



MESSAGE SEQUENCE

ADRIAN EBENS

Message Sequence

Rightly Dividing the Word of Truth

Adrian Ebens

Sermon Transcripts from 2016 and 2017

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Introduction.....	5
Sermon 1 – Cascading Delight to the Character of God.....	6
1 – Identity Wars (Value by relationship)	7
2 – Matthew 3:17 (Sets up the channel of blessing)	7
3 – Life Matters (The channel of blessing).....	7
4 – Divine Pattern (Source and channel)	8
5 – Sabbath, a channel of the Spirit of Blessing	8
6 – Statutes and judgements as a blessing	8
7 – SabbathS as a Divine Pattern	8
8 – The Divine Pattern of the Covenants	9
9 – Character of God.....	11
Sermon 2 – The Importance of Message Sequence	15
The sequential and relational aspects of the messages	15
The Elijah-message.....	19
First Angel's Message	20
The effect of the first angel's message	22
Application of the first angel's message for our time	24
The reaction to the first angel's message	26
Second Angel's Message.....	27
Third Angel's Message.....	29
Parallels to our message at this time	29
1 – Identity Wars (The relational value system)	30
2 – The Father and Son (Repentance).....	30
3 – Life Matters (The channel of blessing).....	32
4 – Divine Pattern (The lens for how you read)	34
Sermon 3 – Foundational Themes to the Character of God and the Mechanics of Mercy and Justice.....	38
Identity Message	38
Father and Son Message	39
Channel of Blessing Message	39
Everlasting Covenant, Sabbath more fully, Character of God	42
Question and answer session	43

Application of Divine Pattern to the subject of the character of God	47
Sermon 4 – The First Angel's Message - West Coast South Africa	72
My encounter with the third angel's message	72
My conversion experience	76
The critical point in conversion	80
Third angel's message in a new light	82
Coming back to the First Angel's Message	87
Sermon 5 – The Second Angel's Message - West Coast South Africa	96
Review of the First Angel's Message	96
1 – The Everlasting Gospel	96
2 – Fear God	101
3 – Give glory to Him	101
4 – The hour of His judgement is come	102
5 – Worship Him that made heaven and earth	103
Summary of the sequence of the First Angel's Message	106
The Second Angel's Message	107
Question and answer session	110
Sermon 6 – The Third Angel's Message - West Coast South Africa	118
The Present Cross	119
The parable of the ten virgins	119
Slain from the foundation of the world	121
Physical versus the spiritual	121
Isaiah 53 and Isaiah 63:9	123
The witness of the Spirit of Prophecy	124
The nearness of the Cross	126
Zechariah 12:10	127
How the wicked are destroyed	128
The Third Angel's Message in the light of the Cross	131
The Fourth Angel's Message	134

Introduction

I was delighted when Azadeh approached me and expressed a desire to put together a collection of presentations where there has been an effort to show the foundational teachings of the messages of present truth and put them together into a connected framework. I am reminded of this statement from Ellen White:

The Bible contains all the principles that men need to understand in order to be fitted either for this life or for the life to come. And these principles may be understood by all. No one with a spirit to appreciate its teaching can read a single passage from the Bible without gaining from it some helpful thought. But the most valuable teaching of the Bible is not to be gained by occasional or disconnected study. Its great system of truth is not so presented as to be discerned by the hasty or careless reader. Many of its treasures lie far beneath the surface, and can be obtained only by diligent research and continuous effort. The truths that go to make up the great whole must be searched out and gathered up, "here a little, and there a little." Isaiah 28:10. {Ed 123.2}

When thus searched out and brought together, they will be found to be perfectly fitted to one another. Each Gospel is a supplement to the others, every prophecy an explanation of another, every truth a development of some other truth. The types of the Jewish economy are made plain by the gospel. Every principle in the word of God has its place, every fact its bearing. And the complete structure, in design and execution, bears testimony to its Author. Such a structure no mind but that of the Infinite could conceive or fashion. {Ed 123.3}

I pray this collection of sermon transcripts will give you a clearer picture of the essential truths of this message and how they relate to one another
– Adrian Ebens.

Sermon 1 – Cascading Delight to the Character of God

March 6, 2016

Link to this video at Maranatha Media:

<https://maranathamedia.com/presentation/view/cascading-delight-to-the-character-of-god>

Link to the video on YouTube:

<https://www.youtube.com/watch?v=WCI1FQL-cuA>

Now, these are some copies of the book [Handing out copies of the book "Gods of Egypt as Lightning from Heaven"]. It represents probably a significant step forward in my own understanding of the character of God. I was thinking about it tonight, in terms of a progression of thought that has led to this.

I would briefly outline this. I might say that as I was writing this, I would come to different passages dealing with some of the violence in the Old Testament; how do we interpret those stories? When this man blasphemes the name of God; he is the son of an Egyptian; his mother is an Israelite, and Moses goes to God, "What do we do?" He says, "Take him out and stone him", and they take him and stone him. How do you respond to a story like that; when people who are not particularly fond of God, who will bring that story to you, and say "Here you go! This is your God, he takes people out and stones them"? And what is difficult about that is that in the New Testament Jesus says, "All manner of sin and blasphemy shall be forgiven men..." And this man blasphemes God, and he is not forgiven. Isn't that a contradiction in the Bible?

These are the kinds of issues that we need to address. We can't just say, as some will do, "Well, God is God, and He can do whatever He wants." That's true, I guess... To use an 1888-terminology, it's true that "The hour of His judgement is come" means that it's His turn to judge the people of the world, but it is also the hour of His judgement in which the world looks upon God to see whether they really want to spend eternity with Him. This is one of the issues that we can't bypass. We have to be able to

have answers.

I know from my own experience that it has been quite difficult to know how to address these things. This is where the journey in terms of... maybe I should write these things down. I was just thinking about this in the car on the way here. I want to connect some dots.

For me the journey started with "Identity Wars". The key point of Identity Wars is that value comes by relationship, not by power, position, and performance.

1 – Identity Wars (Value by relationship)

I wrote this as a Trinitarian. But once I understand that value is by relationship and not by power, position, and performance, and then I come to the statement, "You are My beloved Son, in whom I am well pleased", the relationship took precedence in that exchange. What makes the exchange valuable is the relationship. So, Matthew 3:17 jumps out at me, this is a father talking to a son, because the value is in the relationship, not in the power. This is a significant shift in my thinking.

Once you had value by relationship occurring, because of the book "Identity Wars", Matthew 3:17 sets up a channel of blessing, because the value is in the word spoken.

2 – Matthew 3:17 (Sets up the channel of blessing)

Matthew 3:17 forms the hub for "You are My beloved Son, in whom I am well pleased". The channel of blessing principle of parents speaking to their children, or husbands speaking to their wives, or elders speaking to their congregations, is all modelled on Matthew 3:17, "You are My beloved Son, in whom I am well pleased", that value comes by relationship. That sets up the foundation for the book "Life Matters".

3 – Life Matters (The channel of blessing)

Life Matters is all about the channel of blessing, and the framework of setting up homes, and communities, and churches in a relationship that reflects the Father and the Son. And that then led to the "Divine Pattern".

4 – Divine Pattern (Source and channel)

I am just following the sequence. Once you have the value by relationship, then Jesus can be begotten without losing His value... I just received some feedback this week, someone said that the Divine Pattern is philosophical nonsense, because it makes the Son a channel, which means He is subordinate, which means He is inferior. He hasn't understood the Identity Wars principle, that value is not in position, value is in the relationship! This [Pointing to Identity Wars] is critical to understanding this [Pointing to Divine Pattern]. In order to understand what the Divine Pattern is, source and channel of what? Well, the blessing, which is the Spirit. This is the sequence of how all of these flows together.

Once we understand the Divine Pattern, that everything comes in source and channel, and that there is a channel of blessing that we are seeking for, then the Divine Pattern sets up the Sabbath principle.

5 – Sabbath, a channel of the Spirit of Blessing

Based on the Divine Pattern as a channel of blessing where you are getting value by relationship, that's what led to an understanding of the statutes.

6 – Statutes and judgements as a blessing

And of course, the statutes then become things we no longer are afraid of. Because it's not value by performance, it's value by relationship. So, it's the emphasis of relationship within the Sabbath, with the blessing, that brings our value.

So, the Sabbath then as a Divine Pattern becomes SabbathS, where we have the new moon [and feasts] where blessing can take place.

7 – SabbathS as a Divine Pattern

Because when I understood that value is by relationship and there was a channel of blessing, my next thought was, when is the best time to do this? Well, the Sabbath is the best time to do this. Is there any more than this? Well, if there is a channel of blessing system, then the Sabbath must

have an amplification system, because Jesus is the brightness, the magnification of the Father's glory, then the Sabbath must have a magnifier. What is the magnifier? The SabbathS, the annual Sabbaths! It just makes so much sense, once you get into the sequence.

Once you are in this process, and the Divine Pattern was unlocked because of the value by relationship... Because this was the great struggle that I had between 2001 and 2007, how can Jesus be the Son, and be equal? That was the big conflict in my mind. I can see the sonship thing, but I wrestled with the value issue. If He is a Son, then He is a channel, then He is subordinate, and if He is subordinate, then His divinity is being played with. And we can't have His divinity being played with, because it has to be a fully divine sacrifice. We have heard this type of language. I was very earnest about how we don't want to diminish His divinity. This was really really important. But this [Pointing to Identity Wars] unlocked it.

This is when this [Pointing to Identity Wars] connects back to this [Pointing to SabbathS as a Divine Pattern], about the Sabbaths, that the first time I presented on Identity Wars was on a Sabbath during a seventh month which was, if I am following the calendar correctly, the day after the Day of Atonement. It was a seventh-day Sabbath, in the seventh month, in the seventh year. That's when this principle [Pointing to Identity Wars] first came out. I had no idea that was the case. But if blessings flow at the appointed times, this was the message that unlocked my mind to start this journey [Pointing to all the points in the sequence], which has been an incredible journey for those of us that have been on the path for some time. It's been an incredible journey as to where it goes.

The next step, in terms of the Divine Pattern, was to see this pattern in the Sanctuary; to see it in the testaments; to see it in the covenants.

8 – The Divine Pattern of the Covenants

Applying the Divine Pattern to the covenants is what then unlocked for me personally, I guess it's probably the wrong word, but the Holy Grail. The Holy Grail of trying to understand what is it about the covenants that is so important to the latter rain; why is it important? Our people don't

even understand the issue to know why it's even important. "Blotting out the handwriting of ordinances... Thank God that He nailed all that stuff to the Cross!" It's just completely evident that Waggoner and his message was spurned and rejected. And poor old Robert Wieland went to his grave without the Church ever accepting this principle.

Again, I thank the Lord for the work of Paul Penno who penned "Calvary at Sinai". When I read that book, and then I applied the principles of the Divine Pattern, then I understood that the covenants are a Divine Pattern, where the Old Covenant is actually a doorway into the New Covenant.

Have you ever heard it expressed like that before? The Old Covenant is actually a doorway into the New Covenant. I have always heard it expressed that the Old... It's an oppositional system. But when you get the Divine Pattern, suddenly it opened up, this is a Divine Pattern system! I've got to be careful with the terminology; the Old Covenant has a ministration of death. The purpose of the Old Covenant is to bring death. But the thing is, you can't get into the New Covenant until you die, and that's what the Old Covenant is for.

God doesn't want us to go through this process, but because we are children of Adam, because we are estranged from the womb, we go astray, we are full of rebellion, because of all those things we can't avoid this. This desire to please God according to our works and our promises, our deeds and all of that. God knows us; He knows how we are, and as the law in the Old Covenant...

We look at the law in the Old Covenant, we say "I can't do this anymore!" And God says, "Fantastic! You can realise now you are ready for a Saviour; you need a Saviour." Because until you realise that you are dead, that you are as good as done, you don't need a Saviour. Until you give up all hope on yourself, you'll keep trying to please God. And the Old Covenant is a ministration of death, written and engraved in stone. "The letter killeth, but the Spirit makes alive." What is interesting is that the word "but" is the word "de" [in Greek], which can mean oppositional, or it can mean continuation. So, "The letter killeth, AND the Spirit makes alive." That's a Divine Pattern sequence. The law is our schoolmaster to bring us to Christ that we might be justified by faith. This has been the

big piece in the puzzle. It's so simple really once you understand it.

The Old Covenant is the pathway in which you receive righteousness by faith [Pointing to New Covenant]. If we had in our natures the capacity when God says "You are a sinner. You are in need of grace", and we would naturally say "Yes Lord, amen. I agree with everything that You say", but we don't. We don't agree with Him. "The carnal mind is enmity against God, not subject to the law of God, neither indeed can it be." We don't believe God naturally. So, the law needs to come in and show us our sins.

The law works obviously both in the Old Covenant and in the New Covenant. In the Old Covenant the law kills us. In the New Covenant the law is given to us in the righteousness of Christ. I am covering a lot of territory there. But this is really really important, in terms of understanding this process of a ministry of condemnation [Pointing to Old Covenant] that leads to the ministry of Spirit [Pointing to New Covenant].

Once we understand this system, then we are ready to understand the character of God.

9 – *Character of God*

Because the issue of the law in the Old Testament is what's preventing most of us from understanding the character of God. We are still looking at this in the wrong concept in the Old Testament. And the only way we can free ourselves from all the problems in the Old Testament, is to have a dispensational system that pushes off the stories of the Old Testament so we are no longer connected to that. It's a face-saving device. The alternative in that system is not good. But it's because we are operating in an oppositional system, which is opposed to the Divine Pattern, which is opposed to the Father and Son. All of this is linked together.

So, this is the journey, and I am just unfolding it in terms of:

The value system

The family channel of blessing system

The source-channel, Father and Son system

The Sabbaths, which leads to the Sabbath sealing

The covenants, which then unlocks the character of God

Cascading Delight to the Character of God

- 1. Identity Wars = Value by Relationship**
- 2. Matt 3:17 set up the Channel of Blessing**
- 3. Life Matters - Channel of Blessing in the family**
- 4. Divine Pattern - Source and Channel of Blessing**
- 5. Sabbath a Channel of the Spirit of Blessing**
- 6. Statutes and Judgements as a blessing**
- 7. Sabbaths as a Divine Pattern**
- 8. Old Covenant Kills - New Covenant makes Alive**
- 9. The Character of God**

This is the journey sequence.

[The following points in this bracket is not in the video, but copied from the first link at the beginning of this sermon transcript, to give the sequence in other words:

1. Identity Wars – Introduces the relational value system (<http://identitywars.org>).
2. Matthew 3:17 – "This is my beloved Son" in a relational system makes the relationship the reality and that being a Father speaking to a Son.
3. Life Matters – Puts the relational value system as expressed through the blessing into an earthly family context (<http://life-matters.org>).
4. The Divine Pattern – The Blessing invites us to consider the structure of the blessing system in 1st Corinthians 8:6 with source and channel.

5. The Relationship and blessing find their climax in the Sabbath.
6. The Sabbath reflects the Divine Pattern with the annual Sabbaths as a channel for the weekly Sabbath.
7. The Divine Pattern then opened the door for the statutes and judgements as part of the blessing system.
8. The Divine Pattern then unlocks the source-channel nature of the covenants.
9. The covenants rightly understood present a consistent picture of God, which requires us to understand the God of the Old Testament as exactly the same God as the New Testament, and see for a consistent view of God as He expresses in Exodus 34:7.]

And this sequence to me is really really important, because "Christ's Object Lessons", page 415.4 – 415.5 says:

"It is the darkness of misapprehension of God that is enshrouding the world. Men are losing their knowledge of His character. It has been misunderstood and misinterpreted. At this time a message from God is to be proclaimed, a message illuminating in its influence and saving in its power. His character is to be made known. Into the darkness of the world is to be shed the light of His glory, the light of His goodness, mercy, and truth. This is the work outlined by the prophet Isaiah in the words, 'O Jerusalem, that bringest good tidings, lift up thy voice with strength; lift it up, be not afraid; say unto the cities of Judah, Behold your God! Behold, the Lord God will come with strong hand, and His arm shall rule for Him; behold, His reward is with Him, and His work before Him.' Isaiah 40:9,10. Those who wait for the Bridegroom's coming are to say to the people, 'Behold your God.' The last rays of merciful light, the last message of mercy to be given to the world, is a revelation of His character of love. The children of God are to manifest His glory. In their own life and character they are to reveal what the grace of God has done for them."

The last message of mercy is to reveal God's character of love. This is the last message; of everything that we have embarked upon, this is the last message. Notice it says, the last message of mercy, which means God's

character has been hidden, has been clothed in Satan's attributes through doctrines of eternally burning hell, and other doctrines, more subtle doctrines than these. But when God's character is revealed through His Son, by beholding we become changed. Then we can be fully sealed and transformed into His image. But we have to know Him. "This is life eternal, that they might know Thee, the only true God, and Jesus Christ whom Thou hast sent." And it must be a message of His love.

What I'm suggesting to you is not the only path that needs to be followed, but I am laying out for you that this sequence here has opened in my mind a pathway to get to that particular point.

