecting back to Adam his own thinking? Adam thinks that he is now like God knowing good and evil and so God reflects back to Adam what he's thinking. Do you see? Because God cannot disagree with Adam and think to win him back to His side. He can only reflect his own thinking back to him.

That is the work of the law. James 1:23,

"a hearer of the law and not the doer, he is like unto a man beholding his own natural face in a mirror."

So whenever God speaks His word to Adam, it's the sound of his own voice. It agrees with him. But God speaks these words to magnify his sinfulness. Do you understand what I'm saying?

So what God is doing here, He's agreeing with Adam because God did not know evil, he did not yada (**VT!**) evil in the way that Adam did. But Adam

thought that this is what God was doing, and so God is reflecting back to him and of course, Adam's plan, is he thinking, well, Satan's put it in his mind. We're going to go in and we're going to get that tree.

What does it say in Romans 1 at the end of that chapter? What is the thinking of those who transgress the law of God? Romans 1, we come to the last verse,

“Who knowing the judgment of God, that they which commit such things are worthy of death, not only do the same, but have pleasure in them that do them.”

In seeking to go towards the tree of life, Adam has a sense of judgment against himself, doesn't he? So it's his belief that God would seek to cut him off, isn't it?

So when we read Genesis 3 and again, I'm picking up on the words of Jesus, “as you judge, you will be judged” and the proof of that is that when God blocked the way to the tree of life and Adam was expelled from the garden, this was the judgment that Adam expected to receive himself. And so God gave it to him. That makes sense? Because this is what Adam was thinking and that's why it says it, because it's connected to, “And the LORD God said, Behold, the man is become as one of us, to know good and evil.”

This is a reflective thought process. And then He says,

“and now, lest he put forth his hand, and take also of the tree of life, and eat, and live forever: Therefore, the LORD God sent him forth from the garden of Eden, to till the ground from whence he was taken.”

As Adam has judged, so Adam received. That makes sense? Also that which he greatly feared came upon him. If Adam had of believe that God was merciful and gracious and long suffering and abounding in goodness and truth and had of acted upon that and taken hold of it.

Congregation: That goes for us too. What we think it's going to affect us. To add to that, this is a quote from Thoughts from the Mount of Blessing, "Only like can appreciate like. Unless you accept in your own life the principle of self-sacrificing love, which is the principle of His character, you cannot know God. The heart that is deceived by Satan, looks upon God as a tyrannical, relentless being; the selfish characteristics of humanity, even of Satan himself, are attributed to the loving Creator. "Thou thoughtest, " He says, "that I was altogether such an one as thyself." Psalms 50:21. Page? Thoughts from the Mount of Blessing, page 25.

So we see that as Adam thinks, so Adam receives. Out of your own mouth, I will judge you. Isn't that what God said to the Israelites? And to the man with the parable? Out of your own mouth, I will judge you. Casting you to outer darkness. Why? Because that's what he expected. That's what he was thinking that God would do and so that's what he received according to his own thinking.

This is the point that we need to understand, and this is a critical point for us. I just need to lay this out in conclusion, because the sacrificial system is the last bastion of the Augustinian dispensational covenant system. Oh that's a mouthful. This covenant system, because if God instituted the sacrificial system and then when Jesus died on the cross, He ended it, then this is a work that God has done for those before the cross in the Old Testament. And that creates a natural divide between this (before the cross) and this (after the cross) because God is the one that instituted it. Do you see? This is what everyone hangs on to, that God created the sacrificial system and if God created the sacrificial system, then you automatically have the idea that, within God's character, that He is completely at ease with taking the life of an animal.

Have you ever taken the life of an animal? Why does it feel so horrible? Why does it feel like the ground is going to open up and swallow you? Why do you feel such agony in your soul? It's just a dumb animal, isn't it? Because our Father is the life giver. There is no death in Him whatsoever. I cannot stand looking at films where animals die. It makes me crawl. I can't watch. It gives me nightmares. Why is that? Oh, you're too sensitive.

It's not God who instituted it. It's not God who wanted the sacrificial system. Sacrifice and offering, I have not required. I didn't want any of this, but I have to show you what you are like. And lest we forget, because every one of us here in this room, before we came to the Cross of Christ, we all were under this spell of this justice system. The only way that you and I could believe we could be forgiven was for Jesus to die on the cross. None of us were free from this. We can't say, well, now that I know that Jesus is all loving and we don't need all of this cross stuff, we don't need the cross. Yes, we must have the cross.

Without the shedding of blood, there can be no forgiveness of sin. This is written into our DNA by our first father and we have drunk it down to the full. And so therefore, the only way that we can escape from this false character understanding is to believe that God paid the kidnapper the ransom price and that was the death of His own Son. And it's a great gamble, isn't it? But there we see that, once we can take away and realise that the sacrificial system was not something that God wanted, then we can begin to understand that when Jesus, in the midst of the week, was cut off and we begin to realise what His true character is, as He demonstrated through the atonement of turning our hearts towards Him. Then in our minds, Christ's work, His life and death causes the principle of sacrifice and oblation to cease within us.

Do you see, because the physical sacrifice and offering system in the flesh, did not cease when Jesus died on the cross, did it? It continued until finally God had to let the whole sanctuary be trodden under the foot of the Gentiles to stop the sacrifice of these animals. Jesus didn't stop physical sacrifice and offering when He died on the cross. Not in reality. But through His character, through the revelation of His character, He sealed up the vision. He showed a pathway for a man to be able to see that we no longer need to appease God by sacrifice. Never wanted it.

That's how the ceasing of sacrifice and offering is a principle that Christ releases us from in His death, but the only way He can convince us, was to die the penalty that Satan himself had established. That's why, when in the

wilderness He says, as Moses lifted up the serpent in the wilderness, so the Son of Man must be lifted up. The reason that Jesus is portrayed as a serpent is because it's his justice system that was being satisfied. Wow, indeed, isn't it? I've always wondered, like, why is it a serpent. What does that mean? Why? How can I be looking at a serpent be healed? How? It doesn't make any sense unless it's Satan's justice system. Suddenly the key turns within my brain and goes, I believe I can be forgiven now, and once I believe I can be forgiven, God looks so much more beautiful than He did before. And now that I realize it, You never wanted this at all. You didn't want this at all. But that's what it took to free my mind to know what You are really like.

I get accused regularly by people, "you're saying that we don't need to cross." Yes, we must. We must. Because we've all been bitten by the serpent, haven't we? We must look to the brass serpent upon the pole. This system of justice in order to be freed from this sacrificial, atonement, appeasement based system that was started by Satan and picked up by Adam, our first parent.

So, once we have this understanding, the last bastion of this concept of the Old Covenant being in the Old Testament and the New Covenant being in the New Testament is broken. And why must it be broken? Because the Old Covenant causes sin to abound, doesn't it? The law entered to cause sin to abound. But where sin abounded, grace does much more abound. Much more.

The problem is, is the word "where". Where sin abounds, grace does much more abound. But if you place that text into an Old Covenant and a New Covenant, you cut that in half, you destroy the "where" and you can have no grace at all, all the while thinking, oh, thank God I'm in the New Testament. I'm in the era where grace abounds. But if you haven't had your sin abounding, you have no platform for your "where", and whatever grace you are thinking is abounding is a stinking mess. It's not grace at all. Think we call it cheap grace, don't we?

And this is what Jones and Waggoner sought to bring to us in the 1888 message, that the covenants are two heart experiences. And we go over this

and over this and over this particular point. And the sacrificial system is a key component in destroying this false justice system, this false conception that God never wanted this system. He never, ever wanted it, but He had to reflect back to us what we are thinking. To think, that a human being could think that, in offering his own child, he could obtain atonement for his own soul. That's sick. Would we ever, would you ever contemplate doing something like that? If you're in that system, if you're reframed into a system like that, you would do it.

God says it never entered into My mind to offer children as a sacrifice. It never entered into My mind. Now, that raises interesting questions for when God says, "take now your son and your only son and offering him for a burnt offering." Who is this? Whose thinking was this? It was Abraham's thinking and God's reflecting it back to him because he agrees with his adversary. And was God an adversary to him when Christ came to Jacob and he's wrestling? Did he think that it was an adversary? Yes he did, but it was his friend. He thought it was an adversary.

In the sacrificial system, it was one of the final pieces when people were saying to me, God instituted the sacrificial system. I knew there's got to be an answer to this. And when you lay out all the scripture passages and you put them all out, it's amazing how the human mind can just blot out passages of the Bible as if it doesn't exist. It's such a frightening thing to do. It's tempting. It's tempting for us on whatever side of the equation we are on, it's tempting to wipe out other passages.

And this is the problem that many who do believe in the character of God when it makes reference to death and destruction in the Old Testament, we just ignore it. No, you can't ignore it. You have to answer it. You have to provide an answer for these things. And while I admire those that say, "well, I know Jesus would never do anything like that", bless your soul. But I have to prove it from the scripture because I can't. Because then I get lots of emails, lots of very nasty emails, and I'm sure there'll be plenty of nasty emails in regard to this particular.

What are you saying, God didn't institute. Yes, he did institute it. But please accept, the Covenants says Waggoner told them, and then you'll see the Bible reads one way for the man in the Old Covenant and a completely different way for the man in the New Covenant. If you can't see this.

That has helped me tremendously to finally understand what Daniel 9:27 means, "He shall cause the sacrifice and the oblation to cease." But apart from this, the fact that this abomination, this desire to seek atonement through offering and we see this in Cain and Abel in this whole process of offering a sacrifice and how Satan perverted the sacrificial system and what he did to the Jews.

And we want to extend this as we go into Israel and how they expanded this concept of seeking atonement through appeasement. And once that system was entrenched within Israel and they refused to come into the light, Israel became the tail and Babylon became the head because they invited Babylon to come in. Hezekiah said, "Look at all my treasures, everything". "We're coming back in twenty five years."

Just it's interesting, isn't it? It's interesting that in 1955 that the Adventist Church welcomed Babylon to look at all our treasures and wares and 25 years later they came back and took everything. They took all the crystalware in 1980. When Reagan stood before the obelisk ... That's alright, we won't get into any of that stuff.

So tomorrow night, we want to go a little bit further and expanding this system and how that, when Israel refused to come in to a true understanding of the covenants and to receive the true character of God, they didn't arise and shine to let the sanctuary that Ezekiel spoke about to be built, that we had to spend 2,520 years until 1844 for another opportunity for us to see the character of God.

And now it has been given to us, this opportunity to understand these things, these things that we are discussing now. I tell you, they bless my soul. I'm getting answers finally for things that I could never understand before, never made sense. And so shall we stay in North Korea forever, just worshiping this

demonic, tyrannical being that's going to burn the hell out of you if you don't keep step and become a vegan and do all the right things. Oh, my goodness. To be free of that mindset.

I hope that some of us here will, all of us here will, realize this is our opportunity. This is our opportunity to break free. Please study these things. We've thrown out a lot of things and a lot of thoughts that have come out here and the mind starts to swim. But, Lord, are these things so? Is this true? Is this the truth?

I pray that you will study them and know for yourself that God was placing Adam's own thoughts before him when he said the man has become one of us to know good and evil, and we must therefore prevent him from eating from this tree. These are the very thoughts of Adam himself, which God reflects back to him, because as he judges, God is not mocked, as a man sows so shall he also reap. This is what we have been told.

And I hope that these thoughts have blessed you. There is obviously more in *Key to Empowering the Third Angel's Message* and I'm thankful to Deyan for helping put a lot of those together. At this point, I think we shall have a prayer.

Our Father in Heaven. It is with boldness that we come before Your throne of grace, as we realise, we realise in our reading of the scripture, so many times when we read what we think to be Your voice is a reflection of our own. And we have thought that You were like us. But Your thoughts and not our thoughts and our ways are definitely not Your ways. And we thank you, Lord Jesus, that You came to show us the Father. What a joy. What a joy to know the things that we know. And Lord, I pray that the things that we are sharing oh Lord, that this light will lighten the earth with its glory. That we may be in our faces to be able to show, like Moses the glory of the Lord, and that many, many will come to this understanding and that we may receive the seal of God, that we might receive the Father's name through the begotten Son, that did no violence, neither was guile found in His mouth, and I thank you in Jesus name. Amen.

4. The Abomination in Israel through the Old Covenant Experience

Presented Passover 2019

So tonight we want to follow on with our theme of the abomination that makes desolate and, as it continues, this abomination that has its origin in the rejection of the Son of God, establishing an inherent life source and creating a legalistic one who the throne of iniquity which works mischief by the law. Turning the law rather than a relational expression of connection to a legal code by which it is, as it says in Romans 7, the sin taking occasioned by the commandment deceived me. That deception is in regard to justice and how justice is ... well, what is justice. And we want to move a little bit further on that tonight. But before we go any further, let us pray and ask our Father to guide us.

Our Father in Heaven, we come to You and as Your son, I come asking for bread to share with my brethren. You are the source of life. You are the giver of wisdom and knowledge. I pray that as we spend this time tonight that our eyes will be opened just a little bit more to the beauty of Your character and how it can be that You never desired burnt offering, you never desired offering and sacrifice or any of these things, but here we have all these sacrifices and offerings through the Old Testament. And why is this so? And why did these things take place? And I pray for Your guidance now in Jesus name. Amen.

When you read some passages in the Book of Exodus, you get an inkling in Exodus 23:27-28, where God says, I will drive out your enemies before you with hornets. How many times did that happen? There's one record of it in the Book of Joshua when he said we drove them out with hornets but there was no actual story recorded unless Joshua is remembering what was said and then applying the way that they did it and applying it to that text. It's quite interesting, isn't it? God said they would be driven out by hornets.

It just made me think in terms of an illustration that a father, when he has children, can he imagine the paths that his children would walk? And of

course, when you have children, whether you like it or not, you walk with them. If you are a parent, you walk with them, you pray for them, you think about them wherever they are.

Can you imagine, say, the father of a son who decides to walk a different path and he decides to go and spend time at the hotel and spending time with the other men there and lifting the elbow. What's the father going to do with his son? Ignore him? Does he forget about him? There you see, there's the father down at the pub worried about his son. How he can help his son. He doesn't want to interfere in his son's life, but there he is by the pub. And you could think that if the father is down there pacing up and down outside the pub and thinking about whether he should go in, that the one of the church members would go by and is the father at the pub, what would you think? Oh, how can he be involved in this type of mess, in this type of situation. You could begin to question why is he involved in this.

Or the father that has a daughter who has lost her way and she ended up at Kings Cross or wherever, and father looking for his daughter. There he is down in Kings Cross, looking for his girl, for his daughter. Why? Why would he be in that wretched place? Because it's his daughter who wants to help. He wants to be a blessing to her and to find her in a wretched state and finds out that she's addicted to some kind of substance and she needs to go to a rehab facility. And there's dad at the rehab facility. Why is he at the rehab facility? Why is he getting himself involved? You made the bed, you lie in it. You deal with it. No, he walks through with his child and he goes through the process with them.

And this is a lot of what our Father, this is what our Father goes through with us in terms of the whole abomination. It's an abomination to God, the justice system that Satan has set up. And yet He's chosen to walk with us in this abomination and to walk with his children because he will never leave us nor forsake us. And because he is connected to us in that abomination, he can be accused of being the originator of the abomination. That's the sickness of humanity. As Samuel said to Saul, to obey is better than to sacrifice but mankind has a different approach.

So we come back to Abraham. We're talking about the abomination, how it entered into the human race with Adam and Eve. Eve, she came, she saw and she conquered and became the mother of harlots as a result of that engagement. She taught Adam, the sorceress's apprentice in the New World Order. She taught him this new system as a medium for the new order. She was the Oracle, the Delfi, the Sophia of the origins of the human race and man moved in a different direction and, of course, Adam was a willing accomplice. He immediately moved into position and was ready to offer his wife as a sacrifice, which was, as we discussed last night, has certainly put marriage on edge from that point forward.

But we come down to the time of Abraham and I'm reading in the book *Key to Empowering the Third Angel's Message* some of the quotes here. We remember that Abraham was from Ur of the Chaldeans which was Babylon. So Abraham receives the call come out of Babylon. And if we are children of Abraham, we are going to receive the same call.

It's interesting here in Patriarchs and Prophets, 127 says:

“But to the worshiper of Jehovah, a heavy shadow rested upon the wooded hill and fruitful plain. [That's interesting. A heavy shadow that has more to it now than it used to.] ‘The Canaanite was then in the land.’ Abraham had reached the goal of his hopes to find a country occupied by an alien race and overspread with idolatry. In the groves was set up the altars of false gods, and human sacrifices were offered upon the neighbouring heights. While he clung to the divine promise, it was not without distressful forebodings that he pitched his tent. Then the Lord appeared on Abraham, and said, Unto thy seed will I give this land.”

Can you imagine moving into a neighbourhood where they openly sacrifice children? It would be a bit frightening, wouldn't it be frightening? We have different ways of sacrificing children today, we have more refined ways of doing it today.

So this is an environment, this is a culture that Abraham in the Ur of Chaldees had come out of it and then into Canaan, this idea of penal substitution that

if God needs appeasing, then the greatest demonstration of your sacrifice and your ability to appease the God of justice would be to give the thing that is most treasured to you. That makes sense, doesn't it? To give the thing that is most treasured to you and offer it to show the gods that you are not holding anything back from them, that you are willing to do the hard yards and that gets the god's attention, doesn't it? You are even willing to sacrifice your own child in order to appease me. Horrendous thought.

We know that later on that, when the children of Israel were in Egypt, they had a practice of making the children to pass through the fire and some of the Israelite parents caused their own children to engage in this practice of making their children pass through the fire. If a child jumped and leapt across the altar with the flames and the child was not burned, then the child was honoured almost as if God because it was untouched. But if the child saw a burn mark upon its arm or upon its leg, it knew that it would die and be offered up as a sacrifice. And it says, in the full volumes, in the *Spirit of Prophecy*, that sometimes when a child would leap across the altar, the Israelite child, that God would allow it to perish in the flames. (1SP 267.2, 1SP 268.1)

And why would He allow them to perish in the flames? Because if they came out the other side and saw the burn marks, the next few hours of that child's life would be horrendously horrific, wouldn't it? And so He allowed the child to die in that situation as a judgment upon the parents? How is it a judgment? Well, by God's wrath is manifested in not preventing the consequences of one's own choices. Interesting. But before this, we have this situation with Abraham where God promises him in Genesis 15, that when you look to the stars of heaven and if you can count them, your seed will be like these. And at the bottom of page 20, we have an interesting statement.

God makes this covenant. He says all families of the Earth will be blessed through you. And I'm promising you all these things and promising you the land. I'm promising to give you an heir and a great nation. I'll make you a great nation and through you all families of the Earth will be blessed. And it says,

“Still the patriarch begged for some visible token as a confirmation of his faith and as an evidence to after-generations that God's gracious purposes toward them would be accomplished.” [Now notice these words carefully.] “The Lord condescended to enter into a covenant with His servant, employing such forms as were customary among men for the ratification of a solemn engagement.”

So this dividing of animals, was this God's plan? No, He condescended to enter into a mode that men operate in for the benefit of Abraham because of Abraham's need for a visible token of the Lord's blessing. If he had of had faith simply in what God had said, there never would have needed to be the slaughter of these animals.

We just back up a little bit more and come to Genesis, when you go back to the beginning. Genesis 4, because this is interesting. Genesis 4:3, it says,

“And in process of time it came to pass, that Cain brought of the fruit of the ground and offering under the LORD. And Abel, he also brought of the firstlings of his flock and of the fat thereof. And the LORD had respect unto Abel and to his offering.”

Now that phrase and “in process of time”, what is the meaning of that in the Hebrew? And at the end of the year, at the end of the time, at the end of days, because in the cycle of the year, at the end of days, which is the end of the year. So at the end of the year, Abel comes with the firstlings of his flock and Cain comes with his fruit. Now, what does that suggest to you? How often were they sacrificing lambs here? Yearly. Is that interesting? It suggests they had a calendar, doesn't it. At the end of the year, Abel brings the firstlings of his flock and the sacrifice is made.

As we said last night, when Eve ate of the fruit, Adam reasoned that the divine sentence indicated that Eve must die and therefore Adam's hand must be raised to take the life of this animal. The reason why it must be raised to take the life of this animal is because of the justice system that he inherited from Satan, that the only way for forgiveness to be had is through death by substitution, substitutionary death. The lamb was a visible token to Adam to

show him that, yes, the prophecy will come and the Redeemer will come and you will be forgiven of your sins.

The reason the Redeemer had to come is because I have to pay the price which the kidnapper wanted and you have accepted as the kidnapped. You've accepted this idea. And so the only way I can free you is to offer this. But we notice here that the sacrifices, if I'm reading this correctly, are at the end of the "in the process of time", at the end of days. At the end of the year.

Let me ask you a question. Which would be harder? To sacrifice a lamb once a year or twice a day?

