

A photograph of a stone gate in a rural landscape. The gate is made of large, rough-hewn stones and is set in a wall of smaller stones. The gate is open, revealing a green field and a hill in the background. The sky is blue with white clouds. The text 'THE STRAIT GATE' and '2015 Presentation Series' is overlaid on the top half of the image.

**THE STRAIT GATE**  
**2015 Presentation Series**

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# STRAIT GATE SERIES

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## Attendees to the Passover Feast



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# 1. The Strait Gate

I praise the Father that you've all been able to come safely. When you see familiar faces, your heart lights up. It's so good to see so many of you again and to meet some of you for the first time. I know the Father is going to bless us.

The measure by which the Spirit of God comes to us is in accordance with our desire to have it, is that right? I hope that you're all praying that God will speak, that I don't speak my own words, but I'll speak the words of our Father that I might be able to say, along with the Lord Jesus, "I do not speak my own words, but the words of Him that sent me."

I'm very thankful to have my brother Igor with me as my traveling companion and dear friend, it's wonderful to be visiting here with you again. We had such a wonderful time on the Day of Atonement last year. It sealed some precious memories into my heart and so when I see your faces again, my heart lights up and it's so good to be back again. For me to be able to take this journey, has come at a sacrifice for my family so I always want to acknowledge my beloved wife, Lorelle. I wish that she could have been here to spend this time with us all however circumstances did not work out that we could do that. But keep praying and next year we hope that we can come back again.

I can't see whether the sun has set yet. It's close to setting so why don't we have a prayer now. It doesn't matter if we pray again, I just want to welcome in the Sabbath. If you're able to kneel, please join me.

*Father in heaven, I just thank You so much for this blessed occasion, I thank You for our dear brothers and sisters here at Ocala that have put in so much of an effort. You have worked through them and in them to arrange this gathering so that we can gather together to hear Your voice. And Father, we pray that You would send the Spirit of the Lord Jesus to speak to us, to speak to our hearts. We know that we are living in tremendous times, momentous times, great things are about to take place. Speak to us. Men's hearts will soon fail for fear of the things that are coming upon the Earth. But we want our eyes to be upon the Lord Jesus upon Yeshua the Messiah. I pray that You would teach*

*us from the word of God, teach us the things that we need to know now and help us to understand the true meaning of Passover that You would pass over us, that You would shield us and watch over us and lead us and our families. I pray for all of the people online who are watching this presentation. I pray that the streaming will work well and that people will be able to join us. I thank you for hearing this prayer in the name of Yeshua, amen.*

If you could imagine what it would have been like to be one of the disciples of Jesus, to stand on the shore and to hear John the Baptist say, "Behold the lamb of God, which takes away the sin of the world." To witness the miracles that Jesus did, to be invited to go out into the highways and the cities, to see the spirits submit to you and flee from within people. To watch a person's heart change and be melted, to see lives change, to see people cured of leprosy, the dead coming to life, to see all of these things.

Can you imagine the thoughts that would go through your mind? "This is the One, this is the One that is to come." Understanding what the gospel was really about was difficult. The hated Romans persecuting the people of God. Was this the One that would free them? Was it a liberation gospel, a gospel of freedom from Roman tyranny? Was this the gospel? Then, of course, [there was] John the Baptist. The plan seemed to have a bit of a hiccup. John the Baptist is taken and beheaded. Jesus doesn't even go to see him, comfort him. Strange, but it's a one-off event.

So, God's people keep moving forward; keep hoping that something wonderful is coming. We're going to be part of history; we're going to be part of something amazing. There are indications that many of God's people are not going to accept the Messiah, surely this is the One that was to come.

Then we come to a passage of scripture. I want us to walk through this passage together. We are entering now into Passover and I want to walk through the most significant Passover in Earth's history; the Passover in antitype. That's the Passover of our Savior, the Son of God, and walk through the events that took place and the revelation. When the glorious light comes to man, the darkness is exposed. The darkness flees away and as we come to the Passover now, we are coming towards glorious light. Will the darkness flee away? Will the darkness be exposed?



This brings me to the central point I want to talk about tonight, that is, Passover is a strait gate. It is a narrow way. It is a narrow path because Passover means 'death that brings life.' Death, not only for the for the Lamb of God, but death for all who would be buried with Christ and raised again to be crucified with Him, to walk with Him, to be crucified in the flesh and to be raised again to justification of life. It is a strait gate for man, by nature, is afraid to die. No man wants to die. Every man, by nature fears death. He does everything he can [to avoid death].

I think of the many times where I have watched news events where... recently there was a siege that took place in a cafe in Sydney, Australia. Many hostages were taken. As the news was being revealed, my mind automatically thinks, "What would I do if I was in that situation? How would I deal with the hostage taker? How would I save myself and how would I save the people around me?" My focus is about saving myself. I naturally start to think in that mode until the Spirit of God speaks to me and says, "Would you pray to Me and trust in Me?" But the first thoughts that came were, "What would I do? How would I handle that situation?" [I've] done this many, many times. Man seeks to save himself.

We have this strait gate, in the death, in order to enter into the festival calendar of God. You must go through the strait gate of the Passover. This one day, where sin is condemned in the flesh. Once we pass through that experience, there are seven days of unleavened bread purged of the leaven of malice and wickedness, purged of unholy thoughts, un-Christ like; purged of all of these things. After we count the seven days, we then count seven weeks to get to Pentecost and then we count seven months to get to the fourth feasts. Seven, seven, seven; a complete Sabbath experience. But first there is the strait gate. First there is the Passover, and this is the experience we're entering into now.

I had the opportunity many years ago to work on a farm as a farm hand. I remember seeing a plowed field prepared for planting seed; in a garden bed. It was a farm and I looked at this furrow, this beautifully straight furrow in the soil. {It} was rich and it just it looked so beautiful. Then we began to irrigate. We began to water this patch and everything in that seed bed grew; both the seeds that were planted and the weeds that were in the soil. The weeds grew so fast that they started to choke out the precious fruit. It was a real lesson to me that when the water comes, when the Spirit comes, whatever is in the

heart manifest itself. Whether it's a seed of truth or whether it's the seed of wickedness, because

*"the carnal mind is enmity against God and is not subject to the law of God, neither indeed can it be."*

When the Son of the living God comes towards the human soul, that enmity will manifest itself if that [enmity] is the predominant experience of the soul. So when the Spirit comes, the human heart is revealed. [Are] you catching what I'm saying?

Let's read in Luke chapter 22. This is the long awaited for event, this is from the very beginning from the Counsel of Peace, when God and His Son communed together and laid the foundation of the plan of salvation to the point where Adam slew the first lamb. 4000 years of history to get to this point. This was meant to be the most glorious event and it was because, as Pedro said, Christ was glorified. But in that glorification, the Son of God, the Son of Man, comes close to humanity. When He comes close to humanity, humanity reveals itself. We begin in chapter 22:1.

*"Now, the feast of Unleavened Bread drew nigh, which was called the Passover."*

We are entering into that experience. The next verse tells us of the nature of man, the immediate response.

*"And the chief priests and scribes sought how they might kill Him, for they feared the people."*

This is the first, at least in the book of Luke, the first recorded response to the coming of the Passover, the event that was given to bring life to the world. The first response is that the chief priest and the scribes sought how they might kill Him, because, as Jesus said,

*"Repent for the kingdom of God is at hand"*

Because the kingdom of God was at hand humanity revealed itself. Christ revealed Himself. Humanity reveals itself; the instinct of the leaders and the priest was to kill Him. Ironically, He was to die. If they had accepted Yeshua the Messiah, He would have died for them.

But they revealed what was in their hearts, that they wanted to murder Him. This is what is in the heart of man by nature because we are not subject by nature to the law of God. We are at enmity with God by nature. We are haters of God by nature.

This is something that is part of the strait gate. This is the testimony of the strait, the testimony to Laodicea. By nature, man is evil. By nature man is at war with God. But we cover this experience. We cover it with a religious experience, with a religious character, with religious words, with religious utterances. We might bring our offerings as Cain brought his offering and we offer it to the Lord by nature. Many of us, in our walk, have experience and we can say now, we can speak of other people, let us speak of other people. We've detected within them the right words and understanding of scripture and understanding of prophecy. Yet in the life [are] dead men's bones and the smell and the stench of human selfishness. We've all seen this in other people.

Verse three doesn't give us any better [picture] than verse two,

*"Then entered Satan into Judas Iscariot."*

The Passover is off to a very rocky start. The chief priest wanted to kill Him. One of the disciples, the most intelligent, the most articulate, the most wise, it seems; the treasurer, Satan himself enters into Judas Iscariot being of the twelve because Christ is being glorified. He's coming close to humanity and humanity is responding with a desire to murder Him, to betray Him and to destroy Him. For this is the nature of man. Verse 4,

*"and he went his way and communed with the priests."*

Judas, after having communion with His Savior, went and had communion with the priests that they might destroy Him. How can a man do this? To go from the table of the Lord to the table of the devil? But he was able to do this, he reasoned. He justified in his mind. He worked at a way with his logic that this was going to help Jesus. It says in verse 4,

*"With the chief priest and captains, how he might betray Him and to them."*

This is the nature of man. This is a record of human experience. It says in verse five,



*"And they were glad and covenant to give him money, and he promised and sought opportunity to betray Him unto them in the absence of the multitude."*

In the absence of the multitude, to do it in darkness. This is your hour and the hour of darkness. Then verse 7-18, it speaks about the Passover meal that they celebrated together.

As He is speaking, we encounter the next step. We see that the chief priest wants to destroy Him. We see that Judas, one of the 12, wants to betray Him, reasoning that it's for His own good; that He needs to shift Jesus into an anti-Roman position to save the Jewish people. Then Jesus will turn to Judas and say, "Thank you, Judas. If it wasn't for you, we wouldn't be where we are." So, it says, interestingly enough, verse 18, just as a passing note in reference to the Passover,

*"For I say unto you, I will not drink the fruit of the vine until the kingdom of God shall come."*

Passover, the blessing of Passover continues in the kingdom of God. Hallelujah.

Then in the middle of this feast, in the middle of this experience, suddenly, another bombshell; because Christ is coming closer and closer to humanity. There is a revelation of the nature of man corresponding to the revelation of the nature of God in Christ.

Verse 21.

*"But behold, the hand of him that betrayed Me is with Me on the table."*

Did they hear that right? One of them was going to betray Him? Of course, this aroused the question.

*"And truly, the Son of Man goeth as it was determined, but woe unto the man by whom He is betrayed."*

Would that send a shudder through your soul, woe to that man?

This is the man that raised people from the dead. This is the man who's done many, many wonderful things. John the Baptist proclaimed Him to be the Messiah. Now He's saying, "I'm going to be betrayed and woe to that man that is going to betray." I think for a moment the capacity of the sinful heart. Judas loved Christ. But he loved money, covetousness more.

He hears those words, "woe to that man," the ability of the human heart, the stubbornness of the human heart to resist the love, the agape and the grace of God through Christ Jesus is a mystery. It is called the mystery of iniquity, how the human heart could do this. Such a plain testimony, such a plain statement given to a man reaching out to Judas is appealing to him to step back from the precipice. "Give your heart to Me." Verse 23,

*"And they begin to inquire among themselves which of them it was that should do this."*

A little bit unsettling. They are asking this question. They are now being invited to challenge themselves to enter into the strait gate. They are being invited in. Would I do this? Would I betray Him? Of course, when they are then asked to challenge themselves as to whether there may be something that is not right with them, the next verse causes the natural human [to] spill over into assessing whether you are a good person or not. I want you to remember this. These are the men that Jesus has been with. He has eaten with them. They have witnessed His entire ministry. They have been with Him from beginning to end. He has prayed for them through this entire period.

On the very night that He needs them, we see in verse 24,

*"And there was also a strife among them, which of them should be..."*

what?

*"...Accounted the greatest."*

What were the angels of God thinking? After three years. What was the Son of God, as He, in this spirit, He's listening to this contentious spirit. One of the disciples saying to another one, "Well, I wouldn't do something like that. It's probably something you would do. I've seen what you've done. I'm not like that. I pray three times a day. I fast. I pay tithes and offerings. You're a little bit tardy on some of these things. I wouldn't do that."

If they didn't say it, which they probably wouldn't because Jesus was listening, they're thinking it. But it's come out in a discussion, which of them is the greatest. "Be astonished, oh, heaven. And be in marvel, oh, earth." This is the greatest event not only in human history, but the entire history of the universe. On that very night, we find men contending with one another as to who of them should be the greatest.

Are we able to ask the question that the disciples asked, "Lord, is it I? Is it I? Would I betray You? Would I contend as to who is the greatest?" This is the question. This is the strait gate. "Would I do these things? Far be it from me, Lord, I would not do these things. Though all men would forsake You yet, not I?" But now I'm getting ahead of myself.

Jesus reaching out to them once again in verse 25,

*"And He said unto them, the kings of the Gentiles exercise Lordship over them."*

Which of them should be the greatest? This was the great issue. Who has the authority to rule, who has the wisdom, who has the intellect and the understanding to guide the people of God? This is the question that is being asked, and they are demonstrating their prowess and showing the reason why they should be.

As we read in other passages, the two sons of Zebedee in invoking their mother, using their mother, getting behind a woman's appeal to ask Jesus, who will sit on Your left hand and who will sit on Your right. Of course, that provoked great indignation among the other disciples. "Who do these two men think they are? Why do they think they should sit on His right hand and His left?" Jesus has a simple question.

*"Are you able to drink in the cup that I am able to drink?"*

*"Oh, yes, Lord, I am able to drink. We are able to drink of this cup."*

Hasty, foolish words, exercising authority because [that's] what man loves to do.

*"But He says, but ye shall not be so. But he that is greatest among you let him be as the younger, and he that is chief as he that does serve."*

Haven't they learned this lesson? Apparently not.

*"For whether is greater, he that sitteth at meat or he that serveth? Is not he that sitteth at meat? But I am among you as he that serveth."*

Such contradiction. We know the story from other places. There's no one to wash the feet of the disciples and they're all looking around, "Well, who's going to do this? Who is the lowliest? Which cast? Which person is the least eloquent, the least able to speak? Let that person take up the base and wash the feet of the rest of us because we are more worthy than they are." He says,

*"Ye are they which have continued with me in my temptations."*

Can you imagine the glorious light that comes and emanates from Jesus Christ? He is able to read in the faces of men and their murderous thoughts, their hatred, their thoughts of immorality, the thoughts of jealousy, the thoughts of vengeance. Day after day, He's reading these thoughts. He's coming in close contact with sin that makes Him want to throw up day after day after day after day. He bears this burden because sin is abhorrent to Him and it makes Him weep.

Then there are more shocks to come. Because the light continues to reveal itself and the Savior does not spare. Let's understand, follow through the train of thought. You have this understanding that you are part of God's elect. You are part of a movement that you are confident is going to be part of the final work of God on the Earth as it says in Matthew 24.

*"When shall these things be and what shall be the sign of Thy coming and the end of the age?"*

They were sure that they were going to be part of that final movement and the ushering in of the great kingdom of Israel. David again would rule upon the throne and Abraham would come into his full inheritance and the Romans would be crushed. Is there any parallel for us today, is there any possibility

that we could entertain the idea that we are part of a final movement that God is going to use to bring about the kingdom of God?

Well, then be warned. History speaks to us about what men are like when the water, when the Spirit of God begins to come upon the earth, whatever seed is within the soil will manifest itself. That's going to be an embarrassing day for many people. God help us. Lord have mercy on me, a sinner. Two classes of people. Those who say, "I thank you, God, I'm not like other men, I thank you, God, I'm not like idolaters and Baal worshippers. I'm not of those who break the commandments of God in the statutes of Moses, I am of the righteous." It's easy to fall into. It's easy to get that mindset occurring. Two groups. Pick one. Which one goes down to his house justified? "Lord, have mercy upon me." Verse 31.

*"And the Lord said, Simon, Simon."*

The signature of the Son of God, He repeats the words "Simon, Simon" with tender affection.

*"Behold, Satan hath desired to have you, that he may sift you as wheat, but I have prayed for thee."*

Isn't that beautiful? The Son of God prayed for him. The Son of God prays for you. The Son of God prays for me. He speaks to His Father in heaven. I have prayed for you.

*"That thy faith fail not and when thou art converted..."*

"I beg your pardon, Lord, I thought we were... I thought we were converted." When thou art converted. There's a little bit of a twist in this statement.

But hang on. This is a man that is preaching the gospel with power. This is a man that has cast demons out of people. This is a man that has done great deeds on behalf of God. When thou art converted. There must be a mistake. Lord, you misunderstanding. Haven't you seen? Even the spirits are subject to us.

*"When thou art converted, strengthen thy brethren."*

The faithful witness, the witness of the Messiah, is true as a needle to the poll. When thou art converted, strengthen thy brethren.

*"Whence come wars and fighting among you, come thy not of your lusts, your desires for supremacy?"*

Is it possible that among God's people there is tension, there is conflict, there is the flesh rubbing like sandpaper upon the face and constant wonderings of why certain individuals should have to walk the same path as us? Oh, how much easier it would be if these individuals would depart from us. Then we could get on with the work and then we could complete this task that has been given to us to preach the third angels message, that we might go home and we might hear the words,

*"Well done, thou good and faithful servant."*

That we might say that the gospel is a debt, not a grace.

Verse 32,

*"But I have prayed for thee that thy faith fail not and when thou art converted, strengthen thy brethren."*

Peter, obviously barbed by this statement, seeks to assure Christ of his fidelity, of his integrity, to the mission of God.

*"And he said unto him, Lord, I am ready to go with thee, both into prison and to death."*

Did he mean it? He meant every word of it, but not the way that it played out. A little tuning in the story meant that Peter had to find some sub clause in the contract to say, "I know not the man." Once again, did Peter speak the truth?

He did speak the truth. He did not know the man because if he knew the man, he never would have said that. He never would have said it. "I am ready to go with the both to prison." But hang on. If he did not know the man. But we did not do many marvelous works in Your name? Have we not cast out demons? We are part of the elect. We're part of the children of Israel.

The words of inspiration tell us if you were to take all that is holy and just and noble and good and wonderful in man and offer it to the angels as having a part in the plan of salvation, it would be rejected as treason. There is none good. No, not one. There is none righteous. There is none that seek after

God. This is the testimony of Scripture. Then why are we here? God is seeking after us. God is drawing us. If we do not resist, we shall stand upon the sea of glass together.

Jesus then begins to speak, they become confused on the use of force and power with the use of the sword, and then we come to verse 39 as this story continues to unfold. Here is the glorification of Christ and also the revelation of man both occurring within the same process that we might be instructed about our inheritance. For we are the children of those who slayed the Messiah. We have inherited all this.

*"We like sheep have gone astray and we've turned everyone to his own way. And the Lord had laid upon Him the iniquity of us all."*

Us? Us, all? Are we guilty of the murder of the son of God? It's so hard. I've thought about that. Am I guilty of the murder of the Son of God? Can I contemplate that reality?

I still find it very hard. Guilty of the murder of the Son of God! Can you see that? Look into the books of heaven; look into the Most Holy Place. See the book, see your name and see written against it: murderer of the Son of God. By God's grace, you see the blood of the Savior wipes it out. Hallelujah. Mercy. For "he that is forgiven much loveth much." And he that loveth much can live in harmony with his brethren. He that has forgiven many things does not turn to his neighbor that owes him ten shillings or ten pounds and seek to choke it out of him. Luke 22:39

*"And he came out and went out. As He was wont to the Mount of Olives, and His disciples also followed Him. And when He was at the place, He said unto them, pray that ye entered not into temptation."*

Yes, Lord, we will not enter into temptation.

*"And He was withdrawn from them about a stone's cast and He kneeled down and prayed, saying, Father, if thou be willing to remove this cup from Me, nevertheless, not as I will, but Thine be done."*



Think about it. The whole human race is trembling in the hands of the Son of God as He holds the cup of salvation. Will He drink the cup as it trembles in His hands? "If it be possible; If there is some way that I might be delivered from what I know is about to happen. If there's any way, if there's any other way, please, Father." For those of you that have children, if your son asked you something like this, would you be inclined to grant his request? How great is the love of God? "But it pleased the Lord to bruise Him." It pleased the Lord to bruise Him? This is My beloved Son in whom I am well pleased. It pleased the Lord to bruise Him. Why? Because He loves us.

*"In this was manifested the love of God and that He gave His only begotten Son."*

For us. I've thought of that many times, trembling in His hands, the world, as it were, is on a precipice. It's on a razor blade, balancing in the will of the Son of God. Thankfully, the Son of God is obedient to His Father that whatever His Father says He will choose to do it. I have felt the will of the Son of God when I have struggled with temptation. I have cried out, "Lord, save me." At times in my life, I feel the steel trap of the Son of God closed down on my mind, and I obtain the victory over sin. The Son of God is faithful. The Son of God keeps His Father's commandments. That mind is freely available to us. All the promises of God, are yes and Amen in Christ Jesus. For you had the mind of Christ.

If you believe that you are worthy of death, if you believe that you are deserving to die, if you believe that the angel that passes over should not have passed over but should have destroyed you and your house, if you believe this, but you were delivered, then you may partake of the mind of Christ.

*"For unless a corn of wheat falls into the ground and die, it cannot come forth into life."*

Unless you are buried with Christ in baptism, you cannot receive the gift of the Spirit. But if we enter in through the strait gate, and this is what Passover is about, if we enter in through that strait gate and as Jesus said,

*"it is easier for a camel to pass through the eye of a needle than for a rich man to enter heaven."*

And who is that rich man? Well, it is the man that says,

*"I am rich and increased with goods and have need of nothing,  
and do not know that you are rich and poor, blind and naked."*

It is easier for a camel... What is the camel passing through the eye of a needle? It's that narrow straight place where the camel has to be divested of all of its earthly possessions, all of its earthly goods. It has to get down on its knees and it has to shimmy through that narrow space, potentially grazing itself on the walls as it passes through that place. This is the path to life, as we have had expressed to us in the vision that goes to heaven. As the path gets narrower and narrower you have to leave behind your horses and carts, your laptops and your iPhones and your computers and all of your possessions. You must leave them behind until you are pressed up against the bloodstained banner, the bloodstained rock face of the martyrs that have gone before until [the] green cords come down. Verse 34,

*"And he said, I tell thee, Peter, the cock shall not crow this day,  
before that thou shalt thrice deny that thou knowest me."*

Peter could have thrown himself at the feet of his Master and said, "Help me, help me." But he's so offended. "I've just told you I'm willing to die for you. And you're saying that I'm going to deny you. Are you not listening to me? Are you not hearing my words? I've just offered You my life and You insult me with this statement that I'm going to deny You!"

Is it possible that he could have thought these thoughts? He didn't throw himself at Jesus feet. He didn't beg for mercy. Because he didn't know the man. Coming back, I went back a little bit, must have been in the Father's plan to go back a verse 43,

*"And there appeared an angel into to Him from heaven,  
strengthening Him."*

Amazing! Can you imagine the angels of heaven as they are watching this scene, watching the chief priest wishing to murder Him, the communion that existed between Judas and the chief priests in planning the death of the Son of God? They see the disciples as Jesus is pleading as moisture, as the blood begins to form upon His brow and they hear the sound of snoring from the disciples? If I was standing in that position, I guess I'm thinking as a man, I

would feel just a little bit indignant that these measly men who have been granted such grace in the time of the saviour's need should be so thoughtless, so selfish in seeking to comfort themselves and deal with their slumber. This slumbering at the time of the greatest event in Earth's history.

For it says that "they all slumbered and slept" both the wise and the foolish, slumbered and slept. No one wise, no one better than anyone else, all asleep at the time that the marriage was about to take place. I'm referring to the midnight cry of Matthew 25. But the same principle applies.

*"And when He arose from prayer, He was come to His disciples.  
He found them sleeping for sorrow."*

When you are overwhelmed; Peter has been insulted. He's told he's going to deny his Lord; he's feeling upset about this. To deal with his sorrow, he goes to sleep. "It's too hard; it's too hard, Lord. Lord, if it's going to be this hard, I give up. I'm not...I can't do this anymore. I really tried hard for You. The fact that You would doubt me like this, how could You doubt? I promise You everything and You say, I'm going to deny You. I'm pretty offended by that." Is it possible Peter could think like that? We know that He's the Son of God. Peter found this Man when he was fishing, he's still dealing with the: "Is He really the Son of God?" He does some really strange things. He didn't deliver John the Baptist. Sleep. This is the beautiful thing about Jesus in verse 46,

*"And He said unto them, why sleep ye?"*

No anger in His voice, no frustration, no animosity, no slapping them around, saying, "When are you guys going to get it? When are you guys going to understand? I'm about to give My life for you and for the whole world. And here you are sleeping." Thank you, Lord Jesus, that you are patient.

It's what I love about when the Lord revealed himself to Moses, the first words, "The Lord, The Lord God..." what does it say next? "...Merciful," merciful. "Have mercy on me, Son of David." Merciful. I believe that God is merciful. When you know what you are by nature, then mercy becomes a very attractive commodity. It becomes a beautiful thing that you desire. You want to invest in that kind of stock because you know that within yourself there is no good thing, "for there is none good but One that is God."

And it says in verse 47,

*"And while He yet spake, behold a multitude, and he that was called Judas, one of the twelve, went before them, and drew near to Jesus to kiss Him."*

That word kissing in the Greek is *phileo* and this word means brotherly love. It's genuine concern and affection. He kisses Him, but he uses it in a way to betray Him. Such is the nature of man, for the nature of man is deceitful, "desperately wicked. Who can know it?" He thinks that he's trying to help Jesus. He has genuine, what he understands, concern for Him. He respects Him and he gives Him a kiss. But all of that is portraying a completely different aspect of his nature. That is to make some money to betray Him and try and cause Jesus to stand up and destroy the Sanhedrin and then take on the Romans.

*"When they which were about Him saw what would follow, they said to Him, Lord, shall we smite with the sword?"*

The disciples still wanting to resort to force, remembering what had happened earlier when others were speaking in the name of Yeshua. "Shall we bring down fire from heaven or destroy them?" Human nature. Shall we erect a stake and burn them? Shall we stick them on the rack and fry them? This is the nature of man. "Oh, not I, Lord. I would never do this." If I gave you the power and there was no police authority to stop you and someone crossed you, you might be surprised as to what would happen.

*"And one of them smote the servant of the high priest and cut off his ear."*

I'll show you also, Lord Jesus. I mean what I said, I'm going to take this sword. I'm risking my life now for You. I could die for this. I'm showing you what I'm going to do. Then Jesus steps up and He heals the man's ear. Completely destroying Peter's plan to show his affection and allegiance to his Savior, leaving him speechless. This guy is going to destroy You, Lord.

We come back to this central point about man's nature to save himself. This is the question that the Pharisees and all of the men at that time put to Jesus while He is on the cross. "If You are the Son of God, save Yourself." Completely misunderstanding the reason for the coming of the Messiah, for "He that would save his life, shall lose it."