Review of the booklet "Gods of Egypt as Lightning from Heaven"

And now, I want to illustrate this in the booklet, as we begin to look at this, how the covenants have unlocked the issue of the character of God. And it has to do with the law in the Old Testament. Let's go to the beginning of this booklet. [I stop the transcript at this point, because the rest is the review of this booklet. To get a copy of the booklet see here: <https://maranathamedia.com/book/view/gods-of-egypt-as-lightning-from-heaven>]

Sermon 2 – The Importance of Message Sequence

May 26, 2016

Link to the video on YouTube:

<https://www.youtube.com/watch?v=2pBXgc1xxJE>

Abbreviations: A = Pr. Adrian Ebens, C = Congregation

The sequential and relational aspects of the messages

I was just doing some thinking this afternoon in terms of the difficulty that some people are having in grasping some of the things that we are doing. And it just reminded me of the sequence that occurred in the 1840s, where a message came, and those who accepted that message were then prepared to receive the next message, which were then prepared to receive the next message. Those who failed to receive the first message were not able to appreciate the light in the second message. And those, of course, who did not accept the second message, could not appreciate the light in the third. We're talking about the three angels' messages. And the sequence is the same. When God brings a message of present truth, if you do not accept that message of present truth, if further advanced light comes, you're not in a position to receive it. This is the point.

I just want to read a couple of quotes from "Early Writings". I have the book, but I also have a sheet here. This is on page 188. She talks about Thomas, earlier in the chapter. He wouldn't humbly receive the report from the disciples, but he wanted to know directly from the Lord Himself. And then when Christ showed him, "Thomas cried out, 'My Lord and my God!' But Jesus reprov'd him for his unbelief, saying, 'Thomas, because thou hast seen Me, thou hast believed: blessed are they that have not seen, and yet have believed.' In like manner those who have had no experience in the first and second angels' messages must receive them from others who had an experience and followed down through the messages."

What's that saying? Let's think carefully about what she's saying there. "Those who have had no experience in the first and second angels' messages MUST receive them from others who had an experience and

followed down through the messages." That's a pretty big statement, isn't it? It's not just about theory; it's not just about teaching. It's about an experience that a group of people had at a particular time. And in order to get an understanding of this message, you had to be part of that movement, in order to understand. It's a pretty significant thing.

C: It's like, a couple of weekends ago we were away, how can you explain it to somebody?

A: Exactly!

C: How can you explain what it was? You can't.

A: But for those that were there and experienced it; particularly on that second Friday night, it was just amazing! And of course, on the first Sabbath, the baptisms, the blessings, it was just a phenomenal experience. And I trust there'll be more of this. I know more of this will come. But for those of us that experienced it, it's hard to explain.

C: Is she referring to the first and second angels' messages, receiving/not receiving, to Thomas' experience?

A: She's talking about, Thomas should have received the witness of others who were there. He wasn't there to see, but others were. She was relating that aspect to receiving the message without having experienced it. Obviously, those who give this message then become channels of blessing to other people to explain to them. I am going to talk about this in terms of the principles of Identity Wars, and why that is such a foundational message, and I'll come back to that. The point here is essentially that there is a relational dimension to the message, an experiential dimension to the message, which cannot be ignored. Does that make sense? It's not just about theory of doctrine; that's not enough. It's going to be more than that. It's not just about experience. Plenty of people have experiences which are supernatural and wonderful. It's a message connected with an experience, and this is what the Divine Pattern teaches, about reason and emotion combining together.

It says here, it goes on a bit further: "As Jesus was rejected, so I saw that these messages have been rejected. And as the disciples declared that

there is salvation in no other name under heaven given among men, so also should the servants of God faithfully and fearlessly warn those who embrace but a part of the truths..." Here is an important point. "...those who embrace but a part of the truths connected with the third message, that they must gladly receive all the messages as God has given them, or have no part in the matter."

You see that the platform is laid down piece by piece, and if people miss part of the message, they are guaranteed to go out of the message. You have to take all the pieces that are being laid out, otherwise you're going to have trouble. And this is why when you read the first, second and third angel's message, it says "And there followed another angel...". The following of the second angel means that it's connected to the first. And, "The third angel followed them, saying...". They're connected.

How many are familiar with the Adventist understanding that the word "Third angel's message" encompasses first, second, and third angel's message? Because it's a cumulative message. So, when you hear "The third angel's message", we are including first, second, and third together in one message. They are all together. You cannot have the third angel's message without the second and without the first. This is something that's clearly taught in the pioneer's [writings].

C: So, what you are saying is that it's consequential?

A: Or, sequential, and cumulative in their effect.

"Those who rejected and opposed the light of the first angel's message lost the light of the second and could not be benefited by the power and glory which attended the message "Behold the bridegroom cometh." And then it goes on.

This gets quite serious, and I just want to read from page 261, in terms of how critical this is in following the sequence through carefully. Then I want to actually read from the book "Early Writings" on aspects of the first, second, and third angel's message in a relational context as to what's going on, not just "Fear God. Give glory to Him, for the hour of His judgements is come. Worship Him that made heaven and earth..." Yes, we can cover all that, but the relational response to the message is just as important.

"I saw that as the Jews crucified Jesus, so the nominal churches had crucified these messages." This is the statement that has spoken to me. Remember last week we talked about the sun and the moon [Drawing on the whiteboard], and what was the illustration we used to show how the sun and moon reveal the crucifixion of Christ? Sun was darkened, the moon turned to blood, and the stars fell from heaven. Isn't it interesting that in 1833, leading up to 1844, what happened? Sun was darkened, May 19, 1780. The moon was turned to blood. And on November 11, 1833, the stars fell from heaven.

This is prophetic of what the churches were doing to Christ. Because she says, "...the nominal churches had crucified these messages." Whose spirit was coming through these messages? It's the Spirit of Jesus. Who was being rebuffed and pushed back? It was Christ! Christ was being crucified by the churches. That's why the dark day, the moon to blood, and the stars falling from heaven. Nature is reflecting what is happening to its Author. Have you ever thought about it like that before? They aren't just magical little signs that are occurring in the heavens to prepare for 1844; they're actually revealing what human hearts are doing to Christ in the spirit. That's what's happening.

So, from the Lisbon earthquake, you know the shaking, the great earthquake, and all of these things that are talked about in the sixth seal in Revelation, chapter 6, these things are reflecting the crucifixion of Christ. And as we have been talking about, Christ the Lamb slain from the foundation of the world, the Cross event is not just a 24-hour event. It is a manifestation of an event or a process that's been going on for 6,000 thousand years, and that is the rejection of the person of Jesus Christ.

"I saw that as the Jews crucified Jesus, so the nominal churches had crucified these messages, and therefore they have no knowledge of the way into the most holy, and they cannot be benefited by the intercession of Jesus there."

Do we understand the implication of those words "cannot be benefited by the intercession of Jesus"? I remember the first time I preached this back in the 90s. It was a very disturbing message. It gets worse. "Like the Jews who offer up their useless sacrifices, they offer up their useless

prayers to the apartment that Jesus has left." That's a full-on statement! People who are offering up useless prayers to the apartment Jesus has left, because they have not received the first, second, and third angel's message. So then, we really need to ask ourselves, what are these three messages, what is this all about, that actually causes people to pray and their prayers are useless? How can that be? Is God so heartless to reject the prayers of people?

C: In another place it mentions Satan assumes [the work of Christ...]

A: Yes, that's earlier on page 53 to 55, where it says, Satan assumes the work... Well, she also mentions it here as well. You're right.

"...and Satan, pleased with the deception, assumes a religious character, and leads the minds of these professed Christians to himself, working with his power, his signs and lying wonders, to fasten them in his snare."

There are consequences for rejecting these messages, the first, second and third angel's message.

The Elijah-message

I don't know when was the last time you read in "Early Writings", but this book is like one O one Adventism; this is the book. There's a section called the first angel's message, there's a section called the second angel's message, and there's a section called the third angel's message. It provides a good historical context for these messages. This is where I want to put a little plug-in for the Elijah-message.

What does the Elijah-message tell us in Malachi 4:5-6? Let's have a read of that. Also in the book of Luke 1:17. Malachi, chapter 4, verses 5 and 6: "Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the LORD: And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse."

This is not only talking about our earthly fathers, this is talking about our spiritual fathers. When Elijah comes, hasn't it been for many of us that our hearts have been turned to our spiritual fathers? "But after the way which they call heresy, so worship I the God of my fathers, believing all

the things that are in the law and prophets." Isn't it what Paul said? Acts 24:14. I'll just check that one. Yes, 24:14. Thank You Lord. "But this I confess unto thee, that after the way which they call heresy, so worship I the God of my fathers..."

And so, we find ourselves brought back to the God of our fathers. Our hearts are being turned back as we go back to the foundations of our movement, the foundations of our faith. We look again at these three messages, and we examine the temple. As it says in Revelation 11:1, we examine the framework, and the structure, and we see that Dr. Leroy Froom has helped bump us off the platform, and we're now clambering back onto that platform, and seeking to secure ourselves in the message that was given to us.

First Angel's Message

Let's come to page 232 of "Early Writings". It says "The first angel's message". Before I read this. What was the first angel's message? I just want to get a poll or a thought of what we understand. What was the first angel's message, historically speaking? Who was the main sphere head of this message? William Miller. And what was his message? Jesus is coming soon! How soon? 1844. Between 1843 and 1844. He worked out that 2,300 years ended somewhere around... Originally it was 1843, but then it was between the spring of 1843 and the spring of 1844, that this would come about.

Now, the effect of this message. It was in God's design to preach a definite time. What did the definite time do? It polarised people between those who loved His appearing, and those who did not.

C: Not just in the churches, but in the world there was this, quite a violence against it.

A: It was! James White, before 1844, was beaten to a pulp by a group of ruffians...

C: A number of times; chased up the boat...

C: How do we come to that conclusion, that it was in God's design to give

a specific date? Doesn't He say no one will know?

A: The Spirit of Prophecy tells us that it was in God's design to allow a definite time to be preached.

C: And Revelation 10, the book that was sweet and turned bitter. The way it turned bitter was because of the disappointment. It couldn't have happened any other way, but to be time-based.

A: And it was to bring about what was in the heart.

C: That's fine. But the traditional argument is that no one knows the time.

A: No one knows the time of the coming of Christ. They misunderstood the event. It was the moving of Christ from the Holy Place to the Most Holy Place. That was a definite time that was to be preached. But they misunderstood it.

C: Oh, okay. But wasn't this conversation about the coming of Jesus?

A: We talked about the coming of Jesus, and then I talked about the preaching of a definite time. You are on it.

C: So, the definite time was not about "This is the date that Jesus is returning?"

A: It wasn't meant to be that, but they interpreted it that way. And that's where they made a mistake, and that's why they had the disappointment. Even though, in 1842, a gentleman by the name of William Foy had a 12-hour vision, where the books were opened in heaven, names were being judged out of the book. There was an investigative judgement being revealed to him in this 12-hour vision, but they didn't pick it up. They didn't pick up the significance that Christ was actually going to the Father [in the Most Holy Place] to begin the work of judgement. They thought that the cleansing of the Sanctuary was a cleansing of the earth by fire, and that meant the second coming of Christ. And that's what caused the disappointment.

Without going too much into that, the disciples in the time of Christ, their disappointment was based on failing to understand Daniel chapter 9. The

disappointment of the pioneers was a failure to understand Daniel chapter 8. So, when they say Adventism is a fraud because it is based on a disappointment, the Christian movement was based on a disappointment. They were shattered at the death of Christ. So, rather than being disapproving of Adventism's heritage as a movement of God, actually it validates it.

C: It's a magnification!

A: From just a local Judea-based event to a global-based event, and we magnify their disappointment. Again, misunderstanding the book of Daniel; Daniel 8, Daniel 9.

The effect of the first angel's message

All right. Let's see what this message did, the preaching of the 2,300, entering of the 2,300-years prophecy. And William Miller was formidable in his preaching, who would preach for hours. No emotionalism. It was clear hard-core Bible-study, and it brought home the conviction of the nearness of the coming of Christ, or that some major event was going to happen. They understood it to be the coming of Christ.

"Ministers laid aside their sectarian views and feelings and united in proclaiming the coming of Jesus. Wherever the message was given, it moved the people. Sinners repented, wept, and prayed for forgiveness..." That was the effect of the message! "...and those whose lives had been marked with dishonesty were anxious to make restitution. Parents felt the deepest solicitude for their children. Those who received the message laboured with their unconverted friends and relatives, and with their souls bowed with the weight of the solemn message, warned and entreated them to prepare for the coming of the Son of man. Those cases were most hardened that would not yield to such a weight of evidence set home by heartfelt warnings. This soul-purifying work led the affections away from worldly things to a consecration never before experienced."

So, the first angel's message, which involved a very strong doctrinal platform of the coming of Christ based on the prophecies of Daniel and Revelation, the effect of this message was to bring about repentance, and searching of heart, in order to prepare oneself for the coming of Christ.

That was the effect of the message.

How did the people respond? It goes on a little bit here: "Thousands were led to embrace the truth preached by William Miller, and servants of God were raised up in the spirit and power of Elijah to proclaim the message. Like John, the forerunner of Jesus, those who preached this solemn message felt compelled to lay the axe at the root of the tree, and call upon men to bring forth fruits meet for repentance. Their testimony was calculated to arouse and powerfully affect the churches and manifest their real character."

This is what was going to prepare the way for the second angel's message, to manifest the real character of the churches, the dragon within would be revealed. That's what would take place.

"And as the solemn warning to flee from the wrath to come was sounded, many who were united with the churches received the healing message; they saw their backslidings, and with bitter tears of repentance and deep agony of soul, humbled themselves before God. And as the Spirit of God rested upon them, they helped to sound the cry, 'Fear God, and give glory to Him, for the hour of His judgement is come.'"

When we hear those words, "Fear God. Give glory to Him, for the hour of His judgement is come", this is given in the context of deep repentance, conviction of sin, earnest longing for souls. This is the context of the message that has been given, because of a deep conviction that what is being preached regarding the 2,300-years prophecy is absolute truth, and that I must prepare, "Prepare to meet thy God, O Israel." The message of the Bible brought that conviction strongly home to those who were open to the Spirit of God. So, here it is:

"The preaching of definite time called forth great opposition from all classes, from the minister in the pulpit down to the most reckless, heaven-daring sinner. 'No man knoweth the day or the hour,' was heard from the hypocritical minister and the bold scoffer. Neither would be instructed and corrected by those who were pointing to the year when they believed the prophetic periods would run out, and to the signs which showed Christ near, even at the doors. Many shepherds of the flock, who

professed to love Jesus, said that they had no opposition to the preaching of Christ's coming, but they objected to the definite time. God's all-seeing eye read their hearts. They did not love Jesus near. They knew that their unchristian lives would not stand the test, for they were not walking in the humble path marked out by Him. These false shepherds stood in the way of the work of God."

So, the preaching of a definite time called upon people to throw themselves upon the mercy of God to receive righteousness by faith. Those who were unwilling to give up their sins resisted the message. Those who could not or would not believe the gospel, or believed that God would not forgive them were unable to receive the message. And so, every man judged himself. The message brought about judgement for everybody. And this was the work of the first angel's message.

Application of the first angel's message for our time

I'll make this particular point here, because it's just as applicable for us now; where it says, "Fear God. Give glory to Him, for the hour of His judgement is come", we are in the position to be able to affect the same result. Because when it says "Fear God, and give glory to Him", for us living in this time, that part of the first angel's message which should convict us is that we have been involved in an idolatrous apostasy! Shouldn't that call forth a work of repentance? Shouldn't that call forth sorrow, that we have broken God's commandments, that we have violated His laws, we have been foolish in trusting the works of men, and not studying these things for ourselves? Isn't that what it should call forth? But no! We have a movement raised up amongst God's Advent people who look at the Adventist Church and say, "We are not born of fornication like you. We are Abraham's seed. We are the righteous ones." And the message of God and His beloved Son is turned into a curse, for those who say, "We are not like you. We are not part of that Adventist apostasy. We are the righteous ones, and we're here to call you out for it."

That's the dominant spirit in the Godhead movement, isn't it? So, that which was designed to be a great blessing to God's people to bring about repentance, confession, and that we are in great strife and in great difficulty, has been turned by Satan around into, "We are rich and

increased with goods. We believe in God and His only-begotten Son. We have the truth. Thank God I'm not like those Seventh-day Adventists who believe in that Trinity stuff."

C: We're Philadelphia.

A: Yeah, we are Philadelphia. We hear it all the time. God help us! You are never going to get to heaven with that kind of attitude, never going to happen. Only those who recognize their soul's need.

So, the effect of the message, and I'm just drawing the parallel, the effect of the message is to bring deep heartfelt searching and repentance. And we could take that further in terms of our journey, and this is what I found for myself. I presented this when I was in California, saying before Elijah there was Malachi 4:4, "Remember ye the law of Moses..., with the statutes and judgements." We've been violating our Father's statutes and judgements all these years. Shouldn't there be some sorrow, some collective sense of "We've trampled all over our Father's commandments. We've dishonoured our Father." Shouldn't that bring about a work of repentance amongst us?