Congregation: Once a year because doing it each day, your heart is getting harder and harder and harder until it has no impact on you.

So the offering of a lamb twice a day is actually an indication of the hardness of the human heart. If you only did it once a year, can you imagine how painful that ceremony would be. You'd be thinking about it all year, wouldn't you? And the horror, the horror of it would remain with you.

But when you start to do it twice a day, and then you have one of the tribes to do it for you.

Congregation: Just think of the logistics of how many animals you'd need to actually to do this. You'd have to be rich.

There's just some interesting things in terms of the sacrificial system that we see that, at least in the beginning, there's a suggestion here that it was once a year, which would make sense.

God condescends, as He did with Abraham, He condescends to make a covenant with Him through the sacrifice of animals. It's not the MO that He operates in. Sacrifice and offering I have not desired (Ps 40:6). He didn't desire to do this, but he condescended to the needs of Adam to have some kind of visible token to show him of the promised Redeemer and that he

could be forgiven while at the same time showing Adam what was inside of himself.

The sacrifice of the lamb reflected what Adam was doing to Christ. And if he accepted this by faith and then chose to believe over that, that he could be forgiven, then he would have salvation. There's a quote in the *Spirit of Prophecy*. It's a beautiful quote where, Ruben shared it with me, where God takes the hand of Adam and to lay it upon the lamb. God has to take the trembling hand of Adam and place it on the lamb.

Congregation: And that introduces that family relational that you indicated, once a year the whole family is involved, just like the Father with Adam. He is teaching him the sacrificial process. The father would then teach his son and that kid would be associated with that lamb. That lamb's probably got a name. So when Dad goes to kill that lamb, that's not just going to kill a lamb, those kids are going to be traumatized by the event and Dad has to explain why.

I had the misfortune of watching one of those videos that Danny put up and the Father of Love group, and it was the one where these kids were saying that their fathers were about to kill a goat or a lamb. Then a picture this kid just with the tears streaming down his face and it's hanging on to this lamb or goat and he's going, no, no, no. You can't kill this lamb. And you see where the child is just hanging on and refusing to let go and of course, the parent's heart is torn apart. In the video, just the way he lets the kid take the lamb or the goat and the kids are happy, save the life of the lamb. Can you imagine? It's just it's beyond comprehension.

But Abraham needs something. He needs something to give him an assurance that his sins can be forgiven. So that's why God condescends. He steps down, as it were, into the hotel or the brothel of man's imagination, and meets him where he is. Because Abraham has come out of Ur of the Chaldees, he's come out of this, he's used to this kind of sacrificial process.

We just want to keep these thoughts in mind, at the bottom of page 24, notice this:

“If man had kept the law of God. as given to Adam after his fall, preserved by Noah, and observed by Abraham, there would have been no necessity for the ordinance of circumcision.” {PP 364.2}

What made circumcision a requirement? The transgression of the law created the need for a visible token to reassure man that God would not forsake him. Man needed this. He needed something.

“And if the descendants of Abraham had kept the covenant, of which circumcision was a sign, they would never have been seduced into idolatry, nor would it have been necessary for them to suffer a life of bondage in Egypt; they would have kept God's law in mind, and there would have been no necessity for it to be proclaimed from Sinai [no visible token of the Ten Commandments would have been needed] or engraved upon the tables of stone. And had the people practice the principles of the Ten Commandments, there would have been no need of the additional directions given to Moses.” {PP 364.2}

And had we have followed the Bible and believed it, there would have been no need for the Spirit of Prophecy. Why did these things come? Because of the hardness of our hearts. This is why these things come. That's an interesting principle, isn't it?

So because of this failure on the part of the children of Abraham to walk in God's commandments, they go deeper and deeper. But while they're in Egypt and we want to come to this in Exodus 6. This is really important. I want to follow this through because what happens at Sinai is the enthroning of the abomination within Israel. It is an enthronement of it from the very beginning because of the failure in the way that they responded to God. But in Exodus 6: 5 it says,

“And I have also heard the groaning of the children of Israel, whom the Egyptians keep in bondage; and I have remembered my covenant.”

So God says I remembered my covenant. Which covenant is this? The everlasting covenant, the covenant between the Father and the Son. Exodus 6: 6-8:

“Wherefore say unto the children of Israel, I am the LORD, and I will bring you out from under the burdens of the Egyptians, and I will rid you out of their bondage, and I will redeem you with a stretched out arm, and with great judgments.

And I will take you to me for a people, and I will be to you a God, and ye shall know that I am the LORD your God, which bringeth you out from under the burdens of the Egyptians.

And I will bring you onto the land, concerning the which I did swear to give it to Abraham, to Isaac and to Jacob; and I will give it you for an heritage: I am the LORD.”

God says seven times, I will, I will, I will do these things. Now, the next thing is, “and Moses spoke unto the children”. So what is this telling you? God says, I have remembered my covenant. I have given you seven “I will”. I'm going to do all of this. I'm going to bring you out. I'm going to give you a land. And what is the fine print? There's no fine print. There's no mention here of sacrifices and offerings, there's no mention here of anything except Moses just goes and tells the people this is what God is offering to you because of the goodness and graciousness of His heart. There is no other stipulations.

There is nothing in here about you're going to have to set up a sanctuary and you're going to have to do all these things and you're going to have to kill lambs every day. And if you do all these things, then I will fulfill my covenant to you. Doesn't say this here. Nowhere. Exodus 6: 9,

“And Moses spake unto the children of Israel: but they harkened not unto Moses.”

Why? So if you were in jail, and the person comes to you and says, look, I can get you out of here, I can set you free. I've already purchased the property for you. I've got a house ready and it's a land flowing with milk and honey. What would you do?

So if they've got anguish of spirit to the point where they can't actually hear what God is saying, what are they actually saying to God? We don't believe you. Why don't they believe in Him? Because of the hardness of their hearts. Because what they are saying to God is that, despite the fact that we have rebelled against you and we have defied your commandment and done whatever we want, at the end of the day, it's still your fault that we're in bondage and you shouldn't have put us in this situation in the first place. Isn't that what they are saying?

Why else would you have, it says "anguish of spirit because of the cruelty of the bondage". This is telling you that they're complaining about the fact that they are in bondage, but completely blind to the reason why they're in bondage. So the only one that can get them out of their situation, they blame for putting them in this situation.

Congregation: So effectively, after Joseph, as Egypt degenerated back into sun worship, Israel went with them rather than remaining a beacon, just went with them so there was no influence.

Of course, that's the reason why the Israelites were enabled to be taken into slavery, is because they stopped keeping the Sabbath, they stopped keeping the commandments, they stopped being a distinct people. If they had of remained faithful, they wouldn't have been taken into slavery. Here we see the goodness of God being manifested to the Israelite people. But the goodness of God leads you to repentance. Why would He do this wonderful thing for us? We've sinned, we've done all of this evil, but rather than acknowledge their sinfulness and acknowledge that they were the ones that put themselves in this situation, they refuse to believe that this is possible.

Yeah, this is just Moses. He's had too much pizza last night. He's making all this stuff up.

Congregation: If that's the case, if this is what they thought was that God was responsible and obviously they wouldn't believe the promise.

If God was responsible for them being in this mess, that's what prevents them from believing this promise.

So what is the reason why Seventh Day Adventists are still on the earth here and haven't fulfilled.

Congregation: Because they're blaming God and they don't think it's possible.

Exactly. Because they're blaming God. Because of anguish of spirit and cruelty of bondage. The cruelty and the bondage. Life is hard. Life is difficult. Why haven't You come yet and got us off this stinking mess? What are You doing sitting up there by the pool sipping Your grape juice? What are You doing? Come and get us. Not realising that we are the reason why He can't come back.

But what He has offered here to the Israelites, He's offering to us. It's the same covenant. It's being offered to us as well. And so they don't listen.

Congregation: It's interesting that at the end of Exodus 4 they did believe. They believed or sort of believed, when they went to Pharaoh and Pharaoh made their work harder. Their behaviour of "anguish of spirit" can be translated as "shortness of spirit". Very impatient.

OK, so what happens when the reform begins and we begin to see the Spirit being poured out and then we have to suffer for what we believe in. Does it then manifest? Why are you doing this to us, God? We're preaching this beautiful message, why are we being persecuted? Why is this happening to us? Is the same thing going to happen? Something to think about, because we are repeating the history of this people. What it says in the Testimonies. Why do we reject these things? Because the glory of God was like devouring fire in the eyes of the people (Exodus 24:17). Our view of God is what's preventing all of these things.

So when we come, God in His great mercy, He delivers them anyway. He could have said to them, you don't believe me, you can rot and that would have been fair, wouldn't it? Well, if you put this idea from our justice system,

it makes sense, doesn't it? You made your bed. You don't want my help. I offered you help. You don't want it. Rot.

But God brings them out anyway because He hopes to regain their trust. And so He brings them out.

Congregation: He made a promise to Abraham that he would. He brings them out because He can't not. It's not in His character not to.

So His graciousness, His mercy and long suffering, He brings them out.

So in Exodus 19, He says unto them from verse four,

“You have seen what I did unto the Egyptians, and how I bear you on eagle's wings, and brought you unto myself. Now therefore, if you will obey my voice, [that word “obey” is better rendered “hear, listen”, if you listen to my voice] and keep my covenant,”

And what does it mean to keep the covenant? Accept it. Accept that He will bring you out, He will bring you into your land, you will be to me, my people, I will be your God. To keep the covenant is to accept what He's saying with delight. I mean, isn't it a delight. Isn't it great promises that are being offered here.

“And you shall be a peculiar treasure unto me above all people: for all the earth is mine.

“And you shall be unto me a kingdom of priests, and an holy nation. These are the words which thou shalt speak unto the children of Israel. And Moses came and called for the elders of the people, and laid before their faces all these words which the LORD commanded him.”

So what's the fine print? If you listen to what I have said and what I'm going to do for you, then you will be all these things, a kingdom of priests, no fine print? No. Here's the list of requirements. Nothing. Just listen to what I'm saying.

And it says verse 8, "All the people answered together, and said, All that the LORD hath spoken we will do." They inserted fine print. What do you mean, all that the Lord hath spoken, we will do. Aren't they hearers of the law, but not doers. All they had to do was to believe Him, but they weren't listening to what He said.

They heard God speak these things through Moses, and when they heard it, they showed that they weren't listening. They said all that the Lord hath said we will do. What response should they have given?

Congregation: Amen. Thank you God. Yes Lord. Praise God.

Yes Lord. Praise God. Thank you. Amen. We believe. But that's not the response. All that the Lord hath said we will do.

Congregation: Didn't they say that as well out of fear. They were afraid of God.

Yeah, appeasement. Because there's no possible way that the God of the universe could promise us all this stuff because we're not worth it, and so we are going to demonstrate to God, we're going to make ourselves worthy of His offer.

Congregation: I just put this in the extension of appeasement, Exodus 19:5 it says, "Now therefore, if ye will obey (or shema) my voice indeed, and keep my covenant, then ye shall be a peculiar people" because you would be the only nation on Earth who's not operating on a peace offering. That would make you peculiar with every other nation on appeasing god.

So if you listen to what I'm saying to you and you believe what I'm giving to you, that will make you a peculiar people because you're actually choosing to believe you don't have to appease me.

Congregation: And because they listen and not doing. He's doing it. There were religions that had to do.

With the other religions you have to do something. The doing is the believing. As it says in John 6:28, "What shall we do, that we may work the works of God?" Verse 29, "believe on him whom God hath sent." That's what you must do. You must believe.

So if Satan said to you that there is a slight possibility that you're not going to heaven. Has he whispered that to you today or has he left you alone today? Does he ever whisper those things to you?

Congregation: I don't think he ever has a day off, does he. He sometimes reminds me of things that I have done that distance me from God.

Yes, distance you from God. That make you think that you're unworthy and why would God do this for you and you're tempted to work harder. I've got to get up early. I've got to read my Bible. I've got to get up at 3:00 in the morning. I've got to read my Bible and I've got to witness the people. I've got to do all these things to prove to God that I'm worthy go to heaven before I go to work, to earn money, to pay tithe, to support the missionaries. And don't forget the Weetbix and the Rediburger. All of those things. All right.

So all that the Lord has said we will do and be obedient. Israel refuses to come into the New Covenant. This is the point. Because Israel are refusing to believe that God could be so good as to give them all these things, but that they must work for them, He must continue to work with them in the Old Covenant.

And the Old Covenant is obey and live, disobey and die. He has no option but to work with them in this situation. Do you see what I'm saying? It's interesting, God then speaks the Ten Commandments. Let's read further down in Exodus 19, actually verse 17. We will read from there.

And Moses brought forth the people out of the camp to meet with God; and they stood at the nether part of the mount.

And Mount Sinai was altogether on a smoke, because the LORD descended upon it in fire:

Now, they had said all that the Lord has said we will do, which means that what lens are they looking through when they look at God? Who are they seeing? You thought that I was altogether such as one of yourselves. My thoughts are not your thoughts, but because you were refusing to believe that I am as good as I am, the only thing you're going to see is the type of deity that you imagine, and that's what's going to be reflected back to you. That's what you're going to experience, because as you judge, you will be judged.

So what we are seeing here now is a reflection of what the people think. Does that make sense? Because if the mountain was on fire and on smoke and then this same God comes to Elijah and says, I'm not in the fire, how does that work? Except that this is a mirror. This is a reflection back to the people about what they are actually thinking. Verse 18,

“And Mount Sinai was altogether on a smoke, because the LORD descended upon it in fire: and the smoke thereof ascended as the smoke of a furnace, and the whole mount quaked greatly.”

But the Lord was not in the earthquake. He was not in the fire, was He? But these things are being caused, and as it was suggested to me, I can't remember who mentioned to me at the time, but when you come to the story of Elijah, when he comes to the same mountain, doesn't he comes to the same mountain, and he sees the mighty rushing wind which rents the mountain and the fire and the earthquake.

I used to think it was God who caused these things. But how can God cause these things, but God not be in them? Oh, it says in 5 Testimonies, page 111, there is an atmosphere that surrounds every man. I think I have the quote in *Key to Empowering the Third Angel's Message* here on page 23.

“The influence of every man's thoughts and actions surround him like an invisible atmosphere which is unconsciously breathed in by all who come in contact with him. This atmosphere is frequently charged with poisonous influences, and when they are inhaled, moral degeneracy is the sure result.” (5T 111.1)

And so when God comes towards Elijah, the law enters. And when the law enters, it causes what to about to abound. Sin to about. There was a fire. There was a wind. There was an earthquake in the heart of Elijah because of the zealousness that he had for his God. And when God came close to him, it manifested the fire, the earthquake and the wind that was in Elijah, because that's the mirror. Does that makes sense.

And so when God comes close to these Israelites, He's reflecting back to them the fire, the rage, the hostility and the earthquake and the shaking that's inside of them. Does that make sense. From four hundred years of bondage and being whipped and beaten and being killed and left to die and rot in the fields, rage and anger. And so this is what they imagine and as the people imagine, that's what they get on the mountain. That's what happens to them.

They could have had the Son of God sitting on the Mount, giving them the Sermon on the Mount. They could have had that as well, couldn't they? It's all in the eyes of the beholder, isn't it?

It says in Exodus 19: 19-20-25:

And when the voice of the trumpet sounded long, and waxed louder and louder, Moses spake, and God answered him by a voice.

And the LORD came down upon Mount Sinai, on the top of the mount: and the LORD called Moses up to the top of the mount; and Moses went up.

And the LORD said unto Moses, Go down, charge the people, lest they break through unto the LORD to gaze, and many of them perish. And let the priests also, which come near to the LORD, sanctify themselves, lest the LORD break forth upon them.

And Moses said unto the LORD, The people cannot come up to Mount Sinai, for thou chargedst us, saying, Set bounds about the mount, and sanctify it.

And the LORD said unto him, Away, get thee down, and thou shalt come up, thou and Aaron with thee: but let not the priests and the people break through and come up onto the LORD, lest he break forth upon them.

So Moses went down to the people and spake unto them.

Well, what's going on here?

Congregation: It's very theatrical. And vicious. Maxwell calls it emergency measures to get their attention. Maxwell calls it emergency measures. If God needs to thunder to get their attention, He will thunder.

And I guess I would add to that, is that God is simply reflecting back to them what they are thinking about deity, what they are thinking about God. What they imagine Him to be and to be in the presence of deity. Because these are the people, the sons of the people, that were willing to put their children through the fire unto the gods of Egypt.

Congregation: Is that why in the New Testament some heard thunders and lightnings and others heard this is my beloved Son.

Yeah, exactly. Exactly. But it depends how you see. What lens you're using. Are you hearing the voice through the mercy seat or are you looking directly upon the law? So this great display of power is simply the manifestation of the thoughts of the people being reflected back to them. It didn't have to be like this if they had understood, but God has to meet them where they are. He has to agree with them.

If He came with a still small voice, what would they have said? You, you brought us out here? How pathetic. We actually prefer the gods of Egypt that have strength and might and power. We won't worship you. They would have rejected Him. Wouldn't they? What happened when the Messiah, the Prince of Peace. They rejected Him. Too mild, too weak, too meek, too soft. Not enough sword, a bit of backbone, a bit of power.

Congregation: This is in between what you said here where he said to them to wash their clothes. You sort of missed that area there. He is asking them to do something here and they are asking to agree with Him. To me it's like fine print. I am wondering what that is. It's like repent isn't it, so God can wash you.

Okay, so verse 8, the people give their answer to God. Although the Lord has said we will do. So once they make their decision, you are going to see lots of fine print. Because they're refusing to come into the New Covenant. They are staying in the Old Covenant by saying we're going to do it. So God says, OK, you want to stay in the Old Covenant, OK? Well, you better wash your clothes. You better do this. You better do that. He's just giving back to them what they're thinking. What's why the fine print starts. He's giving them something to do. They said we're going to do it so He's giving them something to do.

So this great deity. And of course, it is true, at the same time, we've got to prepare these people in reverence and they need to be reverent and everything towards God. There's that aspect but He's bringing these people through. If these people already had a sacred regard for God in their own hearts and it was a delight to serve Him and honour Him, these things would have taken place, they would have had their minds would have been ready to receive Him.

Congregation: But they already think that all the plagues were a display of God's power. They are not convinced that this really is their God yet. They're still not convinced that He is actually going to take them where He said.

They don't know where they're going. They are in the desert and were saying, did you bring us out into the desert to kill us? And of course, it's interesting, He really gets to the point. It says, thou shalt set bounds, verse 12, "thou shalt set bounds ... Take heed to yourselves."

Verse 15, "And he said unto the people, Be ready against the third day: come not at your wives." Now we're getting serious. Now there's some fine print. Abstinence. Now we are getting serious? You, get into the monastery with you. A little bit of abstinence to prepare you to meet your God. Well, now we're getting serious. Now we can show who's got their abstinence. They've got it all covered. That separates the men from the boys. All right.

So you see with the fine print coming in. It's after they have not accepted God's covenant, that's when all these things begin to come out. You see what we're saying? And so it's because of this.

Now, remember that we had read the quote where it said that if Abraham had been faithful and then the Israelites had been faithful, there never would have been the need for an earthly sanctuary. But the manifestation of the earthly sanctuary is proof of them not coming into the covenant.

We're turning a lot of things upside down now, aren't we?

Isn't that proof? Ellen White says there never would have been a need for any of the instructions of Moses if they had believed God and trusted Him. No commandments would have been needed to be spoken from Mount Sinai. The reason He had to speak them is because they said, all that the Lord has said we will do and as soon as they said that, God goes, OK, well, we're going to take you and we're going to walk down this path. I'm going to have to go into the brothel with you. I'm going to have to go into the hotel with you. I'm going to do it your way. That makes sense.

Let them build them a sanctuary that I may dwell among them. Why? It's evidence of their lack of faith, their lack of belief in what God had promised them.

Congregation: God wasn't dwelling in their heart so where was He going to go?

He's going to be in the sanctuary so He can be near them. He could have been in them and they could have been kings and priests to minister the grace of Christ directly out of their own heart. That's the way it should have been.

Congregation: So that they think when they built this great, magnificent temple has an inverse relationship, and they believe that the less they believe, the greater was the manifestation of the things and utensils and everything else that represented God with them.

The disciples in Matthew 24, they say to Jesus, do you see the great buildings of the temple? Well, the greater the temple, the more magnificent the

structure, the more evidence there is of a lack of faith. Do we see how serious this is? This is really serious, what we're talking about here.

The kingdom of God does not come without good observation, for the kingdom of God is within you. All these external displays. And remember that critical point in Exodus 19:8, there had been no fine print given to the children of Israel till that point. But as soon as they said all that the Lord has said we will do, the fine print starts. And it's after this that the instruction about the sacrificial system goes into overdrive.

Because of the hardness of their hearts, there would not needed to have been any of this instruction given. And this is the point we make. Because, remember what we said last night, Jeremiah 7:22, when I brought you out of the land of Egypt, I did not instruct you concerning burnt offerings and sacrifices.