*"And Jesus answered and said, suffer you thus far. And He touched his ear and healed him. And then Jesus said unto the chief priests, and captains of the temple, and the elders, which were come to him, Be ye come out, as against a thief, with swords and staves? When I was daily with you in the temple, you stretch forth no hands against Me: but this is your hour and the power of darkness."*

The event that was intended to be the greatest event in human history, humanity welcoming the Prince of heaven, would mean to escort Him to the altar, to allow Him to be laid upon the altar of the Lord and for the sacrifice to be consumed, and that they would weep in amazement and sing praise and sing, "Amazing Grace, How Great Thou Art" and all of these songs. But this is not the way that history records. What we see here is human nature, doing what it does when it comes into contact with the Son of God. It is a strait gate.

*"Then they took Him, and led Him, and brought Him into the high priest house. And Peter followed a far off."*

It says in the book of Matthew regarding the leadership, because these guys, the disciples are the leaders. It says "all of them forsook Him and fled." Anyone who's a leader among God's people...what's the witness about leaders who are followers of Christ? It says they "all forsook Him and fled." "Not I, Lord. I'm not going to forsake You. I'm going to stand up for You."

There is another way out. We don't have to forsake Him and flee, but we can throw ourselves at His feet and say, "Lord, have mercy on me because I am very capable of denying you. I'm very capable of saying, I know not the Man." When you know this about yourself, then you can take hold of the arm of omnipotence and receive the grace and the righteousness of God. This story plays out. Peter has been warned, he's been told what's going to happen, but it plays out. Maybe he's still smarting about the fact that Jesus thwarted his plan to show his loyalty and his love to Him, and he finds himself at the fire warming himself.

John, the beloved John, certainly the beloved disciple John wouldn't have forsaken his Master. Wouldn't he have stayed with Him? "[All] forsook Him and fled." But the Spirit of God speaks to him. He recovers, he realizes, and he does go in. He doesn't deny his Lord. As inspiration tells us in the final

days, when a storm comes relentless in its fury and the prophet of God looks out, she saw nothing but darkness.

When the powers of this world of the New World Order and all their minions, marshal their forces to enforce the new world order policy; there is [someone] looking out on the horizon for God's people. Will there be points of light when you are standing against a whole host of this world in the armies and all of the black helicopters and death camps and bullets and all of those barbed wire and all those things? Do you not think that you might just tremble a little bit and that maybe your knees might give way just a little bit?

"Lord God, have mercy." By nature, I am afraid, but I look to my Savior and say, "Help me, deliver me. I'm more than capable of denying You. Because I'm more than capable of denying You, I need Your help." The more I believe that I'm capable of denying Him, the more I desire His grace; it's inversely proportional to experience that is going on at the same time. The more highly you value yourself, the less grace of God that you need, the less you are spending on your knees. But the more you need the grace of God, the more you see your selfishness, your wickedness, everything you do is tainted with sinfulness. The greater becomes the earnestness, the greater becomes the prayer life. Not to show God that you are righteous, but to obtain His grace. So, this is why Paul says "always bearing about in the body the dying of the Lord Jesus" (2 Cor 4:10) is a recognition that every breath I take is only because of the grace and mercy of God.

In the time we spent together, I pray that the Spirit of God is speaking to us. We've come to this feast. We've come to participate in this time. We have come with our feet soiled with the relational conflicts within our families, within our homes, within our friendships. Things that we regret, things that we wish we had not said, things that have pushed us, and that we might say, "Well, if they hadn't have done this, I wouldn't have done this." The woman whom Thou gave us to be with me, she did it. I pray that during this time we will ask the Lord, "Is it I? Would I betray You? Would I forsake You? Is it possible that I would do this?" There are things in my life... Because if we study the Scriptures, "every idle word that man shall speak, he shall give account thereof in the day of judgment." Every word you speak, every thought you think against your neighbor, against your brother is recorded, every last one of them.

If that frightens you, if that disturbs you, if that makes you want to throw up your hands and say, "It's impossible." Hallelujah! You've come to the right place. That is the purpose of the law of God. Administration of death in order that you might reach for life in the Son of God, the law is our schoolmaster, to bring us to Christ, that when we find, when we get to that point and say, "I cannot do this, I have tried my whole life." As the rich young ruler said, "All these things I've kept from my youth. What lack I yet?" I pray that during the time of Passover that we will look deep into the law of God and that we will be honest with God, will be honest with ourselves, because the human heart is deceitful. It has the capacity to not see its own sinfulness. It is incredibly adept at picking up the sinfulness of other people, but very, very retarded in picking up its own sinfulness.

I pray that as we are gathered here, I sense the Spirit of God. Do you sense the Spirit of God? Is the Spirit of God speaking to you? We have an opportunity here in 2015. We have an opportunity here. It's an appointed time for God to speak to us. I asked, "Father, what should we do now?" Does anyone wish to testify? Does anyone want to speak? Does anybody want to respond as to what the Spirit is saying to them? Is it okay if we venture out? Can we go beyond.



## 2. Called to the Marriage

What a blessing, what a blessed Sabbath it's been. Have you had good fellowship this afternoon, sharing, talking? That singing this morning, I think I just about went over the moon. It was a real blessing. I know the Lord is here with us. He wants to speak to us. I know that you're praying that He will speak to us again tonight. I've asked Him to speak His words through me. Before we begin, I would like to pray once again. For those that are able to kneel...

*Father in heaven, I thank You that we can come in the name of Your Beloved Son, but our prayer is we are hungry and thirsty after Your righteousness. We are desiring to hear Your words. Last night we spoke of the strait gate and Your Spirit convicted us that within ourselves there is no possibility of being approved by You. But there is a way through this strait gate, through the Lord Jesus. There is a way to obtain and to inherit and receive all the fullness of the Gospel. Truth is the power of God and of salvation. I pray that You would speak to us again tonight, that Your Spirit not only convicts us of sin, but of righteousness. And we thank you, in Jesus name. Amen.*

We spoke last night about the principle of when the person of Christ comes close to humanity, when His Spirit touches the soil of the human heart, whatever is in the human heart will manifest itself, as we read in Luke 22... [review] This event of the Passover, this long-awaited event, the most significant event in human history, not only in human history, in the universe, this history, the revelation of Jesus Christ at this particular time; when the time of the Passover drew near, we see that the leadership of the church, those ordained and appointed to be the leaders of God's people, were plotting the death of the Son of God.

They weren't plotting his death in the context of Him offering His life. They wanted to get rid of Him. We saw in verse 3, that Satan entered into one of the 12. As Christ was pressing closer and closer to humanity, that humanity was beginning to manifest itself in anger and resistance and defiance and enmity towards God and His Son. As we read through the story, we were convicted that within ourselves, it's impossible to please God. But without faith, it is impossible to please Him.

Tonight, we want to turn to the subject of the marriage. I heard someone say, was it “the moon is in the...” which constellation?

**Congregation:** “The constellation of the bride.”

**Ps Adrian:** The constellation of the bride. I want to talk about the bride, we want to talk about preparation and we want to talk about being ready for the coming of Christ, for being ready for the bridegroom. We read in Matthew 25 [where] being ready for the bridegroom is announced. This particular chapter with an Adventist history, has specific significance. Verse 6. But we will read down this chapter,

*"Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom. And five of them were wise, and five of them were foolish. They that were foolish took their lamps, and took no oil with them. But the wise took oil in their vessels with their lamps. While the bridegroom tarried, they all slumbered and slept."*

The bridegroom appears to tarry and then it says,

*"At midnight there was a cry made, Behold the bridegroom cometh."*

We need to look at this passage in its history. I'm not sure how many of us are students of history in terms of the historical context of this passage. We need to go to Revelation 3 to get a bit of context for this passage. (Malachi also speaks to this. We were in Malachi earlier about the messenger coming to the Temple.) Revelation 3:7 says to Philadelphia,

*"And to the angel of the church in Philadelphia write; These things saith He that is holy, and He that is true, He that had the key of David, He that openeth, and no man shutteth; and shutteth, and no man, openeth."*

This is a reference to the sanctuary. Hebrews chapter 8:1, “the sanctuary that the Lord pitched and not man.” This opening of the door is an opening from the holy place into the most holy place. This is where the Lord Jesus wishes to bring His bride before His Father before the Lord Jesus can marry His bride. The bride must pass the judgment of the Father before He can allow this marriage to take place. The bride must face the scrutiny of the Father. The

scrutiny of the Father is summed up within the throne that He sits upon. That is the Ten Commandments....

We see this transition takes place. There was a group of people in the 1940s who were invited to make this journey, this midnight cry. I would suggest that what we spoke about last night was a strait gate in terms of our personal experience; recognizing that there is no possibility of humanity ever pleasing God in and of themselves. It is a hard thing for the human soul to acknowledge that it is incapable of pleasing God.

This is a strait gate. There are many people who engage in many forms of rituals and practices and spirituality in order to seek to please God and sell their own conscience. But it is to no avail. This is a strait gate. This is a narrow path now, in terms of the history of the human race. This is if I can use the word, a 'corporate' strait gate.

It is an opening of a passage into which God's people move by faith from the holy place to the most holy place. It is a strait gate, for inspiration tells us that the people who do not move, who do not follow Christ in His work from the holy to the most holy, and remain in the holy place; that Satan would assume the ministry of the Holy Place. That he would breathe upon them his spirit. This is a strait gate. It is at this point, at this particular time when the door opened for Philadelphia, they were invited to go into the most holy place.

It was exactly in this time that Babylon fell or the Daughters of Babylon. Rome fell a long time before, but the daughters of Babylon that followed, build upon the same two pillars as Roman Catholicism: Sunday sacredness and the immortality of the soul. Upon these two pillars, the daughters of Babylon in 1844 refused to hear the cry of the first angel, and they fell. They refused to go in through the strait gate. They refused to heed the call. The midnight cry to come into the marriage supper of the Lamb. I'm covering a lot of history here, but I hope that you're able to follow along with me.

This is a strait gate in terms of understanding what the Bible is telling us in the books of the Bible. At a particular time, at a certain time, at an appointed time. I might point out; God's people had to find out when the time of the Day of Atonement was. [It was] an appointed time. Those people who accepted the seventh month movement heard the cry,

*"Behold the bridegroom cometh, go you out to meet Him."*

It's of interest to note that the man who preached that message first was Samuel Snow. One thing they observed (in using the Miller's rules of interpretation, where a day equals a prophetic year), that following the cycle from the beginning of the Jewish calendar and moving through that whole year;



the time of midnight from sunset at the beginning of the day, (because the Hebrew calendar follows that evening and then morning) that the beginning of the day from the beginning of the month in March [or April], following right through that, right in the middle of the time between Passover and Tabernacles, the day of Atonement, Samuel Snow steps up on July 21, 1844, and he pronounces the midnight cry:

"Behold, the bridegroom cometh."

He does it at a spiritually prophetic midnight, right on time to the very day. Interesting. The very time. Those people heard the midnight cry and the Spirit that was poured out, particularly in the eastern states of the United States,

*"Behold, the bridegroom cometh."*

It swept through this land and they heard this cry.

*"Behold, the bridegroom cometh; go ye to meet Him."*

Of course, God's people at that time, not understanding the significance of that cry, they heard the cry; they responded to the cry, but they didn't understand its meaning and of course, they were disappointed. A very, very strait gate. A group of about fifty thousand people had committed themselves fully to this. They had been a larger group of people and there had been an earlier disappointment when they thought that Christ was about to come. At the end of March, April in 1844, a large group of people fell away

because they thought, "Christ hasn't come. This prophecy is nonsense." They fell away. There were still about fifty thousand people. Then when Christ did not come on October 22nd, 1844, that gate became very, very narrow. It went from fifty thousand people to fifty people.

*"As in the days of Noah so shall it be the days of the coming of the Son of Man."*

Very, very narrow.

This history is important for us. It's very, very important because of the prophetic framework that is given to the advent people; the understanding of Daniel 2, the image; understanding Babylon, Medo Persia, Greece, Rome and the division of the kingdoms in the ten toes. Going into that; Daniel 7 with the lion and the bear with the two ribs in its mouth and the four headed leopard and the beast and the little horn. All of these things lay out for you a prophetic map, a prophetic framework in order for you to understand the hour of His judgment. That hour of His judgment is the call to the wedding.

Because when your Father calls you, He calls you to bless you. When we hear the hour of His judgment is coming, that is a call to receive a blessing. He wants to bless us. But when a man in his natural state hears the words,

*"The hour of His judgment has come."*

He is afraid and doesn't want to participate. He doesn't want to participate in this judgment. Oh, yes, "seven women take hold of one man." They want "to be called by his name, but they will eat their own bread." They'll have their own gospel. They do what they want to do... because they don't want to face the scrutiny of the Father. They don't want to go through the judgment because the enmity of the soul that come to mind, that is enmity against God, "not subject to the law of God," does not want to face the Father's scrutiny. So, we see this strait gate.

What is it about the midnight cry? Many people ask this question. When I was in seminary and I was studying for the ministry, I was asked, "what difference does it make [when] Jesus [is] moving from one apartment in heaven to another apartment in heaven? What's the big deal? It doesn't make any difference to me down here, does it? What He's doing up there, as long as whatever He's doing up there, He's doing it. What is the importance of Jesus

moving from the holy place to the most holy place?" Because the most holy place ministry tells us that there will be a time when He will cease to mediate for sin. That's what it tells you.

Up until 1844, you could come to Jesus and have Him present your petition to the Father and you could die knowing that that work would never cease. But we live in a generation, (for those of us who say accept the call to Philadelphia) to the open door to go into the most holy place by faith. We live with the realization that there will be a time when Jesus will cease this work of intercession for sin. He will not cease His work of intercession for righteousness. There is only One from whom we can receive righteousness. The angels themselves receive their righteousness from Jesus Christ. He is the One who owns the Spirit of Christ, the humble, meek and lowly Jesus. They drink from His fountain.

He is the eternal mediator for righteousness. He always was, and He always will be. But He will cease to be a mediator for sin before He comes again. What does that mean for God's people? It means that we are faced with the belief that there will be a group of people, a group of 144 000 who will be without fault before the throne of God before He comes back to receive His bride.

That's a daunting thought for the common man. It's a daunting thought. It's an audacious thought to think that a group of people could be perfected. The carnal man scoffs at this idea, this nonsense that we can have complete victory over sin. In the seminary that I attended the idea was scoffed and mocked at. I was asked, "how many of you here believe that we can have complete victory over sin?" I and one other man stood and we were ridiculed [in front of] the rest of the class.

There is no victory over sin, Christians can only become mature in their experience, but sin will be with you. This is not what the commandments of God said.

*"Here are they that,"*

What?

*"Keep the commandments of God by the faith of Jesus."*

This is that they may

*“have right to enter into the gates of the city: keep the commandments of God.”*

This is what the Father wants to know. He doesn't want anyone marrying His Son that's going to have any second thoughts about being united to Him forever and ever, that the bride will never look across the table at the husband and say, “I think I've made a mistake.”

He needs to know because He loves His Son. Of course, He loves His children and He wants them to be happy in their relationship with the Son of God. Not only are we faced with a strait gate last night of realizing that human nature in and of itself is actually at war with God. There is, as inspiration tells us, no natural enmity between Satan and his angels and mankind unless God placed that enmity, as it says in Genesis 3:16. Unless He had placed the enmity into the heart of man, we never would have ever been able to respond to His offer of grace.

“Christ, slain from the foundation of the world,” was able to offer to man that enmity. That gave us a conscience; that gave us the desire to realize that there is something wrong. That is why “there is no one who seeks after God.” It is God who seeks out the man. It is not the story of the lost shepherd, but of the lost sheep. The shepherd goes out for the sheep. The sheep does not go looking for his lost shepherd. This is something that we need to remember.

If you are responding to the grace of God... if you desire and you feel in your heart a desire to study the word of God, then the Spirit of God is striving with you. The Spirit of God is speaking to your heart and is seeking to draw you to Himself.

We now want to ask this question; the Christian world looks with utter disbelief, yes, disbelief at this Adventist notion that man should have victory over sin. Such foolishness and preached within the seminaries of Adventism. The same word is pronounced as foolishness to believe that man could have victory over sin. In the majority of our seminaries and colleges, this is what is preached. To human reasoning, this makes sense because who would dare to stand and say, I have not sinned.



What does Job 9 tell us?

*"The man who says he is perfect has proved himself to be perverse."*

This is what the Scripture says. The Bible says,

*"For all have sinned and fall short of the glory of God."*

*"There is none righteous. No, not one."*

The beautiful thing about...Romans chapter 3 for me...When you read this chapter (and I need to read it to you again) in your ears it might sound a little bit depressing when we read it. But if it sounds depressing, it's depressing to your natural man. But to the spiritual man, this is a wonderful thing.

As it is written,

*"There is none righteous. No not one. There is none that understandeth, there is none that seeketh after God."*

They all; not some, not a few, but

*"all have gone out of the way, they are together become unprofitable. There is none that doeth,"*

present tense,

*"none that doeth good, no, not one. Their throat is an open sepulchre; with their tongues they have used deceit; the poison of asps is under their lips. Whose mouth is full of cursing and bitterness. Their feet are swift to shed blood. Destruction and misery are in their ways. And the way of peace they have not known."*

And as it says in verse 19,

*"Now we know that what things soever the law saith, it saith to them that are under the law: that every mouth may be stopped, and all the world may become guilty before God."*

I love this passage because it aptly condemns all my attempts to earn merit with God. It condemns utterly the ministration of death. I stand in the

judgment bar of God in my natural mortal man, and the law condemns me to death. This is a glorious ministration, because when I am condemned to death, when I realize that there is no hope for me within myself, then I begin to look for another option. That is why Jesus says,

*“Repent and believe the Gospel.”*

You cannot believe the Gospel until you repent. If you do not repent, you cannot hear the gospel. It's as simple as that. This chapter causes me to repent. It causes me to see what I am truly like. Then I realize that it opens before me a different way, a different path.

Then the Spirit, seeing that I am approaching the strait gate, I'm being willing to take off all of my possessions and to allow myself to be taken through that strait gate; the way opens for me and I see “the Lamb of God that takes away the sin of the world.” What is the purpose of this process, this ministration of death that brings you to the ministration of the Spirit? What is the core element that [it] is seeking to do for us? To create within us a sense of gratitude. Inspiration tells us it is gratitude to God that cleanses the soul. For “He that is forgiven much, loves much.” This is what the Gospel is about. Until you enter through that strait gate; you will not have that level of gratitude which will cleanse the soul. It won't allow you to do that until you realize your utter helplessness.

When I read these verses in Romans 3, I see that God is telling me: “you can't do it, and in fact, you don't have to do it.” That's the beauty of these things. It tells me that when I have good thoughts towards other people, it is no longer I but Christ who is doing these things in me. When I have a benevolent desire, when I have a desire to reach out and to help another person, it is not I that is doing these things, but it is me responding to His Spirit, working in and through me so that you may never need to say: “I've tried and I've tried and I've tried to love this person and I just can't do it.” The truth is, you never did it. You never could do it. It was never within you to do it.

The paragon of virtue [is] where we see a mother's tender love for her child. The Bible tells us in unmistakable terms, there is no such thing as a mother's love for her child. It does not exist. Christ alone puts that desire within the heart of the human mother. If He did not do that for her, it would not exist. If you find that confronting, then I am glad because “there is none good. No, not one.” No, not one.

The beauty of this is when you feel that you've run out of love, when you've run out of patience, the fact is that you've come to a realization that this is the way you are anyway. Then when you want to have love, when you want to have patience, when you want to do the right thing, you only have to allow Christ to do that in you. He has an endless supply.

When you say "I've fallen out of love with my spouse," you never were in love with your spouse. Christ was loving your spouse through you when you were in love. If you truly were in love, it was Christ who was doing this through you. It was Christ that was inspiring you. Why don't you ring your wife? Wouldn't you tell her that you love her? Why don't you buy some roses? It was Jesus who told you to do those things and you responded. Is that true? So, you never need to run out. There is an endless supply of this grace. He will continue to speak these things to you, speak them into your mind and you'll be able to do it. You'll be able to do it, and do it, and do it, if you respond to that voice.

Let's explore a little bit further in Matthew 5, because this is another part of the strait gate. I just want to step through this piece by piece and then we're going to come back to the marriage. We're going to go back into the most holy place, to contemplate standing in the presence of a holy God, wondering whether... As we hear Jesus say, "This is My bride, this is the one I wish to marry." We're standing there trembling, wondering, "Is He going to say yes or is He going to say no?"

Matthew 5:3, there are many, many people who believe that their first encounter with the Holy Spirit is a very warm and fuzzy experience, a really joyful, wonderful feel-good experience. But this is what the Scripture says,

*"Blessed are the poor in spirit."*

Blessed when you are poor in spirit, when you become aware of your incapacity, when you become aware that you have a problem, you are blessed. This is a blessed thought.

This is the thing that Satan tries to twist around on us; when we get this, "I'm hopeless. I can't do this inside, to see You. Never going to make it." But blessed are you. When you have these thoughts. This is what the scripture says. Blessed are you.

And it goes beyond that in verse 4.

*"Blessed are they that mourn."*

If ever there was a paradox in Scripture, that's a paradox because blessed means happy, happy are those that mourn. Does it make sense? It makes sense when you're walking through the strait gate. When you go to the strait gate, when you're passing from death to life, you're mourning in the process of death, you say, "God have mercy on me, a sinner."

You're mourning for your sins. When you mourn for your sins and [your need for] the eye salve (that was told to Laodicea, take hold of the eye salve) You're beginning to see that you have a problem and you not only acknowledge that you have a problem, you actually begin to mourn about what you have done to God and His Son and to the people that you have affected.

You begin to see yourself in a way you had not seen yourself before. Jesus says, "Happy are you when you begin to see that you..." Not only did you sense that you had big problems, but now you see you have big problems. What is the effect of one that is in a state of receiving the blessing of mourning for their sinfulness?

We see in verse five,

*"Blessed are the meek, for they shall inherit the earth."*

Why did they become meek? Because they realize that they are poor in spirit. They mourn for that pureness of spirit and then they are humbled in their experience. This is a sequence. This is a progression. This is a stepping forward. This is the path to life. Poor in spirit mourning for your sins, humiliated within your soul. Humble, meek. Is it interesting that Moses was referred to as the meekest man? Why was Moses the meekest man? He recognized [his condition]. Do you know how many times he would have agonized about killing that Egyptian? Oh, I never killed an Egyptian.

I can tell you this, though, as a young man watching many films and movies and seeing a particular character in a difficult spot. I've killed millions of people in my mind. It's the decision, it's the act of the will. "As a man thinketh in his heart . So is he." This is the challenge.

It goes on.

*"Blessed are the merciful."*

How does one become merciful? When he realizes how much mercy that he has received. As you receive so it flows out of you. Mercy. If God has been merciful to you, you will be merciful to others because you remember how you have been forgiven.

To address something very specifically here; when I came to an understanding that I had been teaching an incorrect understanding of God and His Son and I accepted the forgiveness of God; I remember standing and looking up into the heaven. [I] wept for breaking my Father's commandments, which says,

*"Thou shalt have no other gods before Me."*

Singular, one. I realized that I had violated His commandments and I accepted His forgiveness for one that had baptized many people into a wrong understanding of who God is. I realized that He was willing to forgive me for doing these things. Then God helped me to be merciful to my brethren who remain within the church, who do not yet understand this truth.

If God has shown mercy to me then I wish to show mercy to them, lest I should forget. If I have been forgiven one hundred thousand dollars or ten million dollars, and then I turn to my brother who owes me ten, and I tried to choke it out of him, then what have I done? I've forgotten the mercy that has been shown to me.

We come back to the Most Holy Place. Not only do the people who take hold of the Advent faith have to deal with the element of the receiving; repenting... (I just need to speak to you about this particular point about repentance.) Does man have the capacity to repent in and of himself? Repentance was given to Israel. The book of Acts tells us that repentance is a gift. How is that gift; [the principle of repentance] emphasized in the book *Desire of Ages*? It says,

*"When Jesus had taken the necessary steps of repentance."*

Who was He repenting for?

*“When He came up from the banks of the Jordan and He prayed to His Father with strong, crying and tears He was doing for us that which we were incapable of doing for ourselves. He did a repentance on our behalf that needed not repenting of.”*

The experience of His repentance on our behalf, we inherit, as it says in Desire of Ages, “His victory is ours,” hallelujah. Repentance is a gift. You can inherit this gift. Not only can you inherit His repentance, hallelujah, you can inherit His righteousness. His victory is ours.

Having believed this, having entered in through that strait gate; we then have to allow ourselves to entertain the possibility that God wishes to have a group of people who will live on the Earth without sin before the second coming of Christ. For someone who is filled with the gratitude, filled with joy in the forgiveness of their sins, they simply look into the word of God and say, “Hallelujah, God is going to do something amazing.”

*“Faith is the substance of things hoped for. It is the evidence of things not seen.”*

You are going to perfect a group of people. I am up for that. Are you up for that? Can God do what He says He's going to do? I don't know. I can't see. When I look within my heart, when I look within myself, I cannot see how it is possible that He could do this. But His words say it and I believe it. I don't care what I know. My eyes deceive me for “the heart of man is deceitful and desperately wicked.” We can turn things and twist things, but it says “man shall not live by bread alone, but by every word that proceeded out of the mouth of God.” This is what the Scripture tells us.

At each stage of my life, when God is deepening [our repentance], (and let us understand that the work of repentance is a deepening experience), where the work of sanctification is a progressive experience. For those of us who believe in God's appointed times; we should know that the process of atonement for today is the great day of the Lord's Atonement. He makes atonement for sin, but that atonement carries you right through to the final atonement, the day of atonement, the cleansing of sin, the removal of sin from God's sanctuary, the removal of sin from God's people. The atonement is progressive. It's not a single one-off event. It's not simply you being declared righteous and that's it. It's a progression you must walk through.

We come to where we are now entering into the eve of unleavened bread. What does it mean to be unleavened? God says, "I want to bring you into an unleavened experience. I want to do this in you."

How can this be believed? "Lord, I believe, help Thou mine unbelief." An unleavened experience. As we enter into this time (and I know for some people there is a focus on the physical unleavenedness of our experience, and this may provide a blessing for people), but the focus of being unleavened is that we no longer speak the words of hypocrisy, malice, wickedness. We no longer think evil thoughts about other people. This is what it means to be unleavened. If the physical unleavening will lead you to that experience, then hallelujah. But if the physical unleavened causes you to look upon your brothers saying, "Oh dear, you're not quite there yet," then your 'unleavened' is turned to leaven.

Listen to what the Spirit is saying to the churches, what you do out of your own conscience. Let him that is weak in faith, not judge him, that is not, as it says in Romans 14:1-3 We don't want to continue down that path.

The bridegroom. Now we come to this reality and this is where we must delve into the Song of Solomon. This is the story of the Shulamite. King Solomon; when they are going to call for a woman to become his bride, to become his wife. She is a lowly servant girl who looks after the sheep. In ancient culture, for whatever reason, whether they had a Cleopatra mentality where women; lily white were the ones that were beautiful. But she was out in the sun every day and she was quite tanned, at least in our culture in Australia, to have a tan is better than looking lily white. It's amazing how things get turned on their head.

But could you imagine? We must now collectively place ourselves in the position of being the one that would be chosen by the bridegroom. Because all of us wish to be part of that bride, don't we? Could you imagine the childhood, the girl's childhood dream, a dream of being married to the prince of the kingdom, dreaming and wondering about one day would the prince choose me? Would he choose me?