But once again, when we stand up, and this is why the litmus test, and this is what I've seen in it, the feast-question tests men's hearts, tests men's heart as to whether they believe and love the statutes and judgements of our Father. It's a test. And they're coming out in droves to destroy this message. It's a test, but I am seeing in this an opportunity for us to repent. We have fallen in idolatry. We have violated His commandments. And lastly, the message that we have been given now is that we have believed that He's a destroyer, and a killer, and a murderer! How must that make our Father think? These things, God is showing us, "My ways are not your ways. My thoughts are not your thoughts. You thought that I was altogether like one of you, but I'm not. I'm not like you."

This is a challenging message. And to think, you know, each step of the way, when I was first shown the truth about God, I resisted it. When I was first shown the statutes and the judgements, I resisted it. When I was first shown the character of God message, I resisted it. O, God have mercy! But He persevered with me, and He pleaded with me. We shall

go into the kingdom, not as mighty warriors who are the bastions of truth; we will be crawling in, saying, "O, boy! Why I have believed all this heresy? Why I have believed all this nonsense, and preached all this garbage, and been handing out all these DVDs with heresy on it? Lord, have mercy on me, a sinner!" That's the effect.

We're not going to enter into the repeating of the first, second, and third angel's message, because she says they're going to be repeated. We're not going to enter into this sequence until a message hits God's people where there is that kind of response, where we have this realisation, "Behold your God! Lift up your heads! The Midnight Cry! He's coming! He's even at the doors!" Because it was the Midnight Cry that brought home that conviction, "He's coming! Get ready! Ready or not!" That's what brought about the change in the heart; that's what brought those things about.

I would suggest to you that without an understanding of the Father and His only-begotten Son, without an understanding of the blessing in the statutes of the law of God, without an understanding of the character of God, when this wave comes through, this deep conviction of the soon coming of Christ comes, those who have not taken hold of these messages will not survive. They won't endure it, because they'll go, "I'm done", because they believe that God is a murderer; because He is some mysterious three-headed whatever three beings. There's no glue to connect yourself, because they're not really relational beings. They are three superheroes who play roles; that's how they operate together. You can't take hold of something like that. There's no traction occurring in that.

The reaction to the first angel's message

The next part is of course the reaction. The first angel's message, and the story that we can follow that shows this process, is what happened with the woman who came and washed Jesus' feet, Mary. She demonstrates what happened in the first angel's message. She experiences a repentance; she takes hold of Christ; she empties her life-savings; she buys a perfume worthy of the King of kings and Lord of lords; she pours it out on His feet, and she washes His feet with her hair. That's her response to the first

angel's message, "Fear God. Give glory to Him, for the hour of His judgement is come."

Second Angel's Message

Now, I often refer to the story of Mary as the initiation of the second angel's message, because when Mary did this, what happened to the 12 disciples? How did they react? They were indignant. This is the reaction; this is the second angel's message that comes about. Here it is, "Second Angel's Message", page 237:

"As the churches refused to receive the first angel's message...", which was a message of repentance, and preparation for the coming of Christ, to receive the mercy of God, in order to be prepared for the coming of Christ, it says, "...they rejected the light from heaven and fell from the favour of God. They trusted their own strength, and by opposing the first message placed themselves where they could not see the light of the second angel's message. But the beloved of God, who were oppressed, accepted the message, 'Babylon is fallen,' and left the churches."

They left the churches. And of course, how can you leave the Church? Now, this is a message that hasn't come to us yet, because we haven't had that corporate repentance¹ experience. Then that message will come.

"Near the close of the second angel's message, I saw a great light from heaven shining upon the people of God. The rays of this light seemed to be bright as the sun. And I heard the voices of angels crying, 'Behold, the Bridegroom cometh; go ye out to meet Him!' This was the midnight cry, which was to give power to the second angel's message."

This is the sequence, and this is what we are going to be repeating in this process. But there needs to be something that brings home to us a realisation of what we have been given, where we have been. And this is why at this particular time, to divorce yourself from the Seventh-day Adventist Church will cut off your ability to receive that repentance. But if we remain connected to the Seventh-day Adventist Church, as these

¹<https://maranathamedia.com/download/view/corporate-repentance-robort-wieland>

are our people, then what we are witnessing in their lives is only a reflection of what's in our own lives, and if we don't confess for ourselves and for our people, who will confess on behalf of the Church?

C: The testimony of the true and faithful witness is to His Church.

A: The straight testimony to Laodicea. Only those who receive the straight testimony to Laodicea will receive the latter rain. You have to be in Laodicea to receive it. If you don't identify yourself with Laodicea, you will not receive the latter rain.

C: It didn't fall upon Philadelphia.

A: Well, I guess they got the taste of it, as they were here at this particular time, and if they had kept moving... And that's the thing; Philadelphia becomes Agape. It should have been the Agape Church, but it became Laodicea, and there are many reasons why that happened.

C: We are all "wretched, poor, blind, naked..."

A: Yeah, that's all of us. It's pretty hard to say we're all wretched, poor blind, and naked. It's so much easier to say, "Well, I know this truth, and I know this truth, and I'm better off than all these other people." No, that's proof that we are Laodicean.

"The most spiritual received this message first, and those who had formerly led in the work were the last to receive and help swell the cry, 'Behold, the Bridegroom cometh; go ye out to meet Him!' In every part of the land, light was given upon the second angel's message, and the cry melted the hearts of thousands. It went from city to city, and from village to village, until the waiting people of God were fully aroused."

So, the second angel's message is an intensification of the coming of Christ, because it came down on August 11, 1844; Samuel Snow; Exeter camp meeting. October 22nd 1844. "Now we have a definite time!" And that intensifies the message of repentance and preparation. But at the same time the ministers within the churches are using superhuman power to hold down the people and prevent them to go out and receive the message. They throw off the shackles of these ministers, and they go out

to receive the message. That's the second angel's message. And it's going to happen again.

Ministers will exercise superhuman effort to hold the people under their deceptions. But when a message comes that will convict us of the nearness of Christ's coming, then we'll be called to come out of whatever situation that we are in, to break free, to break every yoke; have no yoke, but the yoke of Christ. This is what will take place.

C: This is a template of the Loud Cry.

A: This is a template we're going to be repeating. If we inherit the history of our forefathers, we can then repeat the history of our forefathers. If we do not accept them (the pioneers), then we will repeat the history of Babylon, which was simply to reject these messages, and go out into outer darkness. We have to choose who our forefathers are going to be; is it going to be the Millerites and the Adventists, or is it going to be the fallen churches? This is the test that comes to us.

Third Angel's Message

I'm just laying those things out. Of course, the third angel's message was then, after the disappointment, was to bring them into... "Philadelphia, behold, I set before you an open door", and that was the movement into the Most Holy Place. That's the third angel's message, which is, "Here are they that keep the commandments of God, and the faith of Jesus." That's the end of the third angel's message, that is given in Revelation, chapter 14. And that has to do with moving into the Most Holy Place; "Great Controversy", [pages] 409, 425, talking about the Sanctuary message at that particular time. Sorry if I'm speaking in shorthand, but that's the third angel's message.

Parallels to our message at this time

Now, I want to draw a parallel, which for me has been highly significant, why this is so important. I've just given the first, second, and third angel's messages to show the principle of sequence and cumulative effect, because this is what I've experienced in the three key messages, the first one being Identity Wars.

1 – Identity Wars (The relational value system)

This has been a critical message for me personally, because it's the book "Identity Wars" that introduces the relational value system. This is the foundation, the relational value system, "You are My beloved child, in whom I am well pleased." This is what shifted everything in my thinking, in terms of what makes you valuable. Until I could shift, until my mind shifted over in that understanding, I was locked in the wine of Babylon. I couldn't break free. That was where I was stuck. It was like all about, "How many Bible-studies? Am I an elder? What am I doing? What am I learning? How good is my car?..." You're in that system, and you can't break free of it, because your value is in what you do, what you possess, who you married to, all of those things. I'm still detoxing that mind. It still comes and grabs me.

2 – The Father and Son (Repentance)

I came into this understanding before I came into the understanding of the Father and Son, and that was critical. Because if you don't come into this [Pointing to Identity Wars] first, and then you embrace the Father and Son truth, and you're in a performance-based mindset, then this [Pointing to Father and Son] simply becomes a badge of my superiority over other people's stupidity. And then this [Pointing to Identity Wars] is made of none effect to you. You see, how important this is!

On that particular point, on the relational value system... And then, the Father revealed to me Father and Son, and then He says to me, "Okay Adrian, let's test this out now. You are a minister. You own a house. You have a reputation. How much is this worth to you? Can you let Me take all this away from you? You've been preaching all this stuff [Pointing to Identity Wars] for a few years now, let's test it out." A number of the brethren said to me, the church is down the road here, "Adrian, you are damaging the Identity Message by getting into this Father and Son nonsense. You're kind of destroying the message." No, no! You don't understand. The message says none of this [job, house, etc.] is important, because my value does not change.

The hardest one was family and friends. The house, so what! Okay, we

lost the house. Reputation, oh well. Minister, that was hard, because I really treasured being the minister of the third angel's message within the Seventh-day Adventist Church.

C: Can I just make a comment? I heard you say, four or five times, you understood what it is like, or how God wanted you to be a minister once you started putting Identity Wars into practice, when you started to give the blessings.

A: Exactly! When we started doing the blessing, I felt like a minister for the first time in my life. That part hasn't been taken. Thank you.

C: [Commenting on losing family and friends being the hardest thing.]

A: Yes, this is the hard one. This is the one that still tortures me. But in the relational value system, my value doesn't change. I am a son of God, and that's what gets me through this.

And it's the relational value system that allowed me to repent for my idolatry. But if you don't have the relational value system, then coming into the Father and Son, it's not about repentance; it's about, "See, I'm smart. I worked it out. What's wrong with you, dummies? I worked it out, what's your problem?" You can't repent. And the truth becomes a lie, because you're not acknowledging your idolatry. That's why I was compelled by my Father to write a letter of apology to the Church, and apologise for the idolatry that I was involved in. Only the relational value system allowed me to do this, because if I still had a performance value system, "I cannot write a letter like that", I'm like, that's diminishing my value, and I can't do that."

So, we put it to the test. You know, we've covered some Bible and Spirit of Prophecy, but it's important to speak of experience; the experience of what we're going through. When Ellen White discusses the first, second, and third angel's message, she's telling a story of a group of people, and their experience. Note that well! I was puzzled about that for a long time. Why aren't we just getting the doctrinal information about these messages? Why are we getting a relational story about a group of people? Because it's relational! That's what it's about; about our forefathers, and our inheritance, and all these things.

So, minister, house, reputation, family and friends... Well, thankfully... You know, even before I came over here, I'm getting body-slammed by another group of people, and my wife came up to me, saying, "Well, honey, it's always going to be you and me, even if everyone else leaves." Love you darling! She's the one that keeps me going. She is my rock! "Even if everybody else thinks you're an idiot, I don't." It's beautiful.

I really want to underscore this, that in many respects the relational value system is an equivalent to the first angel's message, and if people don't get this, they're not going to get any of the rest. And that's why now it's getting harder and harder and harder in terms of moving into...

Well, the next step, after the relational value system, the Father and Son (Repentance), it was Life Matters, which is the channel of blessing.

3 – Life Matters (The channel of blessing)

I'm just taking you through the sequence. The relational value system began with Matthew 3:17, "You My beloved Son, in whom I am well pleased." The Life Matters message then brings that into the family experience, where the father is saying to his wife and his children "You are my beloved wife, you are my beloved child, in whom I am well pleased." This is the practical application of the value system, which comes in the Life Matters.

We started doing this, when I said, "I never felt like a minister before, until I started doing the channel of blessing." The family message. We started doing it, but then it was written out in the book "Life Matters". This has become the cornerstone of the delivery system for the value system. I hope it's not too technical. It's just my programming background. So, this is a critical part of the message, of the family values. One family speaks more for Christianity than all the sermons that can be preached; the husband and the wife roles and everything like this.

This book is really like a sleeper for many people in understanding. It's this principle of the channel of blessing which also led me to be guarded about how I deal with the leadership of the Seventh-day Adventist Church, because as it says in the book "The Divine Pattern", where it quotes in chapter 2, it says "The fifth commandment requires children not only

yield respect, submission and obedience to their parents, but also give them their love, tenderness, lighten their cares, etc, etc. It also enjoins respect for ministers and rulers and for all others to whom God has delegated authority."

That has been such a saving grace in my own experience, in terms of "Be careful how you deal with the Seventh-day Adventist Church." This is the Church that has nurtured you; this is the Church who has trained you, that has taught you, that has given you the Spirit of Prophecy, that has taught you the health message, the three angels' messages. How you treat this Church from this point forward, will determine whether your ministry will prosper, or fail. Because if you disconnect from that in bitterness, then bitterness will follow you throughout your ministry and poison everything you do. If you honour and respect and cherish this Church that has blessed you, and you take all the blessings, and call no animosity and ill feeling towards them, then you will prosper.

And this is something that I was actually really really concerned about, because when I understood this principle, I thought, Lord, will my ministry prosper? Is there not some root of bitterness inside of me for the way that I have been treated? And the Lord began to reveal that, "Yes, but I will help you. I will help to ensure that you have nothing in your soul that is eating away inside of you, that's slipping out of your words to attack those who sought to dethrone you from your power and authority."

This is what's going on everywhere now, in terms of those who are rising up with the message. Those who rise up into the Father and Son message without this value system, and without understanding the need to respect the channel of blessing, are spitting arrows of deceit and aggression, and using the truth in order to destroy those who are in positions of authority.

C: It will backfire.

A: Yes, "As you judge, you will be judged." And that's what I was desperately afraid of.

I remember reading and praying, and the Lord says, "Your expectation will not be cut off; your desire will not be cut off. I will make a way for you so that as I lead you, there will be no root of bitterness in your

experience to poison whatever community you would be involved in." That was my greatest concern, that the words that I would speak would be untainted with self-preservation and bitterness. I didn't want any of that.

C: Psalms 37: "1 – Fret not thyself because of evildoers, neither be thou envious against the workers of iniquity. 4 – Delight thyself also in the LORD; and he shall give thee the desires of thine heart. 7 – Rest in the LORD, and wait patiently for him: fret not thyself because of him who prospereth in his way, because of the man who bringeth wicked devices to pass. 8 – Cease from anger, and forsake wrath: fret not thyself in any wise to do evil."

A: As you were saying Andrew, when you come back to it, you're being pounded, you're being thrown around, "Am I a son of God? Yes. Are you greatly beloved? Yes. What's your problem? All heaven loves you. Your Father loves you. The One who made the heavens and earth, He loves you. He thinks about you all the time. The thoughts He thinks about you are more than can be numbered."

C: Okay then. Well, that's it! It's a psychological short circuit.

A: RESET!

Life Matters – the channel of blessing. These are all really important steps. If you miss the first one, it's so hard to pick over the next one. We have a massive counterfeit movement now on Father and Son, without repentance. It's massive! It's the dominant aspect, which claims the mantle of the true people of God, but it's without repentance.

4 – Divine Pattern (The lens for how you read)

Channel of blessing led to the next step in the sequence, in terms of understanding, connecting and putting all these things together. It was the Divine Pattern. That's what God led to next. And then the Divine Pattern becomes the system by which we observe and see everything. It's the Father and Son pattern. The Father and Son are not simply two beings; the Father and the Son are the source of all things, and the channel of all things, as it says in 1st Corinthians 8:6. This becomes the lens for how

you read. And then this has opened up just a tremendous wealth of understanding. But this has come in a sequence, and that's what I'm saying.

Once we opened up the Divine Pattern, then we see [Writing on the board]:

* The Old Testament and the New Testament reflected in that pattern. We see:

* The Old Covenant and the New Covenant operating in that pattern. We see:

* The Sabbath has a counterpart in the feasts.

And bang, we are moving forward now at a rapid rate! Those who are not coming in at this particular point here [Pointing to Identity Wars], are becoming more and more outraged at the steps that have been taken, because they haven't accepted the relational value system. They don't see the repentance process, the channel of blessing and its importance, "Oh, it's cute; it's nice, poetic; it's mushy, but it's not important."

C: You got to accept one message to accept the next.

A: You have to follow the sequence. And this is what I'm saying, in terms of when people struggle. We need to take them through the sequence. They need to understand why we are moving in the direction we're moving. Because in terms of now accepting the statutes and the judgements, we are being accused of legalism, and all these types of things. But that makes perfect sense if you still are in a performance-based value system. Any kind of law-keeping, even taking communion is legalism. "Don't wash my feet. That's legalism! You're doing something to be saved."

C: Cause your identity is in your ordinances, and not in your relationship.

A: Exactly!

C: Baptism is legalism.

A: Baptism is legalism, performance-based, when you are in the wrong

value system. But when you come into the right understanding, these things all find their place. They're expressions.

C: [Commenting on the Song of Moses in Deuteronomy 32. The message (in the song) is to go back to what your fathers said. Go back to your elders, and what they have said. The commentator realised that this is exactly what we talked about today.]

A: And the capstone of all of that is what we all witnessed at the end of the feast, didn't we? When we asked Gavin's father-in-law to speak to us. You remember what he said? I won't forget. Joshua, chapter 1, verses 7 to 9. He didn't understand a lot of the stuff that we were talking about, but he wanted to bless us, and he is the senior statesman amongst us, or senior man amongst us.