Congregation: They still would have had the Passover though. They did have Passover. So they already had the Passover which was to be observed in all their generations.

So the Passover once a year, you would have the slaying of the lamb once a year. Once a year.

Congregation: Same as Cain, at the end of the year. Once a year.

Once a year.

Congregation: I wonder if it was at the same time? Yearly. Instead of at the end of the year, it could have been any time.

Well, selfsame day was to do with a covenant with Abraham.

Congregation: Clarke says Tabernacles.

Yeah, Adam Clarke says Tabernacles or Day of Atonement. So we're saying once, maybe twice a year.

Now, it's interesting. Between Exodus 19 and Exodus 24, we do have the stipulations that are given in Exodus 21 to 23 and there are stipulations about the Feasts that are mentioned there. You will meet three times in the year. And what's interesting in that statement and let's just have a look at this because it's very interesting. Notice the Feasts that are missing. Exodus 23:14-15:

Three times thou shalt keep a feast unto me in the year.

Thou shalt keep the feast of unleavened bread: (thou shalt eat unleavened bread seven days, as I commanded thee, in the time appointed of the month Abib; for in it thou camest out from Egypt: and none shall appear before me empty:)

And the feast of harvest the firstfruits of thy labours, which thou hast sown in the field: and the feast of ingathering, which is at the end of the year, when thou hast gathered in thy labours out of the field.

Three times in the year all thy males shall appear before the Lord GOD.

What Feast are being mentioned here?

Congregation: Passover, Pentecost and Tabernacles.

And did it actually mention Passover here?

Congregation: No. Well, it's with the Feast of Unleavened Bread. Ye shall keep the Feast of Unleavened Bread.

We would assume that that's including the Passover. But the Feast of the Passover is one day and then the Feast of Unleavened Bread is seven days. They were often called the same thing. They were labelled by the same thing. But then technically two separate feasts that are back to back Passover and then Unleavened Bread.

So in here, it just labels it as Unleavened Bread. It mentions the Feast of Weeks and it mentions Tabernacles. It doesn't mention Trumpet's. It doesn't mention the Day of Atonement. Is that interesting? We're studying.

Congregation: What does it mean "none shall appear before me empty".

Yes, what does it mean? Does it mean you better bring something or I'm going to give you something to bring. What does it mean?

Congregation: Exodus 23:19, "The first of the firstfruits of thy land thou shalt bring into the house of the LORD thy God." Then it kind of finishes off with something that seems unrelated. "Thou shalt not seethe a kid in his mother's milk."

And that's obviously relating to pagan practices of the surrounding nations and everything like that.

So just laying some things out here for us. So God asked them and they say, all that the Lord has said we will do. And he starts to give them some fine print in some case law between Exodus 21 to 23. And Moses writes everything up in the book and then they get asked again, Exodus 24.

He writes them and then there's a sprinkling of blood, Exodus 24:6, "And Moses took half of the blood, and put it in basins; and half of the blood he sprinkled on the altar. And he took the book of the covenant ..." Which covenant? So this is interesting, isn't it?

This is the fine print version, because the covenant that God made with Israel here, and this is the thing, He offered them the New Covenant and they offered Him the Old Covenant. And because the Old Covenant is essentially the same as snorting cocaine, He had to go with them. He had to go with them into the drug induced state, didn't He, had to walk with them because they weren't going to do it His way.

So now He makes His covenant with them and the making of this covenant. Let's just address the time element of this. The making of this covenant in this time frame before the cross of Christ is not the Old Covenant. This is a manifestation of human nature, of what we all do. I remember when I first gave my life to Christ, I read Counsels on Diet and Food, and I started. I became the cheese police. I went into the fine print. A vegan terrorist. Jihad.

Congregation: Where did Moses get the idea to take half of the blood and put it in the basins and sprinkle it on the altar?

I don't see any instruction being given here for this.

Congregation: My question too. Moses, in some ways, was not actually very far ahead of the people in some respects.

In some respects, no. In other respects, he is. But in other respects, in terms of, you know, it's like having children, isn't it? Where's a training manual. Where's the guidebook. Obviously God is speaking to him and giving him instruction. But like Abraham, who needed some visible sign of covenant and agreement, God once again is condescending to the needs of the people to enter into covenant with them. God didn't require this. He didn't require the sprinkling of blood. He didn't need all these things. They needed all these things.

Congregation: When you look at the Red Sea, Moses had great faith to hold out that rod over the sea. When the Amalekites, instead of the Egyptians are now behind attacking, Moses reverts back to his forty year old General days and says, get some swords and get some young men and go and fight. And why didn't he say, let's just pray and have that pillar of cloud come to the back again? So, in some respects he had great faith at the beginning when they crossed the Red Sea but a couple of days later or a week later.

And we see this happen on a regular basis, we see it.

Congregation: Isn't that what we do to?

The point is, after that great victory, we see a reversion. When Joshua has a great victory at Jericho, what happens? Well, he doesn't even ask God. He just go straight in and he loses a whole bunch of men. With Elijah on Mount Carmel. He has a great victory as he understands it, and then there's a reversion, there's a retreat that takes place. This is very important because when God starts giving us great victories, what's going to happen?

Congregation: We take over from there. We start praying. We remember this discussion. You don't go killing anyone immediately after, you know.

No, that's right. So Exodus 24:7,

“And he took the book of the covenant, and read in the audience of the people: and they said, All that the LORD hath said we will do, and be obedient.”

And so they sealed it, they sealed it with blood, they agreed to do all this, and so Israel now enthroned the principle of the abomination. Do you see the point? They enthroned it into their whole way of doing things.

So after Chapter 25, immediately after this, that's when all the instruction starts coming about the animals and the sacrifices and all these things start coming, after their rejection of the everlasting covenant.

God is forced to enter into this Old Covenant with them, which means He can only speak to them in context of law and commandments, and you have to do this and you must do this.

And of course, this is why many people wonder. They wonder why the Torah is full of commands to stone people to death. Where does stoning come from? We've looked at this. In Egypt. They have learned this in Egypt with the Egyptians. If we sacrifice the abomination, the Egyptians, they will stone us because the definition of blasphemy for the Egyptians is to stone people. If you commit blasphemy, you must be stoned. It's a concept of judgment.

And so because they stay in the Old Covenant, God brings their thinking into the Torah and reflects back to them their own thinking, because as you judge, you will be judged.

Congregation: It's interesting that what you just pointed out, that basically we will be obedient, and God said OK, you want to be obedient, let's see how far you can go. Here, keep these small things to be obedient with.

And when they wrote all of these things, let's think about this for a moment. When you read in these chapters here. Let's come back to Exodus 23:20,

“Behold, I send an Angel before thee, to keep thee in the way, and to bring thee into the place which I have prepared. Beware of him, and obey his voice, provoke him not; for he will not pardon your transgressions: for my name is in him.”

Because my name is in him. What does that mean? What does it mean he will not pardon your transgressions? Isn't this part of what they think? Isn't this what **they** think?

So in in this covenant that they make and they ratify with blood, where is the “if” statement where Israel puts in some of their own fine print and says, look, and Lord, if we do mess up, will you forgive us?

There's no provision for forgiveness in this covenant, because they're infallible. They are going to do it. No greater concept of self-delusion could we imagine than this?

They are agreeing to do all these things. I mean, what are they thinking? The power of positive thinking. We don't want to feel negative, so we don't want to think negatively. Very good. We just want to focus on positive things. Don't think about anything negative. Don't say anything negative. We just need to be positive about this.

This is the great problem, isn't it, that if we all have to keep positive when people do bad things, what do we do? We redefine it as good things. And we just become passive and we become victims of abuse and we all just have to, as they say, keep sweet. It's all in control because we're all happy and we are all sweet. Let's be positive. Let's not get down about this. It's denial, isn't it?

Congregation: To me that system would be incredibly difficult because God meeting them where they are at means that He is writing the concepts of their justice into the statutes which just about locks them into a system they

themselves can't get out of because it's written there. So he's confirming their error.

Moreover the law entered so that sin might abound. The whole concept of how Israel was constituted as a nation is not understood. It's not understood as to what God is doing with them because they rejected Him and went into the Old Covenant experience. But what is written here is written for our admonition upon whom the end of the world comes, because this is what we do.

We are repeating the history of these people. Have we not repeated the history of this people? Did we not in our early pioneer days, say all that the Lord has said we will do? Did not our sermons become as dry as the hills of Gilboa? Did we not say we can debate the hell out of any other organisation and win? Didn't we say this? Because no one can beat us. And as one president remarked, we haven't lost a debate in 20 years. We're good, very good.

But this is the problem. And we are the spiritual children of these people. We inherit this from them.

Congregation: Adrian, can I ask the question about Abraham because when he went to sacrifice his son, God said I'll give you another. Did he sacrifice any more after that? Like, did he do what the Israelites are doing here? Surely when that happened, he would have gone, this is pretty heavy. I've been asked to sacrifice my own son. Then he would have thought, hang on, this is another covenant going on here. I think they call it the Abrahamic covenant.

The Abrahamic covenant was not made when he offered his son. It was made before that.

Congregation: What happened after that?

What happened after that was because of his failure with Hagar. The reason why he had to offer his son was because he had so miserably failed in his

experience with Hager that he had doubts about whether he was going to be saved.

And so God had to confront him with the temptation that was being placed upon him. And when you have the doubt that you're going to be saved and you're tempted to go back into an Old Covenant system and you've been raised in the land where you offer children of sacrifices, what's going to come to you in the mirror? Sacrifice your son.

Congregation: Yes, but after that, would he still sacrifice lambs? It doesn't seem to mention it after that.

Well, we'd have to look at the detail specifically.

The justice system of Satan was not unmasked in that situation, and as long as the justice system of Satan is in place, the lambs had to be sacrificed because without the shedding of blood, there is no remission of sin. Man could not conceive of this, and that could not be unmasked until Christ came to the Earth to reflect truly what God's character was. Then sacrificing oblation would cease.

So I'm sure that the lambs had to continue to be sacrificed. But what I'm suggesting is, I don't believe that they needed to be sacrificed as much as they were when Israel rejected the Covenant of God. I mean, Abraham couldn't afford to lose two lambs a day. He just couldn't afford that.

Congregation: Wasn't God trying to do that for him when He provided the ram in the bush. When Isaac was going to be sacrificed and suddenly there was a ram in the bush. Was God trying to convey the message to everyone at that point by providing the ram?

He's meeting Abraham in his concept of justice and saying, I will forgive you through this process. I'm giving you a visible token to show you that I will forgive you because this is the justice system that you understand and so that's why I'm providing this for you so you can believe that I will forgive you.

Because once Adam and Eve had sinned and eaten of the fruit of the tree, humanity could not simply believe that they could be forgiven without something dying. It was impossible. It's in our DNA. It's the way we think. It's the abomination.

Congregation: You know, if we were in an Adventist congregation now and we said if Christ hadn't gone to the cross, could we be forgiven? What do you think the answer would be? They would say I would love for you to go now. But wouldn't they say no, without Christ's shedding of blood there could be no forgiveness. Doesn't that prove what the mindset is?

But the only reason we are where we are, is because we've come through that process and the only reason we can believe we were forgiven is because we believe that Jesus satisfied the justice that we had understood. You can't get here without the death of Christ. So the death of Christ is absolutely mandatory for us to be set free.

Congregation: But if I say to the minister, if Christ had finished the work that God had given him to do, that He started giving Him to do in Gethsemane, and therefore, He didn't need to go to the cross. Could you be forgiven? He would say well no.

And I would say, no, he'd be right, because without Jesus going to the cross, you and I wouldn't be having this discussion.

Congregation: So I'm trying to say, when I say no, I think that proves that what you said right at the beginning that Adam believed he couldn't be forgiven is true because it's still in our system. The answer itself is that the evidence that Adam's mindset has come right through all the generations.

Yes, Adam's mindset has come through. So the only way it can be broken is through the death of Christ. We have to see the bronze serpent in order to be set free.

Congregation: The problem is if we say that and say no, no, no you misunderstood why Christ had to die. The standard Adventist reasoning is

there had to be a substitute. Christ was our surety and our substitute. It had to be there. There was no other way.

I would say Amen but for very different reasons.

Congregation: So what I think is to get to the New Covenant experience, we have go through the old.

Yes, we have to go through the old. Yes, exactly.

Congregation: So that makes it really more personal, for me, is that God didn't offer up His Son. That I required His Son to be on there to die because that's the only mindset I had. Exactly. And that's why this is really more personal to me. Big time. When Abraham was going to offer his son, Abraham chose to substitute the ram.

And as we discovered that when Abraham stopped, he was stopped by the angel. Ellen White records that Abraham fulfilled the requirements of God to the very letter, which means that God never intended for him to kill his son. He intended to offer him up, which is exactly what He did with His Son. He offered Him up on the first day and we killed Him on the Friday.

Congregation: What does He mean by except you eat My body and eat My blood? My viewpoint was, they couldn't bear it. He says unless you eat my body and drink my blood. Yes, he says that to the disciples they couldn't bear it.

Because, at least my initial understanding that, unless we eat his body and drink his blood to diffuse the false justice system in our minds, we can't enter into the New Covenant.

Congregation: And remember they couldn't understand what He was saying. Pre-cross, they couldn't hear it. And the bread, the bread and the blood is a symbol of the Word, and it's assimilating the principles that are diffused in the mind and the heart that brings about change. Actually, that's what Ellen White brings out in the Spirit of Prophecy on those on that actual Bible verse. I was thinking too of the difference between penal legal substitution, work of

the cross supposedly, and healing substitution reality that the substitution was for healing, salvation rather than a legal appeasement. A grafted the branch into the vine. John 15, a living vine.

So let me give you something else to think about on the night that Jesus celebrated the Passover, did they sacrifice a lamb on the Thursday night? Does it mentioned that?

Congregation: It says after eating the Passover. So they did participate.

So after that, He takes the cup and the bread. So He's instituting a new system without the death of an animal. Yes, which is interesting, isn't it?

Congregation: Sacrifice and offering I did not require.

Lots and lots of thought going on. But hopefully, you can see as we've gone through this process, that all the rules and regulations that were included come after Exodus 19, when they have decided to approach God in a certain way and He has to meet them in that frame, He has to meet them in that mindset. And so that's when all of these things start to come after that time period.

This radically alters our understanding of this whole process. But at the same time, it shows us that in the Torah system, because remember the law entered to cause what to abound. So in the Torah, there is a magnification of sin. But be careful how you ...

Congregation: It's like putting a magnifying glass on it and everything is listed.

But it's written into the very Torah itself. Ezekiel 20:25, "Wherefore I gave them also statutes that were not good." When does God give you things that are not good?

Congregation: Every time you ask.

Every time you ask for them. "And judgments whereby they should not live." Here is evidence that God is giving to them the things that they wanted and would give you the desires of your heart.

And so we see that same when Israel chose a king for themselves. What did God do? He instituted a king for them. So God instituted kingship within Israel, didn't He? Just like he instituted sacrifices. After he warned them.

Congregation: So you want a crown, I'll give it to you. They call it the accommodation principle. I could never understand why. I'd hear a lot of stories about people praying that they would get their drug and then they would get it. Addicts who say I prayed and it came to me so therefore God must have sent it therefore I should keep doing this. Then they have to get to a point where it is nearly killing them before they go, something's wrong here.

And as it says in Hosea that God gave Israel a king in His wrath. So God will give drugs to people in His wrath, He won't prevent it. He won't stop it.

Congregation: Is that because Satan can step in.

Satan can provide it for them. And they can say, God help me. Just like Elijah said, if I be a man of God, let fire come down and consume you and your 50 and bang. Who answered that prayer? Satan.

Because Jesus said I did not come to destroy but to save mans' life. That's what He said. You don't know what spirit you are of and that's obviously not the Spirit of God to do those type of things. So lots to think about.

There's more in the booklet there to go over these points. But hopefully this lays the sequence. The sequence is important.

Congregation: I have one question. It seems to me that writing these laws in the Old Covenant, they are getting locked more and more in the system. Becomes very hard for them to bring out. So there's a sort of darkness. I find it very difficult to see mercy. There's no forgiveness in that system. And I'm wondering. And so and I know more importantly, they need repentance. And

the question is, is the only way for them to come to a point of repentance, to give them more and more fine print, more and more law? Is that ...

Moreover, the law entered that sin might abound, that where sin abounds, grace might much more abound.

Congregation: So God would just give more and more law until finally realise they can't do it. When you give up, then you step into the New Covenant. It's like it's coming in America now. We have so many laws and lawyers and people say, oh, we hate this world. We need to go to heaven instead of living in this terrible world.

Everything is regulated, everything is controlled. And especially in New South Wales. You should try the EU.

So I hope that's been a blessing in how we read these things. The sequence is important. We reiterate the point, God offered them the New Covenant. They offered the Old Covenant and God had to work with them in that system to give them more and more law until it came out of their nostrils.

Congregation: Just a question, Adrian. The New Covenant, was it still there?

The only basis upon which God could allow them to enter into the Old Covenant is that it was funded and backed by the New Covenant. It's the only way.

Congregation: So they had to get to the point when they were up to their necks and then go, I can't do it, can't do this. The gift is there, the gift is being made. They are still the beneficiary but may not receive the gift until they come out of the Old Covenant.

Exactly. So the purpose of the Old and the law was our schoolmaster to bring us to Christ.

Congregation: Obviously, in a way that makes the law bad because we know that David said, I love thy law. So I guess we're trying to think why is it that God would do something to make us overwhelmed with that, but at the same

time allow us to have filters to see that law in a good way. Like the principle behind it? I mean, how does He do that? It's amazing.

Well, obviously, the revelation that came to Moses, the Lord, the Lord God, merciful, gracious, longsuffering and abounding in goodness and truth. We have a clear revelation of God's character there. What came through from Adam? Adam was instructed. Adam knew the character of God. He had an understanding of it, he was trained by the angels. This was passed down to them through the patriarchs. So there was an understanding. There was at least enough understanding to compare with the direction that they were going. There had to be something that they could look to.

But we have been placed on vantage ground from those in the Old Testament because of the full revelation of Jesus Christ and His character. The glory of God's character has been revealed much more fully for our benefit. But the problem is, what have we done with it in the last 2000 years. We've done far worse than what they do in the Old Testament. That makes us much more guilty than them.

Congregation: We've just done it in a different way so we don't see that, we don't assimilate it.

It's been taken much harder work to force a way and to reframe the whole life of Christ, to shut down this view of the character of God. And you see, wherever you go, the instant response of human nature to a nonviolent character of God is to make people violent and to want to shut it down and destroy it and stop it to stop the light. And that's what we're beginning to experience. We better pray. I'm glad you were blessed.

Father in heaven, I just thank you for a blessed evening. I can see that our minds are being stirred up as we think about the covenant's and about what happened and how we're reading the Old Testament and the sacrificial system and why it had to be played out this way. I thank you, Father, that we see more glimpses, more evidences that You didn't desire for two lambs to be slaughtered every day and four on Sabbath. But because of the hardness of our hearts. You didn't need to have these things thundered from Mount Sinai but because of the hardness of our hearts. We didn't need to have all

the writings of the Spirit of Prophecy but because of the hardness of our hearts. If we had of walked faithfully with You, we wouldn't have needed all these things. But we do thank you, Lord, that You walked with us and You gave us all these things that we needed as a remedial measure to bring us back into the correct Covenant. And I thank you in Jesus name. Amen.

5. The Abomination, the 2520 and the Indignation

Presented Passover 2019

So, now that we've done a bit of an introduction, I was partway through explaining about there would have been no need for the speaking of the Ten Commandments. I often wondered about that. No need to speak the Ten Commandments and notice what it says, "And had the people practiced the principles of the Ten Commandments, they would have been no need of the additional directions given to Moses."

This is *Patriarchs and Prophets* page 364 or page 25 of the book, *Key to Empowering the Third Angel's Message*. And that's quite, quite profound when we think about it. But it tells you of where God wanted things to go, but where it actually went.

We've been looking at the abomination that has come from heaven with Lucifer down into the human race and then into Israel, and now we want to see what happened with the transition from Israel into Babylon and the other great nations.

And first, we want to look at is Ezekiel. Well, let's come to 1 Samuel 8:1. This is important because God has been working. After the time of the Judges where Israel has gone repeatedly into apostasy after coming into the promised land, there is a revival that takes place through the faith, essentially, of one woman, Hannah, who brings a revival to Israel by giving her son to Eli, the priest and a great revival is brought about in Israel.

But sadly, it says in 1 Samuel 8, "And it came to pass, when Samuel was old, that he made his sons judges over Israel." And of course, his sons were not quite the same as Samuel. Verse 5,

"And said unto him, Behold, thou art old, and thy sons walk not in thy ways: now make us a king to judge us like all the nations. But the thing displeased Samuel, when they said, Give us a king to judge us.