But then as the girl and the young lady grows up; she realizes that she's not born into a family of influence. She doesn't have the wealth. She doesn't have

the credentials. She doesn't have the connections to even think that it would be possible that the prince would ever be interested in her.

Beyond that, working as a servant girl, looking after bleating sheep in the sun night and day, even while the rest of her family are out doing other things. She's just doing the menial tasks. Maybe it's part of the story that the sisters might be able to go and participate in the banquet, but she is stuck looking after the sheep. How could it be possible that a word could come to a young lady in this position and says that the prince loves you, the prince desires you, and he wants you to be his wife?

What would you do? Would you be like Sarah, who laughed when she was told that she would give birth to the promised seed and then that line would go down? Would she laugh and say, "it's impossible? It's impossible that I could become the wife of the prince of the kingdom? It's just not possible, is it?" Do you dare to believe? This brings us to the heart of the issue: does Jesus look at us that way? Looking past all the great men of this world, the great institutions, the great cathedrals, the great edifices to man's glory and intellect...He sees a poor, helpless group of people.

He says, "Father, this is the one I want to marry. She's the one." [Do] you believe? I tell you, in my personal experience, as I've contemplated those things, I've struggled as I've penned this before. I've thought of myself like Zacchaeus sitting in the sycamore tree and Jesus is saying, "Come down from the tree because I want to dwell in your house and I want to eat at your table."

"Is it possible? But I'm a tax collector. I work for Rome. I'm part of the Babylonian system. I'm hated by God's people. He wants to dwell in my house? He wants to eat from my table? Could it be possible?" This is the thing that you have to wrestle with. This is the issue; what value does He see in you? And this is hopefully... Well, tomorrow we will go deeper into this. Upon what basis would He desire you?

At a deeper level, our human mind is confused because we do not understand that God is agape. God's love is not dependent on the object to decide whether He would take that bride to Himself. It is purely His desire to bless. Ezekiel 16



*"I found you on the side of the road covered in blood. And I cleaned you. And I washed you. And I clothed you. And a time came for the time of love. And what do I find? You've run off with other men."*

You've run off with the idea. Why has she run off with other men? Because she doesn't believe that she's worthy of being the princess of the kingdom. She believes she's only worthy of prostitution, that this has been her foremothers, the mother of Babylon. This is all that she's capable of. This is all she could ever hope for a life. So, Satan whispers into her mind, "This is all you will ever be. Give up this notion, this lover. Let it go. Let it go away from yourself." And we go, "What's the point, you know? He couldn't love me".

We assert the authority of our own words, our own thoughts over the word of God.

This is the ultimate test; could you believe that you could become the bride of the prince of the kingdom, and upon what basis do you make that decision? What do you have to attract Him? If you think about your attractiveness to Him you're in trouble. You're not going to win on that particular score. Unless you have a shift in your mind. When I was speaking to my Lord Jesus and praying about this; I was genuinely going to lose the experience. I came to that point where I chose to believe that He was speaking to me and saying, "Adrian, I want you to be part of My bride. I'm inviting you to be part of My wife, to live and be in harmony, a union with Me forever and ever."

Have you ever stopped to contemplate that? He's inviting you into that kind of intimacy. He wants to speak to you as a husband speaks to his wife, who loves and cares to his wife? Do you allow yourself to entertain those thoughts?

I remember I began to struggle some time ago. I need to tell you a story, entering into this most holy place experience (and I know some of you will be familiar with the story,)...and this time it's being told through the Father-Son relationship rather than the husband-wife relationship. I was walking on a Sabbath; (no it didn't happen to be a Sabbath because I was in the Spirit on the Lord's day,) and the Lord spoke to me. The thought came into my mind, "Do you remember the day that your son was born? Do you remember the day?"

“Yes, I remember the day my son was born, when my wife, my beautiful wife, handed me my firstborn son. I looked into his eyes and he looked up into my eyes and we looked together in that eternal moment. This boy has come from me and my beloved wife. There was this connection, an eternal moment.”

I was asked the question again, “And what did you pray at that point? What did you say?”

I said, “Father, I don't want anything to come between me and my son, and I just want him to know me.” That's what I prayed. And as quick as a flash, the word came to me, “Adrian, that's how I feel about you.”

Can you believe that? I stood there and I thought, did I actually hear that? “That's how I feel. I don't want anything to come between Me and you. I just want you to know Me.” I began to say like Peter, “Lord, I'm a wicked man, don't You understand? Why would you see anything of value in me? Why?” I begin to ask the question, “why would you see anything of value in me? Because I have been schooled in the world of Eros, coming from my mother Eve in the garden and my father Adam. Seal the deal.” My mind is locked into this question. “Why would you see any value in me? “

And after 15 minutes of arguing with the Lord, He said, “Adrian, are you going to turn Me down?”

And like Peter I said, “Don't wash my feet only, [but] my head and my body just I want the whole lot.” What am I doing? How can I turn You down? “Man shall not live by bread alone, but by every word that precedes [from] the mouth of God.”

I pray tonight, this evening, as we enter into the beginning of unleavened bread that your Father in heaven, let's use the Father's child analogy, your Father in heaven is saying to you, “you are My beloved child. I don't want anything to come between You and Me and I just want you to know Me.” That's what He's saying to you. The Lord Jesus is saying to you tonight, “I want you to be My bride. I want you to live with Me forever. I'm preparing a home for you. I'm decorating it just in the way you want it. Because when you think My thoughts, when you see it, you'll know that that's what you wanted.”

This is what the Lord is saying to us. I would say in terms of preparation for the final crisis, this is the central issue. Are you going to heed the midnight cry? Are you going to win? "Behold, the bridegroom cometh," that the Spirit of God dwells enough in your soul to be able to respond to that and say, "Yes, I am going to receive the kingdom with my beloved Husband."

I want to send out the invitations; maybe there are some here that are unsure. Have you accepted the invitation? Have you accepted the invitation to be part of the bride? I want to send it out. Those of you who have accepted the invitation, you can say, hallelujah, I have accepted. But for some of us, there may be some doubt. There may be some question in your mind. "You know what? I don't know whether I'm going to make it." To some of you I'll say some, of you have those thoughts, the days I think "you know what? I know no one else can see what my mind is thinking. But you know what? I just don't think I'm going to make it." And [Satan] is saying, "Yes, exactly. You're not going to make it." So, I want to say to you that, at least in my experience of the word of God and what I've written, the beloved Son of God is precious. He's tender, and He is longsuffering, He is merciful, He is gracious. Why? Because He's just like His Father and He wants to bring us in before the Father.

All we have to do, because remember, He's the one that's bringing us in and He's the one that's going to ask the Father. We just have to let Him do it. He's going to say, "This is the woman I want to marry." He's having the dialog. The decision is between the two of Them. We just have to accept. We just have to let Him take us by the arm and let Him carry us into the most holy place. But, of course, to be carried into the Most Holy Place means you have to believe the midnight cry. You have to believe the most holy place experience. That's what it means to allow Him to take you into that place.

I want to ask this evening, is there someone who hasn't made that decision, who would like to stand and say, "I'm going to respond to the invitation, I'm going to respond to that before I move on?" Anyone else? Maybe there's someone that hasn't made that commitment... Amen, sister. Amen, respond. Amen, going up to the kingdom together. We're all going to be part of the bride of Christ. Maybe some of us have walked with the Lord, we made sure, but then we're not sure because of things that have happened, things that have come up in our life. Our Savior is trying to show things to us that then cause us to go, "Well, why, how could You love me if I'm like this then You

couldn't love me." And you've wondered and you've thought, "No, I don't know whether I'm going to make it."

I'm inviting you. The invitation is coming out. The invitation is coming to you now. The Lord Jesus is saying, "Will you be part of My bride?" Will you be willing to stand and say, before the universe, "I want to be part of the bride? I believe You said You're going to do it. You said You're going to present me before the Father. You said You're going to do this. I trust You. I believe You because I have nothing else to believe. Hallelujah. Amen."

This is a personal thing, I'm not asking I mean, we're at the stage now where many people are standing don't stand because of other people. Please don't do this. This is too serious. Those that are sitting, don't feel threatened. If I have made that decision, don't be put off. This is a personal thing, but heaven is watching. Heaven is bearing witness to the decisions that are being made here this evening. So I thank you for those that have made that decision. It's a good decision. We can trust and we can bank on it because our mediator, the Lord Jesus Christ, is going to deliver on His promise.

The Shulamite woman is going to become the wife of the Prince of the kingdom. I would like to sing. Would you like to sing? I'd like to sing Amazing Grace.

Maybe we can all stand and sing together. 108 and then I will pray.

*(Singing)*

Amen, Amazing Grace, if I can just ask that, let's remain in this state, some of us need to talk to our Father... We don't want to lose this state. Some of you might want to kneel and pray.

There's going to be a baptism on Sabbath if some of you want to participate in this event. If you have not been baptized, come and talk to us. If you want to. If you've come to a place where there's been a major shift in your understanding of truth, you want to discuss some of these things and you might be in a position ready to take that step, come and talk to us. Maybe you want to get baptized down the track, come and talk to us. But first, talk to your Father in heaven and speak about these things.

I want to pray now, but I invite you to stay in that place until the Father asks you to move. Let's listen to His voice, what He wants to say to us individually. So, let's kneel if we can.

*Father in heaven. To contemplate to be able to come before You thrown in the tight embrace of our beloved Bridegroom and by faith, we see Him speaking to You, saying, This is the woman I want to marry. This is My beloved. This is the one. And by faith. And so, you say, well done, son. She's beautiful. I give You my permission to marry her. Father, I believe I believe that this is what is for all of us here, for all of us that have chosen to make that decision. I pray not one of us here would decide that this is not for me because of feeling unworthy. There is no need for this. We simply need to trust the word, to rest in the embrace of our Savior. And I pray for each of us here that if You have something to say to us, that we would stay, that we would listen to Your voice. I pray, Father, that You would speak, that we would remain listening carefully to You as we pray or sing, whatever it is that we feel that You are pressing us to do, and that we would take that next step with You taking the midnight cry.*

*And I thank You, Father. In Jesus name, amen.*

### 3. Cleansed by the Word.

I had the joy over the last day; I had a couple of people come to me...and say, "you know, I've wanted to repent for a long time, but I didn't know how to repent. When you told me that Jesus has repented on my behalf, He took upon Himself, our nature and in our nature He repented for us so that we could repent." We can inherit the repentance of Jesus. Isn't that a beautiful thing? You don't have to make yourself you just have to accept His gift of repentance on your behalf. I had a few people come to me and say, "Oh, I never knew that. I never understood that." That was a really beautiful thing.

This is part three [of] a series. We're walking through Passover, unleavened bread. I did have another topic slotted for tonight. But as I prayed and I listened to my heavenly Father, the impression was "you need to now speak to the subject of first fruits and follow along on that theme."

So that is what I intend to do, trusting in His grace that He will guide me on this particular topic. I also want to reiterate, last night we talked about baptism. We are going to have a baptism this Sabbath. If you have been thinking about this [and] you have [any] question[s], come and talk to Pedro or myself or Paul and we can discuss how you can be included in that baptism on the Sabbath.

Logistically, the pool is the best option, particularly for some of our most senior people. It would be easier at this stage.

So I would like before we begin, I know we had a prayer. I'd just like to pray once more, if I may, if you would like to bow your heads and I will pray.

*Father, I thank You for this assembly. I thank you that You've brought us together. I thank You for the prayers of Your people. I thank You that together, collectively, we are desiring to know Your will. We thank You for Your great love for us. And as we have remembered, the Passover that You gave Your Only Begotten Son, that whosoever believed in Him should not perish but have everlasting life. We know that You love us, that You are for us, that You desired for us to dwell with You, and that if we listen to Your voice, that You will show us the path to life. And so I pray that You would speak through me the words that You wish*

*and that we all will receive what we need this evening. And I thank You, Father, in the name of Yeshua. Amen.*

On the first night we spoke about the Passover, how that when the Spirit of God came close to His people at the time of the Passover, we saw the reaction of humanity. We saw the priests. We saw Judas. We saw humanity responding to the Son of God in its natural way because “the law worketh wrath” and the Spirit of Jesus is the transcription of the law of God, isn't it?

When the law comes close to humanity, it works wrath in those who have not recognized their great need. It is going to produce wrath. It's going to produce a reaction. This is why those who then begin to manifest this reaction, those who begin to realize that “I'm not where I should be and why am I reacting this way?” This is how it was for Peter when he when he said, “I know not the man.” Then the law convicted him and he went out and wept bitterly and then he was converted. This is what the process of conversion is about. The process of conversion, the process of repentance is simply coming to the decision of realizing, “Not my will, but Thy will.” That's what it's about. It's the conversion of who has control. It's the conversion of who makes the final decision.

When we look at the human experience; you only have to look... from this beautiful child that you hold in your arms that's so small and when they become two years of age or two and a half years of age and you say, “Come here, darling. “No.” Has that ever happened? You've never seen that happen? “Not your will. My will.”

This is the nature of man. God allows us to see this manifestation, particularly in what we called the “terrible twos.” Do you have that term here? It manifests itself again in the teen years, the terrible tweens or teens. It's become tweens now for many, hasn't it?

“No, no, no!” not your will, but my will and the process of repentance. The key part of this is, “Not my will, but Thy will.” A recognition of the sovereignty of God, a recognition that we have a responsibility to someone outside of ourselves, someone who has given us life, and that we should live according to their agenda, the law, as it were. This is what repentance, the first step of repentance is; to place within us a realization that we need to give up on ourselves. We need to stop trying to control the agenda, as it were.

Once we realize that the spirit, as it says in John 16:8, the Spirit of God, not only then convicts us of sin, but then convicts us of righteousness. This is what we spoke about last night in the invitation into the Most Holy Place that we might be considered part of the bride of Christ. We are invited not because we are beautiful, not because we are attractive to Him because of something we possess. We become His bride because He loves us. This is why we are invited. For us to come to terms with the thought that we are actually being invited to be in a close and intimate relationship with the Prince of Heaven. It's a challenge. It's faith.

Faith begins to [take a] step. Step one of faith is that we "all have sinned and fall short of the glory of God." It takes faith to believe that, doesn't it? To accept the word of God. "For all, have sinned and fall short of the glory of God." If you accept that statement, you accept by faith that you are a sinner. I guess many could say, "Well, I didn't need faith to understand that. I can tell by my works that I am a sinner." But not everybody is in that category, are they? There are some of them, "I don't need a saviour." I've heard someone say, "I am my own saviour," the humanist agenda. "I'm doing good work. I'm not killing anyone. I don't need any savior. Thank you very much." This is quite a prevalent understanding.

We have framed it this way, the straight gate of accepting repentance and then the straight gate of believing that we are invited to be part of the bride of Christ. The next step (we have talked about Passover: passing over our transgressions through the blood of the lamb), entering into the unleavened experience of being invited to be the bride of Christ, to allow His seed to dwell in us. I like the way that brother Christian drew out that point this morning; [how] in the commandments of God, about the Haya, which is the same as the I Am. It's His signature in the front. "You will have no other gods before Me. You will. Now that you know that you are an intimate relationship with Me, you will not bow down to any idols. You will not take My name in vain because I have placed My seed within you. I have placed My Spirit within you. You will remember the Sabbath day to keep it holy." So, all the commandments of God become promises.

The next step is the first fruit, isn't it? The first fruit, the death to self. Unless the corn of wheat falls into the ground and die, it doesn't bring forth. So, the unleavened experience, the being buried with Him in baptism into His death that we might bring forth to newness of life. This is the process that we are



entering into. As John pointed out, that unleavened experience; it's complete in the Seed. It's complete: all of the sanctification, all that we would desire to possess is already in that Seed. We just have to let it grow. It's unleavened from the beginning, isn't it? It's unleavened, but it grows and it grows.

This is where I want to focus tonight; about first fruits and how we allow the Seed to grow. What is the Bible called? The word of God. It's the Seed, isn't it? It's the Seed. This is a place where many people find it difficult.

I want to speak to this issue because Jesus...in Matthew 4:4 Jesus is being led of the Spirit into the wilderness. He's being tempted by the devil. He's in combat with Satan and when He is asked,

*"If You be the Son of God, commanded these stones be made bread."*

His response is

*"It is written man shall not live by bread alone, but by every word that preceded it out of the mouth of God."*

The process of repentance causes you to shift from "man shall live by every word that proceeds out of his own mouth", to "every word that proceeds out of the mouth of God."

In that shift, knowing that you've been called to the wedding feast, you've been called to be part of the bride of Christ, you have a spirit of gratitude. You know you do not deserve it. The more you realize you don't deserve it and the more you believe that you do possess it, the greater will be your gratitude. Does that make sense?

The greater your sense of gratitude, the bigger your ear will be to hear the word of God and the smaller your ear will be to hear the voice coming from within that is tempting you to do evil.

This process is important to shift from my will to Thy will. As it says in Proverbs 3:5.

*"Trust in the Lord with all your heart, lean not unto your own understanding. In all your ways acknowledge Him and He shall direct your paths."*

This is the transformation process because; when we come to God, when we give ourselves to Him; Satan does not stop talking to us, does he? He's still talking to us. We have to then discern the voices. How do we discern the voices? The Word of God.

*"Believe not every spirit that has gone out into the world."*

*"Test the spirits to see whether they are of God."*

*"If they do not speak according to this Word, it is because there is no light in them"*

*"to the law and to the testimony."*

This is how we test. We test which radio station, the dial we've moved on to because sometimes Satan will try and fiddle with that dial. And so, we dial back into his voice and his voice, as I found in my own experience, he makes his voice sound like my voice.

When I'm listening to his voice, I'm thinking it's my voice. Then I have to go to the word of God and say, "hang on." Well, whether it's my voice or whether it's Satan's voice, both of those voices are condemned by this word. They come under the sentence of condemnation. I have to believe this Word. I have to follow this Word. The Christian part, the Christian walk is one of learning to say consistently, "Not my will, but Thine be done." Where did we hear that expressed more fully than at any other place? In Gethsemane. Jesus has purchased for us that capacity under the most extreme circumstances, "Not my will, but Thy will be done."

When we struggle with sin and we wrestle and we're looking at a particular temptation and we know we shouldn't be engaged in it; we're struggling and it's getting hard. Christ's victory is ours: "Not my will, but Thy will." You can never do it. This is the part where so many, all of us, begin this difficult process of how do we overcome, why does my flesh keep tempting me? Many people give up in frustration because their flesh keeps tempting them. I need to tell you, your flesh is going to continue to tempt you. It's going to continue to come at you. What are you going to do when it comes at you? What are you going to say when after five hundred times you've prayed and asked for that thought to leave your mind and it just keeps coming? What are you going to do? Well, "thus say the Lord." Is it too hard?

These are testing things. Why does God allow me to continue to think these thoughts? Why do these thoughts keep going through my mind? Why am I being put in this situation? Then you're being tempted to shift. "Not Thy will, but my will." My will says, "You shouldn't put me in this situation. You shouldn't make it that difficult for me. I shouldn't be in this place." Satan's tempting you to shift the dial back to my will. "If you are a loving God, you wouldn't put me through this situation. If you were a loving God, this wouldn't be happening in my life." These are the things that begin to happen.

We need to be hearing the Word of our Father. How are you going to hear the word of your Father if you don't know what the Word says? "Thy word have I hid in my heart" that Word "That I might not sin against Thee."

And the Word...John 6:63. What does that say?

*"The words that I speak unto you, they are spirit and life."*

Life, because they are Seed. When you plant a seed, it doesn't look like very much, does it? But it has life in the Seed when it is watered by the Spirit placed within the earth, in the heart of man. When that Seed is placed in there, there is life in that Seed.

So, when we read the promises of God, when we read the Word of God and we say, "Not my will, but Thy will," we lay our will upon the altar of God's Word. It springs to life. When the Seed springs to life and it's within the earth, can you see evidence when it's first sprouting, when that first little piece comes out and it's in the earth, it's in your heart. Can you see any evidence that it's there? You can't see any evidence that it's there, but it's there to the eye of faith.

*"Faith is the substance of things hoped for, the evidence of things not seen."*

This is the way that God designs things. When life begins and it opens up and starts to move up through the soil, then it comes out for the fruit of the Spirit, then to be displayed for others to see.

There is a period of time in which you cannot tell that there's been any change in your life. But it's there by faith. This is what God wants to teach us. If there was an instantaneous victory every time as soon as we claim the

word, you wouldn't need faith, it would just be delivered every time and you would be victorious.

This is what we are asked to do once we have repented. That work of repentance, of course, continues as we study the word of God. But once we have entered into that pathway, we have accepted the invitation. You have put on your wedding gown and you have the assurance. I might just say at this particular point, let's go to 1 John 5:13.

*"These things have I written unto you that believe on the Name of the Son of God that you may know that you have,"*

What?

*"That you may know that you have eternal life."*

No doubt.

Do you have that assurance? I could ask you another question. Do you feel that assurance? You may do, but you may not. There'll be times when you don't feel it. But do you know it? When you lock onto that word that you may know that you have eternal life.

*"This is life eternal, that they might know Thee the only true God, and Jesus Christ, whom Thou hast sent."*

If you have given your heart to your Savior, you take hold of that word. The seed ignites within your soul and it begins to manifest itself. You don't see it at first, but it's there. Then Satan tries to make you feel like it's not true. That's when you say, "Well, the word of God says it and I believe it," not based on what I've done, but on what the Word of God says.

*"Thy word have I hid in my heart that I might not sin against Thee."*

We are cleansed by the "washing of the Word", the Word, the Word. This is coming back to: "Not my will, but Thy will." How do we know Thy will?

Thy will is in the Word,

*"sanctify them through the truth. Thy word is truth."*

If you want to be sanctified, you need to read the Word. Where is your motivation to read the Word? Where is your motivation to pick up the Word of God rather than turn on the television and watch cable TV? Where does that motivation come from? From the gratitude that you know comes from your assurance of salvation. If you have that assurance, you will have gratitude. If you have that gratitude, you're going to pick up this book. You're going to read this book because you have assurance.

Brothers and sisters, do you ever think in your heart,

*"Let not your heart be troubled? You believe in God, believe also in Me, in My Father's house are many rooms."*

I like the word rooms. I don't want to live in my own mansion. I want to live in my Father's house. I want...one of those rooms where I can run out to my daddy so that I can hug Him. We can have a country house. But I just really want to be with Him all the time.

*"In My Father's house are many rooms. If it were not so, I would have told you," etc.*

Do you imagine... Do you allow yourself to think about what is going to be like in heaven with a sanctified imagination? Do you imagine singing with the heavenly host? You allow yourself to think about all the wonderful things that we're going to do in heaven, and you believe it to be a fact. You know that this is what's going to happen. Do you allow yourself to do that? You should, because the Word of God says it. Even if you can't see it, if you believe it, it's already beginning. It's already beginning to take place if you believe the word of God. This is the Word

*"Casting down imagination's in every high thing that exalts itself against the knowledge of God and bringing into captivity every thought to the obedience of Christ."*

Through the Word of God,

*"Whereby He has given unto us succeeding great and precious promises."*

*"By these we might become partakers of the divine nature, because the Word is Spirit and truth and life."*

Spirit and life; which is the truth. Amen.

When I began my journey, (I want to put a bit of a story into this for you in terms of my own experience and in sharing some of my experience in dealing with the word of God. I hope that will help us in this journey, help us.) When I first gave my heart to Christ it was a wonderful experience. I've shared this a number of times, how when I looked - I was reading about Christ's death on the cross - as I looked in my mind, I pictured Him dying on the cross. I saw in His face as, I imagine, no condemnation.

*"There is therefore now no condemnation to those who are in Christ Jesus."*

It pierced my heart to think, "I've done all these terrible things against You and You don't condemn me."

Then I began to devour the Word of God. I couldn't get enough of the Word of God. I used to; as a young person, I had an illness; it was called "Saturday Night Fever." Ever had that illness, Saturday Night Fever? Where if you're left at home [and] all of your friends are out having a good time, it's a bad night. The lip begins to droop and life's tough because I can't go out...

Then, when Christ came into my life and my friends rang up and said,

"We're going out to see the latest movie. Do you want to come with us?"

I said, "No, it's all right. I want to stay home."

"What's wrong with you?"

"That's all right. I don't want to go." I didn't want to tell them I was wanting to read the Bible. I couldn't get enough of this Book. ...

They'd said, "We're coming around to pick you up."

Satan was wanting to drag me away. So, they came around.

"So come on, we're going."

I didn't want to go so I had to tell them. I said, "Look, I want to read the Bible."

They disappeared before I left. It's like, that was easy. They just disappeared.

"Reading the Bible on Saturday night? You are sick."

So, I went from one sickness to another. But that sickness brought me to life. I praise the Lord for that. I began to read, I began to study the Word of God.

The first thing that happened to me, because, being in my teenage years', I was quite fond of a lot of the latest music that was going on. This is in the 1980's.... When I became a Christian, I did the Constantine thing. I baptized all of my music and I got Christian rock rather than worldly rock. I did the Constantine thing, you see? I was listening to my Christian rock music, but I wanted to read the Bible because this shift of the will, the gratitude produced a desire in the word of God.

I wanted to read the Bible. I'm sitting down and I'm reading in the Book of Psalms. I remember I was reading in in the Book of Psalms and then, of course, another voice dialed in and I heard the music. I could hear it in my head. I was going to go over [to] turn it on. Just as I was about to turn it on, I heard a voice and it says, "If you turn that music on, you're going to find it difficult to read this book."

I stopped for a minute and then another voice said, "Don't be such a killjoy. You can turn this on and you can listen to this. It's got Christian words in it. So it's all right. You're getting a little bit legalistic." So, I turned it on; put the music on, go back and sit down.

My Savior is saying to me, "Adrian, that spirit in that music and the Spirit in this book at war with each other. You're going to have to choose." How I'm going to have to choose? It's like, "Really? Seriously?"

The spirit was

*"warring against the flesh and the flesh against the spirit so that they were contrary one to the other, so that I could not do that, which I wanted to do."*

It's in that hellish experience that I could not turn the music off and I could not stop reading the Bible and I couldn't do the two. I was trying to Babylonianise, the two and bring the two together. But the two spirits were

not talking to each other. They were not harmonizing with each other. They were unreconciled to each other.

So, I had a problem. I had to make a choice. I got up to turn that music off. I turned it off and I left the cassette in there. No, not amen! I sat down.

The voice came again: "You need to put that music on."

I turned it on again, back sitting down. Then I realized "I'm not in control here. There's something in that music that has a hold on me and I can't break it."

Here it is, at that particular point, if the sense of gratitude from the shift of "not my will, but thy will," if that does not take place and the gratitude is not deep within your soul; at that point you rationalize what you were doing. You justify your sinful behavior because "he that is forgiven little loveth little." There is none that will to follow God's will. The will is weak. The Seed goes in, but it doesn't go deep into the heart. It goes shallow and then it springs up. But then when the sun comes down, it withers the plants because it's not deep within the soul. But the Word had gone deep into my soul and I made a decision to do the will of God.

But I was wrestling. So, I knelt down and I said, "Lord Jesus, please help me. I can't do this." That's all He wanted me to say. But I had to wrestle there. I wrestled there for nearly half an hour on my knees because I was feeling this tearing, this pulling apart this tension inside of me. I began to almost shake, but I determined I am not going to surrender to this thing. After a period of time, I got to that point in my will where: "You said that You would deliver me. You promised in Your Word that you would help me. I choose to believe."