This is the word that he gave to us, and I take it seriously, I take it to heart. Joshua 1:7-9, "Only be thou strong and very courageous, that thou mayest observe to do according to all the law, which Moses my servant commanded thee: turn not from it to the right hand or to the left, that thou mayest prosper whithersoever thou goest. This book of the law shall not depart out of thy mouth; but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein: for then thou shalt make thy way prosperous, and then thou shalt have good success. Have not I commanded thee? Be strong and of good courage; be not afraid, neither be thou dismayed: for the LORD thy God is with thee whithersoever thou goest."

I rejoice in those words, and I believe our Father spoke them through Barney to us, as a mark of respect. We respected his life experience, and God spoke through him. Again, if you read these words, and you're in the wrong kingdom, "that thou mayest observe to do according to all the law", it's just pure legalism if you're in the wrong kingdom. But once you come into the relational value system, and you understand the channel of blessing, and you follow the sequence through, this is as it says in Deuteronomy, chapter 4... What does it say?

Deuteronomy, chapter 4:1-2, "Now therefore hearken, O Israel, unto the statutes and unto the judgements, which I teach you, for to do them, that

ye may live, and go in and possess the land which the LORD God of your fathers giveth you. Ye shall not add unto the word which I command you, neither shall ye diminish ought from it, that ye may keep the commandments of the LORD your God which I command you."

I mean how simple does it get? Because He's the One that's going to give you the grace. His commandments are promises, and this is the relational way. I have it in the book "Life Matters". I have it in the book "Return of Elijah", and it's the chapter where it talks about the Ten Commandments as the protection of the value system, remember that?

The protector of the value system is the Ten Commandments, which gives a relational understanding of the commandments, not a performance-understanding of the commandments. It's in the "Identity Wars" series; identity-defined Ten Commandments! This is a completely different way of expressing the Ten Commandments, and very few people have picked up the significance of it. And so, by the time God has brought us down to the statutes and the judgements, they're still reading performance-based. They're screaming legalism, and they're running for the hills.

C: Doesn't verse 5 just stand out? "Behold, I have taught you statutes and judgements..."

A: I have taught you!

C: Not "You must do!" No, "I have taught you..."

A: And I will enable you. And I will bless you.

C: And verse 4.

A: "But ye that did cleave unto the LORD your God are alive every one of you this day." Proverbs 13:14, "The law of the wise is a fountain of life..."

Sermon 3 – Foundational Themes to the Character of God and the Mechanics of Mercy and Justice

January 18, 2017

Link to the video on YouTube:

<https://www.youtube.com/watch?v=n3Meoj8dCT8>

Abbreviations: A = Pr. Adrian Ebens, C = Congregation

Father in heaven, we just thank You that we can come again to study Your word. And because it is the Sabbath, we know that You send us light and health and strength. We pray that You will open our minds to help us to see the pieces put together that we might see the beautiful character of our Father. Thank You, in Jesus name. Amen.

I walked through with Bronwyn, and we put up key parts of the message we've been working through over the last ten or 12 years.

Identity Message

The first message, the identity message, gives you the ability to discern the two kingdoms. What are the two kingdoms? God's kingdom of relationship, value by relationship, I should say, that you receive your value through the relationship that you have with your Father in heaven. "You are My beloved child, in whom I am well pleased." That defines our relationship in the kingdom of God. In Satan's kingdom, the best way to sum it up is, justify your existence. That's Satan's kingdom. Why should you exist? Prove it! Demonstrate that you have power, abilities. Show your skill, your ability. That's his kingdom. And we see Satan trying to bring Christ into his kingdom when he says, "If you are the Son of God, turn these stones into bread." But Jesus is like, "But I am my Father's Son. It just is. Nothing you can do can change that." Because He lived in that kingdom it was ridiculous what he [Satan] was saying. "I don't have to... My Father said I'm His beloved Son. So, I just believe My Father's word, and that's the way it is."

Now, here's the point in terms of the Divine Pattern. When you are valuable by what you know and by your abilities and your powers, your

concept of equality must always be what we call co-equality. And this is why the Trinity is so popular, because it's about co-equality. They all [the three persons of the Godhead] have exactly the same attributes. And I like to think about this when I was much younger, and we had lemonade, and we would fill up the cups with lemonade, and we had to make sure that it was exactly the same, because if anybody got any more than anybody else, "It's not fair!" Well, that's the Trinity. This is the way it works. I don't mean to be crass. It's just illustrating that it's got to be exactly the same. And if it's not, it's not right. It's not fair.

C: Unless you're getting more.

A: Yes. [Laughter] Unless you're getting more. And that's the basis of it.

Father and Son Message

But once this message [Pointing to the Identity Message on the whiteboard] is received, that your value is not in what you achieve and what you perform, but it's in the relationship, then the second person in the Godhead can actually take a submissive position and not lose their value. You see how that works? They can actually move to this position [Pointing to the channel position in the Divine Pattern], and Jesus can say, "My Father is greater than I", and it doesn't take away anything from His value. It doesn't take anything away from Him, because He's the Son of the Father. It doesn't change anything. But until you understand that concept [Identity Message], it's very hard to shift to this understanding. And once you shift to this, then texts like 1st Corinthians 8:6 then open up; they become, ah, "But to us there is one God, the Father, of whom are all things, and one Lord Jesus Christ, by whom all things."

Channel of Blessing Message

And once this pattern opens up for us, that then creates the channel of blessing. And that's what brings us to the next stage, the channel of blessing. So, the Father says to His Son, "You are My beloved Son, in whom I am well pleased." In the heart of the Son, there is this absolute confidence and assurance that the Father loves Him. He knows the blessing of the Father. He knows that the Father loves Him, and this will

never, ever change. He knows this absolutely. And this faith, because this is the faith of Jesus, He offers to all of us. So, Jesus is the author and finisher of faith. The word "our" is supplied. It's true that He's the author and finisher of our faith, because He is the author and finisher of faith. Because when the Son of God was brought forth from the Father and the Father said to Him, "You are My beloved Son, in whom I am well pleased", the Son of God says, "I believe", and it was counted unto Him for righteousness. He believed His Father. He believed what He said. He didn't say, "No, I came down in a spaceship, and I'm here by My own power, My own ability. You are lying to Me, and I don't believe You." He didn't say that. He believed His Father, and it was counted unto Him for righteousness. And the Father gives Him everything. He gives Him all the kingdom.

And this is the same that happened with Adam and Eve. Adam had dominion of the garden. He had named all the animals. They were all under his dominion. And when the woman was brought to him, he said, "You are bone of my bone, and flesh of my flesh. You are woman because you are taken out of man." And the woman believed Adam. And it was counted unto her for righteousness. And she inherited the dominion of the whole garden through her husband. It's the same principle. It is working exactly the same way. And that opens up the channel of blessing.

What then spoke to me about the channel of blessing is that, "Desire of Ages", page 113, "The word which was spoken to Jesus at His baptism, 'You are My beloved Son, in whom I am well pleased', is spoken to every one of us." "You are My beloved child, in whom I am well pleased." So, through Christ we inherit all of the blessings that the Father pours upon Him. We inherit those things.

I really should write up here Genesis 12:1-3. The key here is that under here [Pointing to Christ] we have Abraham. And I say this to people, Can you be saved without Abraham? Through him all the world will be blessed. "If you are Christ's, then you are Abraham's seed." You cannot be saved without Abraham! And that immediately creates "What?" Because who were the promises of salvation made to? They were made to Abraham. And we inherit them through his son. And what this introduces is the concept of human instrumentality, human channels. He

says, "I will bless you, and you will be a blessing."

And in the person of Abraham, we have repeated what happened in heaven. In heaven, God said to His Son, "I will bless You, and You will be a blessing." He didn't say, "All of my children, come to Me individually, and I'll bless you individually." No, He said to His Son, "I will bless You, and through You, everyone will be blessed." And Abraham follows that pattern. He says to Abraham, "I will bless you, and you will be a blessing." And that introduces human instrumentality.

And the principle with Abraham is that he then became the patriarch. "The glory of children is their father." To each father in every home is given the responsibility to take the Father's blessing given to the Son. The head of Christ is the Father. The head of the man is Christ, and the head of the woman is the man. And this is the channel of blessing.

Our understanding of headship, and this is in human understanding, means domination. That's what it means. It means control. Head in the Bible means the point of blessing. In Genesis, chapter 2, it says that the river was broken into four heads. The river is where the spirit comes out. And so, headship means to bless. This is where the blessing comes out. And this is why we have the text, Proverbs 17:6, "The glory of children is their father." "Mount of Blessing", page 78, "Every child lives by the life of their father."

And how is the father's word to his children made powerful and strong? How is the Father's word made powerful and strong? By the submission of the Son. This is where we ask the question, how much authority does the Father have? The Father has as much authority that the Son will give Him. The reason that the Father has all the authority, is because the Son gives Him all authority. He gives it to Him.

He could say, "I'm powerful. I don't have to take orders from You. I can do this as good as You, thank you very much." He doesn't. "I do nothing of Myself. What I hear that I do." And He chooses to do this, not because He's forced, but because He wants to. He desires to. He loves His Father. That's why He does these things. And the Father's word is powerful, because the Son recognizes it as such. This is a really important principle.

And so, within the home, we have Sarah. Why is Abraham powerful? What does it say in 1st Peter, chapter 3, verse 6? "Even as Sarah obeyed Abraham, calling him lord." O, that's not politically correct, is it? She called him lord. She recognized the channel of blessing. Her respect for him established his authority as the head of his home. And this meant that his word, when it was spoken, had great authority with the children. When the children looked to Sarah and saw the way that she respected her husband it meant that it gave Abraham greater authority with the words that he spoke. This is the system. This is how the blessing is being passed on.

And this is what The Adventist Home tells us, that one well-ordered, well-disciplined family speaks more for Christianity than all the sermons that can be preached. That's where the gospel is to be preached, in the home. And I think all of us have experienced in family relationships, let's use the word "challenges", that are aberrations of what the Divine Pattern was originally meant to be, where there is confusion about the different positions that we should occupy within the family situation, and how we position ourselves towards each other. And therefore, we see that many of our young people today are raised with a pattern of thinking that comes from somebody like Bart Simpson. I've never watched the program, but I get the idea that he really doesn't respect his father very much at all. And this is the way that it is today.

So, understanding that it's through the family model, that the blessing comes.

Everlasting Covenant, Sabbath more fully, Character of God

And so, once we understand this channel of blessing, that there are times in which the Father loves to bless... He has a desire to bless. "I have a desire to bless, and I cannot retract it". That then led me to the question, when is the best time to bless people? And that's when I had to go through a little excursion through the Everlasting Covenant, because the Everlasting Covenant reveals that the gospel is the same yesterday, today and forever. And once I understood that, that led me into an understanding of the Sabbath more fully, that the feasts are an expansion

of the Sabbath, and it's on the Sabbath that the blessing is given. And so, this is all a succession. And the joy, the blessing that comes out of the Sabbath leads us to an understanding of the character of God. So, all these steps are vital in moving towards an understanding of who God is.

1. Identity Wars - The Two Kingdoms

(Matt 3:17; Gen 3:4,5; Luke 12:6,7)

2. The Divine Pattern - Father and Son

(1 Cor 8:6; Col 1:15; Rom 1:20; Heb 1:3,4; Col 2:2,3; Isa 40:9)

3. Life Matters - The Channel of Blessing

(Mal 3:5,6; Prov 17:6; Matt 3:17; Gen 12:2,3; Gen 18:19)

4. Everlasting Covenant/ Gospel

(Rev 14:6,7; Heb 8:10; Heb 13:8; Rom 5:20; Gal 3:19-24)

5. Sabbath More Fully

(Mal 4:4; Lev 23; Isa 66:23; Acts 3:19; Ex 5:1-5; Heb 4:1-9)

6. Character of God

(Rev 14:1; John 14:9; 17:6; John 15:10; Ex 20:5,13)

Built on 7. The Midnight Cry - Adventist Prophetic Platform

I've just given you a very brief summary on that. Maybe before we move on, you have some questions about this?

So, each one of these steps has been critical in coming to this conclusion.

Question and answer session

C: [Commenting on today's situation where the woman is competing with the husband, questioning and second-guessing her husband.]

A: She becomes the opposition leader.

C: The minister of opposition.

A: That's how most marriages operate [Drawing a Yin-Yang symbol on the board]. The co-equal. And you've got to balance each other.

C: That's the Yin-Yuck, isn't it?

A: Yeah. You know, in Australia, there used to be a political party called the Democrats and they had a slogan. You remember what the slogan was?

C: Keeping the "leaders" honest.

A: That's what opposition is all about, isn't it?

C: [Unclear sound]

A: It's about, "I don't believe that you are righteous. I believe you're a scoundrel. And I'm going to keep you to account. Okay, you've got authority for now. But there's going to be an election in three years, and I'm going to throw you out."

C: So, what is this idea of being complementary, how we complement each other as male and female?

A: In the Divine Pattern, there are three key principles. In the book, I mention seven, but three will do. The main one is the magnification principle.

So, Jesus is the brightness of the Father's glory. And it says in 1st Corinthians, chapter 11, that the woman is the glory of the man. That's so politically incorrect. I like to express it this way. They say, and it certainly does apply to me, that women typically speak 16 to 20,000 words a day, and they say, sometimes it gusts up to 21,000 words [Laughter]. And men speak typically 10 to 12,000 words a day. So, you've got this magnification principle, you've got this amplification that's taking place.

One of the frustrations that often happens between men and women is that a woman will often be going into great detail about a specific point. And the man is going, "And the point is? And the point is?" That's often the frustration when you're operating on a yin-yang principle. And the women are saying, "And what else happened? Was that it? Is there any more? Can you tell me more?" "Well, I told you!" They need more details.

And one of the areas where it's really complimentary is that, you know, we just moved house. We got stuff everywhere. And I don't know where

anything is. And I say, "Honey, where is my shoes?" "Oh, behind the door." My wife has omnipresence when it comes to knowing what's in our house. She knows where everything is. And I say, "Please don't die before me. I'll be completely lost." [Laughter]

So, there's a complementary thing, you know, in terms of the detail of knowing where things go. Having that detailed mind, it helps. And obviously in summarizing, she would say to me, "I really don't know how to summarize this. Can you help me sort of summarize this, and put it into key points, and everything like that?" That's how we complement each other.

But if you get the value out of your detail, and you get value out of your ability to summarize, you actually polarize each other, and you're actually against each other, when you can complement each other, and recognize that you both have different abilities.

Another aspect is, and it's within each of us, but it's magnified in the male and female relationship, that each of us have reason and emotion. I've spoken about this in different places. What's the relationship between reason and emotion? Well, reason is invisible. You can't see reasoning, while emotion is expressive. You express emotion. So, in the Divine Pattern, if you follow the Father-Son principle, reason is the source, and emotion is in submission to that.

And because the principle of the channel is to magnify, reason is magnified through emotion. When you realize logically that Jesus is the Son of God, and that you are in love with the Father, emotion will magnify that logic. Does that make sense? It has to. That's how the Divine Pattern operates. You will express joy at the logic that Jesus is the Son of God, and that we are saved through Christ. So, reason and emotion are in a Divine Pattern relationship.

Now, often you'll see in relationships, where you'll have a man who can operate with his reason. And there is a disease called narcissism, and there's plenty of men that fit that category. And they can be very calm and very relaxed, but they can be so manipulative. And the evidence that there's a problem is the woman is expressing emotion of the insecurity

she's experiencing in the relationship. And she's the one that looks like she's a nut-case, because she's being manipulated by a narcissist. You see what I'm saying? You're like, "What's your problem? Get your act together. I mean, what are you so upset about?" But she is merely reflecting the man's emotional turmoil inside of himself. She's magnifying it, and expressing it, you see what I'm saying?

And it's the same with parent-child relationships. Sometimes children are being genuinely naughty, but other times they're merely picking up the emotional turmoil of their parents' relationship, and they are magnifying it, and they are expressing it in their disorder and their chaos. And so, the children get smacked for being disobedient, but in many cases, they're reflecting the disorder of their parents' relationship.

So, understanding the Divine Pattern really helps with these types of things, in terms of the complementary roles. Did that answer your question?

C: Yes, thank you.

A: It just helped me tremendously understanding that there is this source-channel relationship. But of course, and this is what I want to branch back into, unless you've got... You got some other points?

C: Yes. Just wanted to make a comment while we're on that subject. I've just finished reading a book about a Muslim family. Well, an Iranian Muslim man married to an American. I mean, we all are familiar with that culture, and the domination. Absolute, utter domination in that society. I'm just thinking, you know, it looks like there's a pitcher's submission going on. It looks like that. But again, it's another very distorted version of what God intended.

C: It's a dictatorship.

C: Yes, absolutely.

A: And here are the two ways. I mean, if we put this [The source] as the husband and this [The channel] as the wife, there are two ways in which there can be a merging process occurring.

The woman can take a position of co-equality, and then you can have the conflict from the yin and the yang. Or, the man completely absorbs the woman's identity. It just completely strips her of her identity, and she can't think for herself. She's completely dominated and controlled by him. That's not the Divine Pattern. Because we know in the Divine Patterns that it clearly says that the Father and the Son have a distinct personality. And that's really, really important. Whereas when there is male domination, or female domination, whichever it is, one person is absorbed into the identity of the other. And that means someone completely loses who they are as a person. I'm sure you know plenty of people that have experienced that.