And Samuel prayed until the LORD. And the LORD said unto Samuel, Hearken unto the voice of the people in all that they say unto thee: for they have not rejected thee, but they have rejected [who?] me.”

So they rejected God, they rejected Him. This would have serious consequences for Israel as a nation, wouldn't it? And of course, Saul was an absolute disaster as a king. David brings some relief to Israel. But what did God say to David when he wanted to build the house of God? You cannot build My house because you are a man of blood. It's interesting, isn't it? But wasn't God with David? David was honest in heart and God led him where he was. And he loved God with all his heart. And yet he still had a misunderstanding.

And as we have read in *Desire of Ages*, like the Saviour's disciples, John the Baptist did not understand the nature of God's kingdom. Is it possible that David didn't understand the nature of God's kingdom? Well, I guess he's putting the spears through all these people. Then there's possibly he didn't understand.

When we consider the dowry price that he was asked for his first wife, that's pretty full on for all those poor Philistines. So obviously, there was a problem there.

But we see that Israel essentially rejected God, Solomon becomes the pinnacle of the Israel experience and, of course, in the peace and prosperity that Solomon is able to enjoy there's a great falling away that takes place and the kingdom is split. How many of the kings of Israel were known as good kings? The kings of Judah, there was a few. The kings of Israel? None, none. None of the kings of Israel were good. None of the kings are mentioned. But there were a few good kings in Judah this time. Josiah, Hezekiah, Asa. There were a number of them that were called good and yet when we look at their lives, there were still so challenges. Not that we would be pointing fingers at them, but the Bible makes mention that these men were good.

Invariably Israel rejects God and so we come to Ezekiel. Ezekiel is down around similar time to Daniel. This is just before their captivity. We'll look at Ezekiel 21:24 and it says,

“Therefore thus said the Lord GOD; Because ye have made your iniquity to be remembered”, [that word “remembered” is the same as, out of, visiting the iniquities of the fathers upon the children] “You have made your iniquity to be remembered, in that your transgressions are discovered, so that in all your doings your sins do appear; because, *I say*, that you are come to remembrance, ye shall be taken with the hand. And thou, profane wicked prince of Israel, whose day is come, when iniquity *shall have* an end, Thus saith the Lord GOD; Remove the diadem, and take off the crown: this *shall not be* the same: exalt *him that is low*, and abase *him that is high*.”

So who is the one that is low that will be exalted? The Gentiles. God had said that He would make a man more precious than a golden wedge of Ophir like pure gold, but who becomes the Golden Kingdom? Babylon becomes the Golden Kingdom because, as I said, later we’ll look at Daniel 4 a little bit later on. He sets over the kingdoms, the basest of men. That’s what it says in Daniel 4. So here he is saying the one that was exalted is going to be a abased, and the one that was abused is going to be lifted up. The one that was meant to be the head will become the tail. And the one that should have been the tail will become the head.

So notice what it says,

“Remove the diadem, and take off the crown: this *shall not be* the same: exalt *him that is low*, and abase *him that is high*. I will overturn, overturn, overturn, it: and it shall be no *more*, until he come whose right it is; and I will give it *him*.”

So the kingdoms we have are Babylon, Medo Persia, Greece and Rome. So God says he will overturn, overturn, overturn. This is what AT Jones says in reference to this particular verse. Overturn, overturn, overturn, by the time he takes off the royal diadem of Israel, it's given to another and then he will overturn, overturn, overturn it until he comes to whose right it is to rule which is Christ, the Son of God.

So we see this overturning where it is given to the Gentiles. The Gentiles are now going to rule because Israel had refused. Up until this time, there had been no universal empire had there. There had been different nations, different elements. But after Israel finally refuses, God allows a universal empire to arise and Babylon is the first of the universal empires to rule in this world, age of empire.

We add to that. I want to show you some other verses. It's important for us to understand, because we are going to be addressing elements of the 2,520 years tonight and we just want to set some of that up for you. So come to Isaiah 10:5, it says,

“O Assyrian, the rod of mine anger, and the staff in their hand is mine indignation.” [That's an important word, “mine indignation”.] “I will send him against an hypocritical nation and against the people of my wrath will I give him a charge, to take the spoil, and to take the prey, and to tread them down like the mire of the streets.”

So the Assyrian nation took Israel. When was Israel taken? 677. That was before Babylon. They were taken in 677. This is the southern kingdom. The northern kingdom was taken in 723-722. We come over to Isaiah 11:11-12,

“And it shall come to pass in that day, that the Lord shall set his hand again the second time to recover the remnant of his people, which shall be left, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea. And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth.”

So they're going to be scattered to the four corners of the Earth and God is going to overturn, overturn, overturn. And this is going to be quite a lengthy period of time, isn't it, that this is going to happen.

So we now come to Leviticus 26 and we see in the beginning of Leviticus 26, God says you shall not make unto you any graven images, any idols, no idolatry in verse 1. Verse 2, keep my Sabbath, reverence my sanctuary. Then

it goes on. It says, I will give you peace in the land and all these good things will happen. But if you walk contrary to me, it says in verse 21,

“if you walk contrary unto me and will not hearken unto me; I will bring seven times more plagues upon you according to your sins.”

And notice, it says, I will also do what? “Send wild beasts.” What about a lion? What about a bear? What about a leopard? They are wild beasts that God is sending. This is the wild beast that God releases. He releases unto the people. So just making some connections here. Seven times. And when you study the Midnight Cry, the first period that is mentioned is the 2520, which goes from 677 this was on the 1843 chart. 677 through to 1844. 2520 years where the indignation, because Israel failed to allow the glory of the Lord to shine upon them and to rise in them, it would take 2520 years before another opportunity would be given.

This then brings us to the Daniel Chapter 8 and we need to look at some aspects of this, because this period from 677 through to 1844 is the period of the indignation. It's the period of the scattering that has taken place for Israel and then there is a gathering that happens in 1844. This is all part of the prophecy that is occurring in Leviticus 26 and the indignation.

Another piece, we now come to Daniel 8. We need to spend a little bit of time here where we introduce another time period, 2300. But notice something else of interest. Daniel 8 and it says. In the first part of Daniel 8 we have the ram, we have the goat and the goat comes into the ram and then out of one of the four winds comes a little horn where it is speaking about there. Now, notice, while he's watching all these things and this little horn is speaking great things against the Most High, I want you to notice verse 17, it says,

“So he came near where I stood: and when he came, I was afraid, and fell upon my face: but he said unto me, Understand, O son of man: for at the time of the end *shall be* the vision that has been described here.”

And then he lifts him up and then the verse 19, he said, "Behold, I will make you know what shall happen in the last end of the" what? Indignation. Is that an important word? "The last end of the indignation."

What is the indignation? God said the Assyrian will be the wrath of my indignation and that he would scatter What did it say? Let's have a look at Isaiah 11 again. What did he say he would do?

"And it shall come to pass in that day, *that* the Lord shall set his hand again the second time to recover the remnant of His people, which shall be left, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea."

Yeah, they will gather the remnant a second time. There'll be an indignation, a period of indignation and in Leviticus 26, I think, I'm just trying to remember. I think it uses the word indignation. Does it? If you can check. It doesn't use it Leviticus 26. Alright. That was a study that I did some time ago. But this is what the pioneers were teaching in terms of this failure of Israel to present the truth and so there would be this period of 2520 years.

Now, when we come back to Daniel 8, this question comes up. Of course, Daniel sees this little horn speaking great things, and we look from verse 10,

"And it waxed great, *even* to the host of heaven; and it cast down *some* of the host and of the stars to the ground, and stamped upon them."

This is all because Israel refused to allow the glory of the Lord to fill them and so this gentile nation is going to persecute them, trample them down, cast them to the ground.

"Yea, he magnified *himself* even to the prince of the host, and by him the daily *sacrifice* was taken away, and the place of his sanctuary was cast down. And an host was given *him* against the daily *sacrifice* by reason of transgression, and it cast down the truth to the ground; and it practised, and prospered. Then I heard one saint speaking, and

another saint said unto that certain *saint* which spake, How long *shall be* the vision *concerning* the daily *sacrifice*, and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot?"

And so for those who are familiar, this is the 2300 year prophecy and we see from the 457BC until 1844, we have twenty three hundred years and the question is asked, how long should be the vision concerning the daily and the transgression of desolation to give both the, what does it say, sanctuary and the host to be trodden under foot. So if it says how long to be between concerning the daily and the transgression of desolation to tread down the sanctuary and the host, then the daily is treading down the sanctuary and the host and the transgression of desolation is treading down the sanctuary in the host.

The host is God's people. It is a multitude. It is an army. So the host is God's people that are being trodden down by this persecuting power. Greece and Rome, Medo-Persia, Babylon, they have trampled God's people down, subjugated them, made them tributary to their power. It trod down the host, but also the sanctuary. OK, and so you have this this period of the daily from 457BC that is treading down God's people. And it magnifies itself even to the Prince of the host, which is Christ when He was crucified on the cross. But then the daily is replaced by 508.

Let's have a look. Daniel 12. Doing a little bit. If you are not getting all this, it's OK. Some of this is full on. Daniel 12:11-12,

"And from the time that the daily sacrifice shall be taken away, and the abomination that maketh desolate set up, there shall be a thousand two hundred and ninety days. Blessed is he that waiteth, and cometh to the thousand three hundred and thirty five days."

[00:22:43] So 508, the daily is taken away and the abomination that makes desolate is set up and it goes to 1798 which is 1290 and blessed is he that comes to the 1335 which is 1843 to 1844. It's in there. So the point we're picking up here is that the daily and the transgression of desolation. They are making up this period in which God's people are being trodden underfoot,

OK, and this is connected to the 2520 where there is a scattering of God's people in indignation because they refused to walk in His commandments, statutes and judgments. Does that make sense?

Congregation: How do we fit into here the Assyrians in 723 attacking Israel with the 2520 coming in 1798?

How do we fit 723? Well, the northern tribes were taken in 723.

Congregation: Because the children of Israel had broken into two kingdoms. So there's two applications in the 2520.

The northern and the southern tribes. So the northern tribes have taken in 723 and come through to 1798.

Congregation: And the 1260 goes to 538.

The main point that we want to present, the overarching view of this is that because the character of God message was not picked up by Israel, God tried with them for a long, long time for them to pick this up and to respond. But finally, they rejected God refused and it passed into the hands of the pagan nations for a period which started here in 677 when they first taken away and it would continue.

But when Daniel is in Babylon and more details given from 457 BC, but it's essentially saying the same thing, that there would be an extended period of time because of Israel's failure in which God's character would not be able to be surfaced and a group of people could embrace it and bring everything to a close.

So the point we're making here is essentially the 2520 and the 2300 are directly related to the issue of the character of God. Does that make sense. Because of Israel's failure, that meant that things are going to continue a lot, lot longer as a result.

Now, obviously, Christ manifested the character of God completely and fully. Right in the middle of this abomination in the valley of the shadow of death,

Christ manifests the character of God right in the middle of this abomination. But because of all the other aspects of history, of the rejection of God, that seed that is planted does not find a full manifestation until 1844 which is amazing, isn't it?

Another thing that's interesting to me is that, in this little book that Craig had printed, *Antiochus or Rome*, I think it's in here, I think F L Sharp actually mentions that the sun and the moon with the location of where it is in the sky, it's in there, isn't it? A bit. I think it mentions it that it takes for the sun in the moon to get back to exactly the same place in the sky, takes 2300 years. That's amazing.

So the sun and the moon, if we would say the two great lights representing the Father and the Son, their true character, moved out of their position and it takes 2,300 years of revolutions to get back to the same position.

Congregation: In the position you started.

From wherever you're starting, it takes 2,300 years to get back to that exact same position. That's the cycle. And so that's telling us again that once God and His Son were moved from their position, it was going to take all of this time for humanity to be in a mindset to be able to receive the truth of the character of God.

This is the big take home point for those of us who've looked at these figures of the 2300 days, because up until this time, in my understanding, they are just figures that God said, they are just said, they don't have context. In terms of the reason why it's taken this long is because of a failure of God's people to accept the truth of the character of God. That's what those figures are all about.

That gives you a much greater context. Otherwise, they just. Oh, God, the wonderful numberer, He's just made these numbers and it's going to take this long. No, God doesn't want to take this long. He wanted this to end way back here. It could have ended. And that's what Waggoner said.

Waggoner said it all could have ended before Israel went into Babylon, because if the Israelites never needed to go into the bondage of Egypt, did they need to go into the bondage of Babylon? If they had of responded to the truth that God was giving them, it could have ended thousands of years ago. That's something that's very important to me. Because it's not like God's arbitrarily said, okay, you're going to suffer for 6000 years, I've determined it. That's not my Father. He's not like that. He wanted this to end as soon as possible. Of course He does.

Congregation: And He foresaw it and made provision for it. But He foresaw it.

Of course and that the constant dilemma that He wants it to end and He made provision for it to end, even though He foresaw.

Congregation: When you look at the comparison with Daniel 8 and the Daniel prophecies which is after the captivity and you compare it back to Leviticus 26, Leviticus 26 is a prophecy which comes with conditions and Daniel 8 doesn't. It just says it is going to happen because they are already in captivity.

So I guess we see in Leviticus 26, we see God can see where it's going to go, but it's conditionally still hoping. I've made all the provision for it to go this way, but it didn't go that way. And it's not until Daniel Chapter 8 that we get a locked-in prophecy, which is non-conditional, which means that human history from the time when Daniel had this vision at around 555 BC, we were locked into 1844. There was nothing going to break that cycle because it was going to take 2300 revolutions going around for that to come back. And this is because of a failure for God's people to break out of this appeasement based system.

Israel could have shown the rest of the world a different system, a different way of approaching God if they had responded to the statutes and judgments that God has set them out. They didn't which means that the pagan nations were locked into their appeasement based thinking, justice, false justice system, all of those types of things and there was no way of getting out of that until 1844 because of man's thinking, because a man's understanding.

That's why, in this context, the daily and the transgression of desolation, these are the consequences of rejecting the truth of the character of God. This is the big context that we're putting it in now.

And so, of course, it's in Satan's interest to mess this up and to take this daily and make it a daily ministration of Jesus Christ in the heavenly sanctuary that butchers this whole process. It messes the whole prophecy up. Yet most people in Adventism reject the pioneer view of the daily. They accept the modern view of the daily, LR Conradi's view of the daily, which is the ministration of Christ, which begins essentially around 508, that this is when the daily ministration of Christ is obscured by the transgression of desolation and you've got all this stuff over here that's just hanging out in the air. It had no relevance.

This is why, as Desmond Ford looked at the new view of the daily and understood, he said, well, there's no relevance to it. And so that's why he gave up 1844. So if you give up the pagan view of the daily, your intellectual grip on 1844 completely loses its footing. And you're believing on 1844 based on icing sugar, nothing else is just a surface layer of sweet nothing. But anyway, that's another whole subject and we won't go into that tonight.

The point we wanted to make is that these time periods are directly related to a consequence of a failure to accept the truth of the character of God. That's the main point that we want to get across.

And the transgression of desolation and the daily abomination is the outworking of this justice system that's at war with God.

So I want to show you a few other things that I think you will find quite interesting when we come to Daniel 4. This is Nebuchadnezzar's second vision, and again, the wise men of Babylon are not able to interpret the dream. Finally, Daniel comes in and he's able to interpret the dream. It's the dream of a great tree. It's a fair tree and then the watches cut down the tree. You can you can read through this. We won't go through all of this now. Let's start from verse 22:

“It *is* thou, O king, that art grown and become strong: for thy greatness is grown, and reacheth unto heaven, and thy dominion to the end of the earth.

And whereas the king saw a watcher and an holy one coming down from heaven, and saying, Hew the tree down, and destroy it;”

So when the watcher says come down and hew down the tree and destroy it, how was Babylon destroyed? By an angel from heaven? No, by Medo Persia. Just to we have got that clear. It says:

“yet leave the stump of the roots thereof in the earth, even with a band of” [what? “Iron and brass.” Now isn't that significant. Isn't that significant.] “iron and brass, in the tender grass of the field; and let it be wet with the dew of heaven, and *let* his portion *be* with the beasts of the field, till seven times pass over him?

This *is* the interpretation, O king, and this *is* the decree of the most High, which is come upon my lord the king:

That they shall drive thee from men, and thy dwelling shall be with the beasts of the field, and they shall make thee to eat grass as oxen, and they shall wet thee with the dew of heaven, and seven times shall pass over thee, till thou know that the most High ruleth in the kingdom of men, and give it to whosoever he will.

And what Deyan suggests in the book, *Key to Empowering the Third Angel's Message*, is that, in the great original of this great statue of Daniel 2, within the life of its first king, is a prophecy that is given. Because Nebuchadnezzar has seven times pass over him and seven times is 2520 days that pass over him. And during that 2520 days, what happens to his nature? What does he become like? A beast. What does that suggest to you? The beast will rule. That he is survival and survival for himself and attacking and destroying and cares nothing. He does not have any sense of humanity left in him. Can't be reached. This is what the whole 2520 is about. For 2520 years. Humanity cannot be reached.

And Nebuchadnezzar in this this prophecy of Daniel 4 is an embryonic prophecy of what is about to come upon the world in the year-day principle.

Does that make sense. Nebuchadnezzar is the type. It's the typology that we see here.

Congregation: When you are saying "can't be reached", Christ came and he did reach.

Yes, certainly he did reach, but it could not produce the outcome that would close out human history as we know it.

Congregation: So at Pentecost, not a complete work.

It wasn't a complete work, I mean, otherwise it would have finished, would have gone home. So there were those who came into knowledge and understanding of this, but in the elements of the great controversy, not all the questions were resolved and answered in regard to these principles that Satan had set up in the beginning of his justice system, the concepts of justice.

The angels were satisfied with the cross, but where do we see in Christian history, where do we see this ever before that this counterfeit concept of justice that men become to realize that God's character is not what with thought. Where do we see this? One person here and there that will pick up an element.

Congregation: Christ demonstrated His Father's character and planted the seed here in man.

He planted a seed in the human experience and some went a long way in that experience. But as we see, like in the life of Moses, as we're beginning to see more of these men that were great men of God, they still did not fully understand the nature of His kingdom. They didn't have an understanding and so this is the point.

Now, notice, as we continue down here, I want you to notice. Now notice what Daniel, he appeals to Nebuchadnezzar in versed 27.

“Wherefore O king, let my counsel be acceptable unto thee, and break off thy sins by righteousness, and thine iniquities by” [what?] “shewing mercy to the poor;”.

Is that a big clue? By “shewing mercy to the poor.” This is the element. This would have been the antidote to this whole problem. The element of mercy being injected. Show mercy to the poor and this will not happen to you.

But of course, Nebuchadnezzar doesn't listen and he goes through this protracted prophecy of 2520 days which is interesting, isn't it? Very, very interesting.

Congregation: Could refer also maybe to the fact that Jesus came. Israel wasn't gathering. It says in verse 36, he says, “my reason returned unto me; and for the glory of my kingdom, mine honour and brightness returned to me.” So that's high. Seems to reference gathering. So maybe Nebuchadnezzar was in that state for seven years. Literal years, 2520 day is seven years. There are 30 days in a month, prophetic months. 360 days in a year, on that principle.

So we need to go to Deuteronomy 28. This is important, too, because in Deuteronomy 28, God tells them that this is the chapter on blessings and cursing, and He tells them here that if you keep my commandments and observe them, that you will be the head and not the tail. It says if you don't do these things, what happens in verse 23 of Deuteronomy 28?

“Thy heaven that *is* over thy head shall be brass and the earth that is under thee *shall be* iron.”

So what were the two things around the base of the tree? Brass and iron. We spent some time looking at the brass mirror. Very interesting thing about brass is that, if you come to Genesis 4, it tells you who invented brass. Tubalcain. Who was Tubalcain the son of? Lamech, the first man who had two wives and he was the son of Enoch, not the Enoch that went to heaven, but the other Enoch. Lamech killed a man.

I was just saying that to someone this afternoon, when he came home and he told his wives, I've killed a man, and I just thought, I wonder if that's what inspired Freddie Mercury to write Bohemian Rhapsody. That's another story. If you've got the lyrics of that song where you killed a man and very weird, really weird stuff.

Anyway, this man, he's on Cain's line and he's the one that produces the brass. It an alloy. Do you want to go over that again? What is brass an alloy of? Copper and zinc and when they're operating within the body, they have an inverse relationship. When one is going up, the other is going down. So they have an open oppositional principle within the body. We've made the point and I talk about that in *Natural Justice and Atonement*, that God's mercy and Satan's justice, which are in an oppositional state, are fused together and that creates brass. The whole principle of brass.

Now it's interesting that when you look at the sanctuary, when you're moving through the sanctuary service inside all the elements, all the items in the sanctuary are made of what? Gold. And the fixtures that are holding all the boards are made of silver. So you've got gold and silver in the sanctuary itself. Where is the brass? The brass is out here. This is brass.