It was at that moment, it was like these shackle these chains went: Pop, Pop, Pop. I stood straight up, I reached in for that cassette, I threw it on the ground (stamps foot on the ground) and it was gone. Then I went into my collection, my music collection. I'm pulling everything out and it's going in the bin. I'm smashing everything and destroying it, and I'm feeling good. I'm glad that none of my friends were around to observe what I was doing. They would have thought I was crazy. All that good music, all that money I'd spent. Well, I'd spent some money, some of it I'd recorded off the radio. But thank God I had broken free of that experience.



It came to a critical point where I had to make this decision. Was I going to follow my will? Was that voice that was telling me that this book is incompatible [with the music] the voice of God, or was that me just trying to be legalistic? I had to discern, but I knew because looking into the face of Him who had died on the cross, for me, knowing that He had forgiven me, I knew it was His voice because: "My sheep hear My voice." They hear my voice. I knew it was Him. I knew that music, I could sense, I knew it was wrong and my flesh was trying to justify it. There was no justifying it. I, having the kingly power of my own will, had to lean it on the side of righteousness and make a decision.

As soon as I made that decision, the chains came off. As soon as the paralytic made the decision to hear the call he stood up and walked, as soon as he made the decision to stand up, life came into his person and he stood straight up. But he had to make the decision. He was not moving from that couch until he made the decision. Then he was given life. Then he was given strength. Then he was given power. So we must cling to the word of God.

It was not long after that that I was deeply convicted to memorize passages of Scripture because of what it says,

*"Thy word have I hid in my heart."*

Come to Psalms 1. The beginning of the song book of God's People. What does it say that God's people will be doing?

*"Blessed is the man that walketh not in the counsel the ungodly, nor standeth in the way of sinners, nor sit it in the seat of the scornful. But his delight is in the law of God; and in His law doth he meditate day and night."*

Are you serious? Day and night? Meditating in the Law of the Lord? Wasn't that thing nailed to the cross? Let's not go there.

Meditate day and night. I like the progression. You know, when you memorize these things, you can see the "blessed is the man..." You see the progression of "walketh not, standeth, sitteth." ...you're going to walk towards sin, you're going to stand in sin and you're going to sit in it like a sow, like a pig in mud.

I began to memorize. One of my friends, he put a suggestion to me. He said, "Adrian, I'm going to memorize the book of Romans. Do you want to join me?" Romans? That's a big book. I looked it up, that's 435 verses. Well, we've got time. He challenged me: "Come on, let's memorize the book of Romans." Okay. So, we started out and at first, you know, memorizing scripture is like bench pressing. If you try and memorize a lot all at once, you're going to drop that bar on yourself and you're going to say, "I'm not doing this anymore." But you just do a little bit every day, just a little bit. Commit the word into your mind. I started to enjoy it. I started to really appreciate memorizing the word of God.

We got into this routine where we would do 10 verses a day because, you know, we were also doing the bench press. So, you do three sets of ten. So, I go through ten verses three times. I do it once, go right through, have a break, then do it again and then do it again.

When I was young, I wasn't married and my time was my own, I had plenty of time to do it. So, I'm so glad that I did. I was able to memorize right through the book of Romans. I don't say that to boast because I didn't want to do it. I was like, "This is crazy. I can't do this." But the Lord impressed me, "Do this. You've got the time to do it. You're young. Invest your time in the word of God. Listen to the Word of God."

I'm so glad that I listened again to that Voice, because when I did theological training, knowing the word of God, particularly in the book of Romans and in terms of issues of justification by faith, I knew what the word of God said.

I could go, "No, actually, the Bible says this. No, actually, the Bible says this." It took about eight months. That was a great time. Could you think of something better to do?....

I can't quote it to you now, but when I need it, the Spirit brings it back to my mind, because I put the effort in. I listen to the word of God and He brings it to me when I need it. I'm just giving you an example of commitment to memorizing the word of God. Particularly

*"Remember now your Creator in the days of your youth."*

When you've got a mind that's flexible and sharp and you can retain things, that's the time to study. That's the time to memorize the word of God that,

*"Wherewithal shall young man claims his way? By taking heed there unto according to thy word."*

I'm thankful that these words are able to come out, because that's what I was able to do. That's what the Spirit of God impressed me to do when I was younger and I'm very, very grateful.

Does that mean that when we're old we can't do it? No, its good exercise; memorizing the word of God. As inspiration tells us, it's good for us to commit the promises of God to memory so that when we are deprived of our Bibles, we may still be in possession of the word of God. That passage can have two applications where you simply don't have your Bible with you or when the powers that be come after us and say, "you will no longer be able to possess this book." Are we on the precipice of something like that? So we need to commit these books to memory.

If you want the core message for tonight, memorize this book. Make a decision. Put your will on the side of God and say, "I'm going to find a book to memorize." You know, when people ask me, "Well, where should I start?" The book that I love the most out of all the books is 1 John. It's only got five chapters in it. It's an easy book. The first chapter only has ten verses and they're very short. So, you can get the sense that you're...moving along pretty quickly. Then; (and I already knew verse nine because I'd heard it quoted many times, where it says, "if we confess our sins, He's faithful and just to forgive us our sins and to cleanse us from all unrighteousness") so I only had nine verses to learn and then I memorized a whole chapter of the Bible. It's a good feeling.

Putting it to music... That's something that my wife and I certainly did. We did some scripture songs... Putting Scripture to music, and this is what Moses did, isn't it? Moses put the words of the Lord to music so they can memorize them.

We need to remember that, like I said last night, if you make a decision to not partake in leaven during the time of unleavened bread, and then you use that to judge other people who are not in that experience, then your unleavened is turned to leaven. If you memorize the Scripture in order to show that you have great knowledge and great understanding, you prove yourself to know nothing at all because

*"knowledge puffs up."*

*"If any man thinks he knows anything, he knows nothing yet as he ought to know."*

This is what the Scripture tells us.

If you're memorizing in order to compete with other people, you're wasting your time. You're perverting a good thing and turning it into something bad. Memorize it, because this Book is life. In the physical world this Book is a complete green smoothie. It is your carrot juice. It is your detox program. This is the Book to detox your mind, to cleanse the soul temple. This is where you want to start. In the Spirit. You want to memorize the first chapter of 1 John and then have your green smoothie or your carrot juice so you can keep it going.

Okay, you've got the idea. But we need to understand the word of God. That's the key point. If you want to grow in your experience, "man shall not live by bread alone," but by... One part of the Bible? "Every word of God." This is every word of God. We know that. We don't want to glorify men who memorize. That's not the objective. Satan would want us to twist these things. But my conviction is we need to be committing this Book to memory. That's the point upon which you then are able.

There are reasons why I know certain passages of Scripture very, very well. One of them is

*"For God has not given us the spirit of fear, but power and of love and of a sound mind."*

You know why I quote that a lot? Because I don't have a sound mind. I have an unsound mind that's fearful. So, I quote that text in order to meet my need...

John 6:35 or 6:37

*"Him that cometh unto me I will in no wise cast out."*

You know why I know that verse? Because many times I have felt cast out. I felt like there's no point for me. But then I remember that verse. It says, "You

will not cast me out." I take hold of that word. It begins to spring forth in my life and then I'm turned around by the word of God.

That's why I quote these verses. "Casting all your cares upon Him." Why? "He cares for you." You know them. Amen. It's good to quote these verses and to quote them to the enemy. "Man shall not live by bread alone." "It is written." Isn't that how Jesus met the tempter? "It is written." This is what He said. Of course, "man shall not live by bread alone," He's quoting from Deuteronomy, isn't He? This is how Jesus met temptation; by quoting the Scripture.

I want to relate to you now another experience; In terms of my journey in taking hold of the word of God. I had now been involved in memorizing the Word of God for a period of time. I was deeply enjoying the reading of the Scriptures. I had also been studying the story of Pilgrim's Progress. That is one of the most accurate portrayals of the Christian life that I have read. There was a point in the story, and I used to listen to it on an audio, (there was an audio series. I don't know if you're familiar with the audio book of Pilgrim's Progress. A dramatized version.) There was a part where Christian is in combat with Apollyon. Do you remember the story? It's at a point where the dragon has knocked the sword out of his hand. One of the shining ones guides his hands to the sword. Just as the dragon is taking his dart to finish off Christian, he takes the sword and he thrusts it into the dragon. At that particular point, at least in this story, I would hear on the audio the sound of wings flapping as the dragon is flying away. He's been wounded. He's received a mortal wound. The dragon is flying away because the sword, which is the sword of the Spirit and the Word of God. The word of God is sharper than any two-edged sword under the sun. So, this sword goes in.

At this particular point in my life, I was studying and reading the word of God. Then all of a sudden these thoughts were pressing themselves hard onto my mind and our thoughts like this: "God doesn't exist. It's all a lot of nonsense, all of this stuff, you should be ashamed of yourself being involved in these things." They were not soft thoughts. They were pressing themselves really hard upon my mind. The other thoughts like, "Why are you thinking thoughts like this? You're not such a strong Christian after all. Why are you thinking like this? Why are you doing these things? You're weak. You're pathetic," and why am I...? I'm memorizing the word of God. I've been a Christian for a number of years now; why am I having these thoughts? I'm wrestling with... I'm trying

to answer a foolish question. Why am I thinking these thoughts? Because Satan has not given up. He's trying to hit me.

I was faced with a decision, with this feeling like these thoughts, and I would try and fight back; I would quote the Scripture. I would quote passages of Scripture and you would think that it's going away. Then it would go calm. "Oh, thank the Lord, it's over." Then it was back on again! Hitting me again. Hard, hard. "You've got to give up." There was this desperation. You could feel it in the spirit to try and break my hold on the Word of God. Then I would pray and ask God to help me. I didn't understand why I was being afflicted with this confrontation. Why was this going on?

I was working with a friend of mine and the sun was shining and the birds were singing, but I couldn't hear any of that. He's whistling and singing and he's as happy as anything. And I'm there. I'm struggling away. And I say, "Can you please pray with me?" and we're praying. I feel better now. And then five minutes later, again. I'm being hit again. This went on for six or seven hours without a break. This intense conflict trying to understand. This is where many times in our experience, where if we go by our feelings [we will fail].

I've prayed. I've claimed the Word of God. I've begged God. "I've trusted His Word and it's not going away. It's not leaving me." Then you get tempted saying, "See, it doesn't work, does it? You've claimed the Scripture. It doesn't work." But why? Why does God allow this to happen? He needs to know. Do you trust in the Word? Do you believe that the Word will do what it says it's going to do or not? So, after seven hours of that conflict I came to that point of decision. I remember that decision clearly in my mind. "I don't care what you say; the Word of God is truth." I intend to keep it no matter what. Immediately, at that point, I heard that sound of the wings flapping and the retreat. I looked up into the heavens and suddenly the sky was blue. I began to hear the birds sing again. And it was like, "What was that? What happened there?"

From that day (and that was that was at least 25 years ago, [actually] 28 years ago.) to now, I've never, ever had a doubt like that again....It was a very interesting experience. We get put in situations where your will is tested. Are you going to give up?

I share this experience because I know that many people grow discouraged because the temptations at times, do not abate. They do not stop; they continue and they continue to harass us. Sometimes they may not be concentrated into a very short period of time. They come over weeks and months and years where these thoughts just keep coming. Why don't they go away? Why don't they leave me alone?

You cannot create a vacuum for the truth. You have to fill the mind with the Word of God. You have to claim the Word of God, speak the Word of God. When you're hearing these doubts, speak the Word of God, drown out that other voice and speak words of faith. This is what the Word of God says. "Man shall not live by bread alone, but by every Word that proceeds out of the mouth of God." Just keep quoting it. I've had many times where I've just quoted, quoted, quoted.

"You are not going to overpower me because I'm going to keep quoting this book until you give up, because this Word is living, this Word is powerful. This Word will defeat you every time." I would like to say that every time I faced temptation, I was steely and determined as that. But I'm not.

Sometimes the enemy catches you off guard, he catches you in a moment, he comes at you in a way that you don't expect and you're reeling. He takes the advantage and he pushes you back. He backs you into a corner, desperate to get you to make a decision, a fateful decision to push you over a precipice, to make your Christian walk a great sorrow for you. So, we must commit ourselves to the Lord every morning, mustn't we?

Get out of bed. Have you ever heard the statement where it says, "Lord, I haven't said anything wrong to anyone today. I haven't stood on the cat. I haven't yelled at my children. But I'm about to get out of bed for the day." That's how many people look at it. That's kind of an inevitability that you are going to do something. You're programing yourself for doing something that you ought not. We want to take hold of the Word of God.

I would reiterate, your ability to claim the promises of God with full assurance depends completely on your sense of gratitude for your forgiven sins and the assurance of your salvation. If you are struggling to claim the Word of God, then I would ask you to look at your assurance plan. Not insurance; assurance; your assurance plan of salvation based on the depth of repentance

that has been granted to you. If you have those things connected in the right way, you will be able to take hold of the Word of God. Does that make sense?

If you're struggling in that department, go back. "Am I assured of my salvation? Am I confident that my Father in heaven loves me? Do I have doubts in my mind that He doesn't love me, that He doesn't care for me?" Don't entertain those doubts because those doubts are actually at war with the Word of God, which tells us that He loves us; which tells us that He cares for us. We need to seek these things out and take hold of the Word of God.

The path to the city is full of temptation and trial. We don't want to sugarcoat this in any way. It is true that once you have committed yourself to the path, some people that say, "It's easy to be saved, then it's hard to be lost," and there's an element of truth in that. But the truth is that the most will be lost. That's the reality.

Because Jesus says,

*"Strait is the gate, narrow is the way and few that be that find it."*

But once you go in through the strait gate, once you accept the repentance that Christ has worked out for you, and then you enter into the most holy place, those two strait gates, then it is a path that if you do not resist, you will receive eternal life. It's guaranteed you cannot be swayed. But most people will not enter into the strait gate. They will not take off. It's too inconvenient. It's inconvenient to be numbered amongst those who believe in the Begotten Son of God.

For many of our brethren, it's inconvenient to believe this. It's inconvenient to be gathered at the time of the Passover and unleavened bread. It's shameful to be associated with these Judaisers. It's a shameful thing for many people. Satan sets up these barriers to prevent people from walking in the narrow path. That's the way it's designed. It's the way Satan sets it up. But

*"greater is He that is in you then he that is in the world."*

This is what the Word of God says. As it says, we'll quote a few more. I'll finish off in 1 John, because I love this book. The first fruit, well, let me read you a couple of verses and then we'll come down on that.



## 1 John 2.

*"My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous: and He is the propitiation for our sins: and not for our sins only, but also for the sins of the whole world. And hereby we know that we know Him, if we keep His commandments."*

Look at chapter 3, there're some challenging verses. I remember I sprung these verses on some people after I've been memorizing the book of first John. It says in verse 7,

*"Little Children, let no man deceive you: he that doeth righteousness is righteous, even as He is righteous. He that committeth sin is of the devil; for the devil sinneth from the beginning. For this purpose, the Son of God was manifested, that He might destroy the works of the devil."*

You need to be careful when you use these verses. You can discourage people if people have not made process [in] repentance and entered into that experience of gratitude. You drop a text like this on them, you could destroy them. 1 John 3:7,8. You need the assurance. When I was memorizing this, I started dropping this text on people. "If you commit sin you are of the devil." That's when Satan goes, "Uh huh, exactly." We need to be very gentle...and realize that there are many people who have not made that switch, who have not experienced that gratitude. So, we need to be gentle and careful in the way we open up some of these deeper passages.

When you are in Christ and the Seed abides in you... this is where we come to the first fruit. I guess the essence of the sermon is that the Word of God is the Seed and the Seed brings forth the fruit. OK, we connect the dots, the Seed.

Notice Revelation 12. What is the woman? She has the Seed. She's standing on the moon. The woman stands on the moon. She's clothed in the sun. The stars are the twelve stars in a hedge. She's familiar with the timing of God. The very concept of birth is a concept of timing, isn't it? That very principle of...(and this is moving off onto another subject). But the principle of the reproductive cycle is a lunar experience, isn't it? This is called a monthly cycle that there is a time for the seed to come forth. There is a time of pregnancy.

And if someone expressed to me that if you follow through the process of pregnancy, it actually follows the process of the feasts. You were aware of that? Something to look up, the feast process is a process that is followed by the pregnancy process of the birth of a child. You want to check that up? Someone explained this to me. It made sense to me at the time. I may be wrong, but it certainly sounded interesting. This person was vigorously sharing this idea with me. It says in [Rev 12]:5

*"And she brought forth a man child, who was to rule all the nations."*

Here we come to the critical point; because the woman... Who is the woman? Someone tells us that, well, this is Mary, the mother of Jesus. But the woman, it says in Jeremiah 6:2,

*"I've likened my people unto a comely and delicate woman."*

The woman is the church and we are part of the church. We are the ones that bring forth "Christ in you, the hope of glory." When the Seed manifests, there is the first fruit. As we think about the experience that we have passed through, that we have accepted Passover, we have entered into the repentance. We acknowledge that we don't deserve to be passed over. It's only the blood that is placed upon the doorposts that allows us to be passed over. Then in gratitude, we accept the invitation. We enter into unleavened bread. Then on the next day, the first fruits begin to manifest. The Seed begins to produce its fruit on the very next day, the morrow after the Sabbath.

We're just about to enter it now, aren't we? We're just about to enter into the first fruits. That experience. The Seed is going to be produced in all of us. But if you want to have that Seed it has to be in the mind, has to be in the heart that we may possess these things. I have brought that together for you.

What's in, John 15:7-8?

*"If ye abide in Me, and My words abide in you, ye shall ask what ye will, and it shall be done unto you."*

This is why that's the perfect verse to finish on. "You ask what you will."

I was wondering if we can sing this together. I would like to sing number 292. It's called "Jesus, I come."

As we're singing this, I want to invite us to make the decision to follow through on these words: "Out of my bondage sorrow and night, Jesus, I come." What allows you to come out of your bondage? The Word of God; to claim the Word of God. "Into Thy freedom, gladness and light. Jesus, I come to Thee." If we can sing this together.

Just before we close with a prayer, it's important for us to exercise our will on the side of truth. So, I ask everyone here if you are willing to determine to hear the Word of God, to commit the Word of God to memory. Is that something that we can do? Christ is inviting us to do this. We are responding to His invitation. Because He has invited us to do this, we can do this because "I can do all things through Christ who strengthens me." If we can kneel, we'll close with a prayer.

*Father in heaven, we thank You for Your word. We thank You that You have taken so much time and effort to preserve, to have written the word of God. You've preserved it. Men have tried to destroy it. Men have tried to take it from the earth. But we still are in possession of the Word of God. I pray that we would treasure the reality that we can hold in our hands the Word of God. Made alive by Your Spirit. May we treasure it. May we consider it more precious than gold to have the law, the word of God, in our position. And Father, that it will be written on the tables of our hearts, that we would commit it to memory, that we would study it. And when Satan comes in like a flood, that we would quote it. "Great peace have they which love Thy law and nothing shall offend them." That is a seed. We can come to that place where nothing offends us. I believe it. And I pray my brethren here will believe it also. And so, as we go from this place, Lord, we trust that You will make a reality of the decision that we've made to commit the word of God to memory. And if we have no specific instruction to go to the book of 1 John and begin to committed to memory.*

*And I thank You for hearing this prayer, Father, in the name of Jesus. Amen.*

## 4. Sabbath Fountain

What a blessed day it's been. We had the privilege of a baptism with Bill and Judy. We were just talking about it afterwards, you felt the Spirit of God is falling and we all felt very full. Did everyone feel that while we were there? We're sorry that not everyone could come because Bill has to leave tomorrow morning first thing. So, it had to be done before the evening meeting. But it's just a taste of what's coming.

The story of how Bill and Judy are able to be here. They're up in New Hampshire and she was asked to do some meetings down in Florida. It just happened. I had to have her come this coming week and it just happened to coincide with this feast. So, they came down and I invite you to come and tell the rest of the story.

**Bill:** *Well, as Adrian was saying, it's somewhat of a surprise to us that we're here at all. She was invited down on short notice and I was able to get some time off from work, which is highly unusual at this point. But arrangements were made and we ended up here and it's been more of a blessing than I can tell you. We were baptized into the main SDA church in 2001 in Sarasota and progressed on and learned and then grew in the Lord and finally came to the truth about the Father and the Son in about 08. After lots of study, because we didn't want to be wrong about it, we presented it to the elders and that didn't go over well. We went to the pastor, went over even less well. They wanted us to stay, but just sit down and be quiet. We couldn't do that. Then when we realized what was at stake, so I wrote a letter of resignation from my whole family and told them we're leaving on account of the Trinity and we left. They were very, very sad to see us go. It was very hard because we had a lot of deep friends in that church. We still do, as evidenced by the fact they've asked her back. That's a little unusual.*

**Judy:** *Seven years later. Yeah.*

**Bill:** *So, we're here. This baptism was impromptu, but the Lord told us that, you know, now's the time. And yes, you were baptized once before, but let's get it right. So, we did. It's been just an overwhelming blessing and it's an experience we're going to remember forever. We will continue singing like this with you in the kingdom. So, I look forward to that greatly.*

Later in the week, we're going to invite people for prayer, for family, for a blessing. So, I just wanted to pray a prayer blessing for Bill and Judy and upon their families. So, if we can, I don't know, if we can stand. That's all right. We'll bow our heads and we'll pray.

*Father in heaven, I just thank You so much for the way You lead in Your children's lives, and we witnessed today that Your Spirit has borne witness of the spirit of Bill and Judy, that they are Your children and that You gave Your Only Begotten Son for them, that they might have everlasting life, which they now possess in full assurance. And they have possessed this, but now have sealed in baptism today. Father, I pray a special blessing upon Bill. I pray that You would give him strength and wisdom, integrity, that he will be a man of God from day to day, that he will be one that speaks words of love and appreciation to Judy, to care for her, to bless her, and to be a blessing to his children, Tucker and Chelsea, that he would be the father that You have called him to be. And I believe by the Word of God that You have called him more fully into this position, that Elijah will speak through him to turn the hearts of the children to the fathers and the fathers, to the children. And Father I pray for Judy that You will bless her abundantly. She has meetings this coming week. Give her words, let the joy of Yeshua flow out of her heart. And as she speaks may they know that she is a daughter of God, that she possesses the fullness of salvation, and that she will uphold Bill, her husband, she will respect and honor him, respecting his leadership and appealing to him in the Spirit to be his helpmate and to work with him in all the plans that you have for their life. I pray a blessing over their whole family, their children, and that You would protect them from the evil one and bless them as they travel from this place. And I thank You for hearing this prayer in Jesus name. Amen.*

Well, this is certainly a taste of heaven. I just am very, very grateful. As we begin the next part of our journey, resting in the prayers that (inaudible name) prayed that God will guide us. I'm eager to move into our subject.

Last night we spoke about the importance of the word of God and also in dealing with the issue of struggling with temptation and Satan's assault on

our minds and upon our hearts and how to meet those challenges with the word of God. I spoke to you about two incidences in my life dealing with the issue of music and dealing with the issue of the existence of God. These are only some of the many challenges we wrestle with as the children of God.

Satan is coming in and we can speak of many areas in terms of music, in terms of computer games, in terms of images, pornographic images, movies that are immoral; language, violence, all of these things, addictions to substances, addictions to food, addictions to all kinds of things that Satan continues to press upon us and cause us to be discouraged and think, "It's no good, it's not going to work." But this is where, as we said, as we've been saying from the beginning, the process, the strait gate, the path by which we walk to life is an important one. Inspiration tells us that the book Pilgrim's Progress... The Spirit of Prophecy says it's an accurate portrayal of the Christian life and that there is a wicket gate and there is a burden that is comes upon the human soul when it feels its sinfulness.

As we look through Luke Chapter 22, we looked at the conviction of sin and the sinfulness of the human heart as the Spirit of Christ moves closer to the human soul. Whatever is inside of that soul manifests itself...whatever is in the soul. If there's enmity in the soul, it will manifest. If there is Christ in the soul, it will manifest and grow. This is what we looked at first.

Then, of course, the invitation, the calling to the wedding, the strait gate into the Most Holy Place, the sense of deep gratitude that we feel when the Spirit of God is witness with our spirit, that we are the children of God, that we are the beloved of God. As we talked about the Shulamite, who was the shepherd girl while all the other beautiful girls were preparing themselves to be the one to be chosen by the Prince of the kingdom, she finds that she is the one that has been chosen and wrestling with that reality. Am I truly chosen for the king? But I am not beautiful. I'm not pretty like all these other women. How come he would choose me? Why would he choose me? The conviction of sin, leading to a deep sense of gratitude is what prepares the heart to take hold of the word of God.

The text that I want us to pick up this evening is in John 17:17.

*"Sanctify them through Thy truth: Thy Word is truth."*

We're talking about the process of sanctification, the process of victory in Christ, overcoming all of the hereditary and cultivated tendencies of humanity to condemn sin in the flesh, in the path that Christ has walked for us, to become part of the bride of Christ.

*"Sanctify them through Thy truth: Thy Word is truth."*

I want to pick up on this principle of sanctification. Last night we were talking about the principle of first fruits. First fruits come when we allow the Seed, the Word of God is Seed, when we allow that Seed to embed itself in our mind, if we do not resist, it will bring forth fruit. The great challenge for us is that when you plant a seed and there is not immediately springing forth and you can't see a plant coming. It may take a number of weeks before the plant breaks through the soil. Between that time when the Seed is planted and you begin to see the fruit, there is a time of testing. This is what I would often refer to, is being in the gap. In the gap between the Seed being planted and evidence that fruit is being manifested in the life. This is where faith is developed. "Faith is the substance of things hoped" for [it] to spring out of the ground. It is the "evidence of things not seen." Waiting for that evidence to manifest itself.

We spoke last night about claiming the promises of the word of God. I don't know if anyone this morning was choosing to memorize some passages of Scripture or not, but as we put the Word of God in our mind, we can access the living Word of God.

Look at 1 Thessalonians 4:3. Which is just an extension of the same principle.

*"For this is the will of God."*

We talk about not my will, but Thy will. Well, this is the will of God.

"Even your," what?

*"Sanctification, that you should abstain from fornication. That every one of you should know how to possess his vessel in sanctification and honor. Not in the lust of concupiscence, even as the Gentiles which know not God."*

Concupiscence immorality, perverse sexuality is evidence of not knowing the true God. That's a challenging point, isn't it? It's evidence. Giving themselves over, as it says in Romans 1, it's evidence.

*"That no man go beyond to defraud his brother on any matter, because the Lord is the avenger of all such, as we also have forewarned you and testified. For God has not called us unto uncleanness, but unto holiness."*

This is the promise of the Word of God.

But some people, when they read this, they hear what the text is saying. But does the Word go into the mind? Because when someone is walking down the street and they go into a store, they see a particular item that they know they should not desire and they desire it. What does the human soul do? What do you do in that situation? In times past, you may go past a video store, you might go past a magazine store or whatever. Whatever it is that Satan has got you cornered in some particular area that nobody else knows about. It is just your dirty little secret, something you're dealing with. Does the word of God meet us in that moment? Here is part of the challenge for us. If we believe that we are indeed sons and daughters of God, our value in Christ will allow us to say, "You know what, I don't need this anymore." If it is your worthlessness, it is your sense of worthlessness that you cling to that causes you to stay stuck in your old habit patterns of life. It is the disbelief of God's mercy. It is the disbelief of God's offer to you that causes you to remain stuck in these addictions. It's these things that hold us down.