So, there's either an amalgamation that way, or this way. Many relationships operate, and this is the problem for those of us that have grown up in homes where parents have fought terribly, that's the pattern that gets imprinted in your own brain. And if you're not fighting and yelling at each other, there's something wrong. You're comfortable when there is chaos. If there is no chaos, and everything is calm and relaxed, psychologically it actually feels strange. You're expecting, you're anticipating conflict. So, you look for it, you anticipate it, you create it. Because that's what you've grown up with, and that's what you experienced.

Okay. Any other thoughts?

Application of Divine Pattern to the subject of the character of God

I want to take this Divine Pattern and just show in terms of the mind of Satan how this operates. Isaiah 14, verses 12 to 14 tells us, "I will ascend into heaven." Lucifer was next in honour to Christ, it says that. So, he was down in this position [Drawing a circle below Christ]. But he says, "I will ascend into heaven. I will be like the Most High" [Pointing to the position of the Father]. Okay? So, he takes a position of co-equality with the Father.

Now, operating as a pattern, when you have two sources... And this is a problem that many people have, when you've operated with two sources.

I have many people saying to me, "Should I pray to the Father? Should I pray to the Son? If I pray to one, will the other get jealous?" This is coming out of this co-equal concept.

But we know that there's only one way you can talk to the Father. All of our communication is with the Son in order to have all of our communication with the Father. This is the way it works. So, it's all with the Son, and all with the Father. There is no way to talk to the Father outside of the Son. You can't do it. It's just not possible. So, when you understand this principle, it becomes clear. So, Satan takes this position of co-equality.

I now want to apply this principle to the subject of the character of God. In the subject of the character of God, there are two key principles that operate. And probably the two key words are mercy and judgement.

Mercy and judgement. So, let's just ask ourselves, biblically speaking, what is the relationship between mercy and judgement? Does the Father and Son relationship with the Divine Pattern speak to us about the relationship between mercy and judgement? Can you think of a text in the Bible that speaks of mercy and judgement, and what their relationship is? There is a text in the book of Psalms. Mercy and truth has kissed each other.

Now, it's interesting enough. One way to think about this is that "they kissed each other" because they have a connection like this [Pointing to the horizontal level]. But if you have this situation occurring, it typically means that when mercy is functioning, justice is silent. And then when justice is operating, mercy is silent. Mercy, mercy, mercy, stop. Mercy goes away. Judgement comes in, bang! That's a perception that mercy and justice are incompatible with each other, and they actually have to compromise with each other. We let things go on and on and on and on, and then we get to, "No! Okay, that's it. Stop!" Mercy leaves, justice comes in, and cleans up the mess that mercy has left, and fixes everything again, and then we are all happy.

It's natural thinking, because when you have this co-equal mindset, the point that I'm seeing, and I hope I can express this, that the God you

worship will define your pattern of thinking, as to whether it's co-equal and therefore oppositional, or whether it's source-channel, source and magnification. And the God you worship will define how you relate all the things that are two in your life. And there are many of them that occur in your life.

Have a look at Psalms 100:5. Does Mercy ever cease, according to the Bible? "For the LORD is good; his mercy is everlasting..." God's mercy never ends. It's always there for those who believe it. So, those who believe that He is merciful, it's always there for them. Whether they believe it's there or not, it's still there, but it's not going to be there for them if they don't believe it.

C: You need to finish that verse.

A: "...and his truth endureth to all generations." That's interesting, isn't it? So, mercy is everlasting, and his truth to all generations. Is that a parallelism?

C: Unchanging.

A: His mercy never ends.

C: It also shows that the Old Testament can't change just because the New Testament is in place, because all generations didn't stop at that point.

A: Exactly. That's another point. And the Old Testament, the New Testament. Again, we ask the question, is the Old Testament-New Testament in a Divine Pattern, or is it one replacing the other? "Okay, that one is done! We take this one now." Or, is the New Testament a magnification, the expression of the Old Testament?

This issue of mercy and justice, in the Divine Pattern, justice is actually an expression of mercy. Again, have a look at how God defines Himself in Exodus 34:6. Merciful is the first word that God uses to define Himself. That's the starting point. I love that. It gives me great hope. He proclaims Himself: "merciful and gracious, long-suffering, and abundant in goodness and truth, Keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear [the guilty]; visiting the iniquity of the fathers upon the children, and upon the children's

children, unto the third and to the fourth generation."

So, God's judgement is to allow iniquities of the fathers to be visited down the generations, and He allows sin to punish sin. So, His justice is coming out of His mercy. He does not step in and finish it. He lets men have their consequences of their own choices. And this is justice. "As you judge, you will be judged." That's God's justice system. And this is a really important point.

Now, I want to read you a few quotes. And it's in this little book "Ministration of Death", to show when Satan introduced a different system, he introduced a system where justice was incompatible with mercy. Okay? We need to read a few texts to explain this. "Desire of Ages", page 761.4:

"In the opening of the great controversy, Satan had declared that the law of God could not be obeyed, that justice was inconsistent with mercy, and that, should the law be broken, it would be impossible for the sinner to be pardoned." This is the carnal mind. Once you transgress the law of God, it would be impossible for that sin to be pardoned. And that's coming out of this [Pointing to the co-equal drawing on the board]. Once you violate the justice, it's over. "Every sin must meet its punishment, urged Satan..." He is trying to tell God how to do things. He is second-guessing. He has made himself the oppositional leader, telling God, "You must punish every transgression." And I guess God would be saying, "Son, if only you understood what you just said! You wouldn't be here."

"...and if God should remit the punishment of sin, He would not be a God of truth and justice." So, Satan introduces this oppositional system of mercy and justice, that every sin must be punished. It's an interesting view of mercy, isn't it? It doesn't seem like there's any mercy at all.

"The condemning power of Satan would lead him to institute a theory of justice inconsistent with mercy. He claims to be officiating as the voice and power of God,..." This is the authority thing. "...claims that his decisions are justice, are pure, and without fault. Thus he takes his position on the judgement seat, and declares that his counsels are infallible. Here his merciless justice comes in, a counterfeit of justice,

abhorrent to God." Satan's system of justice is abhorrent. This is what God thinks of his justice system.

Here is the dilemma in terms of dealing with sin. When God confronts the sinner with his sin, he does it with the intent... He comes and says, "You have sinned, and you are worthy of death." Why does He do this? In order to give them mercy. That's why He does it. But if you have Satan's judgement system, when God comes to you and says you have sinned, and you are worthy of death, Satan says, "Well, kill him. If you don't, I will."

With that understanding in mind, we now need to come to Leviticus 24.

C: That's not really killing. It's administering justice.

A: That's right. Bringing the violators to justice. Leviticus 24. And here we see a classic illustration. At what time were the whole of the children of Israel in the New Covenant? How many of them were in the New Covenant?

C: Caleb and Joshua. Moses.

A: There's a few, but not many. So, most people, when they hear the words of God, they are hearers of the law. They behold their own natural face. And what is the natural face of man? "You touch me, I kill you." That's natural human nature. That's how we operate. Unless, of course, there's police around, and so we will wait our time, but we will get you!

Leviticus 24:10-14, "And the son of an Israelitish woman, whose father was an Egyptian, went out among the children of Israel: and this son of the Israelitish woman and a man of Israel strove together in the camp; And the Israelitish woman's son blasphemed the name of the LORD, and cursed. And they brought him unto Moses: (and his mother's name was Shelomith, the daughter of Dibri, of the tribe of Dan:) And they put him in ward, that the mind of the LORD might be shewed them. And the LORD spake unto Moses, saying, Bring forth him that hath cursed without the camp; and let all that heard him lay their hands upon his head, and let all the congregation stone him."

They want to know the mind of the Lord, and what does the mind of the

Lord say? What does God say? Take him out, and kill him! So, when our Father in heaven executes justice, He gives the sentence of death. This is the work of the law to bring upon the sinner a conviction of sin. But for what purpose?

C: Repentance.

A: Repentance. This is the key. Romans 5:20. "Moreover, the law entered that sin might abound. But where sin abounded, grace did much more abound." So, God introduces the law in order to bring conviction of sin, because He cannot say, "Look, it doesn't matter. I don't care if you do these things." That's not mercy. That's lax. That's weak. And God can't do that. So, He shows the law so that they can see, "Oh, I've got a problem", so that they will then ask for mercy.

So, God executes the sentence. He speaks the word, "Take him out, and stone him." God is ever merciful, so that if this man was believing that God would be merciful, he could throw himself down on his knees and say, "I'm sorry, I've done the wrong thing. I ask for forgiveness." Would God give it to him? Yes. And that was the whole purpose of the law.

But, what do we see? Verse 23: "And Moses spake to the children of Israel, that they should bring forth him that had cursed out of the camp, and stone him with stones. And the children of Israel did as the LORD commanded Moses."

Most people say, "Well, there you go. God ordered the killing." But this is a misunderstanding of the character of God. Because when the woman was caught in adultery, and she was thrown at Jesus' feet, what happened there? "Neither do I condemn you. Go, and sin no more." He didn't say, "No, don't worry. Look, you've had a hard life, and you know, you grew up in a tough environment. Don't worry about it. Just try to do better next time." No, it says, "Don't sin anymore!" He gives mercy.

And I really like that about the law. The Pharisees think they're trying to entrap Jesus, and they grab this woman and they throw her at Jesus' feet, and that's exactly what He wanted to do for her. He wanted her to be brought to His feet, so that He could give her mercy. So, in that sense, they're actually working for God. "All things work together for good to

those who love God." What a great place to be thrown, at Jesus' feet!

C: You can do nothing against the truth, only for the truth.

A: You can't. God intended to give this man mercy. Because what did Jesus say? All manner of sin and blasphemy shall be forgiven men, except what sin? Sin against the Holy Spirit.

Now, many people think that means that the Holy Spirit is actually a superior god to the other two, because you can blaspheme the other two, but you can't blaspheme this one. That's a bit of a problem. No. What it actually means is that the Spirit of God is whispering into the mind of this man, saying "Ask for forgiveness. Ask God to forgive you, and you will receive forgiveness." And if you blaspheme the Holy Spirit, if you turn away your mind and say, "How dare you stone me? I will go to my death defying you, you filthy god!" And that's blasphemy of the Holy Spirit, and you can't have mercy. You condemn yourself to death, and then it's finished.

But many people will read the story and say, "Well, there you go. The man blasphemed, and he was put to death." And what do most people say? "Thank God, I wasn't born in the Old Testament time. Under that Old Testament, that Old Covenant that they had back then." That's the way most people look at it. But the Everlasting Covenant! This is the issue.

So, I just wanted to lay that out in terms of mercy and justice, and how the Divine Pattern helps us in putting these things together to explain some of these stories. That it was never God's intention to stone that man. It was in his intention to express the penalty of sin. "You have sinned. You are worthy to die." And once that is expressed, God then wants you to ask Him for mercy. That's what He wants you to do. He's pleading with you.

As it says in John 16, verse 8, when He the Spirit of truth has come, He will convict the world of sin, then of righteousness. "You can have My Son's righteousness, if you want it." But if you cannot believe that God..., "I knew you, that you are a hard man, reaping where you did not sow...", then you will never ask for it. And if you don't ask, you don't receive it. This is the way it is. So, that's how I understand this story, Leviticus 24,

in terms of dealing with the justice of God.

C: [Asking for clarification on the fact that God still gave the command to stone.]

A: Yes. He gave the command that this person should be put to death. That's the way it should go. That's what they deserve. But somebody, anybody in the camp could say, but if you ask for mercy... But nobody in the camp said that. "You blasphemed God! You filthy sinner! You deserve to die." Nobody was showing mercy. They took him out, and stoned him.

C: [Commenting on statutes that were not good.]

A: Ezekiel 20:25, "I gave you statutes which were not good." Ellen White says that they were the statutes of stoning. And in the book "Gods of Egypt as Lightning from Heaven", we talked about the fact that stoning is actually an Egyptian practice that was brought into the Israelite system. Because God says, "I will judge you as you judge." They judged people that sinned to be stoned. That's their thinking, so He wrote that into [the Bible].

And I've made this point. God could have put anything in the Bible about what the punishment for sin is. You can think of a million ways to kill people, and God would be happy to put that into the Bible. But it doesn't make any difference, because the only object God has in sentencing you to death, is to give you mercy. That's all He wants to do.

C: Not willing that any should perish.

A: Not willing that any should perish. So, by doing that, that means that men through the Scriptures, they bring their own judgement upon themselves.

C: Stoning was in their culture.

A: That was what they did. The fact that this man was half-Egyptian, and the Egyptians had put them in bondage for 400 years. "We're going to get this mongrel because, you know, he is Egyptian. We don't want this Egyptian." There is probably plenty of that going on.

C: Racism.

A: Racism could have been involved as well in this picture. "We are happy to get rid of this fellow, because he is an Egyptian." It's possible, isn't it?

Yes, the command was issued that this person would be stoned. I was just mentioning this before. We were talking about this in Matthew 15. This is how God operates.

Another story that illustrates this. The two women. One woman rolled over her baby during the night and killed it. Terrible thing. So, she goes and grabs the other woman's child, and acts as if it's her baby. And then they're in a squabble, of course, "Hey, that's my baby. You've got my baby." So, what does Solomon say? The command of the king is, "Cut the baby in half, and give half each." That's the commandment of the king, God. He lifts up the baby, ready to cut it in half, and then it brings out of the true mother's heart, "Don't! Give it to her!" So, the judgement brings out the true feelings of the heart. And this is what judgement is about. So, Solomon is following the principles of God in how to deal with bringing things out of the heart.

Let's look at Matthew 15. We see this principle, again with the Old Covenant, the New Covenant. The first use of the law is to magnify sin. Moreover, the law entered that sin might abound. So, the first work that the Spirit of God will do will cause the law to enter to make sin in the heart come out, in order to beg for mercy. So, verses 22,23: "And, behold, a woman of Canaan came out of the same coasts, and cried unto him, saying, Have mercy on me, O Lord, thou Son of David; my daughter is grievously vexed with a devil. But he answered her not a word. And his disciples came and besought him, saying, Send her away; for she crieth after us."

He didn't answer her. Is that like Jesus? Someone is in distress, crying about their daughter, "Help me. Please help me." He says nothing. Doesn't sound like Jesus.

C: Testing His disciples.

A: Okay. And immediately He gets a response. They look to Him, and they see He doesn't do anything, they say, "Right! We know what this is about. Send her away! Stupid Canaanite woman. We don't need her." It brings it straight out of them. Their racism that they were raised with since they were little boys against the Samaritans and Canaanites. "These are the people that should be put to the sword. They shouldn't be around us."

C: There's no salvation for those.

A: No! Lower class, like India, and the caste system. They are of a different caste. And then He takes it even further. Verse 24: "But he answered and said, I am not sent but unto the lost sheep of the house of Israel."

It's a really interesting verse. You know, the Spirit of Prophecy says that she was of the lost sheep of the house of Israel. "And if ye be Christ's, then are ye Abraham's seed." If she claimed herself to be of Christ, she would be of the lost sheep of the house of Israel.

C: The fact that she's coming to Him for help, she's already recognizing Him.

A: Yes, she's recognizing Him. This is the beauty of this statement, that He's making two statements here. One is about spiritual Israel, and one is about physical Israel. If she's in the flesh, she will hear the words, "You're a filthy, stinking Canaanite. Nick off!" That's what she'll hear. But if she's in the Spirit, she'll hear, "Oh, He's actually calling me." It's beautiful the way this is done. Depending... She's going to be choosing herself, which it's going to be. You see?

So, verse 25. She hears the words, "I'm not sent, but to the lost sheep of the house of Israel." Well, regardless, she refuses to give up the belief that He's going to help her. She hangs on to this belief. And what does she do? Verse 25: "Then came she and worshipped him, saying, Lord, help me." She doesn't give up. She hangs on. The only reason she's hanging on is because she still believes that He's going to help her.

C: She is asking for mercy.

A: Asking for mercy. And she believes that God has mercy even though she's a Canaanite. She doesn't deserve it. All of those things. Her racial background. She's climbing over the top of all of that, and she's hanging on. This is a Jacob's trouble for her. She's being tested here. She's not letting go. You can imagine in her heart, she can see the disciples, they don't want her. They're telling her to go away. How do you think she's dealing with that? She's going to cope with all that. "Oh, I thought you were nice people. You don't want me around. How rude! Stupid Jews! They are all the same!" She could have risen up, but she doesn't. She only cares that she gets mercy.

Verse 26: "But he answered and said, It is not meet to take the children's bread, and to cast it to dogs."

Did Jesus call her a dog? He states a principle. And He states it in such a way that she can decide whether she wants to be the dog, or the child. It doesn't say you're a dog. He simply says it's not right to take the children's food and give it to the dogs. Now which are you? Are you a child, or a dog? You choose. You see the indifference? But she chooses the dog option. But even then, she hangs on, which is amazing. She doesn't let go. And she says, "Truth, Lord: yet the dogs eat of the crumbs which fall from their masters' table."

Can you imagine the joy of Jesus! "Oh, what faith! You are My sister. I love you! Great faith! It's incredible." You see it in His words: " Then Jesus answered and said unto her, O woman..." It's awesome! You can imagine Jesus, "Father, just send it! Give it to her. Heal her daughter!" That's awesome. "... Great is thy faith: be it unto thee even as thou wilt."