Is there any iron in the sanctuary? So there's no iron here. Iron is completely outside the jurisdiction of the sanctuary. Iron is out here. Which is interesting, and if you are operating within the sanctuary system, then within, brass still has the capacity to be interceded for but iron does not.

Now it's interesting and Ruben did some study on this in the book of Job, that Job's three friends, there's a correlation between Job's three friends who were challenging him and these three kingdoms of Babylon, Medo Persia and Greece. But the fourth kingdom, the youngest kingdom, there was a correlation between Elihu and the little horned power because he was the son of Ram.

And what's interesting is, when you come to the end of the book of Job, Job is told to pray for how many of those men. The first three, the last one is not even mentioned. It's outside because it's completely hardened and has no capacity to respond.

So if you're outside and you're moving towards God, you are coming up through brass, through silver, through gold. But when you look at the image in Daniel 2, what's happening? You're going the other way until you turn to dust, the clay. So it starts with gold and it's going so it's providing a symbol of moving away from God, moving further and further and further and further away from God until you return to the dust. That's an interesting point, isn't it?

Congregation: So you'll be in the same tree but you'll have your back to God and you're pushing away.

Yes. Ezekiel 8, with the 25 men with their backs to the Ark, they are going in this direction, moving out in this direction (away). And so when you have brass and iron, the heaven is brass and the earth is iron, you are moving away from the truth of God's character. These are just some of the interesting elements that we find interesting here.

So what we see then is Satan's justice system of every sin must be punished. It was part of the pagan world that every sin must be punished, everything must be brought to justice in an appeasement based system and that has remained enthroned within the world right up until 1844.

That's the key point that we're trying to present here, that this abomination that makes desolate that Israel participated in and started from the war in heaven, came into the human race, went into Israel, as well as through Cain and through the other pagan nations. They all were participating in this and it was moving us further and further and further and further away from God.

OK. What is it that is going to unmask this system? That's where we're going to go next. It's the Three Angels Messages. When did the Three Angels Messages start? In 1844 at the end of the indignation. I want you to look at something in *Early Writings*, page 74, some interesting language here.

“September 23, the Lord showed me that He had stretched out His hand the second time to recover the remnant of his people [that’s Isaiah 11:11] and that efforts must be redoubled in this gathering

time.” [It’s a gathering after 1844. There's a gathering that's taking place.] “In the scattering, Israel was smitten and torn, but now in the gathering time God will heal and bind up His people.”

Now, when Ellen White wrote this, I don't think she was fully aware of the deeper implications in what is being written here, but there's a double layer in this.

Congregation: I was just going to tell you that in that statement where it says that the means that we utilise in this gathering will not be utilised in the gathering time.

Well, let's keep reading and let's see what it says.

“In the scattering, Israel was smitten and torn, but now in the gathering time God will heal and bind up His people. In the scattering, efforts made to spread the truth had but little effect, accomplished little or nothing; but in the gathering, when God has set His hand to gather His people, efforts to spread the truth will have the designed effect.”

Congregation: There were two different methods of being used in the scattering as to the gathering unlike a pattern system.

So during all this, obviously, Christ, when he came to the earth with the cross there, He planted that seed. Unless a corn of wheat fall into the ground and die, I cannot bring forth newness of life. A seed was planted, but it was during the scattering time. There certainly were successes, but it wasn't enough to bring human history to a close.

It says,

“I saw that it was wrong for any to refer to the scattering for examples to govern us now in the gathering; for if God should do no more for us now than He did then, Israel would never been gathered.” [Notice the connection, because this is really interesting.

This is when she goes on to say,] “I have seen that the 1843 chart was directed by the hand of the Lord.”

So the concept of the scattering and the gathering is then directly connected to the 1843 chart, which talks about the end of the indignation. Gabriel showed Daniel what shall be the end of the indignation. And why did the indignation come? Because they rejected the character of God and they remained within the false justice system, the abomination of desolation, the daily and the abomination of desolation and it took until 1843 for the gathering to begin. We made this point a couple of years ago that the 2520 and the 2300 connects us directly back into Israel.

This is why it says,

“I have seen that the 1943 chart was directed by the hand of the Lord, and that it should not be altered; that the figures were as He wanted them; that His hand was over and hid a mistake.” [What was the mistake? Zero year which caused a mistake in some of the figures. Because it says here,] “so that none could see it until His hand was removed. Then I saw in relation to the ‘daily’ that the word ‘sacrifice’ was supplied by man’s wisdom.”

You see this is all relevant. This is all connected together.

“The word ‘sacrifice’ was supplied by man's wisdom, and does not belong to the text, and that the Lord gave the correct view of it to those who gave the judgment hour cry.”

Now, what was the view of the “daily” that all of the parties believed in 1844? It’s paganism? So a lot of the prophetic material that is being presented within Adventism and is being swallowed by God’s people is based on a view of the “daily” that is not based on the pioneers and that’s going to cause problems. It’s going to work for scattering, not for gathering.

This is this is the concern that I have had on that particular point.

“When union existed before 1844, nearly all were united on the correct view of the ‘daily’, but in the confusion since 1844, other views have been embraced, and darkness and confusion have followed. Time has not been a test since 1844, and it will never again be a test.”

So when you put all these pieces together, you can see what God said of Israel, that they had failed to come into a knowledge of God's character because they stayed in the old covenant, they didn't produce, and so that's why we had to go through this big detour of 2520 years. The other thing that's interesting is that there was a compacted prophecy in the life of Nebuchadnezzar at the beginning of Babylon, at the end of Babylon.

I want you to notice something very interesting. In Daniel 5, there's Belshazzar, and notice Belshazzar, he's toasting the gods of what? Gold and brass and wood. Anything else? Iron. Verse 4,

“They drank wine, and praised the gods of gold, and of silver, of brass, of iron, of wood and of stone.”

That's interesting isn't it. And, of course, the bloodless hand comes and writes on the wall, and what does it write? MENE, MENE, TEKEL, UPHARSIN. When you put that into a numerical value, it's 2520. It is, isn't it? It's in the book. 2520.

Well, the gods of gold and power, position, performance, putting their trust in material things, in power, things of the earth, material elements, rulership of the earth. Men create this value system under Satan's guidance.

So you have the 2520 in Nebuchadnezzar, you have the 2520 in Belshazzar. When Babylon's kingdom was ended, it was 2520. There's going to be a scattering that is going to take place.

Now just as an aside, it's very, very interesting that in the final week, in the 70th week which is split into two, how many years was the final week. 2520 days. From the ministry of Jesus when he began his ministry in 27 AD and

then He dies in the middle in 31 AD and then to 34 AD you have Christ in the flesh. You have Christ in the Spirit 1260 days.

Twelve hundred and sixty days and then that's the final rejection. At the 34 AD there is the final rejection by God's people that were chosen and then it goes to the Gentiles, goes out to all nations after that. So it was a final there. But it's just interesting that this whole 1260 days, 1260 days, Christ in the flesh, Christ and the spirit, which is interesting isn't it? What are the implications that it has on the daily and the transgression of desolation? I'm just throwing some things out there.

Congregation: You can't say there was a scattering and a gathering in that time.

Not in a corporate sense, but there is like Nebuchadnezzar, there was a prophecy within his own person over a period of seven years, the same thing. And this is watch this space. This is what we need to look more of this. This is very interesting as to what this what this means.

Congregation: But you still like paganism in crucifying Christ in the flesh and Roman Catholicism in spirit, like in the spirit.

That's one of the elements that could be applied here. Paganism in the flesh. Catholicism dealing in the spirit, taking in the spirit realm. Yeah, so but that's just another element. I haven't fully worked through all those elements. I just wanted to throw that out for you as a point of interest. I thought you would find that interesting.

The take home point for tonight is that these time periods are directly related to the subject of the character of God, and the reason that these time periods exist is because of the rejection of the truth of the character of God, and therefore a scattering would take place over a period of 2520 years until the conditions within human history would be such that there could be a re-entry into the Most Holy Place.

The Most Holy Place did not become open until 1844 and the opening of the Most Holy Place is the opportunity for humanity to see God as He is again,

that the sanctuary might be restored to its rightful place. Isn't that's what it says in Daniel 8:14 until the Sanctuary be restored, justified, made right. That's what all these things are talking about. So hopefully that will give you some more to think about.

Congregation: God gave the children of Israel an opportunity with the seven times showing the everlasting covenant. Exodus 19 He does it again. So that's two times they have received an opportunity and did they receive opportunities after that for accepting the lasting covenant instead of saying everything you said we will do. They didn't harken, they didn't listen in Exodus 12. In Exodus 12, they said everything you said we will do and they repeat that two more times.

Right up until the time they were taken into captivity. The word was today, if you will hear his voice, harden not your heart. Every day was an opportunity for them to receive the covenant up until Ezekiel 21:27 where it says take off the royal diadem, overturn, overturn, overturn. They have rejected it now. It's done now. It's going to take another 2520 years. And as it says in *Great Controversy*, page 351 that the 2300 years and the 490 years are two elements of a greater prophetic period, which was the 2520.

Congregation: Humanity's conception of the nature of God probably consisted of only a very small period of time at the very beginning.

And I have a sense that around the time of Christ, there were a few who understood it at that time.

Congregation: That's why they just let the Romans kill them.

So you have these little beacons of light here and there where this truth is.

The other thing I forgot to mention is that William Miller actually wrote a paper on the Jubilee's typology, and he said that, from 607 BC, he talked about the Jubilee, something that Jubilees and he actually mentions 50 Jubilees, which is 50 times 49, which is 2450. But he said they had to go into captivity because of their failure. They went into captivity for 70 years, which equals 2520. And he actually developed the principle of the Jubilees not

based on, well he did use Leviticus 26, but he also based it on the Jubilees plus the captivity of Israel.

He mentioned this. It's quite an interesting document that he wrote here, but connecting the 2520 to a principle of jubilees rather than Leviticus 26. Because Leviticus 26, the seven times ... Uriah Smith had a problem with the way that was written and so he dumped it and that's why he dropped out of Adventism.

Congregation: So there is your second witness for the 2520. 2520 itself would be to split between the northern kingdom and the southern kingdom, gives you your second witness for 538.

Again, the key point is that this is all related to the failure to accept the truth in the character of God. This is the overarching framework that I had missing in my mind. They were just figures but these figures are related to the rejection of the character of God and the fact that it would take all this time to bring us back to a point in human history where God could say to the church in Philadelphia, I set before you an open door, the door could be open again for people to see into the Most Holy Place and come into the presence of God for the first time and that in itself is quite frightening, isn't it.

When you go down a rabbit hole a long time before you come out. And the only reason we come out is because Christ came to earth and replanted the seed that could get us out. Otherwise we would have never got out. It's only because of the revelation of the character of Jesus Christ that we're even where we are. And it's an amazing thing to me that so many people, even with that revelation turned around and said, well, that's only part of God's character. There's all the other parts as well. It's quite astounding.

I just finished reading a book recently. A friend of mine gave it to me, a gentleman. It's printed by Zondervan and it's showing the complete non violent character of God. It's showing the sufferings of Christ over 6000 year period. It's just amazing what this guy is writing. J A Schulberg and it was a delightful read, even though his understanding of the Godhead is a bit different obviously, the rest is just beautiful. Beautiful. Can any good thing come out of Babylon? Apparently. Putting to shame those who should have

known these things like a Roman centurion having much greater faith? It's amazing.

He wrote that book, he released that book about 10 months before *Agape* was released. So I was just thrilled to see this other witness. And of course, there are other voices. There's another gentleman, Troy Edwards, he's the son of a Sunday keeper who's preaching the nonviolent character of God. Lovely man. Beautiful man. Beautiful. So it's certainly there. Let's pray.

Father, we just thank you that we could study these things. Some of them, some points are a little technical, but the overarching picture is these dates, the 2520, is all pointing to an indignation that has come about because of a failure to come into the truth of the character of God and that Satan's abomination from the beginning was made to rule in the hearts of men so that men would live like beasts for seven times until there would be a gathering in 1844. We thank you that we can be called to be part of that. We thank you for your mercy, Father towards us. And we pray that we would hear the admonition of Daniel to Nebuchadnezzar, show mercy to the poor, that this may not come upon you. And I thank you in Jesus name. Amen.

6. Third Angel Antidote to the Abomination Presented Passover 2019

I was talking to Michael today and he spoke to me about the bombings in Sri Lanka and we were discussing this together and the state of the world, and it's nice to be able to have a discussion with your son. We're talking about the influence of the deep state and how are we going to respond to this situation with all these things going on in the world. We both agreed that there is nothing that we can do to fight. We both agreed that we didn't want to be manipulated by the media into an oppositional system. It would seem very obvious that the powers that be are trying to manipulate a Muslim-Christian conflict. That seems very evident.

But there's nothing that we can do politically. And it's interesting that the *Spirit of Prophecy* says that all those who would engage in the political process may as well sever all connections with the Third Angel's Message. Just thought I put that out there for you. That's what the prophet says.

Why? Because Jesus said, my kingdom is not of this world so, therefore, my servants don't fight with swords or with politics. So there's no way for us to engage in that process.

It was nice to be able to say, well, son, that's why I'm on a journey that I'm on. This is the way that I feel that I can respond to what's going on, because the crisis that is looming before us, without the hope that we have, will be a very daunting thing, wouldn't it.

It would be very daunting too if you had a message that, and think about this, this is the message that I was raised with, particularly when I became interested myself when I was a small child, I distinctly remember thinking that I was going to have to run to the hills and run from the black helicopters and hide in the caves from all of the bad people. That's what was on me from a small child. This you're on the outside and you have a persecution mentality. That's the way it was for me.

But as I entered into starting to study the Third Angel's Message and study it for myself, to have a belief that you must overcome all sin, and if you don't overcome all sin, then you are going to be burnt to death in the flames of hell. And because Adventists have a hell that is infinitely less horrendous than the rest of Christianity, that was a trade off that made sense to me. It's not going to be forever, it's only going to be for a short period of time. But that puts tremendous pressure on the individual, doesn't it? Do you think that's the reason why so many of us have either engaged people that are quite psychotic or we have become psychotic ourselves because of the fear that is placed upon people. Not only do you have to be ready for the second coming so you don't get fried, you have to overcome every sin. If any one of you have had a good look at yourself, it's a pretty daunting thing, isn't it?

The thoughts that go through the mind and the accusations that immediately follow those thoughts that go through your mind, how are we going to do this? Well, we can think about the pope. We can think about the Jesuits. We can focus on them and all the evil that they are doing and that makes me feel better about myself. We can focus on those who aren't vegetarians and vegans. We can focus our attention on them. And then I can feel better about myself. Won't put up the hands up for those who've tried that one, but it just it just wears so thin, just wears so thin. There has got to be something other than warning against the latest heresy that's coming out.

One of the things that I'm really, really thankful for within the fellowship that we operate is a positive approach to scripture to look for and encourage people to think. Now that's a risky thing to do, isn't it? It's a risky thing to do. And sometimes you hear interesting things, but we're always hearing interesting things aren't we. It's like, whoa, whoa, I don't know about that.

I was thinking about this the other day. One of my relatives the other day said, I'm so disgusted with the media, it makes me want to vomit. And I thought of that song that says, don't curse the darkness, but light a candle. So much energy to curse darkness. It takes so much out of you to do this.

But where are we going to get hope from? And this is ... Over the last number of nights we've been talking about the abomination that makes desolate. The abomination that began in heaven and the process by which

God has appeared with all of the attributes of Satan. He appears tyrannical, He appears harsh, He appears judgmental, all of these things and how do we break free of these things?

So when we would think of an antidote to this, and let's just cast your mind back, what was the first step towards the abomination in the first presentation? What was the first step? Rejection of the Son of God.

So where is the first step going to be to go back? Acceptance of the Son of God. Does that make sense? That's the point of departure. But it's an acceptance of the Son of God in a specific way. It's not enough to simply say that Jesus is the begotten Son of God as some kind of belief distinct or opposed to another group of people. Many times we can hold a truth in opposition. We took a position on something because it's in opposition to somebody else that has hurt us. Does that makes sense. Isn't that what many teenagers do with their parents? They take positions of opposition simply because it is in opposition.

So there are many who are accepting the truth that the only begotten Son of God, because it is in opposition to an established position. Anybody who takes a position of the begotten Son of God simply because it's in opposition to the established churches does not have the Son of God. Does that make sense.

Because those who worship Him, just worship Him in spirit and in truth. We must have the Spirit of the Son of God. We must enter into the truth of the begotten Son, not in a spirit of opposition, but in a spirit of gratitude. The evidence that we are worshipers of the begotten Son, there is a greater sense of gratitude because by holding the begotten Son who received all things from His Father, the attitude of the Son of God is gratitude. I thank you, Father, I thank you, Father. I worshiped you Father. You are my joy. You are my delight.

This is the fruit of the worship of the begotten Son, because in worshiping the begotten Son, we are transformed into the same image and we begin to think about all the wonderful things that God has given to us and has blessed us with. This is the way that we begin to think.

So the antidote to the abomination as we looked at last night, we looked at that, the 457 and I'm sorry if we looked at some figures fairly rapidly last night, that can be a little bit scary for some.

The point I was making is that, because of the failure of Israel in the 7th century BC, when Assyria first took Israel and then Babylon, there was going to be a long scattering process because of the rejection of the truth of the character of God and this abomination. This abomination that is a rejection of the begotten Son of God, a rejection of the mercy of God, a rejection of the true justice of God and the death penalty, and therefore the appeasement based worship would be enthroned in human history and we would not fully get another opportunity to enter back into the Most Holy Place until after 1844.

In 1844 or just before 1844, a message comes to the Earth and that message is found in Revelation 14. This is the antidote to the abomination. And so we need to understand in *9 Testimonies*, the *Spirit of Prophecy* tells us that we are to allow nothing else to absorb our attention and the proclamation of the first, second and third Angels message. I've told this to many of you, but as a young person, the Third Angel's Message through the lens of the old covenant, which I was in definitely when I was in my teens, was fear God, which meant fear God for the hour of HIS judgment is come. He's going to judge you. And Babylon has already fallen. Gods already judge the other churches. They're already damned and now He's going to judge you. And if you don't get ready, the smoke of your torment is going to rise up forever and ever and ever. So keep the commandments of God and the faith of Jesus Christ.

That's how I understood the Third Angel's Message. Now, if you allow nothing else to absorb your attention than that, what is going to happen? Do you think you could have digestive problems with things like that? Well, I got digestive problems thinking about these types of things, and then they put me on gluten steaks. Anyway, I won't go down that path too far.

So in the time period of my examination of these things and I have found, I was just thinking about this today, to be able to be free to study the

scriptures with a conscience that is completely free, you have to become a son or daughter of God. It says in Romans, owe no man anything but to love one another. If you do not have freedom in Christ, then you cannot read the scriptures freely. You shall know the truth and the truth will set you free.

In order to come to the Third Angel's Message in a state of freedom to truly understand what it says, you have to have your value as an individual alone in your Father in heaven. If you have your value in anything else, you will be prevented from believing all that the truth has to offer you. Do you understand what I'm saying? And why will that happen? Because if you need the appreciation and the accolades and the support of other individuals for you to believe what you believe, then you cannot believe the truth. Jesus said you seek honour one of another. This is why you cannot have the truth. But if you would seek the honour which comes alone from my Father, then the truth would set you free.

Search the scriptures for in them you think you have eternal life for they are them which testify of me. So this is why in my journey and I've termed it the identity war. Until you can win the identity war of knowing where your value comes from, you're not free to read the scriptures and I've seen this over and over again when I'm talking with my brethren in the church that I love.

I see it in their eyes. They're not free. They're not free to believe why. I spent four years at university. You know, I would have to forfeit my income.

It's not said because you can't say these things and it would be an insult to suggest that someone cannot believe something because they would lose 60 to 70 thousand dollars a year plus other benefits. It's an expensive decision to choose to worship the begotten Son of God. That's per year, per annum. You play that out. How much of a decision is it to worship the Son of God? If you are a paid employment of the denomination, 60 to 70000 and it goes up as you go on. Eighty thousand dollars a year over 30, 40 years. That's a bit of money, isn't it? Is it any wonder why there's so few ministers who can accept the truth as it is? And that's why any organisation and this is I guess, taking a bit of a footnote in any organisation that establishes a list of beliefs and then fully pays its ministers is never going to work. It's never going to work.

You cannot be a free thinker. And this is why I had to, by God's grace, put myself in a position where I was not beholden to anyone, that I could search the scriptures according to my conscience and trust that God would look after me so that I could preach the things I was convicted of. Which means that there's no way for me that I'm going to take out a five hundred thousand dollar loan to buy a house. That means I have to guarantee income. And if you have the guaranteed income, you have to speak in a certain way, don't you, to guarantee their income? I thought no way I'm going to do that. No, I can't. For my sake, for my family's sake, for my friends sake, I have to put myself in a position where I'm beholden to no one that I may be free to share with everyone. It's the only way that that could take place to put myself in that position.