Then as soon as we promise ourselves that this will be the last time; this is the last time that I'm going to do this, and then even while this thing and for some people, whatever it is, we place it in our mouths and even before we get to swallow it, we already feel the guilt. We didn't even get the satisfaction of what we were trying to possess. We were ripped off and Satan is laughing at us. "I got you again. I got you again." But when we have this idea that we must earn God's salvation, we feel worse and worse. Then we tell ourselves, "well, I've gone this far. I've got the rest of the package here. I might as well do the whole lot now." It's a familiar story.

In my experience in ministry, I have encountered many wrestling with this situation. Not only people who are new to the faith, people that have been walking with God for decades and decades, still wrestling with issues in their



life. Only death leading to resurrection in Christ and a deep assurance that you are His child will enable you to grasp the word of God with a tenacity that will not let go.

For all of us who are students of prophecy, we know that in the last days there will come a time of Jacob's trouble. It will come to us in such a way that even... Because we know when Jacob was wrestling with his Messiah, (he was wrestling with Christ, that He was, as it were, pressing his sins upon him); if we're in a situation where we feel some kind of worthlessness, where we feel some element of trying to earn God's salvation, when this crushing sense of my inability to please Him comes; we will simply let go and accept condemnation and death. The reason that there must be a time of Jacob's trouble is because God needs to know whether you are righteous by the righteousness of Christ alone. It is not anything that you can do in and of yourself. It is the righteousness of Christ. It is the soul recognizing, Yes, I know that I am condemned to death, but I accept the righteousness of Christ. I take hold of His righteousness.

It is the Mary Magdalene experience. She knew she was worthy of death. She knew she had demon possession cast out seven times. Each time Jesus would come and patiently, faithfully, lovingly deliver her. When many others had already given up on her, [as if] she was beyond [it]. "Why do you bother with this woman? She keeps going back. She keeps going back into the pigpen. She keeps going back to her sins. Just leave her. "

But Jesus is dogged. The Saviour does not let go, as Martin Luther termed it, "the hound of heaven," who reaches out for the human soul.

"Will you push me away? Will you push me away?" He continues to reach out and say, "My child, I still love you. I have not given up on you. You're the one that's giving up. I'm not giving up." He never gives up. It's only when He sees that we have finally given up and are not willing to go any further, then He accepts our decision, but He will never give up and you can count on that.

So, this principle of sanctification...I want to share another point in terms of a great blessing. The Word of God is a great blessing to us. Why is that so? Because the Word of God is the very words of our Father through Christ speaking to us. Words of encouragement, words of blessing, words of

comfort that we can take to ourselves, casting all your cares upon Him, for He cares for you.

*"The angel of the Lord encampeth round about them that fear Him and delivereth them."*

*"Thou will keep him in perfect peace whose mind is stayed on Thee because he,"*

what?

*"Trusts in Thee."*

By taking these, we become partakers of the divine nature. This is the process.

I want to share with you another aspect of sanctification, for the will of God is our sanctification. If you turn to Ezekiel 20, you will know what I'm going to be referring to. The Sabbath is a critical, essential element of the sanctification of the soul. Ezekiel 20:12.

*"Moreover also I gave them My sabbaths, to be a sign between Me and them, that they might know that I am the Lord that sanctify them."*

We know verse 20,

*"And hallow My sabbaths; and they shall be a sign between Me and you, that you may know that I am the Lord your God."*

Sanctification. How does sanctification come through the seventh day Sabbath? How does this sanctification experience occur? Seems like a simple question. But as I talk to people about this issue, the actual transaction of sanctification through the Sabbath is not necessarily that clear for people. What actually happens on the Sabbath that causes this sanctification?

In Genesis 2, we read about the original experience. Genesis 2:3,

*"And God blessed the seventh day."*

When God puts a blessing into something with... What's happening there? Sanctification, a blessing. There is a blessing. There is something good. There

is something precious. God is placing in this period of time as the world comes around that seventh time and it begins, there is a great torrent out of the throne of God. Revelation 22. This great torrent opens up.

Ezekiel 46 tells us that on the seventh day and on the period of the new moon that the gates in the temple open and the outpour is tremendous flow of the grace and the love and the presence of God. It flows into the hearts of all those that simply open the gates of their temple to allow that Spirit to come into their soul, that they may commune with Him and He with them. "I in you, you in Me." In that experience, in that communion, what does the song say? "And the joy we share as we tarry there." It says "none other has ever known." I'm not sure if that's true. I think many of us know what that experience is. But we have an idea. We have an understanding because if there's one Spirit, one Lord, one baptism into that Spirit, we are all drinking of that fountain.

This is what the Sabbath experience is all about. A belief that at a certain time if you open your heart in faith to the Word of God, that He will bless you when He says, ""Remember the Sabbath day to keep it holy,"" our Father is saying, "I'm inviting you to be blessed. I'm inviting you into My presence. I'm inviting you to commune with Me, to sup with Me and Me with you." This is what the Sabbath sanctification experience is all about. There are many who teach that the grace of God is available to man at all times in all places, everywhere. That is true. But there is a greater measure available at the times that God says. If we respond in faith and say, "If you are calling me to be there in faith, I come with my hands open to receive whatever it is You wish to give me."

Genesis 3: God does indeed move at certain times because we see in Genesis 3:8. What does it say?

*"And they heard the voice of the Lord God walking in the garden,"*

when? In the cool of the day. There was a certain period of time when God walked in the garden in the cool of the day when they would commune, especially during this time.

It says in the book of Psalms and other places,

*"He waketh me morning by morning."*

I wake in the morning and at that special time in the morning, there's a special communion time, morning and evening, morning and evening. It's the principal of the manna together, the manna early in the morning and in the evening. If you come at the appointed time, you receive a measure of blessing, a measure of the Spirit of God. Look at this closely. Hebrews 4:2, it says,

*"For unto us was the gospel preached, as well as unto them."*

Unto Israel. The gospel was preached to us as well as unto them. Notice, it doesn't say the promise of the gospel was preached to them. It was the gospel that was preached to them. It's the same gospel from beginning to end. It's the everlasting gospel. How can it be an everlasting gospel? Notice what it says. verse 3,

*"For we which have believed do enter into rest, as He said, As I had sworn in my wrath, if they shall enter into My rest: although the works were finished from the foundation of the world."*

The works were finished. The works, the rest was available from the foundation of the world. When God spoke in Genesis 2:3 and placed His blessing, the works of salvation were complete from the foundation of the world.

Each Sabbath when Adam and Eve would come, if you can imagine... Could you imagine the Lord Jesus coming into the garden? Adam and Eve and Jesus and the angels singing hymns like we sang here and just enjoying one another's company and the time disappears. The Sabbath goes like a flash because when you're deeply in fellowship, deeply in love, and you're being lifted and carried by the winds of the Spirit, time goes very, very fast, doesn't it? This was the Sabbath experience. But after Adam and Eve sinned, the way to the tree, the way to the garden, the way to the Sabbath experience was, as it were, cut off. The only way that Adam and Eve could reconnect into the Sabbath experience was through the means of a sacrifice.

That sacrifice was now required. An acknowledgment that the shed blood, the blood of the Savior "shed from the foundation of the world" had to be [made] that they may then again enter into this Sabbath experience. None of

us can ever enter into a Sabbath experience without the acknowledgment of the sacrifice of Christ. This is a very, very important principle: you cannot come to the Sabbath without a sacrifice, you cannot come empty handed, you cannot come up to the feast empty handed. You must have a sacrifice. Of course, in acknowledging the Lord Jesus Christ, we are acknowledging His death for us, we have a sacrifice. We have the blood of Christ to offer. So, we are then enabled to enter into that experience and to [have] real communion. In that communion, we receive His rest.

Matthew 11:28. What did Jesus say?

*"Come unto me, all ye that labor and a heavy laden, and I will give you..."*

what?

*"...Rest."*

I want to share with you something that I found quite astounding because it says, those who believe, have entered into rest. It's the same word.

In the Greek *anapauo*. Ana, coming up into. *Pauo*, to pause. Coming up into a pause, where there is rest. *Anapauo*. Or maybe the one in Hebrews 4 is *Katapausis*, which is coming down into rest. I'm not quite sure what the difference is, but it's the same principle, the same principle of rest for those who believe the gospel. They've accepted the sacrifice. They are enabled to enter into rest, and that rest will sanctify the soul simply by coming at the appointed time.

I want us to look at...Exodus chapter 17:1

*"And all the congregation of the children of Israel journeyed from the wilderness of Sin, after their journeys, according to the commandment of the Lord, and pitched in Rephidim: and there was no water for the people to drink. Wherefore the people did chide with Moses, and said, Give us water that we may drink. And Moses said unto them, Why chide ye with me? wherefore do you tempt the Lord? And the people thirsted there for water; and the people murmured against Moses, and said, Wherefore is it that thou hast brought us up out of the land of Egypt, to kill us and our children and our cattle with thirst?"*

We might cross our hands and say, "Oh, thank you, God, I'm not like those foolish, foolish people. I would never, ever say anything like that. "

*"And Moses cried unto the Lord, saying, What shall I do unto these people? they be almost ready to stone me. And the Lord said unto Moses, Go on before the people, and take with the elders of Israel; and thy rod, wherewith thou smotest the river, take in thine hand, and go. Behold, I will stand before thee there upon the rock."*

Yeshua was going to stand before Moses upon the rock it says here,

*"And behold I will stand before thee there upon the rock in Horeb; and thou shalt smite the rock, and there shall come water out of it, that the people may drink. And Moses did so in the sight of the elders."*

Inspiration tells us in 1 Corinthians 10:4 that they all drank of that spiritual rock. Which was Who? Christ, Yeshua.

What is the symbol of the striking of the rock? With His stripes, we [are] healed. It is a symbol of [the] crucifixion. It is a symbol of the death of the Messiah. At the death of the Messiah, what springs forth? Life! Life comes forth. That life giving stream coming from the Father through the Son, at the sacrifice we are reconnected into that experience. The question that we need to ask ourselves is; within the system given to the Israelite people wherever we see a sacrifice occurring, should we then expect to see that this is a time when this life will stream forth?

In the Hebrew calendar the death of Christ [was] symbolized. If there was this stream only coming forth at one time, we would expect that it would only be celebrated at the Passover. Is that right? That He died once. They were doing the whole plan of salvation in one year. The time when you would offer a sacrifice would be once in the year. But when we look at the Hebrew calendar, when we look at what's happening, the sacrifices are occurring more often than that, aren't they?

Let's look at 2 Chronicles 8:13. We want to notice something: wherever sacrifice is offered, life streams forth. When Jesus was pierced, there came

forth two streams, one water, one blood. So, life came forth. 2 Chronicles 8:12.

*"If you eat My flesh and you drink My blood, you shall have My life. "*

*"Then Solomon offered burnt offerings unto the Lord on the altar of the Lord, which he had built before the porch, even after a certain rate every day, offering according to the commandment of Moses."*

That rate every day. What was being offered every day? The morning and the evening, morning and evening and then it goes on,

*"On the Sabbaths, on the new moons, and on the solemn feasts, three times in the year, even the feast of unleavened bread, and the feast of weeks, and the feast of tabernacles."*

This is when the sacrifice is being offered. So is it correct to understand that in this sacrifice at this particular time, if you come at that particular time, that life stream will come out to you? Does that make sense? That you simply come in faith, you come in faith not to do, but to receive. To receive the grace, to receive the rest, to receive the grace of Christ. Simply by opening your heart at the time that He says,

*"I will come to you; I will not leave you comfortless"*

But I will come to you at the time appointed. I will come to you and I will bless you. I will pour My Spirit upon you. If you come to me [at] these appointed times, then the wave [of] the Spirit will carry you through all times. Does that make sense?

Why does God pick certain times? I believe...now I'm just share with you what I understand. Why did God pick a certain tree within the garden? Why not all the trees being trees of life? Why one day in the week? Why one day? Because

*"there is only One mediator between God and man, the man Christ Jesus."*

Not all of His creation are the One mediator between God and man. There is only One. So, in choosing the one tree, in choosing the one day or the one time that God has set forth, we are responding to His decision and decree that this is the appointed channel through which you can obtain blessing. Does that make sense? It's an extension of the person of Christ. You are honoring Him because there are many people who say that God is a Spirit without body and parts. "I believe in the great majestic power of heaven and simply by the ascent of my mind, I can access that power at any time, at any place, in any way that I choose." Well, that's not what the Word of God says.

What we see in the Sabbath then, and this is the only way in my mind that I can make any sense that the Sabbath would be a sealing message; it's simply opening your heart to believe that the presence of Christ will come to you in a special way on the Sabbath [and] at the [time of the] morning and evening [sacrifice]/worship.

Do you know that the Spirit of Prophecy says that she would be afraid to dwell in a house where there was not morning and evening worship? Did you read that? Why? Because when you are having morning and evening worship, you are acknowledging firstly your great need and that you are accepting the sacrifice which then connects you into the rest of Christ. Morning and evening. In not partaking of morning and evening worship, we are saying, "Well, it's inconvenient. I don't have time. I don't have time for these things." This is a great challenge for God's people. It's been a great challenge for me. It's been a challenge in terms of my headship role in being the priest of my home to erect the family altar, to open the Word of God, to ask God to forgive the sins of my children and to put words of blessing upon my wife and my children morning and evening. This is not a nicety, this is essential. This is what men as leaders in their homes are called to do and for families where there is not a man within the home to provide that function. This is where the elders of the church should be praying for the members of their congregation and providing that spiritual blessing to be poured upon the congregation. This is what it means to be a husband, father, elder. It means to do the priestly duty to be part of the royal priesthood. This is part of the duty.

We see that when you open your heart [at] these appointed times, the Spirit will flow. I want to show you something very interesting; when Jesus says,



*"Come unto to me, all you that labor and are heavy laden, I will give you rest."*

Look at Exodus, 31:15. I will show you this word in the Hebrew. You can trace it because the word *appouses* (Greek word) in the Greek is translated from the Hebrew word *shabbathown* H7676. *Shabbathown*, which is the word rest.

*"Six days my work be done, but in the seventh is the Sabbath of rest."*

This is exactly the same word that Jesus used. "Come unto me, all ye that labor and a heavy laden and I will give you..." this: 'rest,' because He is the Lord of the Sabbath. So if you come unto Him at these appointed times, this is the time to take hold of this rest.

There're many more things in the days to come. I want to share a lot more about why I'm so excited about this in terms of this channel. The Sabbath is a channel because Christ is a channel for all of His Father's blessings, everything. He is the great 'by Whom,' through which all the blessings flow. The Sabbath is simply an extension of who Christ is. That's why He is Lord of the Sabbath. He is the one through which the blessing flows. Excepting the Sabbath, it is an extension of our acceptance of the Begotten Son, the "only being in the universe that can enter into all the councils of God."

Exodus 31:15 says,

*"The Sabbath of rest."*

Let's have a look where this word appears. It doesn't only appear in the seventh day. You know where else this word appears? Day of atonement. Okay, it certainly does. Leviticus 23 has a whole bunch of these. If you want to collect and gather these up, man, you're going to have rest coming out of your ears.

Leviticus 23. We see the first [of these]; really interesting. Verse 3,

*"Six day shall work be done by the seventh day is the Sabbath of rest."*

There is that word again, this is the word rest. Those who have believed the gospel have entered into rest. "Come unto me all ye that labor and are heavy

laden, and I will give you rest." This is the same word. This is what He's talking about. When we look at the appointed feast times, which of these do we notice have this word rest and *anapauo* or *shabbathown*?

Verse 24,

*"Speak unto the children of Israel, saying, In the seventh month, in the first day of the month, you shall have a Sabbath, a memorial of blowing of trumpets, a holy convocation. You shall do no servile work therein: but you shall offer an offering made by fire unto the Lord."*

That would Sabbath there is not Shabbat, it is *Shabbathown*. It's rest, it's the rest of the Shabbat. So, the Feast of Trumpets is offering to you a *shabbathown*. It's offering to you a rest.

If He's saying that there is rest available on this particular day, are you going to come and collect it? You're going to put your hand out to receive it? I certainly think that would be a good thing to do. Is that an act of faith to say that's the grace of the gospel? I'm not ashamed of the gospel of Christ for it is the power of God unto salvation. What is that power? It's the rest that we have in the person of Christ. That's the power of God unto salvation. He's saying, "If you come to me at this time, I'll give you this rest."

If you study the Song of Solomon, the woman that was called to be the wife of the prince. He came to the door at the appointed time and he knocked at the door. What was she doing? She was asleep. By the time she awoke, he was gone. The power of God that will "keep him in perfect peace." "His mind has stayed on me because he trusts in me." It's the power that lifts you above all of the clamors of the flesh, all of it. When you enter into Christ, you enter into harbor, you enter into rest. Protection. Grace. Power. [You] receive grace, power, and that brings you into a state of rest where you're not being troubled, you're not being churned, you're not being upset.

We see that it occurs here in the feast of trumpets. The next place that occurs is on the tenth day of the seventh month. It says it's a Sabbath of rest. Verse 32,

*"It shall be unto you a sabbath of rest."*

Day of Atonement is Shabbat, *Shabbathown*. That's a big one. Day of atonement. Shabbat, *Shabbathown*. *Shabbathown* is the word rest. It's from the word Shabbat, but it's the rest. I guess you would say it's the activity that occurs during the time. Does that make sense? You're resting on what? The Sabbath. You're experiencing something at a certain time. It's the activity during the time.

It's like the word feast. You have two words for the word feast. You have *moedim* and you have *chag*. The *chag* is the sacrifice. That's what you do. The *moedim* is when you do it. It's the activity at the time. *Shabbathown* is the activity the rest at the time.

... We see then on the Day of Atonement there is the Shabbat *shabbathown*. This is exactly the same word in the Fourth Commandment. So, the day of Atonement connects directly to this experience.

The Feast of Tabernacles: it says the same thing, the rest. The word Sabbath there is the word *shabbathown*. The rest. The other place that this occurs, the same word, this rest experience, that Christ has promised to us is in Leviticus 25:3,

*"Six years thou shalt sow thy field, and six years thou shalt prune..."*

Verse 4,

*"But in the seventh year shall be a sabbath of shabbathown."*

This is the year isn't it. If you would count from A.D. 34, the end of the 490 years and you count sevens from that point you come to 1994, 2001, 2008, 2015. This year; there is a whole year of this particular rest being offered. Do you believe? Do you have your faith? Could it be possible?

**Congregation member:** *Yes, it is possible.*

Starting last year, the agricultural year from Day of Atonement last year till Day of Atonement this year. It's the rest that's being offered.

I would encourage you to look back at your life and see during these time periods, did you have a big shift? Talking to Bill and Judy. Baptized in the seventh year. When they were first baptized, 2001, a seventh year. Just

something for you to think about. When I was first baptized, 1979, the beginning of a seventh year. Rebaptized, 1997, another seventh year. Call to ministry, 1994, another seventh year. It's amazing somebody could be in control. So that it is not a man who moves himself forward, but it is the power of the Sabbath that draws men forward. It is all of grace. It is not of works. It is God who does these things in our lives through the Sabbath.

As it says in the testimonies, "he that keeping the Sabbath from the heart will keep all the commandments of God." That's what makes it the seal, it's simply turning up when He ask you to turn up and let Him turn the shower on you. You just have to open your heart. The only way you're going to get a shower is to submit to the shower Head. If you don't submit, you don't get wet. Simple. Submission is a good thing, isn't it?

**Congregation member:** *So, let me ask a question of bringing the sacrifice to the feasts. The sacrifice is represented by the blood of the lamb.*

**Ps Adrian:** The sacrifice? It's our Messiah.

**Congregation member:** And His body and His blood are represented by the emblems. How does that fit into bringing that sacrifice during the feast? Is there a correlation?

**Ps Adrian:** Relationship between the emblems?

**Congregation member:** Yeah, you said every piece was to be sacrificed. What is that? Yeah, well, with a little sacrifice. Yeah.

**Ps Adrian:** First and foremost, it's the acknowledgment of the death of the Son of God. The Bible says "as often as you do this in remembrance of Me." So, a great time to engage in communion is when you've got this high tide of Spirit moving at the appointed times. Three times, you move whichever.

In terms of answering Padre's question about the emblems; to engage in a remembrance of the death of Christ as a community. We can choose to remember the death of Christ any time, but as a community of faith to gather together to do that in an orderly fashion. We do it around the emblems and we partake in communion. That's what allows us to all communally remember the death of Christ together as a community. A good time to do

that is during the high days. From month to month. The Spirit is being offered.

My point about the new moon being of interest is because it says in Ezekiel 46:1 that is during the Sabbath and the new moons that the gate opens. Opening of a gate signifies access, it signifies a special access that's not available at other times. When that gate's open, do you want to be there with your mouth open or are you going to stay at home? Question?

**Congregation member:** No, I have an answer. In our theme song, if we just read a little bit further, we find the sacrifice that we are to bring. "The sacrifices of God are a broken spirit and a contrite heart. O, God, Thou will not despise." When we come to a point in time with a contrite heart and a contrite spirit in the communion, the blessings flow, as we learned in a couple of years ago. Everyone that I've been involved in or the people have contrite heart. You don't come to preach. They come to learn. They come to fellowship and they come to praise. That sacrifice is accepted.

**Ps Adrian:** Amen, and that's part of that repentance and going through the straight gate; that we come recognizing our absolute need, our complete need upon our Savior. If we come with that contrite heart, then we're acknowledging the sacrifice.

**Congregation member:** You say, the source and the channel. You have the Father on the throne, and before that throne, you have the streaming of water of life, Christ representing, coming out and ever widening.

**Ps Adrian:** Yeah, it's getting wider, Ezekiel 48. The river gets deeper, gets deeper. When you have a seventh day Sabbath that has this rest in it, you have a feast that has this rest in it and you have a year that has this rest in it? You're going to have to get a big bucket to carry that high. One's just gone, its annual, it's during the unleavened bread and its seventh day Sabbath. So, come with a big bucket.

**Congregation member:** *Inaudible comment.*

**Ps Adrian:** Amen, that was seventh year and it's the Sabbath. So, it's just high tide. We want to sail a ship on high tide don't we. So, we don't have to hit the reef or run into all kinds of problems. Sail at high tide. That's why I like to

share messages during the time of the feasts. It's just great. I just get this lift. It's such a blessing. Now you know my secret.

I just wanted to show you something very interesting. [writing on whiteboard] Three, four, five, six, seven. I've squeezed it up there, but within the seven-day week you have six days and then you get this rest. "Come unto Me all ye that labor and are heavy laden and I will give you a rest." When was it then that Jesus stood up and says, "Come unto me?" When did He do that to receive the living waters? When did He offer that? It was during a feast. It was on the last great day of the feast. Coincidence, huh? So, rest, coming on the seventh day.

Now if we...look at the months, four, five, six, seven. I want you to notice something very interesting. When you look at all of the feasts during the seven years; for the three feasts, the only feast that specifically mentioned this word, rest, are all in the seventh month, which is the exact copy of the seven-day week. Seven days, seven months. Rest on the seventh day. Specific spiritual rest on the seventh month on the Feast of Trumpets, Day of Atonement and Tabernacles. You're getting a big dose of this rest. Does that make sense?

**Congregation member:** The other like this, the unleavened bread rest, is different. It's different rest than the Sabbath. That's like sabbath sabbath.

**Ps Adrian:** Yes. This is Sabbath Sabbath. This is your entering into; guaranteeing you to get to here. If you don't enter in at the beginning [of the Sabbath sequence] you don't get here, you've got to enter here [Last of the Feasts] because the flesh has to die, you have to die, become unleavened. What's really interesting, when you look at it from the first month, you've got the crucifixion of the flesh, putting to death the flesh. Then you have seven days. Then you'd have to count seven weeks to get to Pentecost. Then you count seven months to get to the three full feasts, all of which have this rest principle in them. So the feast principle is telling you seven, seven, seven.

**Ps Adrian:** [A] very carefully plan, laid out for you. Clearly in Scripture, there is no lottery about it. It's just clearly there for you as opposed to... You win the prize; you just turn up. There's enough for everybody. As opposed to six, six, six. You've got seven, seven, seven.

I get a little bit excited about these things. I wish all my friends that would say, "No, all this stuff is nailed to the cross." You want to nail rest to the cross? I need as much rest as I can get. I'm going to bring a big truck load to carry this stuff away because He's offering it to us. You just come when I ask you to come and I'll give it to you. That's righteousness by faith, isn't it? Just come when I ask you and I'll bless you, because whenever He calls you, He will bless you. This is the promise.

**Congregation member:** And I'm grateful that I like sharing (inaudible)... Because this is a position I have taken and [am] studying about the new moons and all these things in the last year. That's when we started responding to that, coming from the blessing. Coming from the receiving. Oh, we've talked about the principle of partaking of the Lord's Supper at that time. And there's been resistance on different positions from myself. You know, there's been some giving in, some wrestling with that. But this is a quote here, it is from LS80, 247.2, it says, "Brother A arose and said he had no faith in what we were about to do, that the Lord's Supper was a continuation of the Passover to be observed only for once a year." And then in 1 Spirit of Prophecy two or three, "The salvation of man depends upon a continual application through their hearts of the cleansing blood of Christ. Therefore, the Lord's Supper was not to be observed only occasionally, like once every four months or every three months," or yearly, only on Passover, but more frequently than the annual Passover, this solemn ordinance commemorates a far greater event than the deliverance of the children of Israel from Egypt. That deliverance was typical of the great atonement which Christ made by the sacrifice of His own life for the final deliverance." So now you go back to the new moon.

**Ps Adrian:** Yes, [the] gate's open, there's a blessing there. So, the principal of the rest is a high [tide experience]. My understanding of this and I am very much... cautious of locking in any kind of ritualism. So, on one particular Sabbath, I may choose that day to fast and pray to understand some Biblical question. I may choose to reconcile with my neighbor on that particular time. I may approach him during the time of a new moon and I've done that with a brother in the reconciliation has been sweet. So that's high tide. You can attempt things during these times with a knowledge of a greater gift being offered to you.

So why not take advantage of it. If you're wrestling with a particular prophetic question? You know, "John was in the Spirit," when? "On the Lord's day." Rest being offered, because when we find truth as a people, we receive rest from the lies of the enemy. Does that make sense?

All right, I got a little bit more, you still want to hear more? Because there is more on this.

It gets really, really interesting...You count with me. [Pointing to the board]. If we have the seven days of the seven days of the seven-day week and then the seven days of unleavened bread is a second seven. The seven weeks to get to Pentecost, the seven months to get to the three full feasts, and then you have the seventh year. Seventh year we get a seven, seven times seven years is, what? So, seven times seven years is Jubilee. Then this, the seventh millennium. Seven. [Insert slide]

The seventh millennium, the seven thousand year of rest where the earth rests for a thousand years. Seven. See the sevens everywhere. Did you follow that through? Seven days. The feast of unleavened bread is another seven days, which is a repeat. Then counting seven weeks to get to the Pentecost, then to the seventh month to get the three full feasts, all of which have the *shabbathown* in them showing that same pattern occurring. The seventh year, which we are in now. Seven times seven years, which is the Jubilee and then the seventh thousand year. That's a seventh. How many of these do we want?