C: [Commenting on actually having had a puppy at home, and when a crumb would fall from the table, the puppy would be overjoyed. The delight of the puppy in receiving the crumbs! She is thinking, "If I just could get a crumb, I would be so happy."]

A: It's amazing! She overcame tremendous hurdles. She overcame all that prejudice. You can imagine the disciples going, "Oh, boy, we got this badly wrong. Like, we were telling her to go away, and disappear." That really would have been a big lesson to them in terms of how to deal with

things.

But as you read the story, if you're a hearer of the word, what you actually hear Jesus doing, is being aloof, racist, calling her a dog. That's what it sounds like He's doing. But He's not! He's speaking in spiritual terms. He's speaking in a spiritual kingdom. He's putting things in such a way that you are the one who chooses which it's going to be.

And we see this over and over again in the Scripture. John highlights this in every chapter, leading up to John, chapter 8. Have a look.

In John, chapter 2, and verse 19. Notice how Jesus speaks. Do we see this human problem, where men are thinking in the flesh, and Jesus is speaking in the spirit? And it's this statement that got Jesus put to death: "Jesus answered and said unto them, Destroy this temple, and in three days I will raise it up."

Now, He could have said, "Kill me, in three days, I'll rise again." He could have said that, but He phrases it in such a way to let them decide what He's actually talking about. "Destroy this temple, and in three days I will raise it up." If they were spiritual, they would have understood exactly what He was saying. No, they think in the flesh. They think of a physical temple, you know, "What! He's going to destroy this temple that was taking 46 years to build?" They made His statement sound ridiculous, because when He says, I will raise it up in three days, which took 46 years to build... I mean, He could do it, but to them He was just a man, and it just made what He said sound ridiculous.

And this is another thing about human nature. Human nature wants to make God's word sound ridiculous. It's a human tendency to make God look bad. I illustrate this point. When I was a child, and my father would want to discipline me, I would make as much noise as possible to show what an unrighteous, uncaring, unforgiving individual my father was. It's all part of the programming, part of human nature to present God in this way.

John, chapter 3. We know the story. Nicodemus. "You must be born again." He turns Jesus' words around to make Jesus look stupid. "How can a man go into his mother's womb and be born again?" He

intentionally thinks in the flesh, in order to push away what Jesus is saying.

The Samaritan woman. "I will give you living water to drink." But she doesn't... "Give it to me. I want it." She doesn't ask all the questions. "Give it to me. I'll take it." She still thinks He's talking about physical water, but she still accepts it.

John, chapter 5:19. "I work and my Father works." They think He's talking about physical work on the Sabbath. He is talking about spiritual work on the Sabbath. Again and again.

John 6. "Unless you eat My flesh, and drink My blood, you have no life in you." Even the disciples go, "Oh Lord, that's ridiculous. What are you saying? That's a hard saying." He says, "Are you also going to leave Me?" He didn't back down. He says, "If you are in the Spirit, you will understand what I'm saying. If you remain in the flesh, you're going to get to the point where you reject Me, because you refuse to actually try and understand what I'm saying."

And I would like to say on this particular issue, when it comes to the subject of the character of God, there are many, many places where the Bible is speaking in spiritual terms, but men are interpreting them in physical terms. And it's on this basis where we have a John 666 experience. God says, "I will destroy. I kill." And people read this in the flesh, and they say, "No, we're not going to accept what You are saying." John 6:66. What happens? It's a 666 moment. "From that time many of his disciples went back, and walked no more with him." That's 666. That's what it's really about. Okay? Walked no more with Him.

Well, it says in verse 67: "Then said Jesus unto the twelve, Will ye also go away?" I love Peter's answer: "Then Simon Peter answered him, Lord, to whom shall we go? thou hast the words of eternal life." He hung on. This was a test for Peter. It's like, "Man, we thought You were the One. But boy, You're saying some really dumb things. Like, look how everyone is leaving. That's not politically smart Jesus." Imagine what Judas is saying. "We've got to help this Guy. I mean, He has some real talents. We've got to sort Him out... We need a speech-writer."

But I want you to think about... This principle... In the back of the book "Life Matters", we have Miller's rules of interpretation. Miller says we ought to take a word literally, unless it does, I love the words he uses, "violence to the laws of nature". Doesn't that make it so easy?

And yet people will read Revelation, chapter 14, "The smoke of their torment ascendeth up for ever and ever". And I asked this of people, how many of you after you counsel your child for, say two decades, three decades, you're telling them, "You've got to stop doing this", and they're killing people, they're hurting people, how many of you would take their child out in the backyard, douse them in petrol, and burn them alive? Well, isn't that what people believe God's going to do to people? He's going to put them out in the backyard, and say what? "I'm sick of you. I had enough of this rubbish." "Oh, He would do it mercifully."

And this is the whole thing about "doing violence to the laws of nature". None of us would do that to our children. None of us! [Laughter] Context!

When we look at, say texts that talk about fire comes down out of heaven, and consumes them. Is there anywhere in the Bible that gives us an illustration of the use of fire in a context other than physical fire? Do we have any texts that speak about this?

C: Fiery stream.

A: Isaiah 30. Just need to ask ourselves the question, when we read the text that says, you know, "it burned them up", or "the smoke of their torment", etc, immediately we're seeing violence. They are violent texts. Miller's rule says, take the literal first, unless it does violence to the laws of nature. Then we say, well, if it is a symbol, if the fire is a symbol, does the Bible explain what that symbol is in Scripture? And would it make more sense to read it in that way?

Isaiah 30:27, what does it say? "Behold, the name of the LORD cometh from far, burning with his anger, and the burden thereof is heavy: his lips are full of indignation, and his tongue as a devouring fire: And his breath, as an overflowing stream..."

So, this is His breath. His words that He's speaking is like a fire. And we

look at Jeremiah 5:14, where it says, "Wherefore thus saith the LORD God of hosts, Because ye speak this word, behold, I will make my words in thy mouth fire, and this people wood, and it shall devour them."

Do we see that the word "fire" is being used as a symbol to speak about God's conviction of sin coming into the mind of a person and torturing them? And this is where we need to ask this question... And I want to add this principle from "Great Controversy", page 652: "The mystery of the Cross explains all other mysteries. In the light that streams through Calvary, the attributes of God, which had filled us with fear and awe appear beautiful and attractive."

So now, we ask the question, did Jesus suffer the death of the wicked? Where's the fire? Jesus on the Cross, He's in immense agony. What was He experiencing on the Cross, other than the nails in His hands? Separation from His Father. He is being tortured in His mind. Our sins causing the separation. And I think I make the point here [Pointing to the booklet]. Satan introduced to the human race that iniquity cannot be forgiven. Jesus carried that sin upon Himself. So, when He's feeling that sin upon Him, He is taking upon Himself a thought process that says this sin cannot be forgiven. And it's torturing Him. It's like a fire that's going through His soul. "Desire of Ages" says it made His physical suffering as if it didn't exist. So, hell is very painful. To be in torture, above being hung on a cross and crucified, to experience pain in the spirit at that level is painful, isn't it? And Jesus suffered that pain.

I want to read you something. Now in the book "Early Writings", I have mentioned this in my presentations, it speaks about the time of trouble. And there are some references in there to the book 2nd Esdras, which is one of the books of the Apocrypha.

To my amazement, I discovered that Ellen White said that the Apocrypha is the hidden book, and that the wise of these last days should understand this book. In another place she had a vision, and she said that I saw part of the Apocrypha was burned, burned and purified. So, I think part of the Apocrypha... And several of the pioneers, three or four, quoted 2nd Esdras. There are two or three books I know that the pioneers quoted from. So,

they're quoting from them, and it was in the Spirit of Prophecy, then I feel safe quoting from that book.

Now, 2nd Esdras, chapter 13 tells you exactly how the wicked will be destroyed at the end of time. It lays it out exactly. And I want to read it to you. 2nd Esdras 13. It says:

"And I beheld, and, lo, that man waxed strong with the thousands of heaven: and when he turned his countenance to look, all the things trembled that were seen under him. And whensoever the voice went out of his mouth, all they burned that heard his voice, like as the earth faileth when it feeleth the fire. And after this I beheld, and, lo, there was gathered together a multitude of men, out of number, from the four winds of the heaven, to subdue the man that came out of the sea. But I beheld, and, lo, he had graved himself a great mountain, and flew up upon it. But I would have seen the region or place whereout the hill was graven, and I could not. And after this I beheld, and, lo, all they which were gathered together to subdue him were sore afraid, and yet durst fight. And, lo, as he saw the violence of the multitude that came, he neither lifted up his hand, nor held sword, nor any instrument of war: But only I saw that he sent out of his mouth as it had been a blast of fire, and out of his lips a flaming breath..."

In Revelation, chapter 1, what's coming out of the mouth of Jesus? The sword of the Spirit, which is the Word of God. So, the Word of God is convicting these people of their sins. But why is Jesus bringing upon them this conviction of sin? Is it to kill them? It's so that they would ask for mercy. But because they have ingrained in their mind the mind of Satan, they are not able to believe they can be forgiven, and they are trapped by their own judgement, and it causes them to be completely tortured by their own sin. So, the Spirit of God, which was intended to bring them to mercy, actually kills them instead. But they're the ones doing it, because they don't believe they can be forgiven.

It says, "But only I saw that he sent out of his mouth as it had been a blast of fire, and out of his lips a flaming breath, and out of his tongue he cast out sparks and tempests. And they were all mixed together; the blast of fire, the flaming breath, and the great tempest; and fell with violence upon the multitude which was prepared to fight, and burned them up every one,

so that upon a sudden of an innumerable multitude nothing was to be perceived, but only dust and smell of smoke: when I saw this I was afraid."

Do you think this might be some of the inspiration for Revelation, chapter 14, when it says "The smoke of their torment ascendeth up for ever and ever"?

Now, it gives you the interpretation. Esdras or Ezra asks for an interpretation of this dream, and this is what it says:

"But he shall stand upon the top of the mount Sion. And Sion shall come, and shall be shewed to all men, being prepared and builded, like as thou sawest the hill graven without hands. And this my Son shall rebuke the wicked inventions of those nations, which for their wicked life are fallen into the tempest; And shall lay before them their evil thoughts, and the torments wherewith they shall begin to be tormented, which are like unto a flame: and he shall destroy them without labour by the law which is like unto me."

That's profound. I find it utterly profound. "The law, which is like unto Me." It's saying the law is a transcript of God's character. It will be expressed to them. But because they don't believe in a God of mercy, that which was intended to bring them to repentance, they use to bring them to destruction. And so, that's how God destroys. He destroys because they have taken on a belief of His character that refuses to believe they can be forgiven. He's trying to show them their sins in order that they should repent. They refuse to repent, and they are tortured by their own sinfulness in the face of His great majesty and glory and His wonderful loving character and they die.

Do you see? I find that absolutely profound because Jesus experienced fire in His soul. This is the fire He experienced. This is the symbol that's being employed. And if He died the death of the wicked, He experienced fire.

And I've talked about this, in Psalms, chapter 18. Psalms 18 is a crucifixion psalm. It talks about coals of fire, tempest. These are all symbols employed to speak to the torture that the wicked go through.

Why am I using this symbol? Because Miller's rule says that it must do no violence to the laws of nature. But in our sick minds, we have this idea of, "O, well, it's okay for God to burn people alive, and watch them scream and burn." That's just completely ridiculous. Our Father is not like this. And if He was like this, when Jesus was here on Earth, He would have had to do it to someone. Because He demonstrated the full character of God. He would have had to put the sword into someone, or burn them alive, and then we would know this is His character. But He never did it. He never ever did it. So, these things are symbols. Why are they symbols? Because we ought to take the literal first, unless it does violence to the laws of nature. This is what I believe the Scriptures are saying in this regard.

The other point that we need to take note of is this, when Jesus was experiencing that spiritual suffering, [the separation] from the Father, what was Satan doing to the body of Christ? He was hammering Him. He was putting Him physically to death. And He was masking what God was doing, exposing His character to the guilt that Jesus was carrying on Him, and Satan was masking that with trying to kill Him physically. And this is what I believe happened in Sodom and Gomorrah. I believe that God made one final attempt to reach out to the Sodomites. His law came down. They were terrorized because they couldn't believe in a God that could forgive them. And because God had withdrawn His protection from those people... He's trying to reach out to them, and they won't listen. They are then handed over to Satan. And Satan brings the physical fire upon them, and burns them.

C: At the end of time, just before Jesus comes, and there is that half an hour, Jesus is not there to intercede for us. And Ellen White talks of the people who are waiting for Him to come, going through the torturous time of Jacob's trouble. Is that a similar thing? Because Jesus is not there to intercede for those who are alive who believe in Him. Are they going through a similar type of torture, wondering if they are going to make it?

A: He's not there to intercede for sin, but He's there to intercede for righteousness. This is a very good question. This is one of the main points I'm raising in all of this, which is when God reveals His law fully to us, and we go through the time of Jacob's trouble, if you have a belief that

God is a killer, and you take on that understanding, when you see all of your sins, you go "I am dead", and you let go. But if you know that God is merciful in the face of all of your sins, where sin abounds, grace will much more abound. You'll receive so much grace, you'll be sealed. God is revealing our sins not to condemn us, but to seal us.

C: But won't we be sealed before that time?

A: Well, I guess our characters will be set, but we're being tested. And the time of Jacob's trouble makes certain...

C: The memories of everything we have done are still there. And at the time of Christ's [second] coming we will be struggling, "Have I really been forgiven?" As Jesus, He chose to believe, "Into Thy hands..."

A: He chose to believe, "Into Thy hands I commend My spirit. I can't see any possible way through this." And we will go through that experience. "I can't see how I can be saved, but because I know the Father is love, I know that He is merciful, I know that He is gracious, I commit myself into Your hands. And I believe that You will save me, even though I don't feel it." And then that makes certain. That will seal the soul. This is really important. Really, really important.

C: If you don't know that the Father has a Son, and you're still worshipping the Trinity, the destructive one, the one who destroys, you will let go.

A: And you'll see people around you being popped off and knocked off and killed and destroyed, and people you thought were righteous people suddenly getting blown apart, you're going to have some serious problems. And thinking that God is the one doing these things to these people because they're wicked, and evil. He's not protecting them. He's killing them.

I mentioned in the book about the time of Jacob's trouble that only perfect love casts out fear. Fear has torment. And if you have fear that God will kill you if you don't do the right thing, you cannot overcome sin. You can't do it. You'll always have this fear.

What causes our great time of trouble? When the plagues begin to fall on

the unrighteous because they haven't come into the statutes and the judgements that repairs the breach, they think we need to kill these people in order to stop these plagues, in order to please God. Then there will be among some of our "fellow brethren" who at some point, if they do not come to this understanding, will believe that in killing us they are doing God's will. And by worshipping a Jesus that they believe kills people, that spirit comes into them, and they will kill people. But as it says in "Early Writings", [page] 33, they'll rush upon us with the sword, and it will fall powerless. It says, "I'll make them of the Synagogue of Satan to come and worship at your feet." It says it to Philadelphia. This is a really important issue.

So, one more text that I want you to look at is Luke 22:36. Just follow the principle as you read this verse: "Then said he unto them, But now, he that hath a purse, let him take it, and likewise his scrip: and he that hath no sword, let him sell his garment, and buy one." How do you read?

C: A spiritual sword?

A: Because what does a physical sword mean? And this is the point, when Peter took the sword, and he cut off the guy's ear, what did Jesus say to him? "Put your sword up!" And then what does He say? "Do you not think that I can call upon My Father, and He will send His angels? I don't need to be protected by that thing. I have My Father's angels." So, He's saying you don't need that, Peter. He says, put it back into its place.

C: How many times have they gone to places and Peter is carrying a weapon? It's strange, isn't it? That he is carrying a weapon with him all the time. But he never got rebuked for it.

A: That's an interesting question, isn't it? But when He said, "Do you not think I could call on My Father", do you think He's trying to tell them something?

"He who lives by a sword, will die by a sword." And the beauty of that statement is, again, it's double pronged. If we live by this sword [Lifting up the Bible], we will die by this sword. Our old man will be crucified, and we'll be raised to the newness of life. But if we live by the physical sword, we will die by that sword. It's brilliant the way that He speaks

these words to both kingdoms, and you interpret which you understand.

If you were meant to go out into battle, I mean, you can imagine how many of the crusaders took this verse literally. "Buy a sword." "Right, we'll go and convert those Muslims." If you're going to a spiritual battle, what kind of a sword do you need? You need a spiritual sword. And the Bible tells you what that sword is. The sword of the Spirit, which is the Word of God. And again, what are we doing? No violence to the laws of nature. Jesus never used a sword on anybody, ever! There's no record ever. He never picked up a sword, nor ever used one. Thank you, Lord Jesus! That perfect example.

C: He picked up a cord.

A: And Ellen White says it was like a flaming sword. It's interesting, isn't it? The symbol of a spiritual sword. He never used it on anyone. So, Jesus did move physical objects, inanimate objects. He turned over tables. He did those things.