I was speaking to someone recently who is interested in coming into the message and is studying it, and he's excited about the things we're learning. And, you know, the issue about the owning of property and getting established, having a safe place, and if God provides that for His people, fantastic. And when he said to own property, I said I don't own anything. I don't own anything except the message that God has given me. It's the only thing that I own. The rest is this sheer enjoyment in sharing with other people and God makes it available.

And for those that are involved in ministry, as we see of the Levites, did they own property? No, they lived amongst God's people. No inheritance. Their inheritance was the Lord. That's enough for me. The inheritance of the Lord. To not be beholden to anyone or anything and that's the mindset that I've tried to operate in because I thought I cannot ever allow myself to be in a situation where I feel the temptation that if I preach this, then my support could drop and I can't have that. It was a tremendous decision, tremendous decision to accept the Son of God. That caused a big drop in income.

Living on Centrelink for a little while, that was interesting, that was quite interesting and of course, because I was so ill on the disability pension for a number of years but thank the Lord we are off that.

But then to accept the statutes and judgments. Well, that brought a decrease in support in a short period of time. The support dropped, but the

Lord just brought it in from somewhere else, He just completely replaced that and then some. But you have to accept that by faith, because you accept the teaching, you accept the belief and you see a whole lot of people stop supporting and stop encouraging you and you think that wasn't a financially smart decision to do this.

But the truth sets you free, not money sets you free. The truth sets you free. I said, well, Lord doesn't matter. And the wonderful thing about losing a job and going back and scraping from week to week to provide was fantastic and getting on your knees and pray to God to pay the debts at the end of the week. It's a wonderful thing to say, well, I'm in a better position than I was back then so we're still miles ahead. So now I'm going to accept the truth. Doesn't matter what it costs.

I'm often reminded, it's funny, because it was back in the 80s and it was just one of those things that you do when you're on a church board in a church and we're deciding whether we should invite this religious singing group to come and sing to us. There were a little bit modern and we were a conservative church. And I remember we were deliberating whether we should allow them to come and sing to us or not. The vote was evenly split and I couldn't decide what to do with this, this text came into my mind and it said, choose the right because it is right and leave the consequences with God. And I quoted it to everyone and I said, so what's your vote going to be and they said no, they're not coming. Because choose the right regardless. Oh, and boy did that cause a stir. But I was convicted. Rightly or wrongly, I was convicted to choose what I believe that God wanted me to choose and I still believe that I made the right decision.

But these are the thought processes in training where you brought up the points, you know, choose the right because it is right and leave the consequences with God. That's tough training. It's a tough training ground to do that under pressure when people are watching it. And your answer is ...

So when we come to the Third Angel's Message, as I continue to study this and, you know, you're operating a church, you are seeing, I'm spending time in churches, I'm preaching this message that promises and I read in the *Spirit of Prophecy* about the tremendous change that takes place within the human

heart and as I'm visiting my church members, as I'm going from place to place, I'm seeing so many people that have absolutely no assurance of salvation and don't seem to be going very far in their Christian walk and are finding their way extremely difficult. And I'm finding myself trying to encourage and support people that really, are not taking the time to study the scriptures for themselves, they come to church on Sabbath, they're paying their tithes most of the time.

But why are they there? Why are they there? Because they don't want to burn. That's why a lot of people are at church, because they don't want to burn. Otherwise, they wouldn't be there. We have to go because this is what I was raised with and I don't want to go to hell, so I need to be here.

And that's why when I was operating in the church, in ministry, I had, if I could get 10 percent of the church to respond to the message, I was excited, 10 percent of the church to respond.

And every church that I went to, I never made the assumption that anyone in that church understood the gospel. I just started preaching the gospel from the ground up and started going out. And that's at least as I understood the gospel.

The one thing, I was going to say to this, the one thing that I suppose if you think of *Pilgrim's Progress* and you would you would think of Christian when evangelist sent him on the pathway, he says, do you see yonder shining light? And that was that was my experience in my early life. My understanding of the gospel now is, well, makes what I believed back then look really sad, as you say. But the thing that I had is, in my final year of high school, I was able to believe. I was able to look upon the brass serpent because of my justice system, and I believed that God forgave my sins. And that's the first step, isn't it? I believed that in 1985. In 1985, I had this deep assurance of the forgiveness of my sins and that placed me ahead of most people around me.

Sadly, I had this assurance of the forgiveness of my sins. I just then didn't have a gospel to show me how to stop sinning, which just wasn't there. But at least I could help people get to that first step of believing that they could

be forgiven for their sins and the Lord employed me as a result of that to speak to people of the assurance of the love of the Father.

I particularly remember a poignant moment where a young man, he was in a youth group. He was from Jamaica. And I was talking to him about the forgiveness of sins, and Jesus forgives your sins in this young man, just he fell into my arms and he was sobbing, saying, you know, I just can't do it. It's just like, why doesn't it work? Why doesn't it work for me?

It really troubled me because I've been sharing with him the gospel for at least 12 months, and it really made me think I could have said, well, it's him, isn't it? It's his fault. He's just not getting it.

But I did ask myself another question, are you sure you've got the gospel? It was the question that was put into my mind. I was holding this young man trying to console him because he is still finding it hard not to go out on Friday night and party and get drunk and sleep around and do all those type of things.

Why isn't what I'm preaching making a lasting impact. He'd come away from it for a period of time and then go back out. And these are the questions that came along for me. Some hard questions, some difficult questions.

And as I continued in my experience within the church system to begin to be aware of the politics and the branch stacking and the control mechanisms that were operating within the church, it really began to frighten me. And then to be able to sit with some leading ministers who would preach the gospel beautifully from the front and then sit next to them and listen to the table conversation. It really distressed me. Am I in the right place? What's going on? It was very distressing, very distressing for me.

When I was at seminary studying for the ministry, I had to sit in some classes that were very, very distressing for me. And one of the psychology lecturer, he was actually quite concerned about me because I was really having a tough time with what I was being taught. And probably one of the reasons I was having a tough time was probably my Scottish heritage because I was paying a lot of money for this. But apart from that, to tell a young person

that you'll become codependent because you spend hours on your knees in prayer, that didn't go down well with me.

So it really taught me a lot about myself and I did realize that I did struggle with wanting to overturn tables and pull out the whip, of course. But thank God that my Father had taught me to be a little bit restrained, no calling fire down from heaven. So these are the things that I was wrestling with and dealing with the Three Angels Messages.

I remember a particular time, because after reading the stories of Robert Wieland, the material, one of the most beautiful books that I read in the 80s was *The Good News is Better Than You Think* by Robert Wieland. It's the story of Mary Magdalene. That book changed my life. It was just profound.

And I remember wrestling with particularly the Second Angel's Message. In the Second Angel's Message is Babylon is fallen, is fallen, that great city, because she's made all nations drink of the wine of her fornication. And I was challenged.

I'm just giving you a bit of history and my development in my understanding of the Three Angels Messages. And it's amazing how where you position yourself it makes such a difference, because in my growing up in Adventism, if we would say in this box in Babylon, where I understood myself to be, was out here and out here, I'm calling to Babylon saying Babylon is fallen.

One of the issues that we wrestled with when I was studying at the seminary, was when Adventists called the other churches Babylon and they're standing out here and Babylon's over here, what prevents Seventh Day Adventists from being filled with pride? What protection do you have from being proud and the only way that Desmond Ford and others could respond to this is that we have to give up this word, remnancy. . The remnant. This is the culprit. The culprit is this label "remnant". Because you think that you're the remnant, that means you think you're better than everybody else. So the only antidote is to give up this label and embrace these people as brothers and sisters. That makes sense, doesn't it?

But it's always this trade off, isn't it? This oppositional, this oppositional thing. In order to deal with pride, I have to lose my identity, giving up your identity. And it really strikes me now, as I think about it, it really has a Zen Buddhist flavour to it. You know, you are just this little drop out here but if you just give up your identity, you can have the power of the whole ocean.

This was an Adventist form of Zen Buddhism. Give up remnancy in order to become one with all the people of the Earth. It's quite attractive, isn't it? If you're a sensitive soul and you sat in some of those old sermons when those preachers would thump the pulpit and the harlot and calling down fire on Babylon and her daughters. You're sitting there going, oh, man, there's got to be a better way. It used to bother me just like, oh, how do we deal with this issue of remnancy as opposed to Babylon?

This is what is written into the final chapter of *Identity Wars*, because when this statement is given, and we'll do a little bit of one on one here. Come to Jeremiah 51 because this statement of Babylon is fallen is fallen comes from Jeremiah 51. Jeremiah 51: 8,

“Babylon is suddenly fallen and destroyed: howl for her; take balm for her pain, if so be she may be healed.”

The question is, where are God's people when this statement is made, Babylon is fallen? They are in Babylon. Jeremiah 50:33,

“For thus saith the LORD of hosts; The children of Israel and the children of Judah *were* oppressed together: and all that took them captives [and that was Babylon] and held them fast; they refused to let them go.”

So what is the difference for the God's remnants when they are in here (Babylon) and they cry Babylon is fallen to if they're out here and they cry, Babylon is fallen? What is the difference? What is the difference in the cry of the voice? Cry of victory or cry of condemnation. Out here is a cry of condemnation because you are better than Babylon. But if you're in here and Babylon is fallen in your experience, then you are crying freedom. It's a cry of freedom. This was such a revolution in my thinking and that's why I

called it wrestling with the second angel. I couldn't penetrate this issue in my mind.

I was wrestling with this issue because I had the haunting words, having walked in the shadow of Desmond Ford, who in many ways released a lot of the tension for Seventh Day Adventists because of the horrendous teachings that were twisted after 1888. Between 1888 and the 1950s, that the twist of Adventism could only create psychosis. It can do nothing else except to create a psychotic mindset.

That's my take on Adventist history because I was there, that's what I experienced myself. But Desmond Ford's response was you've got to give up the remnancy label in order to get rid of the pride. And I knew he was wrong, but I didn't have an answer. Well, how can I answer this? How can I respond to this? Because I believe in the *Spirit of Prophecy* and I thought, Wow, if I see that, what is the sins of Babylon, pride, arrogance, self-love, all of those type of things that are in Babylon? And you see, when you see that you have the same attributes as the people of Babylon, then you're no different than you may be the same dough, and that you actually drinking the wine of Babylon then you have a shift in your understanding. This shift in understanding between here and here is exactly the same as we talk about this in *Life Matters*.

It's the story of the two ships. You're familiar with the two ships where the ship from one nation you can say, I've heard it as the Americans and the Canadians. The American ship says to the Canadian ship, "divert your course 15 degrees" and the Canadian ships says, "negative, you divert your course 15 degrees to the north" and then the American commander of this aircraft carrier comes on, says "this is the captain of the USS naval aircraft carrier and I'm coming with three destroyers and you move your course 15 degrees or we will use whatever measures are necessary to defend our ship". The Canadian response, "this is the lighthouse. Your call."

You get a shift in parameter. Suddenly the whole framework changes and you're shifted. And that's what happened to me in my understanding is that I was in Babylon. I didn't realize that I was drinking the wine of Babylon. But once I began to understand righteousness by faith and all these things, that

it's not by works, the desire, the aspiration to be a great speaker, to be a great leader, to be a great teacher and all of these things, all these aspirations, and when you can't get what you want, the irritation, the annoyance and people that annoy you, this all the wine of Babylon.

When you get these feelings and you can't escape them and then to be able to confess ... I really then began to struggle because I thought, well, isn't the command to say that Babylon is fallen? Isn't that a message of condemnation of Babylon? And you read *Great Controversy* and it clearly says that there is an element of condemnation in this. I knew exactly where I was. I was on a morning walk and I was about thinking about this and I was praying about this. I'm like, how can there be a message of someone that's crying freedom, who at the same time is causing condemnation?

That's when I came back to, the alabaster box. Mary Magdalene, she's expressing her freedom and the forgiveness of her sins. And what does it do to all of the disciples? It says in *Desire of Ages*, particularly of Judas, that her actions put him to shame.

Did she go in there thinking "right, I'm going to stick it to Judas, I'm going to show him ..." Was she thinking about Judas? She's thinking about Jesus. She had the assurance of the forgiveness of her sins. She didn't feel dirty anymore. She didn't feel corrupted anymore. She felt pure and innocent. How could she reclaim those feelings? Because she believed the words of God, neither do I condemn you, go and see no more. She just believed what Jesus said. And the gratitude. There is that gratitude. That gratitude that welled up in her soul just poured itself out in alabaster.

That's when I found the key. That's what I found the key to unlock the mystery of the Second Angel's Message, a message of freedom that also is a message of condemnation. That's why at the present time, the message of the Third Angel's Message that is supposedly gone around the world, Rome is not worried about that preaching of that message. It's not worried about that stuff. She doesn't mind if you condemn her while she's got all powers of the world around her. That doesn't bother her at all.

But if a group of people actually take hold of the alabaster and experience true forgiveness of sins through a process of righteousness by faith, it makes her system of works and sanctification and merit that is given through the pope. It makes it look really bad. And then you're going to have the ire of the dragon coming after you.

Does that make sense, and that little ship, that has been one of the major pivot points in my life because Ellen White was asked when the message of Jones and Waggoner was preached within the Seventh Day Adventist Church, and she was asked, "is the message of justification by faith the Third Angel's Message?" And she says, "and I answer, 'it is the Third Angel's Message, in verity'". (*Review and Herald*, April 1, 1980 {1SM 372.2}) Now, when we use the term Third Angel's Message for those of us who study the Third Angel's Message, which of the three angels does this include? All three. It's all three, because after the first angel I saw another angel followed after the first angel and another angel followed after the second angel. So the third angel is all three messages. And the greatest difficulty I had in my mind was how on earth is the message of Babylon is fallen a message of justification by faith in verity?

That was the question I couldn't resolve in my mind. I could see it in the first angel, "An angel in the midst of heaven, having the everlasting gospel to preach to them who dwell on the earth, every nation, kindred tongue and people." I could see it in the First Angel's Message. I could see the fruit of that in the Third Angel's Message, "here are they that keep the commandments God and the faith of Jesus."

But how can I see this in the Second Angel's Message justification by faith in condemning another group of people and telling them that they're lost if they don't repent of their sins, until Mary Magdalene and the alabaster box. It just all came through so clearly and it showed me I was in a completely wrong paradigm and it really began to change the way I began to present this message.

But of course, the next major shift in my ability and I'm giving you, after last night, I'm giving you the experiential element of the Third Angel's Message, as I've experienced, as I've understood it, because as Ellen White says in *Early*

Writings, page 258-259, she said, “I saw that the people of God purchased their experience within the Third Angel’s Message at great cost.” You don't come into the Third Angel's Message without great cost. It will cost you everything to come into this message. But we will discover like Shadrach, Meshach and Abednego that when you come out of the fire, you're a free man. You're a free man. You're a free woman. The bonds of this world are no longer on you, and it's frightening to be thrown into the fire and we're going to see a lot more of this in the future.

The next thing that was important for me, of course, was I was introduced to the truth of the Father and Son. My wife and I came back from our honeymoon and we went spent a bit of time with Blair and Caroline, who had been spending a lot of time with Katie and Phillip and they were telling us all about the begotten Son. And we're like, what? And I'm like, no way, that's crazy, and I rejected it.

Very, very interesting, that in 1993, I was presented the truth of the Father and the Son, and it was early days back then so there's still some questions but there was enough there to say, hey, I should look at this, but I didn't want to look at it. Next year, I had a health crisis, a health collapse in 1994. Interesting, the connection. It's a dangerous thing to reject truth. That's when my diet began to radically change. I had picked up some virus. I had a tremendous night sweats. I would soak the bed with sweat from the night sweats. And I would have really bad dreams. And I was afraid to go to sleep sometimes as a result of that.

But this is the administration of death. You know, when you when you walk away from the truth, the Lord brings you back. In the intervening time and this is the interesting thing, in the intervening time. I just want to lay this out for you, because it's really important. Between that time when I was first introduced to the truth of the Father and the Son, and when I came back to it, in that intervening time, my two sons were born. Do you think that would make any difference?

As my sons started to grow a little bit more and I began to interact with them, this is where the statement in *Patriarchs and Prophets*, page 84, started to make sense to me because I needed to come into this relationally.

See, it's very important to lay this this issue out because I was not willing to come into the truth of the Father and Son through a process of opposition to the Seventh Day Adventist Church because of my commitment, my love for the Seventh Day Adventist Church. There's no way I was coming into this through a spirit of opposition. And that's why I resisted it to begin with, because I didn't want to oppose the Seventh Day Adventist Church. My sense of loyalty to the church would not allow me to go down that path.

That's a challenge because now there's many people coming into this message of Father and Son, but they're doing it in a spirit of opposition and I would say they do not hold the doctrine of the Father and the Son. They don't hold it. It's a spirit of opposition and Jesus is in submission to His Father. The people that should be the most submissive, gracious, kind people are those who believe in the begotten Son.

Yet all across Facebook and social media, that's not the Spirit of Jesus. It grieves me for my colleagues in the Adventist ministry. One of them said to me, "you know, well, if this is the fruit of what you believe Adrian than I'm not interested." Oh, that cuts me. Not that it's a cop out, it shouldn't be a cop out that people would use that as an excuse, but people do use that as an excuse and Satan knows that so he false flags the teaching so that people will fall over and miss it.

So *Patriarchs and Prophets*, page 84,

"Of Enoch it is written that he lived 65 years, and begat a son. After that he walked with God 300 years. During these earlier years Enoch had loved and feared God and had kept His commandments."

I can certainly say that in my experience, I loved God. I believed that I had forgiveness of sins. I loved reading about the pioneers. I loved reading the *Spirit of Prophecy*. I loved studying about the health aspects of our message. I loved all of these things. The sanctuary. It was a joy for me to study these things. It says,

"He was one of the holy line, the preservers of the true faith, the progenitors of the promise seed. From the lips of Adam he had

learned the dark story of the Fall [he heard directly from Adam] and the cheering one of God's grace as seen in the promise, and he relied upon the Redeemer to come. But after the birth of his first son, Enoch reached a higher experience; he was drawn into a closer relationship with God. He realized more fully his own obligations and responsibilities as a son of God.”

That's what happened to me after my two sons were born. Suddenly this doctrine of the Father and Son started to take on a different perspective to what I had had before because of the time I spent with my son. And it was in 2001, it was just after a great time and spending time with my boys and then I begin to think about the begotten Son. I was aware of some of the statements of the pioneers. I was to-ing and fro-ing in my mind and wondering about this. And it was around about this time that I had the experience that I write about in *Identity Wars* that when I held my son when he was first born and I said, Lord, don't let any come between me and my son and I just want him to know me.

This relational desire for my sons. And to hear the voice of God is clear as a bell, He was telling me, “that's how I feel about you”. The way you feel about your sons is the way that I feel about you and the tremendous battle in my mind emotionally. This is emotional wrestle, because that moment in time when God says, the way you are feeling about your son, this is how I'm feeling about you and times that by a million, million, million, that's how I feel about you.

But at that moment, my justice system and His love and mercy crashed into each other because my justice system was still screaming at me. You are garbage. You're a hypocrite. You are not going to make it. That little voice that's always there. And here is my Father saying, “but you're my son. Don't you understand?” And I'm beginning to understand. Yes, I see. I don't want my relationship with my son ever to be broken. And this is how my Father is feeling about me. It's through the relationship with my son that I began to understand this. And so it is through the birth of my two sons that the doctrine of the only begotten Son started to make a lot more sense to come into it relationally through a relational process, so that when God said to His Son, this is my beloved Son in whom I am well pleased, it suddenly dawned

on me that if this is God One speaking to God Two, it's all garbage. It's all Hollywood. There is nothing there. It just suddenly hit me.

So for the first time, I'm able to decode Revelation Chapter 14, where it says fear God. The fear of the Lord is the beginning of what and who is wisdom? Christ, the Son of God.

When you accept the only begotten Son of God, you have wisdom. And this is the fear of the Lord. And this is how you come into the First Angel's Message. To fear God is to embrace wisdom. To embrace wisdom is to embrace the only begotten Son of God. Does that make sense. So this is how I'm coming into the First Angel's Message. I'm beginning to see it.

It's interesting that, as I continue to wrestle with this process, and I started to step relationally through each of the teachings of Adventism in a relational context, Sabbath keeping. You know, what is Sabbath keeping about? It's the performance versus the relationship. We have the classic about, you know, is it right to swim on Sabbath or not? It's a beautiful Adventist question to ask because the question is it right to swim on Sabbath or not, in the performance kingdom, you've got to set parameters, don't you? So when you go to the beach, how far into the water can I walk? You know, because Sabbath keepers are walkers aren't we, we walk, walking in nature. How far into the ocean can I walk before it becomes sin?

Congregation: Is it to be out in nature or the act – swim or to cool off.