This completely changed my conception of what the feast were about. It's a completely different perspective. You know, you say you need to keep these things to be saved... Do you want to stand under a shower to get washed? It's it completely turns the principle on its head. It's [about] the rest.

That's the only way it makes any sense to me, that the Sabbath is the key element of our sanctification. I can tell you (this is another part where it has really helped me)...leading up to Passover (this is another principle), ...Satan knows that God is going to pour out His blessing, he's trying to cut you off. He's trying to stop you from getting that blessing. Have you ever experienced that on a Friday afternoon?

**Congregation members:** Yes.



When you're having a hard time, just act in faith, for a blessing is coming. Don't let anyone take that blessing. It's a clear sign that blessing is coming and Satan doesn't want you to receive that blessing. Maybe there's just a little bit of the flesh as the Spirit come closer. Remember, there's still flesh inside of you and the Spirit comes close, it's going to bring it out of you. You go to say things that you don't normally say, "I can't believe I said that." Because the Spirits getting ready to come close to you.

As I was preparing to come here on Friday afternoon and day before, I was feeling a little bit [frustrated] and I thought, Satan is trying to fluster me, trying to get me off key. Then when we entered into Passover, I just felt this (hand gesture upward) like this. I just felt- there it is: the peace, the rest that He promised that came right on time. I felt blessed. I felt wonderfully blessed and we're feeling it now, aren't we, Brother Michael?

**Congregation member:** *Inaudible comment.*

**Ps Adrian:** Let me build on that point. The seventh day sabbath is a primal rest and all these other things did not exist beforehand. I want to share something on that.

Let's notice something interesting. The observance of the seventh day sabbath, the way we tell the timing, is six rotations of the Earth and then on the seventh rotation, we enter into this rest period. So, it's the Earth's relationship in conjunction to the sun that determines the seventh day sabbath. Now, when it comes to the annual feasts, what relationship is it that the Earth is engaged in? Its relationship to the seven revolutions, the seven cycles of the moon that you are counting the moons to govern. When those things are occurring? The relationship between the sun and the moon is one of... Or the light of the moon, where does it come from? The sun. The sun is the great source and the moon is reflecting that light. This is the relationship between the Sabbath and the feasts. The seventh day sabbath is the great source. It's the great heart. All these other blessings in the feasts are reflecting and expanding that light. Does that make sense?

**Congregation member:** *Inaudible comment.*

**Ps Adrian:** Well, that's interesting, isn't it, because the seventh day sabbath is written in the Ten Commandments, isn't it? The annual Sabbaths are written in the book of the Law. It says of the book of the Law, in the Book of the Law

is written of who? Me; being Christ. So there's the relationship. The Father in the seventh day sabbath, the great source, and then Christ the expander and magnify that principle in the feasts. That He expands that principle. He magnifies the principle of His Father and He moves it out.

This founding principle; I hope that that you will test it. I mean, test it out, test this principle. I begin to approach, particularly the new moon of the seventh month, you know is going to have this principle of rest in it. So, open your heart to it. Whatever it is that you wish spiritually, whatever it is you're talking to the Lord about, that you want to understand or you want to reconcile or you want to deepen or whatever, that's the time to connect and it will lift you and lift you and lift you up higher and higher.

This has been my experience. I can certainly say that in connection to these appointments, I have experienced an increase in health. That's been a tremendous blessing. Funnily enough, the book of the Lord says, you know,

” if you keep my statutes and my judgments I will put none of these diseases upon you.” So, I've been living a diseased, Babylonian life for a long time. It's taking a while to come out, but I'm getting a lot better. That's a real blessing.

In summary of all of these things, I hope that you can see that these things were given by God to be a blessing. He wants to bless us and we turn them around. We treat that which was ordained to life I found to be unto death. There are people who think that these appointed times are death, that they are against God's loving, caring, tender care for His people. But when we look at it in the correct light, it's a tremendous gift. It's a tremendous blessing. It just reminds me personally as a small child, when a parent wants to bless their child and they say, “Come here,” and the child is doing their own thing. Well, no and they run away when the parent wants to bless them. “I want to say something nice to them” and the child is doing their own thing. That's what I see going on in this particular principle. by looking at it the wrong way. God ordained these things to life. No, we find that to be unto death because “it's works, its works, its works.”

Well, it's rest. It's not works, its rest.

The completion of His work for us is completed in us through the seventh day Sabbath principle. That's why it's the seal of the living God. That's why it will become the deciding factor in the final crisis. That's why there will be a

Sunday law to stop people accessing this spiritual rest at that appointed time. If you let go of that, your hope of salvation will be smashed because it's only through that channel that you're going to be able to access the Spirit in a measure to meet that crisis.

It's all connected. This is how we access the person of Christ.

... I hope that you will do great exploits with this understanding. It's like a blueprint for God's people to access great blessings. I believe that we will obtain greater victories.

One more thing I do need to mention that's very, very important. This relationship between the seventh day Sabbath, the weekly Sabbath and the feast. The individuality and personality of each is not to be confused. These two are separate. The feast inherits the blessing of the weekly Sabbath. So, this [the Sabbath] is the source. I'll talk more about this during the week. This [the feast] is the channel. If you take this [the feast] and you elevated and make it co-equal with the Sabbath and you treat them all as one thing, you are moving in a direction that's very dangerous.

As some of us were saying before; there was another group of believers that that basically followed this process. They gave up the Sabbath, they gave up the feast, they took on the Trinity, went to Sunday because the whole package was put together and the whole lot got taken out.

I don't try and prove that the feasts are coequal with the sabbath. The Sabbath is the great original. The feasts are inheriting what is coming from the sabbath and are an expression. You also know what? As the Son came forth from the Father so the feast come forth from the Sabbath. They don't have to be, you know, like some people try and make the Son occur at the same time as the Father. Some people try and make the feast start at the same time as the Sabbath. I don't see the need for doing that, because if you follow this Father-Son pattern, one comes from the other.

Thank you. I enjoy sharing that study. I hope that will stir up your minds and that you'll be getting bigger buckets of rest by turning up at the right time. Can we kneel and pray?

*Father in heaven, I just want to thank You so much for the sabbath and Lord Jesus, we see that You are indeed Lord of the*

*Sabbath, that in You is rest, that those who believe the gospel enter into rest and that we can come at the times that You call us to receive that sanctifying Spirit, to be sealed, to give us strength, to meet the temptations and the challenges that as we come the appointed times and as we read the word of God by faith, that You will complete the work that You have started in us. I pray for all of us here that we will inquire, are these things so? Compare Scripture with Scripture. Test it. See if there is not a blessing in these things. And I thank You, Father in Jesus name. Amen.*

## 5. Becoming Unleavened

**Pedro:** *As I was driving to see patients today in my office. The Lord brought a revelation to my mind that I had never thought about or never heard anybody else express. So, I was thinking about unleavened bread, Passover and those things. That thought came to my mind. As the world has been doing the holy week, and all these things, the process is reversed. Because we make ourselves better and then come, but the promise of the Lord is we come to the cross, He makes us better. It's interesting because it's a complete reverse. And then the whole thing of Easter, there is no real cross theme. It's about the resurrection. There's no focus on the sacrifice of the lamb. The whole focus is on the resurrection, but without the death there is no reconciliation. The reconciliation is what allows us to be restored in our relationship. Then the resurrection gives us the life that is, you know, eternal life. There's a total a total flip flop of that. It's very interesting that as I thought about that it was like, wow, you know, how Satan has orchestrated to make you think we've got to do all these things to get better before you can come and receive a blessing. Yeah, it's totally worth [it].*

**Ps Adrian:** We want to continue on, as I've been praying. I know that I've written some things in the schedule, but I keep praying and asking, Father, what is it that You want me to speak? What is it that You want me to say? So that I speak [the words of] my Father and nothing else.

So tonight, I want to continue the journey in the process of being unleavened. We are walking through a seven-day period of unleavened completeness, a process. I want to share with you [as] many things that I can of how the Lord has worked in my life to remove leaven from my life and compare that with Scripture and what Scripture is teaching us.

We've shared two things in reference to sanctification, sanctification being set apart from the world to holiness. The first, of course, is being washed by the Word of God, placing the Word of God in our minds, and then coming to our Father in heaven when He calls us; in order that we may receive His blessing. Those two things go together; if you think in an earthly context, when a parent invites their child into their presence and they want to speak words to them, that those two actions together are what bring the relationship a lot closer.

The Word of God, the Sabbath fountain, the Sabbath principle, if we come at the time appointed we will receive that blessing. I do again appeal to all of us that were here last night to remember the family altar. Remember morning and evening, to acknowledge the Lamb of God. Have gratitude to God for the great gift of salvation that has been offered for us. Morning and evening, Sabbath, New Moon and the three appointed times. This is when the Lamb was offered.

I would suggest that if God was taking the time to allow lamb to be sacrificed morning and evening, Sabbaths and new moons and feast days; He wasn't instructing us in this simply for these animals to die. He was teaching us a very, very important lesson. That grace is being poured out at these times at great cost to Himself. That's the point He's seeking to teach us. That we should avail ourselves of this great cost; and come to Him.

So, the journey continues in our walk with God, the unleavening-process. Coming from the world, coming into a relationship with Christ, regardless of whether you have been brought up in a Christian home. If you are brought up in a Western culture, you are exposed to ways of thinking that have to be removed once you give your heart to Christ.

I shared with you my experience with music. I want to go a little bit more into music this evening as well as other things related to music. I would like to relate another part of my experience.

I remember when I first gave my heart to the Lord. I had, some of you will be familiar with this story, but just before I had given my heart to the Lord, I had arranged to have a large party with many of my friends. I was in my late teens. I had arranged a large party with some of my friends and then I had this conversion experience. Then I had a dilemma on my hands because the party was not going to be a Bible study, it was going to be a typical teenage party.

I wondered what I should do. I thought, "well, I can witness to them at the party." So, when things got underway, I sat down and some of them were watching a movie. What is interesting is that I have watched plenty of movies in my young life and the profanity had cease to disturb me. As a younger child when I would hear the profanity, it startled me a little bit because it wasn't something we heard very often in our home. After a while you become

desensitized, you become used to it. The language becomes normal and you just accept it. Then the violence and the immorality and you become desensitized to these things. But when Christ came into my heart, all of that sensitivity came back and when I heard the profanity, it jarred me. It was a jarring experience. I couldn't stay in the room. I had to leave. I couldn't deal with it.

I was listening to the conversation of some of my young friends and their manner of speech. Their teenage experience was all about their latest exploits with their girlfriend. It was all very much on a sexual level. I found it very, very confronting. I found it disgusting to talk about people, girls in that way, whereas before that was the natural manner of living. That's the way it [was]; jokes and laughter about those types of things. It's funny to talk about those sorts of things. But now with Christ in the heart, this was offensive to me and I didn't want to be there anymore.

I went to every corner of that party and I found nothing in that experience that I enjoyed anymore. The flesh was “against the Spirit and Spirit against the flesh, so that you cannot do the things that you would.” I found that I could not participate in these things without pain. The pain that I was experiencing was the pain of my Savior. He was letting me experience His pain because my natural inclination actually enjoyed those things. I had no disagreement with those things going on, but Someone had come to live in my heart and now He was sharing His pain with me. I couldn't be there anymore.

But then the tempter whispered to me and said, “All these things are what you understood to be fun. And now you don't like them anymore. So, guess what? You're not going to have any more fun in your life.” In a moment of deep concern, I ran out onto the front lawn and I shook my fist in the air at God and I said, “You wrecked my life. I can't enjoy myself anymore.” There was no lightning, which was good, but so great was this transformation.

Then changes began to take place. As I was reading the Scriptures, my conscience became tender, very tender as to my duty and the things that I needed to remove from my life. This is part of the Christian experience; to remove things from our life that allow the enemy to have access to our mind, access to our emotions, access to our thoughts.

I'll share one experience with you that I found quite interesting. I think it will be instructive. As a 15-year-old, I had participated in (Australia being a Commonwealth country along with Canada) what they call the Commonwealth Games. I don't know if you heard of that term. I was in the stands and I was selling drinks and ice creams. I was making a bit of money for school. One of my friends who was manning the store introduced me to a manner of releasing to me more than what was being written down. So, we could split the profits without the persons who are employing us, knowing what we were doing. That seemed to be working quite well for a while.

After I had my conversion experience, this thought would come to me from time to time saying, "What you did was very bad. That's stealing, that's breaking God's commandments."

And I would say, "Well, I've asked God to forgive me, so I'm forgiven, right?" But this thought didn't go away and kept coming back to me. I knelt down. I said, "Well, Father, if I need to do something about this, then You're going to have to help me." And then I said, "Well, anyway, I don't even remember the name of the company that I was working for." Instantly the company...came into my mind.

So, I opened the phone book and I found the company. This is like six years later. I got on the phone, my heart is pounding quite rapidly. What would I say to them? Six years later, I was a 15-year-old kid working for them. What am I going to say to them? I said, "Did you cater for the Commonwealth Games?"

"Yes, we did."

I didn't really want to keep talking, so I just I spilled out my confession, said, Look, this is what I did. I've been reading in the statutes and it says if you take so much, you should, but you should pay back. I said, "I want to pay you back plus 10%. I want to add back to what I took from you. This is the amount of money and I want to send it to you." There was silence on the other end of the phone. I was like, Well, "I'm in big trouble now. What's going to happen now?"

They said, "We forgive you." I've never been troubled with that thought ever again. I received an email when I sent them the money, they sent me a receipt and they sent it to a charity. They didn't keep the money. They sent it



to a charity at the bottom. They said, we hope you have found peace and I did.

As I prayed about that experience, the impression that came to me was, "Yes, Adrian, I forgive you for what you did there, but you needed to confess this because in the time of trouble, Satan would press this issue upon you. If you had not done what you did, made restitution, you might have let go of Me. So, I needed you to act upon this. You had the capacity to do it. I wanted you to do it." Then restitution was made. Now I have no trouble in my spirit about this issue any longer, which is a tremendous blessing. So, if you are getting trouble in your soul about things that you've done in the past, then you need to consider making restitution to make right the things that have been done.

I also had a school teacher that I had a confrontation with in my final year of school. I was troubled about this, and it continue to trouble me. I went to him and I asked him to forgive me. He did not even remember the event. He did not remember what happened. But I remembered. He said, "Well, yeah, whatever it is, I forgive you." Then I found peace.

This was part of the transition. Cleansing; going through every aspect of our lives, seeking to make right. Because we are living in a time of judgment. Every time that we act not according to the commandments of God. It's all there. It's all important. We need to, morning and evening, make sure that our life is in harmony with the word of God.

I want to add another dimension to this in terms of... we're talking about the principle of coming free of the powers of this world. 1 John 4:1,

*"Beloved, believe not every spirit, but try the spirits, whether they are of God: because many false prophets are going out into the world."*

Many false prophets, false spirits, spirits of devils, working miracles in many, many places.

Now, I just want to draw up here. [diagram of sanctuary drawn] This is the heavenly sanctuary, the most holy place, holy place. Christian; in his presentation covered some of this how that in 1844 Christ moved... I talked about this earlier, from the holy place to the most holy place. Inspiration tells us that when Christ moved from the holy to the most holy, that Satan

assumed to take up the ministry of the holy place. Are you familiar with that information? So that those who did not realize we talked about this strait gate of the midnight cry, I talked about this the other night. Those who did not realize stayed here [in the holy place] and when they would pray...

What it means is that because they weren't aware that the investigative judgment had begun and that there must be a group of people who fully reflect the character of Christ, they did not know how to pray with that kind of faith. Their faith was, "well, you know, if I sin God forgives me and I just need to ask and I'll be forgiven." So, their faith is not stretched out to say, "God wants to give me the victory in every area of my life." [To] those who don't realize this; Satan assumes a religious character and he will begin to answer the prayers of people who have not made this transition.

That's a very, very scary thing, to understand this shift. If we are not following Christ in His work, (because it says in the Bible that even the devil himself is transformed into an angel of light). Not everyone that says unto me,

*"Lord Lord, shall inherent in the kingdom of heaven."*

We need to be aware of these spirits. Just keeping that thought in mind.

Come to 1 Samuel 16. The story of David and Saul. Saul was having trouble. He was becoming very moody in his experience. If you are familiar with this story and it says in verse 22,

*"And Saul sent to Jesse, saying, Let David, I pray thee, stand before me; for he has found favor in my sight."*

Verse 23

*"And it came to pass, when the evil spirit from God is upon Saul, that David took an harp, and played with his hand. So, Saul was repressed, and was well, and the evil spirit departed from him."*

Now, when we read an evil spirit from the Lord, what do we understand? Do you understand what that is saying? God is actively setting evil spirits into his life? No, God is stepping back and allowing Satan to do what he wishes to do because Saul has resisted the Lord. God steps back and He allows his evil spirit. But when David played music, what happened to the evil spirits? They departed. Is it the music itself that causes these evil spirits to run away? It's

the Spirit of God accompanying the music. The Spirit and His angels that come when that music is being played causes the devil and his angels to leave.

The point of this passage is that music has spirit. Music has spirit and either has the Spirit of God or it has the spirit of the enemy. If you are playing music in your house that is not dedicated to the God of Scripture, you are more than likely inviting evil spirits into your home. I hope that's a challenging thought for some of us. When we think about music that is on the radio, how much of that music is dedicated to Yahweh? Music, whatever you do, whatever you eat, whatever you drink, whatever you play, whatever you engage in, do all to the glory of God. If you are engaged in music that is not dedicated to God, then you are inviting evil spirits into your heart.

Sometimes we wonder why there are arguments in our home. Why there is frustration that comes into our soul. Because we leave windows and doors in our spiritual house wide open for the spirits to come in and harass us, to annoy us and to convince us that we cannot overcome our defects and character flaws... Because we leave our doors and windows open. Amazing that we lock our doors, our physical doors, we lock our windows, and our homes are filled with things dedicated to the devil and his angels. We are left wide open for these spirits to play with our minds, to confuse and distort and twist our minds away from the Scriptures, to cause our eyes [to] get heavy and we go to sleep when we open the Bible. To cause us to go to the television and watch movies and listen to music that is not dedicated to God.

I want to reiterate what our Lord said, "strait is the gate, narrow is the way few there be that find it." It takes effort to respond. We are saturated in a culture of decadence, immorality, vice. These things are designed to allow evil spirits to come in. Even as those that play the music of the Lord to send away the evil spirits, when the people of the world play the music of the devil to bring in evil spirits, we become affected by them. This is a great problem.

I would appeal to all of us here; if you want to walk the unleavened path, listen to unleavened music. Unleavened means without the spirit of malice and wickedness, without the spirits in high places that seek to affect their mind. Do you want to know the reason why so many people are having trouble in seeing that Jesus is the Begotten Son of God? Because in many

cases it's the spirits of devils that are blinding their minds, blinding their eyes. If you go into their homes, you will see these things everywhere.

I had an experience and this was just around the time that I have had revealed to me the truth of the Begotten Son. We had some children's games that seemed quite innocent. I purchased this game for my son. I looked at it carefully. I thought that it was kosher, that it would be OK. I thought I scanned it fairly carefully. We get it home and this is the interesting thing about my youngest son, who has been a tremendous blessing in our home, because when there is a spiritual change in the house, he often would become agitated and would start to have difficulty because Satan is a coward. You know why? Because he picks on the weak and those that are unable to defend themselves.

He would always pick on my youngest son and he would begin to scream. He would begin to become agitated. As soon as that would happen, I would immediately go to my knees and say, "Father, what has come into to my house? What door have I opened in the spiritual world? Where have I allowed this thing to come in?" I looked and my son had been playing this game. All of a sudden in the game, this beautiful angel appeared. These stars were coming out from some...it was like a magic thing, whatever. I immediately I knew this is not good. I grabbed that game and I immediately got rid of it and my son quieted down.

We had another situation where my youngest son, part of his treatment for his condition was music therapy. He would listen to Mozart, many Mozart pieces, which are good for mind development and things like that. We didn't listen to all the pieces of music. We listened to a number of them and we thought they would be all right. But then he would keep going to this one particular track and keep listening and then he would become very agitated and very aggressive. We listened to that piece of music. It was a piece of Gregorian chant. It was affecting him. The spirit of that music was affecting my son. We got rid of it and that problem went away.

We had a number of incidents occur like this. Things that you would think like, would it cause that much trouble? Many times we're not aware, because in many homes, having conflict and disagreement is so normal, we don't discern that these things are taking place, that the spirits are working against us.

Before I go on to this next part related to music, I want us to come to Numbers 25. This is when the children of Israel are on the edge of Canaan, they're about to go into the land. In Numbers 25 they bow before the gods of the Moabites. They join themselves to Baalpeor. ...Right on the shore of Canaan they become involved in idolatry. As we repeat the history of this, people, right on the shores of the heavenly Canaan, people become involved in those...we join ourselves to Baalpeor. We are repeating the history of these people and therefore, notice. I want you to notice what it says in verse 6, because, of course, Balaam was involved in coordinating this party to invite the Israelites to come to join and worship with their gods, to bow down before the daughters of Babylon or the gods of Babylon. And in this context, it's the Moabites. [Num 25]: 6,

*"And behold, one of the children of Israel came and brought unto his brethren a Midianitish woman in the sight of Moses, and in the sight of all the congregation of the children of Israel, who were weeping before the door of the tabernacle of the congregation."*

And then it says that,

*"When Phinehas, the son of Eleazar, the son of Aaron the priest, saw it, he rose up among the congregation, and took a javelin in his hand. And he went after the man of Israel into his tent, and thrust them both through."*

That's pretty aggressive, isn't it?

I want you to know that the Bible records for us the names of these two individuals that were joined together in union and note down at verse 14 it says,

*"Now the name of the Israelite that was slain, even that was slain with the Midianitish woman, was Zimri."*

Why is the Bible telling us this?

*"The son of Salu, a prince of the chief house among the Simeonites. "And the name of the Midianitish woman that was slain was Cozbi, the daughter of Zur."*

Why do we know the name of this woman? Because these names mean something. Zimri means musical. Cozbi means falsehood. The union of falsehood, a false spirit combined with the music dedicated to God would bring a snare. The stopping of this union stops the plague that was going through God's people. 23 000 people died in one day through this plague of this Baal worship. 24 000 in total.

When it was discovered what this issue was... The message coming to us is when you put falsehood with, as in the spirits of wickedness connected with the music of God, you are opening windows and doors that will slay the people of God. [Are] you getting the picture? It will destroy the spiritual life of God's people if they allow these things to come in and their eyes become heavy, they become less spiritually inclined.

I would appeal to us; every piece of music that you have in your house, lay it before the Lord and ask Him, Is this dedicated to You or not? If it is not: burn it, get rid of it. Get it out of your house for your sake and the sake of your family's, remove it from you. Oh, I'm really just starting. I'm just pulling out this story, this story idea about music. We need to be vigilant on these things.

I can share with you another experience related to music. I might say that it's becoming easier and easier for people to get access to music that is prepared by people not of our faith. I would suggest to you that the... Let me put it this way. Let me ask you this question. Do you think music dedicated to the three-in-one God brings, the Spirit of God of the Bible with it? You think carefully about that. Think about how many people who worship the three-in-one God singing hymns dedicated to their God. We buy their music and we play it in our houses. Would you be having a problem, could there be a problem? Yeah.

I'm just wanting you to think about these things that... Just ponder that a whole movement of music in Australia. There was a great wave of music and I saw a lot of it came here, it's called Hillsong. Is that dedicated to Yahweh, the one true God and His Only Begotten Son? I don't think so. I don't think it is. This music came flooding into our churches. Put our people to sleep, so that when the message of the one true God and His Only Begotten Son would begin to arise, the majority of them would not be able to see this truth. How many people, when you showed them the Scripture and you showed them plainly the word of God, they can't see it. They cannot see it. Is it just because

that they are foolish? Not necessarily. It may be because they are being blinded by spirits. Have you considered that? Blinded by spirits.

Hymnals. I want you to think about this. I want you to think about the date 1844. And music before 1844 and music after 1844 and what the work of Jesus is doing in the most holy place. We need to be very careful of the music produced after this time. Where is this music coming from? Who is producing this music? What is their relationship with the God of the Bible? We need to be very, very careful. Does that make sense? I'm just asking you to think about some of these things.

I purchased some music a few years ago and it was expressing many of the teachings of Scripture that I had understood from the Advent movement. But it had been produced by someone not of our faith, someone else who had a different understanding. The lyrics and the words of the message that I had understood, but it was combined with the spirit and it was inspired and created by someone not with that understanding. Could that be a simmering cultural situation? When I purchased that music, I noticed that over the next few days, my wife and I began to miscommunicate. "I thought..." "But I thought..." We started to have miscommunication. As soon as miscommunication or misunderstanding begins to happen. I'm on my knees saying, "Lord, is it just my sinfulness here? Or have I allowed something to come into my house? Have I brought something into my home that has allowed us to begin to miscommunicate? "

If miscommunication and misunderstanding is a standard part of the family home, you're not going to pick this up. It's just normal life. It's just frustrating that people don't seem to get what I'm trying to tell and you just become exasperated and deal with it. But in God's ideal, when there's miscommunication, misunderstanding, you begin to work through the list. Am I just being selfish? Are they just being selfish? Have I allowed something into my home? Have I brought something into my house to allow the spirits to speak to me and confuse my mind? This is the process that appeals to us.

Don't accept miscommunication. Don't accept outbursts of anger and frustration simply as life, because it's not life. You are under attack. Please consider these things. Please think about these things.

If we would go for music and...(The issue of music is particularly difficult because we need to be aware...)When I go into a shopping center, I need to pray. I need to pray to God that I don't...All the stuff in the Old Testament about clean and unclean. I don't want to bring an unclean spirit home with me because I've been out. I want to make sure that I'm protected. I do what I need to do, but I don't voluntarily place myself in those situations to pick up these spirits and to bring them home and to harass my family. Does that make sense? This is a level of thinking that I hope we can begin to look at more.

The other thing is if you are watching movies, I mean, movies is just another whole level. Whatever the spirit of the actor is in that movie, whatever spirit they are manifesting is the spirit that comes into your home. If it's vulgarity, that spirit comes in and starts to harass.

Come to Matthew 12:29. It says,

*"Or else how can one enter into a strong man's house, and spoil his goods, except he first bind the strong man? Then he will spoil his house."*

This is this is talking about the principle of Satan having control and the need to bind Satan to release the goods. But the principle works both ways. For those of us who are heads of our home, if Satan can bind the leader and the priest of the home, he can go in and spoil the goods. The goods there are his wife and children, to spoil your family.

So particularly for us, the spiritual leadership of the home acts as a protection and covering for the rest of his family. If you as a leader and elder or whatever it is in your home or in your church are watching films and movies and listening to music that is not dedicated to God, that spirit then is not only able to affect you, but it affects your wife and your children. Satan says, "He's the head of the home. He's doing these things. They're all mine. I have access. I can take the child with the same thing that I'm taking [the] father with because he's surrendered and he should be protecting this child [but] he's not. So, I have the right to tempt him."