In the book "Smiting Angels", we talk about the fact that angels helped the Roman soldiers pull the stones out of the foundations of the temple in Jerusalem. They pulled down the walls of Jericho. They would do those things. Tower of Babel. But they do not exercise force towards human beings.

Am I interpreting some aspects of these passages in a spiritual sense? Yes. Am I following Miller's rules by doing no violence to the laws of nature? That's what I'm seeking to do and understand, because I'm trying to bring, at least in my mind, the Bible into harmony with the life of Jesus in His three years of ministry here on Earth. Isn't that what we ought to do?

At the moment there is a war raging online about some of the things that we're teaching, and I'm being accused of spiritualism, that I'm spiritualising the Bible in saying these things. But I want to apply Miller's rules. I encourage you to do the same thing, and bring everything into harmony with the character of Jesus that He manifested while He was here on Earth.

C: [Questioning about when Jesus drove the animals and money-

changers out of the temple, how could He have that attitude and not become a sinner?]

C: But he didn't hurt anybody.

C: He was defending His Father's house. He was cleansing the place of what wasn't supposed to be happening there.

A: Let me read for you. "Slowly descending the steps, and raising the scourge of cords gathered up on entering the enclosure, He bids the bargaining company depart from the precincts of the temple. With a zeal and severity He has never before manifested, He overthrows the tables of the money-changers. The coin falls, ringing sharply upon the marble pavement. None presume to question His authority. None dare stop to gather up their ill-gotten gain. Jesus does not smite them with the whip of cords, but in His hand that simple scourge seems terrible as a flaming sword. Officers of the temple, speculating priests, brokers and cattle traders, with their sheep and oxen, rush from the place, with the one thought of escaping from the condemnation of His presence."

Why is His presence condemning? Because they are selfish, and He is selfless. They hate His character. They can't stand it. It makes them look so bad. This is what happened to Judas. When Mary Magdalene took that costly ointment, a year's wages, and she put it on Jesus' feet, it drove Judas nuts. "That's so stupid what this woman is doing; that's so reckless!" It exposed his selfishness. And that's what made him go and betray Jesus. Because when Jesus stood up and defended her for doing what she did, he thought, this Guy has lost his marbles. This is nuts. I'm backing a dead horse here.

C: What situation could I practice that, and be sinless? What He did [in the temple]?

C: What house would you defend, that you would go in there with anger because of what's taking place there?

C: Should I do that to the SDA the way they carry off?

C: Is that your house?

A: What about three years of healing them first, and then you'll be ready to do the rest. [Laughter]

I have a number of quotes in here [Pointing to the booklet] that speak about the fact that in the administration of death, God mirrors back to us our perception of who He is. It mirrors it back to us. There's another story, and maybe I should briefly touch on this, because it's a very difficult question, and maybe we overlooked this. But, in Genesis 22, God says to Abraham, "Take now thy son, thy only son, offer him up for a sacrifice upon a mountain which I will show you." What do we do with that verse? God is commanding him to kill his only son. How do we understand this?

It says in the book "Patriarchs and Prophets" that Satan came to him and said, "The sixth commandment says, 'Thou shalt not kill.'" So, here is Satan, tempting Abraham to obey the sixth commandment, when God has told him, Take now, your son, your only son, and offer him. What did we discuss the other night, Colin, about the word "offer"?

C: The Hebrew word simply means "to lift up". Abraham hears "Kill your son, and burn him". God is saying "Offer him up". And Abraham goes through to the point where he's prepared to do that. So, he's offered him up, and God says, "Stop! You have done what I have asked you." That's not what Abraham understood.

A: Is it possible that God was saying "Offer your son as a living sacrifice"? There a spiritual meaning in there as well, but because Abraham was raised in a culture where they would have child sacrifice, he heard the voice like the woman heard Jesus say "It's not right to take the children's food and it give to the dogs". She understood that He was calling her a dog, and through that, she still believed that, but still received faith. And so, did Abraham. He believed that that's what was being said. He followed through on it, and acted on it, but still believed that God would deliver him. Just like the Canaanite woman. And through that God revealed to him His character. So, the command, "Take now your son, your only son", was interpreted according to the flesh, to bring out of Abraham his wrong understanding of the character of God.

C: [Commenting about that this was to prove Abraham's love for God.]

A: Gen 22:12, "And he said, Lay not thine hand upon the lad, neither do thou any thing unto him: for now I know that thou fearest God, seeing thou hast not withheld thy son, thine only son from me."

C: "If you love Me, keep My commandments." It's a love issue.

A: Let's just have a look at that verse again. Genesis 22:2, "And he said, Take now thy son, thine only son Isaac, whom thou lovest, and get thee into the land of Moriah; and offer him there for a burnt offering." It says offer him there for a burnt offering.

There are two ways of seeing this. Here is one option. Because Abraham has been raised in a culture of child sacrifice... And she talks about this in Patriarchs and Prophets. This was their culture. And we see in the Israelite [culture], particularly at the time of Solomon, they were offering up to 100,000 cattle. They had this idea that the more expensive the sacrifice, the more God would be honoured. So, this was translated into offering child sacrifice. And Abraham had that in his history. And so, because that was still lurking in there, the law comes to him, and magnifies back to him his own thinking. Okay? Because if God tells him to do something that God never intended to be carried out, then God is lying. God doesn't lie. Or, being deceptive. But if this is something that Abraham is already dealing with, and Satan is coming to him, "You've really messed up all these times. If you really love God, you know, you need to offer up your son!" Do you think Satan is tempting him with that? That this could have been a temptation for him? Yes, he could have had that. So, then God comes in, and He magnifies this. Take your son, your only son, and offer him as a burnt offering, to see...

C: It's an ultimate test.

A: It is. But He is magnifying the temptation that Abraham is already dealing with. He is putting it to him like that, in order to give him mercy. Does that make sense? And he did give him mercy, because there was a ram that was found there, and he received mercy.

Or, the other [option] is now, like the Canaanite woman where He said, "It's not right to take children's food to give to the dogs", He didn't call

her dog, but she interpreted it that way. That's the other option that could exist there.

C: That was a common phrase among the Jews that the gentiles were dogs. And He was taking it up and showing them, or using it on her.

A: Well, He was presenting it in a way that she could either choose to see, "Well, I'm a child. I'm not a dog." Or, she could take the "I'm a dog", and she did, but even then...

C: What a marvellous answer she gave.

A: That was a beautiful answer.

There are many, many stories. As I said, I've tried to address several of these in the booklets. They're all on the website [<https://maranathamedia.com>]. I'm not saying I've got all the answers by any means, but simply trying to reconcile the stories of the Bible to what I see in the face of the Lord Jesus Christ, and in what we're being told. He said Himself, I have manifested the Father's character. I have revealed it.

All right. Shall we close with a prayer?

Father in heaven, we just thank You that we can wrestle with some of these passages of Scripture. We just pray that we would search these things out. Nobody else can speak these things for us. We have to go through the Bible ourselves. We have to know for ourselves, is this really the truth? There are so many stories in the Old Testament that seem to say that You are a destructive, violent megalomaniac God, and many people believe this about You. But Father, we see in the life of Jesus something completely different. And so, we just pray that You would help us to reconcile the principles in the Scripture; that we follow the rules of interpretation given to our pioneers, and we will see truly that God is love. We thank You in Jesus name. Amen.

Sermon 4 – The First Angel's Message - West Coast South Africa

September 16, 2017

Link to the video on YouTube:

<https://www.youtube.com/watch?v=wSe9SEWtIGw>

Thank you for coming this morning. It's a joy to share with you the passion and joy of my heart, and that is the third angel's message, which I know that all of you love and appreciate.

Just to share a little bit about my background for those who don't know. I was born into an Adventist hospital in Sydney, Sydney Adventist Hospital. We'll just say some years ago. My father was a chef. He came from the Netherlands in 1956, after the war, to Australia. He met my mother at Avondale College, the Adventist College there, in Australia. And then they worked for the Church in a number of hospitals. So, I was raised in the Seventh-day Adventist Church.

And that brings with it great blessing, and great cursing, to be raised in a Church that teaches a gospel that to the world is impossible. The belief that you can have complete victory over sin is a very daunting message. And that's the gospel that we had been given as a people, that is preached in some places amongst God's people, but in many of the churches of God's people, this message is no longer preached. Because it has been realised for many of us that to speak of victory over sin, and yet to have the realisation that you are not having victory over sin, it's better to stop saying this, and to live the reality that you understand and experience.

My encounter with the third angel's message

I want to go back to really give you my first encounter with the third angel's message. Well, I remember in early days when we used to have a logo of the three angels, you have that here. They replaced it with something else, we won't go into that story, but I was in my final year of high school. I was attending the Adventist high school in Brisbane, in Australia, and I was required to memorise the third angel's message. That was part of my Bible exam, so I had to actually confront these passages.

As a young person I was a little bit familiar with the Bible. I knew about the Sabbath. I knew about the Second Coming. I knew about Wheat-Bix, and we had other very interesting things. Did you ever get exposed to gluten steaks? It completely messed me up [Laughter]. Not that I am advocating beef. For me, gluten steaks were deadly. As other people found out later on, it was deadly for everyone else as well. It didn't digest very well in my system. But I was aware of some of these things.

And so, as a young person reading the third angel's message, of course revelation 14, verse 7. The first angel is speaking with a loud voice, and it says in verse 6: "I saw another angel fly in the midst of heaven having the everlasting gospel...". And this is something that is very unique amongst Christianity, an everlasting gospel! A gospel that was the same in the days of Adam, as it was today. That Abel was righteous by faith, even as we are righteous by faith today. An everlasting gospel. As it says in Hebrews 4, the gospel that was preached to Israel is the gospel that is preached to us. But of course, I didn't understand this in my final year of high school.

The part that I focused on was this part, "Fear God.". How do you understand that as a teenager? Be afraid of God! And it says "Give glory to Him". I didn't pick up that part, but I did pick up this part, "The hour of his judgement is come." Be afraid of God. You're going to be judged! This is what I understood. "And worship Him that made heaven and earth." He's your Creator. You will worship Him!

Then the second angel's message. "And there followed another angel, saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication." I was a little bit aware that this referred to the other Christian churches, Rome and her daughters, the daughters of Babylon. So, God is telling me, "You are going to be judged. I've already judged the other churches, and they are damned." I didn't get much comfort from this.

And then the third angel's message really didn't give me much comfort either, saying: "If any man worship the beast and his image, and receive his mark in his forehead, or in his hand the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of

his indignation...", and what does it say, "...and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb".

Now, having the understanding that I did about the state of the dead, I did have some comfort, that the people who rejected God would only be screaming and howling in agony for a few days, and then they would die, and be lost forever.

And this is the message that we are to take to the world: "God is going to judge you. He has already judged the other churches, and if you don't get your act together, you're going to hell, and you're going to burn for a few days, and be lost forever." Now, that's not a very comforting message, but that's how I understood it in the reading of the Scripture. And that didn't comfort me at all.

And of course, I think many Seventh-day Adventists in their reading of the Scripture, they see the requirements, they read in "Great Controversy", "facing life's record"; every thought, every action, with every secret deed is written down and recorded against you. Does that give you comfort, does that give you encouragement, when you think about these things?

Maybe we don't want to talk about these things, but this is part of the gospel that the Adventist Church dared to believe, that we could have victory over sin. The belief that a group of people could be translated from the earth to heaven, 144,000, without having any guile in their mouth. No guile in their mouth. What they say is what they mean. "Let your yea be yea, and your nay be nay." Speak straight, speak the truth, don't deviate. And they are virgins. They are not joined together with the fallen churches in this regard.

And so, this was quite challenging for me. It's interesting that it was around the time that I was studying this particular passage, that at the same time as I looked at my life as a Seventh-day Adventist young person, I was deeply involved in sports, the music of the world. I'm very very thankful as a child we used to have in Australia, during the holiday season, I think it's called Vacation Bible School, if you've ever had any like that.

We would go, and they would have a Bible program for children. It was very good.

And one day they played a film about what happens to people when they smoke cigarettes, and what happens to their lungs, etc. They showed a picture of someone who had to have a hole in his throat because of cancer up here, and he was smoking out of the hole in his throat, and as an eight or nine year old that scared me to death. It was great! Because I vowed I would never ever want to smoke. Fear has its good thing. I determined never to smoke. And so, when I was 13 and 14, and someone offered me a cigarette, I didn't quite understand how to preach the gospel at that stage, I said "Only idiots smoke!" That's how I preached the gospel to them. It didn't come out the right way, but that's how I understood it.

When I was much younger my father had tried to help a family where the husband was heavily involved in alcohol. And this man, one night, he got drunk, and he was going to take on my father. He was quite aggressive and abusive, and I had a number of opportunities to see what alcohol did to people. And I also vowed I would never touch alcohol. I never have, except for maybe a time where I probably in earlier days had a little bit too much ice cream, and the milk-sugar combination forms a little bit of alcohol. Anyway, other than that I haven't had alcohol.

I'm very very grateful for the blessing of Adventism in regard to the health message, not to have smoked, not to have drunk. That doesn't make you better than any other person, but it helps in your lifestyle, and not to resort to these types of things. But I would resort to other things to medicate the fact that I was not the person that I wanted to be.

I was baptised in 1979, which is quite early. I was twelve years old at the time. I was approached by the Pastor, and he asked me to study the Bible. I don't remember much of my studies other than Jesus was coming soon, the seventh day is the Sabbath, and I should pledge my life to Christ, and He's my Saviour, and those types of things. So, I was baptised.

What's interesting is that the baptismal formula, it's just a footnote, the baptismal formula in 1979 was, "Do you believe in God the Father, His Son Jesus Christ, and the Holy Spirit." Well, I believe that, don't you? I

believe in God the Father, His Son Jesus Christ, and the Holy Spirit. And so, it's just ironic that a number of years later I was disfellowshipped for what I was baptised into in 1979. So, who changed? We won't go too far into that at this stage.

In my final year of high school, as I was thinking about these things, I'm very thankful that my father taught me very clearly Ecclesiastes chapter 12, "Let us hear the conclusion of the whole matter: Fear God, and keep his commandments: for this is the whole duty of man." It's a wonderful thing to have this impressed upon you. Your actions are being weighed, they are being assessed. It does create guilt, and guilt is a good thing, when you have a Saviour. When you have access to a Saviour the law is our schoolmaster to bring us to Christ.

And this is when in my life I became frustrated with my hypocrisy of going to church on Sabbath, sitting there listening to a sermon planning what I was going to do on Saturday night, waiting for the sun to go down, going to places of entertainment on Sabbath afternoon. In the car, waiting for the sun to go down like a good Pharisee, and then going in, and entertaining myself with all the things that the world had to offer, except alcohol and cigarettes and drugs. So, that was a blessing for me.

My conversion experience

So, I had a number of experiences in my late teens. I had an exchange with my mother, because I did begin to listen to some very heavy music in the 80s from the radio. I listened to the radio, and a lot of this music... As it says, you read the story of David, when he played before Saul, the Spirit that was in his music drove the spirit away that was with Saul. All music has spirits. This is something we need to be aware of. All music has a spirit, has an inspiration that it brings.

So, when I listened to the music of the world, that brought the spirit of the world, and then these spirits began to trouble me, began to depress me. They began to tell me how hopeless I was, while at the same time trying to make me think that I'm somebody important. Just slowly destroyed my mind by listening to this music.

And again, just jumping sideways a little bit. This has been something

that has been quite a challenge for me, in terms of my listening to music from other churches. You can do that a lot these days on YouTube. You can listen to the music from other churches. Now, if these churches are worshipping a different God, does that mean there's a different spirit? This is something to think about, in terms of what spirit is it that comes through the music. When you're listening to music, we need to be careful on these points. And I confess this has been one of the hardest things for me. "But it's nice! It sounds nice. It's worshipping. It's praising God, so it must be right." But isn't that what happened to the Israelites? And they joined with the other nations. And there were some aspects of their worship that were similar to Israel, and they got confused, and they ended up bowing down to Baal, because the spirit of Baal was there.

Anyway, this music was affecting me. I had an exchange with my mother, and it convicted me. I said something very firmly to my mother as a 17 year old, and she didn't say anything, and that gave me the opportunity to look at myself. If she had sprayed me back with a whole lot of words, "How dare you talk to me like this?", then I would be able to say, "See, you're an angry old woman. You had your time. It's my time to live life. I have my energy. I want to do what I want to do. All what young intelligent men do."

And I began to think about my life. I didn't like the way I had treated my mother. I went to her, and I asked her to... I said, "I want to change my life. I don't want to be like this anymore." The conviction of sin was heavy upon me. "Fear God" was pressing upon me. I was loving things of the world, and yet I'm still going to church. It was so boring sitting in church as a young person, listening to a speaker waffle on, waiting, praying, hoping that the clock would go 12, and he would sit down and be quiet, so I could eat something, and do something more entertaining [Laughter]. And you're all laughing, because you all have had the same experience. That was my experience as a teenager in the Adventist Church.

But now I felt the conviction of sin. There was this conviction upon me. And thank God! I started to read the book "Steps to Christ". My mother gave me this book. It's the book that brought about my conversion experience. I'm deeply indebted to Ellen White for what she wrote under

the inspiration of the Spirit. That's why I love the book "Steps to Christ".