I would be ready with an answer say I feel much safer out there with the dolphins than the other things that were lying on the beach. Much safer. [Laughter]

So where does it stop? Well, how does this work? You see, because the question is about relationship. It's about relationships, spending time with your Father. If you dive down into coral and you're surrounded by fish and all these things and you just praising God for the beauty of creation, is that a bad thing? It's not, is it? It's just for me, all the extra effort of getting changed and putting the gear on. It's kind of a lot easier to go walking.

But the principle, the principle is there about relationship. How we codify these things? Now, it's very difficult for me, having been raised the way that I am, that to think that going swimming on Sabbath is nothing other than rebellion, because it's the way I was raised. So for me to actually do it probably would be rebellion, you know what I'm saying? But I don't have to. There's lots of other things that I can do. But the principle is still there. The principle is still there. If you are in a deep relationship with God and you are blessed and your heart is truly filled and you're blessed if you're surfing or you're in the coral, praise God.

If someone else is blessed in doing that, who am I to judge them for doing it. To his own God he stands and falls. It's nothing to do with me. And so I began to talk about this relational principle in terms of the sanctuary, in terms of Sabbath keeping, in terms of the judgments and all those types of things.

And then the question came to me, how is Jesus equal with God? Is it by performance or by relationship? And that question in my mind was like an atomic bomb that went off inside my head, how is Jesus equal with God?

I had always been taught that Jesus was equal with God because of omnipotence, omniscience, omnipresence. They are all power elements, all aspects of knowledge, intellect, power and ability. And it's upon these things that the Son of God is equal with the Father. It's a power based equality. And if equality is based on power in the God that you worship, how does that transfer into the relationships that you have with those around you? Does that make sense?

Everything is based on power. Intellect, power, ability, it's ingrained into the God you worship. And as these thoughts started to dawn on me, I'm thinking, this teaching of the Trinity is such an abominable teaching. It is stripping everything out, it's destroying all of my relationships with everybody, but of course, the implications of saying that in public. It's equivalent to mocking Allah, isn't it? The same thing is it? Might be a slightly different outcome, but the effect is the same. You get isolated, marginalized, separated if you would dare utter a word against the Holy Trinity.

I began to see this teaching is destroying our marriages, our relationships, our interaction, because it has placed all of us on a power based equality system. That's what I tried to express in the book *Return of Elijah*. I had the privilege of writing that book just down the road at Trevor and Sarah Russell's place, writing all this out.

This is one of the blessings I suppose, because I was so sick at the time, I think I'd been juice fasting for about 14 or 15 days and that's when I started writing the book. I would wake up at 3:00 in the morning and all this stuff was going around in my head and I just had to get out of bed to type it all down. I just had to type it all down, page after page after page after page. One hundred and seventy pages in two weeks. Just I'm getting so excited. This is huge. This is massive. Relational based. The reason that Jesus is equal with the Father is because the Father said thy throne of God is forever and ever because the Father called his Son God, that he's God. It's because the Father bestowed upon him all the fullness of the Godhead bodily that he's God, not because Jesus comes after the Father says we equal because I've got the same as you so we both God. It's not like that at all. That's a power based system.

This was the next element of breaking free of Babylon, coming out of this Babylonian system, drinking this wine. This is why I wrote it and I know it offended people but I believe it. I believe it with all my heart and I pray not to be offensive to other people, but the Trinity is a satanic sophistry to destroy the soul. I don't mean to offend other people by this statement, but I know this is true. I know it offends other people but based on what I've told you, I didn't try to say these things to my brethren to offend them. But in desperation. Can't you see? This is deadly. It destroys all of our relationships.

It's no wonder why, as a minister, as I'm coming to more and more families, where I found young girls that have been interfered with by pastors and elders and teachers, it made me want to vomit. Why is this happening in our church? Why are the statistics in the Seventh Day Adventist Church hardly different to any for the people in the world? I'm in the wrong place! I would be pacing up and down. It would disturb me tremendously. I've got to find

an answer to this question. What do I say to these young ladies why they've been molested?

And that's where I suppose that, when my father would watch current affairs and he would see what would happen, people would hurt little children, his voice would start to get louder, he would start the pace, he would start to get really upset. I suppose I inherited a little bit about that. It really bothered me, like, why is this happening inside my church? I try and be realistic that you can't prevent all of these things from happening, but I kept on uncovering this time after time after time.

There's not a week that went past that I didn't want to write a resignation letter and get out of the ministry. It was so depressing. To uncover all of these things, but it drove me, I have to find the truth because only the truth set you free and I was being more and more enslaved in this system.

And so I know that when I say these things about the Trinity being a satanic sophistry, I know what my friends are going to think when they hear those words. That guy is crazy, absolutely crazy. I understand the implications of these words, but I do not retract one of them.

In order that I may save my brethren, and this is my testimony and this is why in my case, I thought the only way that I can express my belief in this teaching of the only begotten Son that has so transform my life, is not to begin to attack and undermine the leadership of the Seventh Day Adventist Church. The only thing I could do is to take that, which was so precious to me, and that was to be a minister of the Seventh Day Adventist Church and lay it down and say the Son of God is worth more to me than this. The only thing that I can do and I pray by God's grace, that in doing this, that has planted a seed that will get reap the harvest. Because to go around trying to undermine and get around the minister and try and present this stuff in an opposition away completely undermines the teaching of the only begotten Son.

It undermines the spirit. The only thing that we can do is lay down that which is precious to us. We are counted as lambs to the slaughter all the day long. If you have the truth, and this is the great challenge, if you have the

truth in Jesus Christ and you know that your son or daughter of God, you can look your brethren in the eye without shame or anger or passion. And confess the name of the only begotten Son. And it was a privilege to be able to do this when I was disfellowshipped from the Seventh Day Adventist Church. The truthfulness of these things was when I went to sleep that night, I had one of the best sleeps that I'd had in a long time, because if this is what it cost to purchase the Son of God, I count all things but done say to the excellency the knowledge of Jesus Christ for who I prayed that I'd be willing to suffer the loss of all things.

So I slept beautifully that night. That in itself was a testament that this is the truth. There was no disturbance in the soul. There was no anxiety, there was freedom in the soul, but there would be tests to come.

But coming back to Revelation, Chapter 14 and I just want to close this out. I'd like to keep going, but I want to close some things out for you in terms of my journey. I've laid out some of the key principles in terms of the relational approach to coming into the truth, the Son of God and why and I've tried to lay this out in the book *Return of Elijah* systematically as to why this teaching stands in the way of justification by faith. You cannot have the trinity and justification by faith that leads you to be completely sealed as described in Revelation, Chapter 14. It will never happen. That's my testimony. Many, many will argue against it and say this is lies. That's my testimony based on what the Lord has showed me in my study of the scripture. It's only my testimony. It's only the testimony of one man. But it's my testimony and it's written in heaven. The things that you bind on earth shall be bound in heaven. That's my testimony.

So when we look at the Three Angels Messages, the key component is, "I saw another angel fly in the midst of heaven, having the everlasting gospel." This is what we have focused on. An everlasting gospel is the gospel is the same in the days of Adam as it is today. That God saves us in the same way today as He did back in the beginning. Otherwise, it's not an everlasting gospel. And this is the context. And of course, within Adventist history, the way that Adventism was brought up to a position where it was invited to step into a framework of the everlasting gospel was the message of justification by faith given by Elders Jones and Waggoner in 1888 through to 1895. Within that

seven year period and that was an understanding of the covenants, the Old Covenant is the old man, the New Covenant is the new man.

The Old Covenant is man's promises to God, the New Covenant is God's promises to man. The Old Covenant is Hagar and the New Covenant is Sarah. It's the experience of the Old Covenant and the New Covenant are both experienced in the life of one man, Abraham. That should tell us he is the model man. That he is betrothed to the New Covenant. Not working he enters into the Old Covenant. She produces the seed first. The bond woman then is persecuting the freeborn woman until finally the bond woman and her seed are cast out and then only the New Covenant is left. This is what the two covenants all about, as it says in Galatians Chapter 4. These two women are the two covenants.

This is the message that was brought to us in 1888. So if you do not accept the 1888 message concerning the Covenant, as Ellen White said, when I made the announcement that Elder Waggoner had the truth on the covenants, great peace came to the people of God.

That is why, in the movements that are taking place today, all the powers of hell are coming to bear against that truth.

But Waggoner had the truth on the covenants, and the majority of God's people either do not have an understanding of why this is even important or they are resisting it with all the energy that they can muster to their damnation if they do not turn around from this.

Again, that's only my testimony. But I choose to believe the prophet that Waggoner had the truth on the covenants. Once you understand the covenants correctly, then you can begin to understand the character of God, can't you? Because if God save the group of people in the Old Testament one way and another group of people in the New Testament a different way, and God is making people do all these ridiculous rules and regulations in the Old Testament as a means to be saved. What does it say about God?

He's variable. Oh, that didn't work, let's try something else. Like, we tried all the rules, we tried to beat it into them but it didn't work. You see, so you've

got to get the consistency of the covenants to get the character of God correctly. That's why it's so difficult when you have Old Testament as one way and it's like God is really mean and old and bad in the Old Testament. In the New Testament, most of the time He's pretty good but at the end is a little bit of a blip but then it's all OK.

Congregation: The strange act.

The strange act. It's not strange to us because that's how we are. So then fear God. We're just going through the sequence. Fear God, which is the truth of God and His Son. Apologies to Steve Wohlberg. He's saying that this Father and Son thing is a distraction? It's at the heart of the First Angel's Message. Fear God. Which God? The one that has a Son because you have got to be sealed with the Father's name in your forehead, Revelation 14:1. Fear God, God and His Son, because it's only through the true understanding of the relationship of God and His Son that you get a correct definition of agape, God is love. How was this love manifested? God gave His only begotten Son. It's in the giving of everything that the Father possessed to His Son, that we get the correct definition of agape. And if you were to go on to the Seventh Day Adventist website and look at the word, I don't know if it's still up there but it was up there, the word that they used to describe the love that exists between Father and Son is phileo. And what love is that? Fellowship, love amongst equals. But John said that God is a agape who manifests phileo, not phileo.

I'm getting a bit technical here, but it's important. Words in the Bible are important and so it's the Father and Son relationship in the fear God message. That's why anyone who's going to come into this message must come in through an understanding of the begotten Son of God. There's no other way to come into this. Give glory to Him. You can't give glory to God unless you understand the Father and Son relationship correctly.

There are some who believe in the Trinity who are teaching the loving character of God. But there are snags along the way at least as I understand it. So give glory to God is the character of God message.

If you're going to give glory to God, the only way you can give glory to God is to reflect what you are seeing in God. Is that right? To give true glory to God is to believe who God is, it's the only way. And so this is the character God message, the nonviolent character of God.

We're all going through our Bibles and the jury is out and we're all studying. Is God, is He violent or is He not violent? Is He like Jesus? Is He not? This is the message. And so as we go through this process and we study the scriptures, we come to the conclusion and then the hour of judgment. The hour of whose judgment? Who gets judged?

Congregation: God.

Who gets to judge anybody else? Is it only God that gets judged? We get judged, don't we? So how do we get judged? As you judge God, so you will be judged. So we're not we're not just flipping this out to say it's only God's judgment, but it begins with God's judgment.

The hour of His judgment is come and what is His character like? What is He really like? The hour of His judgment is come. And when we judge Him, as you judge, you will be judge. You will receive.

Congregation: You said last night that in 1844 was the next time that the character of God message could receive and the hour of his judgement is come.

Yes, there we go, beautiful, the end of the 2520, the hour of his judgment. Now we're back in a position where I set before you an open door, I open to you the most holy place where we can once again assess the character of God correctly in the face of Jesus Christ.

As it says in Romans 3:4 that you might overcome when you are judged. Robert Wieland was teaching this, amongst others, that it is the judgment of God. And of course, we then out of your own mouth, I will judge you - the parable of the talents. That's what He did to the children of Israel in Egypt. Out of your own mouth, I will judge you. So the God that you see in scripture is the God that's going to judge you. And as it says is in the Spirit of

Prophecy, Satan will meet the justice with God, which Satan said that God should exercise, visiting the iniquities of the fathers upon the children unto the third and fourth generation.

As you think incorrectly about God, God will allow what you think to come back upon you. So if you think he is merciful, gracious, longsuffering, that's what's going to come back upon you. And if you think that is merciful, gracious and long suffering, what are you going to do to other people? Be merciful, gracious, long suffering, all these types of things.

How is this all going to take place? How do we actually receive the Spirit of the One when we fear God and we give Him, receive His character and we judge correctly? How then do we receive that Spirit? By worshiping Him that made heaven and earth, the seas and the fountains of water, which is a direct quote, almost a direct quote from the Fourth Commandment, which is the relational commandment, isn't it? That's where the relationship is.

Congregation: God created through His Son so it's through the fear God, the Father and the Son because he who made is the Father and the Son.

Yes, they're the ones, because they rested on the seventh day and as we've studied in Exodus 31:17 on the seventh day God was refreshed. That's when God blows His Spirit upon His Son. It's the relational component.

It's why we gather here at these appointed times that we may receive of this Spirit. By faith I believe this, that a time of the Feast of Unleavened Bread, that He's placing His Spirit inside of me because I can't do it. I'm not capable of doing this. I judge God as completely nonviolent, loving, merciful, gracious and long suffering. But there's nothing I can do to make myself like that. The only way I can do it is to receive of His Spirit and the way that I receive of His Spirit is come to Him morning, evening, Sabbath, new moons, in the feast times three times in the year. That's when the Spirit is poured out with greater measure that I might receive that which I am seeing. So that is always by faith, not by works. It is not my knowledge that God is loving, gracious and merciful that makes me righteous. Did you get that?

I'm not saying by my knowledge. This is not a Gnostic gospel but knowledge leads you unto that which you might receive the grace of God by His Spirit. This is why it's such an important component, this last piece in the puzzle. Because if we are saved by knowledge, and this is the great thing and some of us are wrestling with this, those of us who've studied it, we have this knowledge of the character of God.

If you think that you are saved by your knowledge, you will think, oh, that person doesn't know the truth. That's Gnostic gospel - thinking that you have a superior understanding than somebody else.

It's so tempting. It's so tempting to go down that path, to think because I know this that that automatically saves me. No, because I know this that I might say, Lord have mercy on me a sinner, because I am wretched, miserable, poor, blind and naked. That's what I am. Fill me with Your Spirit that I may be gracious, merciful, long suffering, abounding in goodness and truth because it's not in me. I can only receive enough for today and today and today. The grace that I need for tomorrow I don't have today. I have knowledge that will allow me to receive of grace tomorrow but if I don't ask for it, I'm going to revert straight back to what I was and start doing and saying the things that I did before.

It's a moment by moment experience and this is the seduction that we may be tempted to fall into that because I know these things that this somehow makes me righteous. It doesn't. It's really, really important to understand. We are saved by faith, by grace alone, the faith of Jesus. And even the faith that I am expressing as we were pointing out in that hymn (It is Well with My Soul), "my" faith instead of "the" faith. It's not my faith. It's the faith of Jesus.

Congregation: I like that. It's we're saved by grace, through faith, which works by love.

And so when we have all these pieces together, the context of the everlasting gospel, which allows us to have the truth of the Father, the Son, the truth of the nonviolent character of God, and we judge this to be the case. And therefore, we believe in His mercy that He would give to such evil sinners as

us His Spirit that we may then be sealed. And when this takes place, then Babylon will fall in here.

Then the cry of freedom that goes out is the alabaster box and then Rome and her daughters will smell this smell that's inside. It's a vibration that comes out of God's people that cannot be hidden. Then in response to this, the wine of the wrath of her fornication and what is the one of the wrath of her fornication? It's all her doctrines that leads to the amalgamation of church and state, to the enforcement of her dogma so that the wine of the wrath of her fornication becomes the wine of the wrath of God in the Third Angel's Message. Does that make sense? Because God's wrath is to allow us to receive the consequences of our own choices.

So the wine of the wrath of God which is poured out without mixture, is the wine of the wrath of her fornication allowed to manifest itself in enforcing its dogma, enforcing its Sunday laws, enforcing this upon the people.

Out of this experience, we see a group of people coming out of the mist, those who keep the commandments of God in the faith of Jesus, not by works, but by the faith of Jesus alone.

And so this now is how I understand the Three Angels Messages in a completely different way to break through into an understanding, a relational understanding, to understand the truth of the Father and Son, the character of God and of course, Him that made heaven and earth. This includes the statutes. This is includes the new moons. This is why it's so precious and so important. It's a key component of me receiving of this righteousness. And that's why the Father and the Son, the character of God and the Feasts, now that's a trinity I believe in.

Congregation: If you had the wrong view of the character of God, how can you keep the commandments? If you have a violent God that you're worshipping, how can you keep the commandment that says thou shalt not kill?

You can't. You can't. You have to be dead. You have to be dead and crucified with Christ. But the only way you can become dead is that, when

we see the beauty of the character of God, and this is the thing that is so impacted me last year when I realized the words of Jesus, the Father judges no one, "You judge after the flesh; I judge no man." [John 8:15]

Man, that was an investigative judgment on my soul. Looking back at my whole life, all I've done this judge people. The whole system has taught me to look over my shoulder, to compare my marks with other people to see that I'm ahead of everybody else. My mind has been so damaged by this education system, which I willingly engaged in because it was so natural to my flesh to engage in these things.

The freedom that is now offered to us, as I realized my Father doesn't judge people, but I need the Sabbath, I need the morning and the evening sacrifice, I need the Sabbath, I need the new moon. I need the festivals to continue to give me of this Spirit so that I can stop judging people, stop condemning people, stop getting irritated with people, because it's by receiving the Spirit of God alone that we're going to be changed.

I believe that in the very, very near future, this recipe, this is the cake within the everlasting gospel, the truth of God, His character and us judging this and the Sabbath, that at some point the alabaster is going to break out at one of these feasts soon.

Soon it's going to break out, but I can't manufacture it, I can't make it happen, but I'm resting completely and my Father's timing of these things. He is the one that planted the seeds. He is the one that brings the harvest to its readiness. I don't manufacture it. I have no capacity to do that. But I know that very soon that the cry from our hearts that Babylon is fallen will be manifested in a way that they took note that these men and women had spent time with Jesus, that they loved one another, they cared for one another.

I can say that I love every one of you, but I know in my heart that it's not like Jesus loves every one of you. Not yet. I want to have that complete selfless love that He possesses and He's promised it to me and it's freely offered to me and the thing that I keep telling myself, well, He keeps telling me, Adrian, I don't condemn you, OK? I'm not judging you. You're judging you and that's

why you keep doing it, because you keep judging yourself. I've never judged you. Can you believe that? Jesus has never judged you once for anything that you've ever done? Doesn't that make you want to go Hallelujah! I'm still trying to process this. I mean, at least once you thought, Adrian, Adrian, what is wrong with you? Of course He knows what's wrong with me, but He doesn't judge me or condemn me.

No, no judging and no condemning because I'm His son. I believe that I'm His son. I'm greatly loved and I pray that that's what you'll take away from this thought process that you are greatly loved by our Father in heaven.

I stop and I think about our Father in heaven. When we sang that song, you know, His heart is deeply grieved and God let out this great sigh. God sighed today. Why? One hundred and fifteen thousand abortions today; 3000 suicides today; 3500 people killed in car accidents; 5000 people die of cigarette smoking; 10000 of alcohol abuse and 300000 children this year in America going into sex slavery. That's God's sighing.

I think about this and why, why does this still go on? For the love of you to give you another day. You have another opportunity to know My character. It's the cross, it is just so huge I can't get my head around it. It's so bright. It is so bright. I can't think about it. To think about the cross is to just crush you with your doing all of this for me.

And why do I still get caught up in the stupid nonsense that my brain wanders off into while God is suffering all this agony. Like, where are you? So indulging myself again? It's really hard to give up this intoxicating desire to judge, isn't it? But praise God.

So hopefully we've laid out for you the response to the abomination, the process of receiving the Three Angels Messages. Hopefully we have made that a little bit clearer. In the rest of the book we go through the elements of the Three Angels Messages in *Key to Empowering the Third Angel's Message*. I pray it will be a blessing to you. Any thoughts before we close any response or comments?

Congregation: Can I take you back to the two covenants? We know that Hagar is the Old Covenant, Sarah is the New Covenant. And Waggoner said that the two covenants are two conditions of the heart as expressed by the fruit of the two women which was the character of the two sons. One who was rebellious against everybody and everybody kind of rebelled against him, the other one who was submissive. That's how it hits me.

Yeah, it's beautiful, isn't it? Isaac, he was so submissive and obedient to his father and mother unto death. More of that spirit.

Congregation: He goes dig a well and then the Philistines came along saying it's ours.

He didn't fight for his rights, he didn't take them to court. He just goes somewhere else.