*"No man lives to himself; no man dies to himself."*



We have a responsibility; there's something that I think about, you know, when the enemy seeks to tempt me to do something. I'm going, "I'm not going to do that to my wife and my children, because if I surrender to this, they're going to have to fight harder against that temptation themselves and it was my fault."

This is where Satan really begins to work. If I, as a leader of my home, surrender to something and my family know nothing about it, and then Satan begins to manifest something of a similar nature in my wife and my children. Then I turn around and act all self-righteous and point out their sin it is utter hypocrisy. To do so when you are the one who caused the problem in the first place, you are the one that started the process. That's how Satan works. Get the leader of the home to fall, then tempt the wife and the children, make the husband self-righteous to condemn wife and children. It's happening all the time in many, many places. This is how Satan works so that the wife and the children feel sorry. They feel condemnation, they feel [the] difficulty. I'm not saying that it's always the husband that does it.

Here's the other thing, that if a man is dedicating himself to God in his home or the leader of his congregation or an elder with a group of elders, if he is being faithful, he is offering a measure of protection to those under his care. A spiritual protection to those people that have been placed under his care. So, for the rest of us; if you know that you're under a spiritual headship, pray for that headship. Pray for that headship that it doesn't fail. Pray that God will help them to have spiritual eyesight to see. Pray that they will discern these things and understand and intercede for them. It changes our whole way. If they are strong, it becomes easier for us who are under that hardship. Does this make sense? We have an obligation in our homes and our families and our communities to realize how Satan claims ownership.

I have witnessed [events] when I've been dealing with different families. I had a situation where a father in a home struggling with pornography. His five-year-old son begins to demonstrate immoral behavior way beyond his years. Because the father fails, the son is able to be accessed in a way that he normally would not be able to accessed. This is something that we need to consider. What we do affects other people. This is the point that we wish to make.

If a father and husband is doing the best he can to be faithful to the Lord, if someone within his home is engaging in wrong activities, there is still a measure of protection that is being offered. I have indicated within my family that it is my responsibility to do what is right for your blessing and your protection. This is what I'm called to do.

Here's the negative of that within my family. If my family chose to engage in certain activities that were not correct, they would not feel the full force of those things. Because of my priestly ministry, because of my prayers for my wife and my children, they would not feel the full impact of that decision. [This is] because of my protection. God has placed [me] in a position to do this. I thank God for that. I don't want my family to take the full impact, but that it is my duty when I see these things; first to pray, to pray for them.

Many times, when I've seen the wrong behavior in my family that I know according to the word of God is not correct. The first thing is to speak to them. But the priestly work is supposed to pray for them and pray for yourself, for the wisdom to know how to speak to them, when to speak to them, how to encourage them without crushing their spirit, without pushing them down and saying, This will place you in a dangerous situation.

This also leads to difficult situations. If you, as a parent have children who choose not to follow your principles in what they watch and what they view; particularly when they come of age, when they're 16, 17, 18 and they're living within your home. Do you take the papal path and say, "I will take that and you will not have this?" Is that the path that you take? That's a very, very dangerous path to take. It will only delay a far greater destruction down the path. As the leader, you appeal, you pray for them. You explained to them the principles that you live by. But you must let them make that final choice.

As long as they are not interfering with the rest of the family. If that happens, well, then you have to say something. You have to say, "well, I am not going to take away your power of choice. I'm just asking you to remember that there are other members in the family and that need to be considered as well." These are some of the difficult things that many of us are dealing with as parents. Many parents take the option of putting their foot through the Xbox or smashing their iPod or...and I've seen plenty of these. If you take that option and take the righteous indignation approach you're only guaranteeing a whirlwind of destruction down the path.

I would like to say this, that when it comes to our children, if I look [at] the first seven years of a child's life will set the character and I look at the first seven years of my children's life. I see how much of the way that I had not understood the right things in the way that I had raised them is having an impact now. I wish I could go back and I can redo all of those things. But this is what you learn. This is how you understand. You have to trust in God's mercy.

In realizing that many aspects of the problems that my children face are directly related to my parenting, that should cause me to show just a little bit of mercy towards them, considering that I was the one that placed them in situations [to] go in that direction. Not in every case, but in many cases, the culture, the environment is what I have created. I guess we're dealing here with some very, very core issues that many of us are dealing with in our homes and in our environments.

That is why the morning and the evening sacrifice has become very precious to me. [In] the morning and evening I can ask forgiveness for my sins and the sins of my family. It's a priestly duty that I cherish. It's something that I wish to do and participate in to ensure that all is being done like Job did when he prayed for his family, lest they should have sinned.

On this issue, I pray that in regards to movies, music, games, if you have anything in your home...and as I travel in different places, I can say that in certain places that I have observed things that would be considered fairly tame. But if you have anything related to Disney in your home, really reconsider. I would say these things that we are watching, are they dedicated to the God of Scripture? I mean, what does Philippians 4:8 tell us?

*"Finally, brethren, whatsoever things are true."*

Should we have fiction in our home? No, you shouldn't. That's what the Bible says.

*"Whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever the things of a good report."*

Is it good for God's people to delve into the depths of all of this Satanism and all of the depths of the new world order? Should we be feeding on this kind of material all the time? The Bible says that's not a good report.

It doesn't mean we become ignorant to what's going on in the world. But good report. Paul says

*"I will have you wise concerning that which is good and simple concerning evil."*

*"If there be any virtue, if there be any praised, think on these things."*

We need to pray for wisdom to prevent these spirits from coming into our homes. We need to be praying earnestly for our family and friends that they become aware of these types of things. We need to be very careful about the things that we engage in on social media. [It's] so easy now. Videos are just so easy to click and within a few seconds a thing can appear in your home. Whatever spirit is coming at you with 30 frames a second or whatever it is that allows Satan to go, "That's my spirit, I have access, I'm coming into this home."

God is wanting us to think about these things. I would appeal to all of us that say, "Oh, but, you know, it's not that bad. It's okay." It's not really... Think of your children. Think of others that have been influenced. It's not just about you and whether it's good for you.

Come to Acts 19:19 when there was a great revival that took place. It says,

*"Many of them also which used curious arts."*

Curious arts are to meddle into things that ought not to be meddling with: spiritualism, spiritual activities. It says,

*"Brought their books together, and burned them before all, and they counted the price of them, and found it to be fifty thousand pieces of silver."*

I would encourage that if we want to follow this, we want to go through every book. There are some things that we have in books that allow us to understand history, that allow us to understand activities that are going on,

but if there's books that we know are dedicated to spiritualism, dedicated to magic, to Wiccan, to paganism, that these books... We don't want these books in our house because whether you say, "Well, I'm just curious about this."

It's in your house Satan goes, "It's in the house." So, get rid of it. Get it out of your house, take it away if you care for your family and for those around you.

I need to say a word about dealing with removing things from your lives. There is this tendency of some to enjoy removing things from other people's lives to help them to medicate the fact that they can't get rid of those things in their own lives and if they get rid of it in other people's lives that it will make up for it. This is a personal thing. We don't want to be forcing the consciences of other people, going in like Jehu and ripping things from people.

I mentioned this before about certain films where I was staying in homes. When I became aware that there were movies in that home, like sometimes I would have a troubled night. Then I would wonder and I would see in the home that there were things that were causing problems in the home, that they were unaware of. I am gently praying and saying, are you aware or do you know about these films? Do you know? In many cases, the films were placed there by other members of the family and have been left there. But that's just what Satan wants.

We don't want to carry the cargo of other family members. That is dubious. It still allows access. It was causing me to have a disturbed situation. So, I just prayerfully say, "Would you mind if we could just put this out of the out of the house tonight? Would that be okay with you?" I don't want to cause offense, but I am aware that these things do not... You know, there's some of these things because of my past I am aware of some of these things.

Things like Star Wars and clearly spiritualism and those things that need to go because it is... Most of us are aware of that. Star Wars is not good. It's opening us up into spiritualism. The spirits connected to those kinds of movies, any of those types of things is going to cause your problem, it's going to cause you difficulty. Take everything in your house, lay it down, kneel down and say, "Father, is this going to bring blessing to my house or is it going to bring a curse to my house?"

This is really what the process of unleavening is all about, isn't it? To go through. This is the work that we need to do. By participating in the Passover, we have an opportunity each year, over the year to say, "Has anything come to my house in the last 12 months that is bringing leaven, spiritual leaven into my house that I need to get rid of?" I think that would be a good practice. But we need to stay on guard.

I would appeal again that when there is conflict that is growing within the home, begin to ask the question, what is coming to my home? What is taking place? What is it that needs to be taken out of our home to stop this kind of conflict? Many times, this access is given and then we're just left to the thought, "I can't overcome my sin. I can't overcome this irritability. I can't overcome this frustration." You begin to think "I'm never going to make it." But it's because we need to unleaven our homes of all of these things.

If you're hearing my appeal, please, please pray earnestly about this. These things will keep many, many people out of the kingdom of God. Yeah, figures, comics, anything. Compare it with the word of God, Satan has many, many ways to reach people. I have questioned, you know, other things where I...you know, if I go into a place where it may be a different culture and I might go to a place to eat, and if they have idols erected in that place where it is to eat it, is that a good place to go or not? I don't know.

I'm just raising the question for us to think about these things. Could we bring spirits home with us that we're not aware of, that could cause us difficulty in our homes? I don't want to start legislating on this issue. I'm just raising questions, because some of these things I'm not fully sure about. I'm not 100% sure how these things play out, I'm just asking the question. I know many areas that we need to make changes.

I think we can we can close at this point. But I would like to ask us here if we can...If you want to respond and say, "Lord, I want to take everything out of my home. I have an obligation to my family that... If you become aware, I need to remove things," that you are committed to doing it.

144 000 says that they have no guile in their mouth. Guile is a spirit to decoy, is a spirit to deceive. When we have guile in our mouths, then we have a spirit of deception in our mouths. When we have a spirit of deception in our mouths, we invite the spirit of deception into our lives.

This is one of the biggest things; that if you are willing to deceive...As a man sows so shall he also reap.” If you are willing to deceive others with your words in order to get a laugh, then Satan is it entitled to deceive you when you are reading this Book so that you cannot understand it as you ought to understand it. Deception begets deception.

For many people, it's nice to have a joke to say something in a way that causes someone to be confused. Then we laugh at it because we've deceived them. There is on the calendar in Australia and I guess you have it here, they just recently brought this about. They've recently had this particular event and it happens around the beginning of the time of the New Year, and it's called April Fool's Day. All those who engage in April Fool's Day are beginning, around the beginning of the year, to allow in themselves to deceive others in order that Satan may deceive them so that their year is led by deception. So, when we engage in these things, we will be deceived.

Inspiration tells us that the principle of jesting and joking is as natural as breathing. Jest is to say something that you don't mean. I'm kidding. What is kidding? But I mean, what does that word come from to kid, to be childish? It may have some other meaning. I thought someone else, just kidding. I was just joking. The Bible says, Prov 26:19 “Am I not in jest?” It talks about the fiery arrows of someone that is saying something that I don't believe.

I'm telling you all of this because of a situation where I was in a department store and I had purchased some things and I came to the cash register. I was carrying a printer and I had a fair amount. The cashier made some comment and I made a joke. I said something that was not true. She laughed. Shortly after that, my wife rang me saying that my son was beginning to have difficulty. I thought, “Well, that's interesting.” But I prayed about it and the Lord said, “Well, you engaged in the spirit of deception. You opened up that spirit to allow the spirit to come into your home. “

Even though she was at home, I was out of home. But because I'm the head of my home, I engaged in spirit by telling a simple little joke and it affected my family. This is what I was praying and asking God to guide me and to show me. Well, “you engaged in the spirit of deception and the one hundred and forty-four thousand do not have deception in their mouths. You have deception in your mouth. You invited that spirit and now your family is being affected by it.”

As I prayed about this, I'm going... "Well, there's a little bit of me that was saying, Come on, Lord. I mean, it was just a little joke, you know what I mean? Why am I getting beaten up in my family?" I guess the response was, "You need to understand the rules of the game. You need to understand this warfare and you need to come up to speed. If you want to be part of 144 000 you need to understand these things." Deception is deception, doesn't matter how you cut it and your family's being affected.

What's interesting is that two weeks later, my wife... and this is the principle of inheritance, and I want us to think about this very, very carefully... my wife was shopping and she comes to the cash register. She almost had to repeat the experience to what I had. She also tells a joke. She's on her way home and all of a sudden, she nearly loses control of the vehicle. She had a puncture in the tire and she nearly lost control of the vehicle. She was having a lot of difficulty.

When these things happen, we need to ask questions, Have I done something? It may not be. You don't have to beat yourself up for everything that happens in your life, but it doesn't hurt to ask the question. "Have I violated? Have I done something wrong?" We followed it through; that spirit or decision allowed Satan to affect us.

Maybe the reason why that happened to us is so that I can tell you these things. This is what's happening. There's a connection between these things. When my wife did that, I apologized to her because I started that sequence. I violated, which made it more difficult than when Satan spoke to her. She was more vulnerable to do the same thing that I did. Does that make sense?

I hope that we're not being discouraged by this level of spiritual warfare, but we need to understand that we're in a war. "Strait is the gate, narrow is the way, few that be to find it." Why? Because they don't understand the rules of engagement. They don't understand the principles of this warfare. I can say this, and I guess I'm moving slightly into another topic...But jesting and joking...the spirit, which is the spirit of deception, it is one of the greatest destroyers of the joy within families, because a family, a relationship between a man and a woman is built upon trust.

If you're constantly saying things that aren't true, you're eroding that trust, you're breaking down that trust, and you get to the point where you tell a



joke and suddenly you've eroded that bank and suddenly your partner no longer finds it funny because they're empty. Then suddenly, Oh, can't you take a joke? Well, none of us should be able to take a joke. Because it's a spirit of deception and 144 000 don't have guile in their mouths.

So jestingly and joking is a counterfeit for the pure joy and freedom and happiness of the gospel. If we have to jest and joke, then maybe we don't understand the gospel. This is a really challenging point. Believe me, it is challenging for me because jesting and joking has been as natural as breathing for me. There's been a lot of blood had to be applied to the life of Adrian Ebens when it comes to jesting and joking. It's something that I've really had to wrestle with.

The Lord showed me very early on. When Lorelle and I were praying about these things, I was showing these things very carefully. We were witnessing a number of other people around us having difficulty in their relationships. The Lord showed us in each case, part of the problem was this jesting and joking, saying things that you don't mean and then saying, "Can't you take a joke?" Just watching those relationships lose their intimacy, lose their closeness, because trust means that you say what you mean. When you have a doubt in your mind that the person you love is saying what they mean, you're in big trouble. You're really in trouble when that happens.

This is a great test for God's people. I would appeal to each of us here, and I would say to you that one of the cornerstones of the relationship that my wife and I have is that we don't joke with each other about each other. We just don't do it. If we do, we apologize straight away and we ask God to forgive us because we don't want to diminish our bank account of trust. Jestering does that, it takes it away. The good news is that it says of our Savior

*"in His mouth was no guile."*

No guile. It says that in 1 Peter 2:22 ... "Reviled", that He would "revile not."

*"Who did no sin, neither has guile found in his mouth."*

Our beloved Savior has no guile in His mouth. When we have His Spirit and we reflect His Spirit, we will not have guile. We will not say things that we don't mean.

If I may take this a little bit deeper. If we say things that we mean, then we are being exposed to who we really are. And if you don't have enough worth in Christ to be able to say things that you really mean, then you're afraid to show who you really are, then I would ask you to come in to be sons and daughters of God. To come out of the shadows, to come out, to be able to express what you mean, to say what you mean, because to say what you mean and to not be afraid to say it, is a liberating experience.

But for many people, we hide what we mean because we're afraid of what other people will think. We are afraid that we must fit in, we must not rock the boat. So, we can agree with things or we can subscribe to things that we don't agree with because we're afraid. That doesn't mean you become outspoken and shoot everybody else down, but that we speak the truth in love.

**Congregation member:** *In Exodus 21:14, I looked up the word 'guile'. It says we can slay our neighbor with guile.*

**Ps Adrian:** Slay our neighbor with guile.

**Congregation member:**

*"To slay him with guile; thou shalt take him from mine altar, that he may die."*

**Ps Adrian:** This is at the root of everything. You know, when I realized this principle of guile I was involved in many sports. We need to talk about sports. Sport is all about deception. Smokescreens, dodging, faking, all of these things are deception to deceive your opponent. Those who win are those who are best able to deceive their opponent. I remember as a young person...when I read the Spirit of Prophecy about tennis, cricket and football are a species of idolatry. I remember getting, "Whoa!" The prophet said it. So, it's like, do I have to give up those things? But what is it that we like about those things? Getting him! Is that what Jesus seems like?

If it was the spirit of Christ, we would give them the ball, say, look, you score. And they said, No, no, you score. No, you score. And after a while they will just kneel down and have a prayer meeting. What's the point? That's the thing, what is the point? Why do we score, what point are we making when we are scoring? To prove that we are superior to other people.

But the Bible says what others esteem... "Esteem others better than yourself." So, the spirit of sport, the spirit of competition will not be part of 144 000. I don't know what cable TV channels...Over in Australia they have Fox, they have all these different sport channels. You can be free of all these things, you know, so that all these things aren't affecting God's people. They are lulling. I don't know if you...I'm trying to think of...Ivor Myers, escape from the black hole. Hollywood is the wood that puts people to sleep. This is all part of the sleep program. To put people to sleep and tonight is a call to come out of all of those things. If we are struggling to want to come out of those things, to come out of those movies, again, think of things like...there's fiction like romance novels and things like this that dwarf the mind. We should be studying the Scripture. We should be coming out of these things.

But then people say, "Oh, well, I have no more fun in my life." Well, when it was time for Jesus to be nailed to a cross because of all these things, because of deception, because of selfishness and people say, "Well, what will I do with myself?" You'll go out and preach the gospel. You'll go out and reach out to others. You will serve other people. You'll study the word of God. You will weep between the porch and the altar, pleading for those around you that you love. You'll have a lot of time to do those things.

***Congregation member: Inaudible.***

***Ps Adrian:*** That's an extremely difficult situation and yeah, I know a number of people in that situation where you're just sharing accommodation and I can only say to pray earnestly that God would open the way for you to be able to be removed from that situation or to help them to see. I've seen many situations where it comes to arguments and trying to stop the other person's activities and it's not going to work. There are people that are in situations where they have the radio going in their workplace the whole time and they're being exposed to music constantly and it's affecting them. What do we do in these situations? We have to pray and ask God," Deliver me from these things." The first thing is to become aware. The next thing is to say, "Well, Father, please help me. I trust that You will deliver me from all of these things."

I remember when I was working on a farm and my friend and I, we would work without the radio and the boss would come along and he would work with us. He would have the radio going and initially, this is the wrong thing to

do, when he was down the road, I would just gently turn it down a little bit, I wouldn't turn it off, I'll just turn it down. But that's really not the right thing to do. It should be to appeal, say, "Would it be okay?"

These things are hard. We need to be careful in the way that we approach those around us to respect their boundaries. Satan will encourage us to become indignant and frustrated and want to lash out. Then we're sending a different witness. It's not hard because you feel like, you know, "I've got to stop this, I've got to stop this". But, you know, our Father is merciful. He understands that these things are difficult and He will deliver us and help us.

**Congregation member:** *Inaudible story.*

**Ps Adrian:** How about if we stop right now and pray for your situation. Can we do that? You want to come down and we'll pray for you, too. If everyone can come out and we'll have a prayer for everybody about this issue, because this is difficult for many of us. Praise the Lord. Father was witnessing. We got everybody down here.

*Father in heaven, we come as your children. Deep in our hearts, all of us at some level are wrestling with this issue. Some of us are in homes that are divided. We're exposed to music, movies, games that allow spirits to affect us and to cause us difficulty. Father, we pray that You would deliver us from the Egyptians, that You would bring us out in the Spirit to keep the feast of the Lord, that You would help us to become unleavened, that You would complete the work that You have started. Father, there are so many here that are struggling to know what to do. Father, I thank You that they have come to the front. They're acknowledging their great need. And I trust and I believe that through the Lord Jesus, You will send help. You will change accommodation situations. You will impress the hearts of those who engage in these things to be sympathetic and empathetic towards their appeals. Help them to know how to appeal, help them to know what to say. Help them first to whatever they can do in their own lives, to remove things, to remove these things first, to go through their bookshelves, to go through their music collection, to go through their iPod or their iPhone, to delete everything that does not glorify and does not honor You. And*

*Father, I thank You that You will hear this prayer. You will not leave us comfortless, Lord Jesus, but You will come to us. We can cast our burdens upon You, knowing that You will deliver us, that You will free us from these things and You will drive the wicked one. And I do pray, Father, for Your angels to protect each person here, to protect them from the wicked one and to help them. And for the leaders of homes, Lord, to help all of us to realize our responsibility to guard our homes, to be on the lookout all the time. This is what it means to be a warrior, a soldier, to be alert to spiritual warfare and deception, and that you would deliver us from these things. And I thank you, in Jesus name. Amen.*

**Congregation member:** *Father Yahweh, I pray that You will instruct me to help others. You have spoken to us tonight. I pray, Father, that You will empower us. To search for the unleavenedness that hides in the corners of our hearts and corners of our homes and the corners of our work places. I pray in a very, very special way for my sister, who's finding herself in a situation where she has really no control of her surroundings, Father. And I pray that You will facilitate either new place for her to live in or a way to testify, and she testified already. And walls are already brought up because of her difference in faith, Father. And I know that as walls go up, it's very hard to testify. Lord, that those walls would break down, that there would be a demolition crew breaking down walls. Father, oftentimes we're so good at being masons of building them up just because of the way we approach things, the way we say things, Father. You're all about breaking down walls and bringing in communication, establishing the ability to communicate properly. So, I ask for Your blessing not only her and her situation, but each of my brothers and sisters, whether it be sports, whether it be movies, whether it be books, whether it be music, whether it be social media. This is such a world in which entertainment is almost the driving force in everything. Father, please, free us from these spirits. The way the air is filled with these spirits, because all this has transmitted into the air. Oh, wow. Radio waves, satellite waves, Internet, Wi-Fi, it's all... And we can't even see it, it's invisible, but yet it has such*

*powerful, powerful effects on our lives. Please break the stronghold, put in us the desired to put these things down and to get them out of our lives. And I pray, Father, that as we make that decision that will not be in our strength, but in the mighty name of our Savior, Yeshua. Father, guide us, direct us and lead us that we may have victory and that we may be able to allow Your Spirit to dwell in us, to represent Your character to the world around us and that we may be a light to the world. I pray this in Jesus' name. Amen.*

## 6. Divine Pattern of Life

What I want to share with you is something that is very hard for me to contain my excitement on this subject, because of its simplicity and because of its far-reaching implications. I just pray that you will listen attentively as we move through this subject. Do you mind if we just kneel and pray once more?

*Father, I thank You for this blessed time, I feel the lifting of Your Spirit as we come up into the Sabbath, as we come up into the feast, as we come up into the shabbathown of this seventh year. Father, I pray for the words. I pray for strength. And I thank You for hearing this prayer in the name of Yeshua. Amen.*

How many of you have heard of a game called Tetris? A lot of the younger people have heard of Tetris. You get different shaped blocks and they're all in...you have to fit them together and they're dropping down in the game, different shapes and sizes and they're dropping down. You have to build up in a certain way. I don't know exactly the detail, ...but you have to get a roll with them. You get to roll them and they disappear. You know how it works, don't you? The people that get very good at this game, they memorize the shapes. They watch them so much, then they know where they go and as they coming down. As you go up the levels, they go faster and faster and faster. Is that right? You've got to flip them around and you got to know them intimately by looking at them. You can move them left or right. That's right.

I watched a documentary about a tournament for Tetris. People that would play this for hours and hours and hours and hours. What would start to happen is that they would start to see the shapes everywhere. They would see them in the shower, they would see them in the street. They would see them everywhere because it was so imprinted into their brain, it would become so part of the circuitry of their thinking that they would see these shapes everywhere. By beholding, we become changed. Is that true?

The Scripture tells us, the Elijah message tells us in Isaiah 40:9,

*"the voice of one crying in the wilderness."*

I think we've looked at this a few times. The last three words, what does it tell us?

*"Behold your God."*

This is part of the Elijah message.

*"Behold your God."*

We want to do this. I want to take you through a number of passages. Some of you may be familiar with this from hearing other presentations. This is a new booklet that I've just finished writing. I had expected that some of them would be down on the table there, but they did not arrive. I hope they will come at some point. *The Divine Pattern of Life*. If you are willing to read a PDF, you just go to [adrianebens.com](http://adrianebens.com). All my books, all my articles, presentations, you can download all of those there and the *Divine Pattern of Life* will be there, [adrianebens.com](http://adrianebens.com). Maranatha Media is all charts, books, resources, scan, PDFs from whole lot of articles. It's just like a massive zoo.

It's so big and it's so monolithic that people have been finding it hard to find things. You get lost in there and it's a bit dangerous sometimes. So, I just I pulled my material into this one spot for people who want to find my material, so it can be found again because it kind of got lost in everything else.

We want to look at a few things. Come to 1 Corinthians 8:6. We want to behold our God. We want to do what Elijah is asking us to do. We want to notice what the Scripture is telling us. If some of you are feeling this is a bit of repetition, "by beholding we become changed." Maybe like those Tetris blocks, it's going to connect. It's going to stick. That's what we want.

So, 8:6.

*"But to us there is but one God,"*

Who? Yahweh, the Father. What are the next two words?

*"Of whom."*

The first characteristic that Paul gives to us [is] in reference to the Father. *(Makes two columns on the white board. Labels it (1) 'Father' and (2) 'Son'. Writes 'Of whom' in the 'Father' column.)* of whom, the word in the Greek is ek (ex), from which we get the word exit, to come out of. Father of whom.



Then it goes on. What does it say?

*"One Lord Jesus Christ,"*

what are the next two words?

*"By whom."*

*(Writes 'By whom' in the 'Son' column.)*

Of whom and by whom. If you are willing, if you're able...to look at the Strongs, if you are partial to the Strongs, one of the word definitions that uses is origin (*writes 'Origin' in the 'Father' column*) and channel (*writes 'Channel' in the 'Son' column*) for whatever dark forces have tried to commandeer this word, it still can be for good. Origin, channel. When we behold our God, this is the first thing we see. There is One origin. One Source and One channel. This is the way that the Bible presents our God to us. Are you with me?

Come to Colossians 1:15. Speaking of Christ, it says,

*"Who is the image of the invisible God."*

Christ is the... The word in the Greek image is icon. He is the icon. There is only One icon. That's Christ. He is the icon. He is the image. He is the visible image of the invisible God. When we are looking at the Father and the Son... remember, we're basing the building now on 1 Corinthians 8:6.

*"And unto us there is one God, the Father of whom are all things, and one Lord Jesus Christ, by whom all things."*

Moving from that text, the Father is invisible.

*"No man had seen God at any time."*

*"The only begotten Son has revealed Him. "*

1 Timothy 6 talks about the invisible God. But Christ is the image or He is the visible of the invisible. (*Writes 'Invisible' in the 'Father' column and 'Visible' in the 'Son' column.*) This is just by looking at what the Bible is telling us about God. Origin, channel. Invisible, visible.

...Look at is Hebrews 1:3. 1 Timothy 6:16 and probably 1:17.

Hebrews 1:3, speaking of Christ, once again,

*"Who being the,"*

What?

*"Brightness of His,"*

Whose glory?

*"Father's glory,"*

The Father has glory (*writes 'Glory' in the 'Father' column*) and Christ is the brightness of that glory (*writes 'Brightness' in the 'Son' column*). So, the person of Christ magnifies the Father. Does that make sense?

*"In this was manifest the love of God, in that He gave His only begotten Son."*

In the giving of His Son the Father's love is magnified. Isaiah 42:21.

*"He will magnify the law, and make it honorable."*

The Son comes and He magnifies His Father's law. He magnifies His Father's word. He expands it. Think of it like light coming into a prism and then all the colors of the rainbow. It breaks it down into its part, but it comes out in all the colors of the rainbow, breaking it down. So, we see this principle of origin, channel; invisible, visible; glory and brightness.

Another aspect that we want to put here is in Matthew 3:17. In terms of the relationship between Father and Son. A very important principle when the Father introduces His Son. This is reflective of their relationship. It's reflective of how they relate to one another.

*"And lo voice from heaven, saying, This is my Beloved Son, in whom I am well pleased."*

We see in this relationship that the origin blesses the channel. The one (*points to the first column, the 'Father'*) blesses two (*points to the second column, the 'Son'*). This is the principle; the source blesses the channel.

We could look at a number of other texts in terms of source and channel. But the other principle is that the source protects the channel. The source is the

protector of the channel. Look again in Hebrews 1, when Christ was challenged, when His position...was challenged by Satan, what did the Father say to His Son in Hebrews 1?

*"I have begotten Thee."*

And then He says in Hebrews 1:13.

*"But to which of the angels said He at any time, Sit on my right hand, until,"*

What?

*"I make Thine enemies Thy footstool."*

So, who is going to do this? The Father steps up to defend His Son. He protects His Son. He says, "I will bring this to an end and I will subdue all nations under your feet." This is the protection. When Lucifer sought to attack the Son of God, the Father protected Him.

In the council in heaven, when Lucifer resisted Christ, the Father stood and told everybody. The Son didn't defend Himself. The Son didn't stand up and start to attack. He waited for the Father to speak first and He spoke.

These are some of the principles. Go to Genesis 1:26. Maybe we know that verse. What does it say?

*"Let Us make man in Our image."*

Who is speaking and Who is listening? God created all things through who? Through Yeshua. Through Christ. God says to His Son... Spirit of Prophecy, vol. 1, page 24.

*"God says to His Son, Let Us make man in Our image."*

We are made in the image of God. Because we are made in the image of God...

*"In the image of God created He him, male and female created He them."*

Because we are made in Their image, Their signature, Their relationship exists within mankind. For each one of us that exist in this room, we have

come into this world through a source, channel relationship, have we not? Father passes seed to the mother. Mother nurtures and expands the seed and brings the invisible to the visible. That makes sense. All of us have come into life through this pattern, through this channel. Invisible, visible.

I want to introduce to you another line. We've gone through the main attributes: origin and channel; invisible, visible; glory and brightness; or the principle of magnification. They're the main three principles that we want to consider.

We can go to 2 Corinthians 4. What I'm introducing to you in these principles is the pattern by looking at our...God through the Scriptures. God is showing us the pattern of thinking, how we should think. We should start to see in these things the little Tetris blocks, so that when we look and when we see, we see source channel, we see invisible, visible, we see glory and brightness. We see it everywhere so that the signature of the Father and the Son is upon all of the creation.

Colossians 2:2...in the latter part of the verse, it says,

*"To the acknowledgment of the mystery of God, and of the Father, and of Christ; in whom hid,"*

How many treasures?

*"All the treasures of wisdom and knowledge."*

From my reading of Scripture we see in the relationship of the Father and Son; there is a key. There is a hidden key for those who discover this relationship, who discover the origin-begotten relationship with the Father; they then can possess a key that will unlock all the treasures of wisdom and knowledge. It's connected to Their relationship. [Are you] getting what I'm saying?

In worshipping the true God you have in your hand the key to unlock all the treasures of wisdom and knowledge. If you reject the true God and His Son, you lose that key and you lose the traces of wisdom and knowledge so that, as it says in Romans 1, they worship and serve the creature more than the Creator. They are turning to foolishness. They become blind because they

drop the key and the key is found simply in acknowledging the one true God and the Lord Jesus Christ.

Once you possess that key things begin to unlock; things begin to unravel in a way that starts to make sense. I want to look at some of those things. But first of all, I want to provide you a contrast. It says, in 2 Corinthians 4:3, talking about the gospel.

*"But if our gospel be hid, it is hid to them that are lost; in whom the god of this world hath blinded the minds of them which believe not."*

Paul now provides the signature of what he's talking about, this key, the key between the source and the channel, because He then says of the glorious gospel of Christ and what does he say?

*"Who is the image of God."*

There it is. There's the key, the image of God, the image of the invisible, the channel of the source.

When you understand that, then you can be freed from the god of this world who blinds the minds of those who cannot see and understand the gospel. You're making the connection? [Is it] making sense? Let me explain a little bit more.

We have this relationship between God and His Son. He is the Source; the Son is the channel. Everything that the Father has comes through His Son. No man, no one, no creature comes to the Father except through the Son. If you want access to God, you must go through His Son. There is no other way. Let me just offer you one reason why there is no other way. Because by beholding, we become changed.

Who does the Father submit to? No one. Who does the father obey? No one. If you are to behold God directly without His Son, what would you become? You would become someone who does not obey any one and doesn't submit to anyone. That's not good for someone who depends on someone else for life, is it?

If you behold God directly, if you drink the water that comes directly from the throne of God without the tree of the Son of righteousness falling into it, the

water is bitter because the example of the Father alone is an example that, if we behold it directly, it's like looking directly at sunlight. It blinds your eyes. We must have the Son, because within the Son there is a sweet, submissive spirit, the spirit of obedience, the spirit of submission and trust within His Father. Also, the Son contains within Himself the blessing of the Father. He is a blessed person This is very, very important for us. The Father, as the Source provides a blessing for the Son. This is why the Father exalts the Son and gives Him a name above every name and says, "This is the one I want you to imitate." In everything: submissive, obedient, trusting, blessed, protected. That's why He [Jesus] was sent out so that we will behold Him to the glory of who? The Father.

This relationship that exists between Father and Son, we see in Isaiah 14:13, that Satan said a number of I's. But Satan wanted to come here (*draws Divine Pattern and shows Satan wanted to be equal with the Father*) and he said,

*"I will ascend into heaven. I will be like the most High."*

This is a source-source relationship. [Do] you understand what I'm saying? That they're both exactly the same. There is no channel, it's a source-source relationship. If the Father sits in the side of the north and Satan wants to ascend into the side of the north and you take to North Pole and you try and bring them together, what happens? It repels.

The god of this world, in saying to Adam and Eve in the garden,

*"You shall be as,"*

what?

*"Gods. Knowing good and evil."*

He is saying, "Come up with me. We will sit in the sides of the north, we will be source-source, we will be co rulers with the Father. We don't need the Son. We don't need a submissive, obedient, trusting Spirit. We have our own intellect, our own ability, our own wisdom. We will co-rule with the God of the universe."

This is the pattern that Satan is offering to the world. This is what he's offering to us. This creates a different pattern, a source-source pattern. Now, if Satan, to seek to maintain a sense of oneness we need to amalgamate this

in Zen, Buddhism or pantheism. God is in everything. It's the one God. We become part of God. The one drop drops into the ocean. You become part of the universe. This is how he resolves the tension between the two.

In Eastern mysticism this process can be diagramed like this (*draws yin yang symbol*). You've seen that before? This is dark and this is dark. These are the two opposing forces being made one. This is reflective of Satan's desire to be like the most High. This is reflective of what he told to Adam and Eve that "you will be as gods knowing good and evil." Remember when he spoke in that verse, "you shall be as gods," plural. There is the introduction of the plurality of gods. Satan is the one that introduced the concept of plurality of gods.

"But to us there is but one God, the Father."

"Here Oh Israel, the Lord, our God. The Lord is one."

**Congregation Member:** Amen.

**Ps Adrian:** Nice to see some enthusiasm there.

So that's Eastern mysticism. On the other side Western, we might say, Western philosophy. Back to the Greeks. But a gentleman by the name of Hegel came up with a theory. Anyone heard of Hegel? Hegelian philosophy, which is thesis antithesis, and then you mash these two together to get a synthesis. This is the process that stems from Satan, the god of this world. Co-source concepts and thesis antithesis.

The whole world, at least the Western world [is] operating on this principle. The government in Australia operates on this principle because we have two major parties. One is called the government, the other is called the opposition. I believe you have a similar process here in the United States. You have two parties that form one government that are constantly in opposition. This is reflective of whose mind? Satan's mind. That's why he says to Christ in the temptation in the wilderness, "All this I will give You." Because this world operates according to my mind. I have set up these kingdoms. I have established them. They operate according to my principles and I'll give it to you. But of course, Christ comes from a different kingdom. He says, "My kingdom is not of this world." I operate on a different principle. So, you can

keep your kingdoms. I will win back my subjects through a different pattern of thinking.

Now we're ready to see how man is made in the image of God in this source-channel relationship where the signature of God exists within man in many, many different places.

Take, for instance, the man. Well, let's take the word 'reason.' What is the counterpart of reason within the human soul? When someone is rational? What is the counterpart of rationality? Irrational, we might call it emotion. Emotional? Emotions are... They can be irrational. Emotion can be irrational when emotion is made coequal with reason. You see with the mind set that's operating? If emotion is submissive, if emotion is obedient to reason, then emotion is a magnifier and amplifier of reason.

Reason is invisible. Emotion is visible, isn't it? Can you see when these things operate in the correct pattern that it reflects the image of God? Every man and his being reflects the image of God. When we take emotion and we say to emotion, "We will ascend into the most-high" of our reasoning processes, that the animal part of the brain, which is that the back comes up and is coequal with the rational part of the brain. We get all kinds of problems, don't we?

They manifest themselves, particularly at the table. When reason says to you, "you've eaten enough now."

And Emotion says, "But I want more,"

Who's going to win the debate?

If you have a Father Son relationship, then emotion is submissive to reason. And reason says, "You've had enough now."

Emotion submission says, "Okay."

But if emotion is made coequal with reason, and reason says, "Enough now." Emotion says, "Shut up, I'm going to eat this." We see this pattern. We are being exposed to this shift in understanding.

Come back to the Eastern Mystic Concepts of Star Wars, because Star Wars says... What's the guiding principle of Star Wars? The force. It says, "feel it.



Let your feelings guide you. Let your heart guide you. Don't think, feel." This is the principle of Lucifer, because he wanted to rule over God. He wanted to take that position and rule over reason.

That's the principle or one of the principles that he operates on. Of course, he's more than happy to go the other way. The Stoics. Who were the Stoics?

**Ps Adrian:** But they had purpose in life. But to be stoic, means to be what? Emotionless. It's just whatever will be. So, this is the opposite. It doesn't matter which as long as one is dominating or crushing the other. When you have reason that is completely devoid of emotion, in the spirit world I call that constipation. You've got to have an outlet for reason.

So with this in mind, reason should be guiding emotion, but reason without emotion, faith without works, is dead. Oh, I've moved into the next subject. So, faith. (*Writes 'Faith in the "Father" column and 'Works' in the 'Son' column.*)...I've already told you what the counterpart of faith is, is works. Have you ever heard the illustration that says faith and works are like two oars on a boat? [Have] you heard that illustration? You've got to hold them in tension. Is there any tension in the Father Son relationship? There is none. One is an expression of the other.

Galatians 5:6 tells us,

"Faith that works by love."

So, faith and works. Faith, invisible through works, visible. There's the pattern. So that it is:

*"faith is the substance of things hoped for, the evidence of things not seen,"*

but

*"faith without works is dead."*

The relationship is faith produces works. But we get a whole body of teaching and understanding where someone seeks to take works and raise it to be coequal with faith and to meld them into one system. Faith is distinct from works. It must be if you don't want to be led in some kind of monastic ritualistic experience. Does that make sense?

Faith is the source; works is only a channel. Works without faith is not only dead, it stinks because there's no life in works in and of itself. There is nothing. It is only a channel for faith. This is another relationship, faith and works. We can take this to many areas. Reason and emotion can also be expressed in the mind and the body.

There is a whole body of literature within psychology that tells us about the mind body problem and what is the mind body problem? It is simply trying to work out which is leading. Is it the body that informs the mind or is it the mind that informs the body? Well, it's quite simple when you follow a divine pattern of: Of whom, By whom. The mind is invisible, the body is visible. So, the mind is the one that guides the body. It becomes very simple. The Tetris blocks just fall into place when you worship the true God and His Only Begotten the whole issue of faith and works is resolved.

I want to take you into another area not only of life, not only of faith and reason, not only of faith and works, reason and emotion, but let's look at the Scriptures. Let's look at authority that operates in our lives. ...When we come to this world, most of us have parental authority that is father and mother. So that is a source channel relationship by which that operates. But we also have a written authority called the Word of God. How many parts is this Book divided into? Two parts. Here's the question. What is the key? What is the relationship between the Old and the New Testament? Behold your God. What key are you going to use to determine the relationship between the two? Source channel. So is it fair to say Old Testament is source, New Testament is channel? Do we know that's true? How do we know that's true?

*"Search the Scriptures for in them, you think you have eternal life and they are they which..."*

*"In the beginning of Moses and all the prophets expanded and to them all the things concerning Himself. Luke 22."*

The New Testament appeals to the Old Testament for its authority. It doesn't rest on its own authority. It appeals to the Old Testament. If you want Spirit of Prophecy reference for this, it says that the law of the Old Testament is the root and the gospel of New Testament is the fruit. That's the relationship that exists between the two.

Old Testament, New Testament. Isn't the New Testament a brightness, a glorious brightness of the Old Testament? It's a massive expansion. It's a revelation of the love of God in the New Testament. This relationship helps to deal with many theological issues that exist within the church. Let's think about this pattern, because how many churches operate...they take the New Testament, they elevate it, they make it coequal with the Old Testament and therefore, in many cases, they seek to replace the Old Testament.

What process or what mindset is doing this that causes only the New Testament to be our focus and maybe Proverbs and some Psalms to be thrown in? Maybe. How many Christian churches do this? Or we live by the New Testament. Old Testament was nailed to the cross, wasn't it?

Do we hear this a lot? It's a wrong understanding of the relationship? If you understand the relationship between Father and Son and you apply that pattern to these Books, we might say Books, we solve this problem.

I want to show you something in Scripture that reflects some of the problem where even men's interpretation of Scripture can begin to cloud our reasoning and our understanding. It's in the book of John. The good thing about the King James is that it tells you when its supplies words. Are supplied words inspired? Supplied words are not inspired. In some cases, they're helpful, in many cases they're helpful, but sometimes they're actually detrimental.

John 1:17. I want you to notice, because this is giving a relationship between law and grace and it says,

*"For the law was given by Moses,"*

what's the next word?

*"But grace and truth came by Jesus Christ."*

What is the relationship that the translators have made between law and grace? They're in conflict with one another. One is opposing the other because the word 'but' suggests contrast, doesn't it? But that word doesn't exist. I would calmly say to our King James translators, get your 'but' out of there because it says, the word 'for' means because the law was given by

Moses, grace and truth came by Jesus Christ. You see the source channel relationship? You've got to read the Scripture correctly.

When you start to see the Tetris blocks in Scripture, they start to jump out at you. This pattern starts to come out at you in all kinds of places. Hebrews 7:19. Look for the supplied word. Okay, 'did.' You hear the statement? Hebrews 7:19.

*"For the law made nothing perfect, but the bringing in of a better hope did."*

Take out that word.

*"For the law made nothing perfect but the bringing in of a better hope."*

Is that different? It's different isn't it.

*"The law of the Lord is"*

what?

*"Perfect. Converting the soul."*

*"The law was our schoolmaster"*

to do, what?

*"To bring us to Christ."*

So

*"the law made nothing perfect but the bringing in of a better hope."*

You see how you can read that differently? We don't have to contrast the law with the better hope, the law is connecting you to the better hope.

That's a mind shift. That's a different way of thinking, isn't it? I would suggest to you, that way of thinking is connected to the God that you worship. The God that you worship has His signature on everything. So many people, when they're reading the scripture without even realizing it, by worshiping a false concept of God, it causes...their minds become blinded to what's written in the Scriptures. But when we worship the true God and we see their signature

written everywhere, suddenly the scripture jumps out to us in ways that we have not seen before.

We have one set of commandments. We've looked at the Bible, it's come down to the commandments. One set of commandments, how many tablets? Two. What's the relationship between the two? Source channel.

*"Thou shalt love the Lord thy God with all thy heart, with all thy mind and all thy soul and thy neighbor as thyself."*

*"On these two hangs all the law and the prophets."*

So, the commandments themselves are a source-channel relationship.

If we come to the heart of the law, and I hope you can follow me through on this particular point, because the first three commandments say,

*"Thou shalt not have any other gods before Me.*

*Thou shalt not make unto thee any graven images.*

*Thou shalt not take the name of the Lord thy God in vain."*

Then you get a positive and what is it?

*"Remember the Sabbath day."*

Then what is the next commandment with a positive...?

*"Honor."*

Remember and honor. Remember Your Source, honor your channel. Who is the channel by which we come into life? It's through our parents. Who is the one that gave life to our parents to give to us? It is our source.

So, these two commandments, the Fourth and the Fifth Commandment are the heart of the law. The Sabbath and family is the heart of the law of God. The Sabbath and family is what existed in Eden before the fall. The Sabbath and family with the visible elements before the fall of man. With the great tide of love that flows through into the human experience, these were the only two that were visible. But when Satan drained the pool, the other eight became visible. You understand what I'm saying? Because the other eight commandments are pointing you to these two because it's saying, "Don't go

that way, don't go that way, don't go that way. Go this way and go this way.”  
The law itself is a fountain, as it says in Proverbs 13, 14.

*“The law of the wise is a fountain of life”*

It's built on the divine pattern. Exactly in the image of the Father and His Son.

I start to get really excited about stuff like this.

It's [the law] a promise. It's a fountain. It's coming out. It's already been provided. So, the law of God itself provides for us a divine pattern. It is in the image of God and His Son. We see it in the two tablets and we see it in the fourth and the fifth Commandment and all the rest are negative.

I know I'm moving a little bit fast, but if you do find you're getting left behind, it's all in the booklet .

Let's have a look at some other things in Scripture, because this is where it gets really exciting.

The sanctuary. How many apartments? What's the relationship between the two, holy and most holy? How do you get to the most holy? By whom. You come by whom, you come through into the most holy, so the sanctuary itself is a divine pattern, source channel. You come to the most holy through the holy. When you come in to the most holy, how many documents exist in the most holy? Two. Now, critical question. What is the relationship between these two documents? Visible. The Ten Commandments is in the ark. It's hidden under the mercy seat. It is never taken out. It is always there. It's invisible. What is the other document? The Book of the law. It's on the side of the ark. It's the book of the law. It's a source-channel relationship.

Let me ask you something. What is the Book of the law doing in the most holy place if it was nailed to the cross when Jesus died? Have you ever wondered that? It's a mistake. They should have put it at the brazen altar then it would have been nailed to the cross, wouldn't it? It's here [In the most holy place]. For those of us who believe in the Advent movement, When Christ moved from the holy to the most holy in, what time? 1844. This book becomes really relevant after 1844. Is that true? All these things begin to open up to us simply by worshiping the true God and His Son and these patterns start to be

revealed. Because the book of the law is taken out and was read before the people, it was visible. So there's a visible, invisible.

Just think about this for a moment. The book of the law sits on the right hand of the Ten Commandments. Who sits on the right hand of the Father? The Son. The law is a transcript of the character of God and of Christ, it says in Psalms 14:8 in the book of the law is written of Me, Christ in the Book of the Law. So, was the Book of the law nailed to the cross? Yes, it was in the person of Jesus Christ. But you know what? He rose again. So, did that book. Came out of the grave. Glorified. It's a beautiful book, isn't it?

This is some of the simple things that you begin to see...I'm just reiterating, worshiping the true God gets very, very exciting when you begin to do this.

Now, I want to take this a step further, because when we read the Bible, how many sanctuaries are there in Scripture? There're two, aren't there? There are two sanctuaries in the Old Testament. The heavenly... The Father dwells between the cherubim. Then there's the earthly sanctuary. Is there an invisible, visible relationship?

Was the earthly sanctuary of the Old Testament the source of Israel's salvation? Where was the source of their salvation? In heaven. So, what was coming through the earthly system was originating in heaven. Does that make sense? Because the blood of bulls and goats can never purge sin. Never did, never will. But in order for you to access the heavenly reality in the Old Testament, you had to participate in those services. They were a channel by which you access the invisible in the Old Testament. Does that make sense? Because Cain refused to bring the lamb, he did not access the Source, you had to bring the visible lamb in order to access the invisible lamb. This is the pattern of the Father and His Son.

In the New Testament. What is the sanctuary on Earth? We are the sanctuary, the temple of God. So, we become the visible of the invisible in heaven. Does that make sense?

In the Old Testament' we just want to think about this for a moment. How many priesthoods were there in the Old Testament? Two. What's the relationship? How did the Aaronic priesthood operate? Was it a coequal with the Melchizedek priesthood? It was a channel of the Melchizedek priesthood, the blessings of Melchizedek in heaven or the Melchizedek priesthood from

Christ is coming through. Christ is the only mediator between God and man, because the people in the Old Testament, when they finish saying their prayers, they did not say in Aaron's name, is that right? He was only a channel. He was not the source.

I'm just suggesting to you some of the relationships that exist that can begin to help us to understand when we are seeing twos, twos, twos so many twos in Scripture, you can ask yourself, what's the relationship? If we see invisible and visible are operating, if we see source and channel, we can see that there's a connection that's taking place there.

Genesis 1:14. This is a very important relationship.

*"Let there be lights in the firmament."*

Verse 16,

*"And God made,"*

how many lights?

*"Two great lights."*

What's the relationship between the two lights? The moon has no light of its own. It's reflected. Can you look directly at the sun? No. The only way you can look at sunlight directly... Well, it's not directly but the only way we can look at an object that has sunlight in it, is through the moon. That's an interesting relationship, isn't it? It's built on the source-channel relationship.

It's because of this relationship between sun and moon that I am particularly interested in the Sabbath. When we look at the Sabbath, there is essentially two sets of Sabbaths. There is the weekly Sabbath and then there's the annual Sabbaths, is that right? Then the question is, what is the relationship between the weekly Sabbath and the annual Sabbaths? Weekly is the source and the annual Sabbaths are the channel. This is where it became very interesting to me. The observance of the seventh Sabbath is the Earth's rotation in relationship to the Sun, the annual Sabbath, or the ones that occur each year, the Earth's rotation in relationship to the movement of the moon. If the sun and moon are in a divine pattern relationship, could the way we calculate the Sabbaths relate to sun and moon? Could they also be in a divine



pattern relationship. Does that make sense? This is what began to intrigue me.

Let's think for a moment; when the sun, moon and the earth are in a kind of an alignment. There are two times when the sun, moon and the earth have an alignment process, and that is at the time of the new moon and the full moon. Now, sun, moon and earth being aligned in this source-channel; if we align the sun and the moon correctly with the earth, what happens to the tide on the oceans? They increase.

Here's a principle for us. When we get a correct understanding of source and channel and in our minds, they become aligned and when they align, could we get a greater movement of the Spirit on the earth? Does that make sense? What does Adam mean? Earth. That's what it means.

That's the pattern that I began to think about. I began to think, "well, I wonder if I were to take, like we've entered into now, an annual Sabbath and connect it with a weekly Sabbath, would there be a magnification principle of Spirit and blessing on the earth?" I've tested it and I've tested it and I've tested it. It works according to this pattern and simply by faith believing this pattern.

So, when faith and works are aligned, you get a magnification of blessing. When reason and emotion are aligned correctly, you get a blessing. When husband and wife are aligned in source and channel, you get a blessing, a magnification of blessing. Do you see the principal?

When the Scriptures are aligned, Old Testament or New Testament, source and channel, you get a greater blessing. When the Ten Commandments are... I can go on and on and on. You want magnified blessing, line up all the patterns of twos in source and channel according to the pattern of Father and Son, and you'll get a blessing.

This just blows my mind how amazing this is and how this [all] fits together. I would suggest to you that this is more revolutionary than when Isaac Newton discovered the laws of thermodynamics and  $E$  equals  $MC$  squared. Source and channel is the spiritual  $E$  equals  $MC$  squared. It's the key that unlocks all these things in Scripture.

So many things that I've had conflict in my head because I'm operating on a source-source concept are just instantly resolved and I get all these blessings coming into my life. This is the fruit of worshiping the one true God and the Lord Jesus Christ. I find it absolutely stunning....

Micah 5:2. Should we do that one? It says,

*"But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall He come forth unto Me that is to be ruler in Israel; whose goings forth have been from,"*

what? Is the word there "old?" Then there's everlasting. Two-time concepts. The word everlasting in the Hebrew is *ôlâm*. If you look up the word...one of the meanings for *ôlâm* is 'beyond the vanishing point,' which means 'invisible.' So old is ancient, as far back as human history can go, and then beyond that, into the invisible, into everlasting.

There is a relationship between everlasting and old. What is the relationship between the two? Source and channel. This is a concept that may take a little bit for us to work with, but think of it like this. Here is the concept of eternity. Time is made in the image of eternity so that when Christ was begotten on this line, there never was a time when Christ was not in the presence of the Father. Do you see how this resolves the tension? That the time is not eternity, but what many people do who worship a different God they take time, they raise it to the same level as eternity and they make it the one-time concept. Then they say, "Whoa, you've got Christ with the beginning. You can't do that." But that's because they're confusing time and eternity. That might take a little bit to think about.

What I'm suggesting to you, if all things are made in the image of the Father and the Son, and because the Bible is offering us two-time concepts, you've got to ask yourself, "what's the relationship between the two?" Most people just make them one in the same thing on a continuum. I'm telling you, No, I don't see that. I see that because this is beyond the vanishing point. This is invisible and this is visible. That tells me it's a divine pattern relationship.

I think we should leave it there. I encourage you to study this out because there's many more twos. When we worship the true God, we can receive a tremendous blessing from the word of God. It was this principle primarily that led me to the joy of the feasts. This is what mainly brought me into this

movement, was the Father and Son, source-channel relationship and the magnification of blessing. It caused me to say, "I want a magnification of blessing."

One more thing. How many tithes are there in the Bible? Two. If you do double tithing, source and channel, do would you get a magnification of blessing? Let's kneel.

*Father in heaven, we thank You so much for the revelation of the truth of Father and Son, which gives to us the key that unlocks all the truths of Scripture, all the twos that we see. So many, many of these are made in the image of Father and Son. We only need to understand the true God to unlock these things. I pray for each of my brothers and sisters that You will speak to them as to whether these things are so. To test them, to test, to check, to prove whether these things are so. And I pray they also will find the blessing that I have found in searching out these things. And I thank You, Father in Jesus name. Amen.*

## THE STRAIT GATE SERIES

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