Congregation: It was interesting when you talked about Patriarchs and Prophets and Enoch. I looked a little further ahead and he was shown things that were going to happen and he was shown the end of time, Christ coming in His glory, the corrupt state of the world when Christ should appear the second time, and this is what Mrs White says, "that there would be a boastful, presumptuous, self-willed generation, denying the only God and the Lord Jesus Christ." [page 85]

There you go. One God, one Lord and that's where we're at. He saw our day.

Shall we close with a prayer.

Father in heaven. It's a joy to be able to speak and share with my brethren. Thank you for the words. I pray that it's given more clarity to the Third Angel's Message and I just thank you, Father, for leading step by step. And I know that soon in the steps, the sequence of the First Angel's Message, that soon, very soon, the recipe for alabaster will be manifested in our lives and that Babylon will fall. And I believe, Lord, that when that time comes that You will strengthen us to give a witness and a testimony to the world, that we will then bring the final atonement to administer the character of Christ to the world. It's not something that we can do, to trust or even dare to dream

that we could be part of this is just amazing in itself. Why would you call me? How is it possible that I could even be connected to something like this for all the stupid things that I've done? But we're here and we're being called. And I pray that everyone that's listening to this presentation would receive the invitation. You are called to the banquet. The table has been set for you. Do not believe the lies of the enemy that you are not going to be there, that you are unworthy, but rather come without money and without price and accept the robe of righteousness in Christ Jesus, the only begotten Son. And I thank you in Jesus name. Amen.

7. This Gospel of the Kingdom in all the World

Presented Passover 2019

We are just reminded that today is not only a double portion, is it? It's the last great day. Well, last great day as in tabernacles, but Feast of Unleavened Bread, it's a holy convocation as well as the seventh day Sabbath, which means that there is a much greater availability of the Spirit.

So if you are poor in spirit, then you are mourning for your sins, then those that hunger and thirst for righteousness shall be filled. It's freely available today in greater measure because our Saviour is the Lord of the Sabbath. So before we begin, I would like to kneel before our Father and pray.

Our Father in heaven, I just thank you for the sun that is shining upon us and we thank you, Lord Jesus, that You made the sun and that You made the heavens under your Father's direction. And we just want to worship You, who made the heavens and the earth, the seas and the fountains of water. Our hearts are filled with joy because You have made us glad we have the assurance of the forgiveness of our sins. We've come from the Lord's table, we've partaken of the bread and the wine, and we have the assurance of eternal life. I thank you, Father, for your grace and your love and your mercy towards us. And as we spend this time together, I pray that we will make our calling and election sure. And it is my desire that everyone here and everyone listening to this presentation will be there at the Great Celebration Feast in Heaven. And I thank you in Jesus name. Amen.

So we've talked a little bit about simplicity lately. And so I want to start at the simplest place possible, the shortest of the gospels, the book of Mark with its first verse. And it's very, very simple and I love this verse because this sums up the law and the prophets. This sums up the whole of the Third Angel's Message. This sums up everything.

It says, "The beginning of the gospel of Jesus Christ, the Son of God." That's it. So what is the gospel? Who is the gospel? Jesus Christ. And what

particularly about the gospel? That He's the Son of God. He is the Son of God and when we look at the Son of God, what is it that He speaks to us?

He comes not in His own name. He comes in his Father's name. He does not speak His own words. He speaks the words of his Father which sent Him. And when He was speaking to Philip, Philip had been with Him for approximately three years. And in John 14:9 what does He say to Philip? If you, Philip, have seen me, you have seen the Father. This is the gospel.

That in the person of Jesus Christ that we see the Father. This is the full revelation of the Father that God is not a tyrannical dictator, he is not the arbitrator of life and death for Jesus says and the words that He spoke, He spoke them under the direction of who? His Father. He said, "I am the resurrection and the life." [John 11:25]

He did not say I am life and death. He did not say that. He said, I am the resurrection and the life. And John recording this in 1 John 1. Maybe we can turn to and look at the beginning of books. We looked at Mark 1:1, let's look at 1 John 1 and read what John, the beloved disciple, wrote of Him.

"That which was from the beginning," [what was in the beginning, the beginning of the Gospel of Jesus Christ] "which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life."

It doesn't say the word of life and death. The Word of life. The words of Jesus Christ are life and life only through him as it says in 2 Timothy 1:10, that death was abolished and that through death, Christ destroyed him who had the power of death, that is the devil and so that's Hebrews 2:14.

So we see in the person of Christ that He reveals the life of God and that God is life only and as we look upon this picture and we accept the words of Jesus like Mary Magdalene accept the words of Jesus and believe exactly what He has said. We believe everything that the Son of God has said as the word of His Father.

We've talked about this this week and this is one of the most beautiful things that the Son of God has ever spoken to me through the book of John. That is John 5:22. This is the word of God for Jesus is the word of God. Jesus tells us,

“For the Father judges no man but hath committed all judgment unto the Son.”

He's telling us that His Father has never judged us, never condemned us therefore our Father never put the sentence of death upon us, His children. Would you ever put a sentence of death upon your children? Our Father has never put a sentence of death upon us.

But there was another who did and who was that? Satan, the author and finisher of death. The Amen, the Son of God, is the author and finisher of faith and faith is the substance of things hoped for, the evidence of things not seen which brings forth life. But Satan, Apollyon the Destroyer, is the author and finisher of death, and he is the one that said every sin must be punished with death. He is the one that said these things.

But in the person of Jesus, we have the assurance that our Father has never condemned us and the word “judge” there is better translated “condemned”. He has never condemned us at any time.

This is the gospel. Why is this such good news? Why does this cause me to tremble with joy, rejoice with trembling, as it says. Because all my life I have been taught that God has placed a death sentence over me because of my sins and He sent his Son to be butchered and to die in order to reconcile me to Himself. That's what I was taught. Were you taught that, that the wrath of God would be satisfied.

But here, what Jesus tells me, is that my Father has never condemned me, never sentenced me to death but that Satan and myself joined with Satan, to condemn myself to death, so that my understanding was that without the shedding of blood, there could be no remission of sin. And God and His great grace and in His great mercy, He met the demands of the kidnaper and the deluded kidnaped that believed the kidnaper, that this is the only way for us

to be set free. And like all those, we see the kidnaped pleading for his life and asking for the ransom to be paid.

That's why God gave up His only begotten Son and delivered Him up for us all, because this was the only way that I could believe that I could be forgiven. But now that I am forgiven and I have the assurance of eternal life, I see that it was not my Father that made this demand upon me, but it was Satan and myself that made this demand.

And now that I realized that it was not my Father, I must tell the whole world about this. Isn't that good news. Is not the gospel in all of its simplicity to tell, no, we've misunderstood our Father. We have misunderstood Him and lest that we should misunderstand, as it says in John 8:15, "you judge after the flesh but I judge no man." Not only does He not judge the righteous, who are the righteous? Not one. There is none. There is none righteous. There is none that doeth good. There is none that seeketh after God.

And this is the thing that I love to talk about. Have you come here to seek God? You're lying. You haven't. It is God who worketh in you to bring you here because there is nothing in us that desires God.

God works in you and draws you by His Spirit. None can come to Christ except the Father draw him. And if you are feeling the drawing Spirit of God, it is because God has called you. God has drawn you so that there is no merit in pilgrimage coming out to Widgee in order to obtain salvation through this pilgrimage. There is no merit in pilgrimage. There is only the word that says, my beloved child, I forgive you. You are cleansed of your transgression, believe me, for my Son has told you, as He told Mary, neither do I condemn you, go and sin no more.

So this is the message in its simplicity. Our Father in heaven is not the destroyer, he's not Apollyon. He is not the one who makes Adolf Hitler look very small in comparison by killing at least 110 billion people, and many of them more than once, both on Earth and at the end of time.

No, that's not my Father. It's not what my Father is like, and this is the message that will lighten the Earth with its glory.

And I was thinking last night, oh, how I want to talk to Israel Folau. How I want to talk to him and say, my brother, my brother, there's a much better way, you know, because essentially, like we said this the other night, Jesus is knocking at the door. I mean, this is what Israel is telling. Jesus is knocking at your door saying, repent, repent. And that's a good message isn't it, to tell people to repent. And it is true that thieves and adulterers and homosexuals and all the list that he laid out, that they shall not inherit eternal life because that's what the Bible says, doesn't it, and doesn't hell await them? It does, doesn't it?

But the problem with the context, of the way that it has been expressed, is that it sounds like Jesus knocking at the door saying, I want to save you. And the person says, from what? From what I'm going to do to you if you don't open this door.

That doesn't sound like salvation. That sounds like I'm going to bolt that door and put every possible barrier up against it in order to stop him from getting in. Because if I would let him in, what kind of a person would I? Would I want to spend eternity with someone like that that threatens me like that? I don't think so.

And that's why so many out in the world are choosing a life of sinfulness and Atheism and whatever else and Nirvana and whatever else they can manage because of this God within Christianity that is so bipolar in nature. That He is loving and kind and gentle and the next minute He switches and all hell breaks loose.

No wonder the world is confused by this picture of God and there are voices that are beginning. This week I read a book from a man in the United States and he is Lutheran and he's writing about the nonviolent character of God. He had discovered the truth of the soul is not immortal. He's telling the truth that God does not judge us. He is so far ahead of so many who consider themselves part of the remnant. Beautiful truth is coming from this Lutheran man about the loving character of our Father. Beautiful. I'm eager to talk to this man. How did you discover such things? And I'm sure you would say, well, it's in the Bible. It's in the Bible. Amazing, amazing thought.

This is the simplicity of it, that if you have had your heart warmed by this truth, that our Father is nonviolent, that He is completely gracious, that He has never condemned you, that He has no desire at all for you to be lost. He's not willing that any should perish but that all should to come to repentance.

The question is this, when Jesus in Matthew 24, let's look at this in Matthew 24, let's ask ourselves a question. This gospel that we have is simply distilled in the term, Son of God. That is the gospel, the revelation of the Father as a completely nonviolent person who never picked up a sword, who never burnt anyone to death, who never ran anybody through with a spear, who never decapitated any person, but only with those beautiful hands that He lay them upon people and bring healing and joy and relief and peace and forgiveness. That is the only work that He did. And this is what our Father is like, that you may be children of our Father, which is in heaven.

That gospel, this gospel that Jesus has revealed and we were reminded of during the week that in John 17, on the night before He was crucified, that He said these mysterious words, "I have finished the work which you gave me to do." Ah, Jesus, aren't you 24 hours out? Don't you have to die in the cross now and then your work is finished.

So what was the work that He came to do to? To reveal the Father's character in order that there might be an atonement, in order that our hearts might be turned back towards God, and He was not the tyrannical person that I thought that He was.

So the work was finished on Thursday night. This beautiful picture, when we saw this in our human nature, when this picture of God was revealed, what was the response of our human nature in those that dwelt there? Crucify Him. Why? Because He makes us all look very, very bad. But why does He make us look bad? To kill us? No, but to heal us. You need diagnosis, you need proper diagnosis to have proper healing.

So this is why, this is why the work was finished. It's just amazing how it never struck me before, He finished the work on Thursday night. It was

already finished. And of course, that continuing manifestation continued the next day, didn't it, so that when He was struck in the one cheek, He took the other cheek and He said, Father, forgive them, for they know not what they do. An incredible intensity of this character that just keeps giving and giving. And then He said, "it is finished". Again, it was said before He died.

It wasn't recorded by somebody else after the event, after He died and they said it is finished. No, it's finished before He died and all this proves, proves the point that God was not satisfied in the death of His Son. We were. It was the only way to convince us that we could be forgiven of our transgressions.

That's why Jesus said, "as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up?" [John 3:14] How could He compare himself to a serpent? Because it was serpent justice that was being satisfied, not God's justice. God's justice is mercy, grace, longsuffering, abounding in goodness and truth, that's God's justice. But God satisfied the justice of Satan and man, and that's why Jesus was compared to a serpent upon a pole.

We were going to Matthew 24 when we got a little bit distracted. Matthew 24:12, "And because iniquity shall abound, the love of many shall wax cold." Are we seeing that today? "But he that shall endure unto the end, the same shall be saved." And now Jesus doesn't say and the gospel of the kingdom shall be preached in all the world, does he? What does he say? This gospel.

Has this gospel that we have been discussing this week, has this gospel been preached in all the world? When Jesus was on earth He preached it, didn't He? That to every creature under heaven, it was given to reconcile things both in heaven and on earth. But it was a seed that was sown. And as we discussed in the time period of the 2520 and 2300, it would take until 1844 until the human mind was ready once again to consider entering into the most holy place.

"And this gospel of the kingdom shall be preached in all the world for a witness unto all nations, and then the end shall come." [Matthew 24:14]

The question then, if we are under the conviction that this is the gospel - Jesus Christ, the Son of God, the full revelation of the Father who has destroyed no man, condemned no man, and offers to all men pardoned freely for their transgressions. If this gospel has not been preached in all the world, what then, brethren, shall we do?

Shall we live it? That's one way of approaching it, isn't it? To live it and to preach it and to go to every nation, kindred, tongue and people. Isn't that the command?

And this is the point that I want to come to today, in essence, lest we should be like the two lepers that went out of the city of Jerusalem and the Assyrian army had been laid low and they were there in the tents eating all of that beautiful food. And then they think, oh, maybe we should go and tell some other people about this and not keep this all to ourselves.

That's the issue because we are getting such a sense of joy and the beautiful thing about this message is that, let me put it this way, in former times, what the minister does is we get someone on the piano, we start playing All to Jesus I Surrender and we call people to the front so that they commit themselves to go into Burma and wherever else and go out there, go west, young man. But we're not going to do that because the message itself has the power to move you forward, doesn't it, so that you are not bound by any other mans' conscience but your own.

To preach the word of God, to be instant, in season and out of season, to be ready every hour, to give an answer to every man that asks you the reason of the hope that is within you with meekness and fear. And that is the point that we come to today.

I want to read to you a couple of passages, one in *Great Controversy*, page 612, "Servants of God with their faces lighted up." This is what I always wondered, how can I go from place to place with my face lighted up saying God is going to burn you if you don't repent and destroy you? That doesn't light my face up. It makes me very sad. It's not a message of joy. It's a message of condemnation.

This is something that I struggled with before as to how to present this. But here, we have a group of people who have believed the gospel, Jesus Christ, the Son of God, the full revelation of the Father and their faces light up.

“Servants of God, with their faces lighted up and shining with holy consecration, will hasten from place to place to proclaim the message from heaven. By thousands of voices, all over the earth, the warning will be given. Miracles will be wrought, the sick will be healed, and signs and wonders will follow the believers.”

It is not the signs and wonders that validate the message that they are preaching. It is the holy consecration, it is the holy consecration with the conviction of the beauty of the character of God that qualifies them to do this work, and out of the abundance of this joy, signs and wonders will follow the believers.

It is not that we set up a tent, come and see people healed. No, that's not our message. Physical healing. Our message is spiritual healing. Your Father is not who you thought He was. He is not the killer that you thought that He was or you were too afraid to say what you thought because you were living in a spiritual North Korea that if you dare open your mouth and question such a tyrannical being, you would go to hell. So you can't say it. You can't speak it. But now we have the revelation of Jesus Christ we can freely throw off this yoke of bondage and proclaim our Father truly is love as He said that He is.

“Satan also works with lying wonders, even bringing down fire from heaven.”

Oh, who brings fire from heaven? Satan brings fire down from heaven as it says in Revelation 13, the beast had power to bring down fire on the earth and deceive the whole world.

And so when God's people go out and work these great miracles, both firstly miracle of heart that leads to signs and wonders following the believers that signs and wonders will also be worked by Pharaoh's magicians, won't there?

And they will even call fire down from heaven, as Elijah did. That's going to be a test, isn't it? And that's another whole story. Thus, it says here,

“Satan will bring down fire from heaven. Thus the inhabitants of the earth will be brought to take their stand.”

Now, notice this, and this is for the benefit of some, and I have tried to explain this in order for us to come to the point where we can speak with such conviction, we had to pull the Bible motor apart and put all the pieces together so that the conviction is very, very clear that we can answer every point from scripture. But this is the reality.

“The message will be carried not so much by argument as by the deep conviction of the Spirit of God.”

How many can have that experience? Not everyone is skilled at argument and logic, but everyone can be deeply convicted by the Spirit of God that this is the truth. Everybody qualifies for this.

Like Andrew, what was Andrew's great skill? Come and see. Come and see. What about the woman of the world? Come and see a man who told me all things ever I did. Was there much logic and argument debate in that? None. Just come and see.

“The arguments have been presented.” [I'm glad they included that one.] “The seed has been sown, and now it will spring up and bear fruit. The publications distributed by missionary workers...”

Are you hearing this? This is a quote that I've thought about often a lot. It involves publication. And this is why we are working, seeking to work in so many countries with publications to present them to the people of our wonderful Father who is nonviolent and loves us far more than we ever imagined.

“The publications distributed by missionary workers have exerted their influence.”

So first there is a point at which what does it say here? It says here, “the arguments have been presented”. We have to present the argument. Publications have to be prepared. We have to prepare publications. They have to go to many lands and the culmination of this is a deep moving of the Holy Spirit that is no longer based on argument. Well, it's based on argument, but it's not driven by argument, but by the experience of those who have read the publications and studied the points, point by point until they become deeply convicted.

This is *Great Controversy* 612. t says,

“yet many whose minds were impressed have been prevented from fully comprehending the truth or from yielding obedience. Now the rays of light penetrate everywhere, the truth is seen in its clearness, and the honest children of God sever the bands which have held them.” [Does that give you hope?] “Many to this point are being withheld from receiving the truth. But when the light radiates out, many who were not able to see it will see it.” [And on this point, I have great hope.]

“Family connections, church relations, are powerless to stay them now. Truth is more precious than all besides. Notwithstanding the agencies combined against the truth, a large number take their stand upon the Lord's side.”

And so we're laying out a little bit of a roadmap of some of the things that are before us. I just want to remind you in this context, this is from *Atlantic Union Gleaner*, June 17, 1903, par 7 for those who are interested,

“Australasia is a divinely appointed center, from which the light of present truth is to radiate to many lands. There comes to us from far-off lands, the cry, ‘Come over and help us.’ Some of these unentered, unlightened fields are not too easily reached, and perhaps not so ready to receive the light, as the fields within our sight, but they must not be neglected.”

As I read Great Controversy 612 for the first time and I asked myself a simple question when it said, “faces lighted up hasten from place to place with the message”, and I believe the Spirit of God asked me a simple question. Adrian, are you one of these people? Are you going to be one of these people? Are you putting your hand up for me to work in you, to make you one of these people, is probably the better way to express it.

Because many times when we look at passages like this, we say, well, it's wonderful that this is going to happen but it's not going to be me that's doing it because I'm too wicked and evil and sinful and I can't be participating in this sort of thing but I'll pray for those who do it.

I am hoping that we can see that the message that we have been given qualifies all of us. All of us. This is a message, as Gavin has said to me many times, this is a message that I can share with people. There is therefore now no condemnation to those who in Christ Jesus who walked not after the flesh but after the spirit. And this is what most of the churches want to present. They want to present that there is no condemnation to those who are in Christ Jesus.

The only problem is and this is the difficulty that our friend Israel Folau faces, is that those who do not come in will be burnt alive forever and that destroys everything in the first part of the message, doesn't it? It's like, well, will they be handing out earmuffs so you don't hear the screaming of the damned while you're in heaven and very dark glasses so you can't see them. Kind of changes heaven into a very different experience, doesn't it?

And for those who believe in the Adventist hell, you only have to stand on the walls of Zion as God does this supposedly strange act where He burns people to death and that memory will be burned into your mind for throughout eternity, that God did this to your family that did not choose to come into the heavenly gates. Does that sit well with you? It makes me very uncomfortable. We point by point, we have laid out the arguments from Scripture to show that this is not true, not the case at all. Our Father is not one who uses force, force and manipulation to control His children. And I give thanks to God for that.

And so I thought on this day, in distilling it down to its simplicity, that as we are on a high Sabbath at this particular time, if there are any who would like to come forward and receive prayer that God would give to them the Spirit that they may be shown what work that God would have them to do.

This is by no means a compulsion exercise, if no one comes forward, it doesn't matter. It's completely irrelevant. But as we are gathered here together, maybe some have this desire. I want to do something for my Father and the opportunity is here through a channel system to be prayed for, that God will give you light and discernment and wisdom as to what part of the field that you should be labouring in and to give you the ability and the strength to be able to do that.

Congregation: I don't think you'll have enough room up the front there Adrian.

Hallelujah. So we'll all pray for each other.

Abomination Anti-Venom

It requires a true understanding of the gospel to unmask the abomination that makes desolate.

And this gospel of the kingdom will be preached in all the world as a witness to all the nations, and then the end will come. Therefore when you see the 'abomination of desolation,' spoken of by Daniel the prophet, standing in the holy place" whoever reads, let him understand, Matthew 24:14 ,15

Satan deceives humanity through his false justice with which he frames the law of God. The correct understanding of the First Angel's message is the key to unmasking this deception