And as I read there, "Behold Him in the wilderness". "Behold Him in the garden." And it's important to share this story, because as I've encountered in my walk, many people who come into the Seventh-day Adventist Church, they become convicted intellectually of the truth of Adventism, but their hearts are not changed. And that's a hell of an experience to be in. To be convicted of the truth, without the power to live it. This is a horrible existence to live in. To know Daniel 2 and all the prophecies laid out clearly. We know what the Scriptures say. We know what America is going to do. We know the image of the beast is going to be set up. We know all these things are going to take place, and we're warning of the New World Order. And the more we warn about the New World Order, and all the terrible things that are going to happen, and at the same time our lives are not changed. We are still the same. All the warnings about the coming of the New World Order, and "Get ready!" The fact is that I have found that many of God's people don't know how to get ready, but we say we know; we say we understand. Spend a thoughtful hour with Jesus each morning; pray; evangelise; teach; witness; do all of these things! Is this what it means to get ready?

Coming back to the basic understanding of righteousness by faith. A full acknowledgment that you are wretched, poor, blind, miserable, and naked, and that's the hard part of the gospel. It's okay for a 17 year old to acknowledge that I'm wretched, poor, blind, miserable, and naked, but not someone who's been in the Church for thirty years, and knows how to speak and share from the Word of God, to acknowledge that you are still wretched, miserable, poor, blind, and naked, my flesh doesn't like to hear this kind of information. It's not what I want to hear, but here is my experience.

So, I'm beholding Jesus in the garden, and I believe that the Spirit of God came, Christ came to me, and began to show me His sufferings in the garden. And because I had heard many preachers, or some preachers talk about the Cross, I'm in the garden with Christ, I'm seeing Him under this great weight. It's like, I'm standing in the garden with Him, and the blood is dropping from His forehead, and I'm looking at Him in amazement.

And then I'm reading page 13, "Steps to Christ": "Behold Him on the Cross." My experience in the Adventist Church from reading uncle Arthur's bedtime stories, and those Bible story books I see over there, is that God loves good boys, but He has His frown on bad boys. Now, I don't think that was uncle Arthur's intention to teach me that, but that's the impression that I got. God loves good boys. His frown is upon bad boys.

So, when I'm looking at Jesus on the Cross, I expect Him to say, "Well, I'm up here because of you! You are the reason that I'm on this Cross! I'm willing to do it for you, but I want you to know I'm not happy about it." Because when I've done the bad thing, the wrong thing, then the people in authority are not happy about it. "Children should be seen, and not heard!" That's my father's generation. But I came a little bit after that, but still there is a little bit of that kind of "Be quiet! Shut your mouth! When I tell you to talk, you can talk."

And so, when I looked at the face of Jesus, and I believe Jesus gave me this picture, I looked at Him with this sense of all the things that I had done, the hypocrisy of my life turning up to church every week... And this is the thing, I went to church every week. This was my habit, this was my practice, but my heart was not there; it was not in the Church; it was in the world. I wanted some of the things of the world, but I could see the dangers of the world. I didn't fully want the world; I didn't fully want the Church. I was kind of caught in between, and it's a hellish existence to be there.

And so, when I saw the look of Jesus towards me, I saw only love; I saw acceptance. It was something that I wasn't expecting. He was not condemning me at all. "There is no condemnation to those who are in Christ Jesus." There is only love and acceptance. He didn't condemn me for my sinful life. And I'm sure that preachers have tried to express this to me, but my experience within the Adventist Church told me a different story.

And this is the difficulty, and many of us can tell stories of feeling not accepted. You are amongst a group of people that are keeping the commandments of God and the faith of Jesus, but you don't feel accepted;

you're not actually part of the group. You have this sense of not really belonging, and that could be partly because of them, but it's also partly your own conscience, because you know you're not really fully committed. There are still things you do in private that other people don't know about, and so this guilt is working on you that separates you from your brethren.

So, as I looked upon Him, in an instant I felt my heart reach out to Christ, my heart reached out to him, and like Peter I said, "Lord save me! Save me from myself. Save me from the rubbish that comes out of my mouth. Save me from the nonsense that goes through my head." Thank God, there's not a TV screen in the front of my head that everyone can see what I'm thinking. The rubbish that goes through my head that Satan is trying to pump into my head every day, and that I have to fight with every day, because of my inheritance from Adam, that I have dutifully cultivated in my own existence.

The critical point in conversion

And all of that, I could give to Christ. And I felt this tremendous peace come over me when I asked Him to come into my life. This peace that came over me, this sense. I believed that He forgave me. And this is the critical point that I really think that many Adventists have not really experienced. A deep sense of your sinfulness, and an absolute assurance that you are forgiven of all of your sin, without one shadow of a doubt. You take hold of Christ, well, He takes hold of you, and you hang on to His hand. And he pulls you out. And He puts on you a new garment; He puts shoes on your feet, a ring on your finger. He clothes you in His righteousness, and you walk amongst God's people, fully justified, and filled with His Spirit, not to continue what you lived before, but to walk in the power of the Spirit, because justification is not simply a writing of a title; it is changing who you are as a person.

So, my experience with justification was not simply reading a book that says you are forgiven. I felt it. I experienced it in my heart. It came so deeply into my experience, that I began to sob. I just began to cry. All the rubbish and nonsense of my life just came off me like a tremendous

burden. And I wept, and I thanked Jesus that I was forgiven of my sins. I had the audacity to believe that I could be forgiven.

And how could that be that a young Seventh-day Adventist person needs such a deep forgiveness? He's not a worldling. He doesn't drink, doesn't smoke. I didn't swear that much, as much as other people, but I did do those things in anger and frustration.

I saw that in the light of Jesus Christ my sins are as black as black. The purity of His character, the beauty of who He was, His selflessness, and His love for me, not looking at it as an inconvenience, but as something that He offered to me freely, I fell in love with Jesus Christ. I gave my heart to Him, and I have never regretted that decision.

I tell you that story because that is what drives my ministry. It is what drives me every day, when I think about that I am forgiven of my transgressions. To know that you have forgiveness, because "He that is forgiven much, loves much." I was forgiven much for my transgression, for my sin, and I believed that I am forgiven. I know for a certainty, and I pray that it is the same for you, because we all know that one day our names are going to be read out in the judgement. When my name is read out, Jesus is going to stand; He's going to put out His hands; He's going to say, "That's my boy! He belongs to me! He's mine." I know this is going to happen. I believe it with all my heart, because He said "I will never leave you, nor forsake you." This is His promise to me. "Him that comes to me, I will in no wise cast out." I have claimed that promise over and over again. Because Satan tells me often, "You're not going to make it. You're not going to be in heaven. You're too wicked. The garbage that goes through your mind. You listen to me all the time. You give in to feelings of frustration and annoyance. You think that you are better than other people. I can do this to you at will." And he says, "You're not going to make it." Jesus says here that, "Him that cometh to me, I will in no wise cast out." This is my assurance. This is what it means to be justified by faith. And so, few people I have found in the Church have this experience, or they doubt this experience, or they doubt what they had in the beginning. "Well, it was so long ago. I can't remember now." But it is as fresh for me today as it was in 1985 when it took place. It's something very precious to me.

Third angel's message in a new light

And so, in this context the third angel's message took on a completely different understanding. The words "Fear God" now became a sense of awe and reverence and love for my heavenly Father, that He would give His only-begotten Son that whosoever believeth in Him should not perish but have everlasting life. That I can go to Him repeatedly, 70 times 7. That I can go to Him again and again when I fail, and know that He will forgive me. And it was hard in the beginning. I would fall, I would make a mistake, and I would think "Surely, You can't keep forgiving me!" But He does! He forgives, and forgives, and that humbles you, that He's willing to forgive you, again and again and again, as long as you ask. If you don't ask, you don't receive. That's the thing, because "As you judge, so you will be judged."

And here is the challenge for each one of us. When somebody does not treat you nicely, when somebody says something about you behind your back, and Satan makes sure that it comes back to your ear so that you hear that this person has spoken about you, and immediately the spirit rises up, "How dare they say this about me! How dare they do something like this! Could you believe that they would do something like this?" Or, in another case, we hear a brother such-and-such, he's gone and ran off with another woman, "So, sad! I thank You God that I'm not like other men." And so, as we judge, we are judged. If we are quick to condemn others when we sin, we will be quick to condemn ourselves. This is the double pointed edge of the sword. If we are forgiving of others, then we will believe that God is forgiving towards us. This is the freedom that we need.

So, in our short temperateness with each other, and dare I say, husbands for wives, and wives for husbands, having to live with somebody who doesn't have a perfect character, it's a school of learning isn't it? When you're in close quarters, and you as a sinner say things that hurt your spouse, how do we respond to this? How do we deal with this? Are we quick to condemn? Are we quick to say, "Hey you've hurt me! This hurts! You shouldn't say things like this! How dare you?" We nurture this grudge, and we look for ways to expose and attack. This is the way that Satan works in our lives. If we are so quick to condemn and judge other

people, when we sin and we become convicted of sin, we will be quick to condemn and judge ourselves. This is the great difficulty that so many of God's people have.

So, in my experience with Revelation, chapter 14, "Fear God, and give glory to Him"... I just want to fill in a little bit historically, and in understanding "Fear God", the question that many of us are asking now is, well, which God is it that we're fearing? Is it this three-in-one god that we are fearing? Or, is it the God that says that He is the only true God and His only-begotten Son? This is part of the first angel's message. You have to know the God that you serve.

I had a very interesting discussion last night... "Why are you causing division in the Seventh-day Adventist Church by putting forward this determination about the begotten Son?" Well, "He that hath the Son hath life. He that hath not the Son hath not life." It's part of the first angel's message. "I'm told we need to be preaching the three angels' messages." I say, well, my brother, the first one says, "Fear God", so it's important that we know which God that we're fearing if we are to receive His Spirit. I don't want to receive the spirit of a false god. I want to receive the spirit of the true God.

And so, just on this particular point, we can talk, and there are many publications that talk clearly about the fact that Jesus is the begotten Son of the Father. It's what our pioneers believed. The 1888-message clearly stated that Jesus is the Son of God by inheritance. He received all of His divinity from His Father. That's what makes Him the Son. And the Father demonstrates His love in giving everything that He possesses to His Son.

But something that we may not have considered carefully, and I wrote this out in the book "My Beloved"... And I tell you a bit of a story in the background to that. In 2012, I was thinking about, I really should write a book explaining why the Trinity is wrong. As I was praying about this I was walking on a Sabbath. I was walking near a... In Australia we have a title... When a river turns a bend, and over time it changes, it can leave behind a body of water, and the river actually moves into a different format, and there's this body of water that's left behind. We call it a

billabong. It's a term we use in Australia. And lots of birds and animals come into this quiet water area.

I was just looking at this billabong, and thinking and praying, I really should write a book about this subject. And I heard in my mind this thought, "Why don't you tell them just why you love Me?" I didn't give up my position in the Seventh-day Adventist Church to become bitter and twisted about the fact that the Church worships a different god. I wanted to become free, and I wanted to be filled with telling people why I love the Son of God. This is my theme, this is what I want to focus upon, because I want people to see that the sacrifices I've made are actually worth something. They've made me more loving, more gentle, more kind than I was before. I see many people coming into the teaching of the only-begotten Son, they become more bitter, more twisted, more aggressive, more attacking than they were before. Well then, the teaching is not doing anything for you. It's not preparing you for the coming of Christ.

This is the critical thing, and it's easy to be drawn into, especially when you're wrestling with your own sinfulness. There's a way that human beings have of getting their own atonement other than Christ. The other way to get atonement is to look at the sins of other people, "I thank You God I'm not like other men." That makes my sin seem so much smaller when I look at the sins of other men; when I look at the specs in other men's eyes, and I'm ignoring the greater log in my own eye. It gives me some sense of atonement, that I am righteous in myself.

This is the danger that many of us have in coming back to the truth of our forefathers of the One true God and His only-begotten Son, because knowledge puffs up, 1st Corinthians 8:2. If you come into this truth of the Father and His only-begotten Son, and you do this without repentance, then this knowledge will puff you up. When you compare yourself with other people, as Paul says we do not make ourselves as a number of those who compare themselves among themselves. For us, who believe in the begotten Son, to compare ourselves with those that worship the Trinity, and say "I thank You God I'm not like other men", you will end up in the same place; you'll have one mind with this concept, with this beast-system. That's where you go, if you have that understanding.

This is why in 2010, I'm just jumping here a little bit, when I accepted the truth that Jesus was the only-begotten Son of God, I had an extended period of discussion with the Seventh-day Adventist Church. It was over two and a half years period from 2007. It was the day before my 40th birthday. I had been in "Egypt" for 40 years, like the Israelites. Then on my 40th birthday, when I delivered the document to my boss, I was a free man. I had confessed openly before my brethren that Jesus is the only-begotten Son of God. It was a two and a half years process.

I tried to say as little as possible to other people, but in sharing it with some of my colleagues, the document was leaked, and it was sent all around the place. I was accused of proselytising others while I was in this process of appeal with the leadership of the Church. And so, I lost most of my friends as a result, which was a good testing process. "Are you willing to forsake all for Me? To lose all of your friends, without getting bitter, without being upset?" Does the love of Jesus still keep you warm at night when you know your friends are saying what an evil wicked person you are, and how you are destroying the Church, and all the false accusations? That I don't believe in the Holy Spirit, and I believe that Jesus is a created being, and all the nonsense that was being told about me.

Do you rise above that in the Spirit of Christ and say, "The Lord Jesus gives me comfort still. He's my comforter. I'm not going to be dragged into this." I'd like to say I never was, but I was. It was hard at times, especially when people you thought would listen to you, that you could go to, and you were certain. You had this false confidence in human flesh, that somebody would actually listen to you, and be willing to, like yourself, to give up everything that they had; give up their position in the Church, run the risk of losing all their friends. You think there would be someone like that, and I didn't find it to be the case.

They just looked at you like, "Oh, woah!! Well, Adrian,..." You just see their eyes go REJECT! That's it, you are over! 20, 30 years of friendship gone out the door. When some of my close friends did that to me... I remember I went to see a colleague of mine in 2008, and I was certain. We had been such good friends. We had done evangelistic programs together. We had preached together. He was a minister as well as myself,

and I went to him to share with him. He just flatly refused! He wouldn't go... "No, no, Adrian! That's not possible!" I didn't want to get into an argument with him, but it got a little bit tense, and I just realised he's not coming. I had travelled some distance to be with him. My family was with me. I didn't sleep hardly at all. "So, he's not coming with me! He's not even going to listen to me." Because I was so disturbed in my sleep, I got up at 3 o'clock in the morning with my family, and put them in the car. We just left. Probably it wasn't the right thing to do, but I was so heartbroken that the one person that I thought would listen, just absolutely refused to listen. "But why did you leave?" What can I say? I didn't want to get angry and upset. "I just can't believe that you won't even listen to me on this particular topic."

Other people... I wrote this book "Return of Elijah". One of the young men, the same age as me, he was my associate pastor, and I asked him to read the book after it was safe to do so. He never read it. He refused to read it. He understood the implications of this. Another man that I have helped in ministry said to me, "Adrian it's not possible for me to listen to you." I said why is that? He said, "Because you're very convincing!" How do you respond to that type of logic? There's nothing you can say, is there? He is basically saying, "I don't want to lose my job. I worked very hard to get into this position." I don't know what it's like here, but in Australia you have to sacrifice a lot. It costs a lot of money to invest in doing four years of theology, and so to give all that up, for what? For the begotten Son? That's why there's not many of my colleagues that do this.

I am derailing a little bit. I spoke to some... I'm thankful for a minister and a couple of elders that came to ask me some questions last night. And I said to them, this issue of the begotten Son is not going away, and I said, you need to try and find a different way to deal with this issue, because by squashing people, censuring, pushing them slowly out of the Church, and then kicking them out, I said, some people who had experience in the Adventist Church will have the maturity to move on without retaliation, but new people who are not familiar, who are not grounded, I said, you are creating Adventist-terrorists, and you are complaining about all these people that are attacking you, and getting aggressive, and are violent

towards you with their mouth. I said, but you create the situation by the way you're dealing with this.

For new people, I've seen plenty of new people where they come and they want to be baptised, and then the pastor becomes aggressive, "No, I am not going to baptise you..." Of course, a new person is going to be frustrated. They don't have the maturity to deal with that, and they become aggressive. And then they get access to material that's aggressive, and they start to attack the leaders of the Church. They get aggressive with them. They go and hand out material everywhere. They sow discord everywhere, because they have been squashed by a spirit that refuses to investigate; that says, "I don't need to investigate this. I have my creed. We've already decided this in 1980. We don't need to worry about this anymore." Anyway, I derailed a little bit there.

Coming back to the First Angel's Message...

Coming back to the first angel's message. Why is it so important that we believe in the begotten Son? By beholding we become changed. Robert Wieland was once asked, what is the heart of the 1888-message? What is the heart of it? And he quoted from Waggoner in his book "Christ and His Righteousness": To behold Jesus just as He is. This is the 1888-message! This is righteousness by faith. To behold Jesus just as He is.

And so, to see Jesus as the begotten Son, if we read in 1st John, chapter 4, we get the definition of why this is so important. "He that loveth not, knoweth not God, for God is love." But this is a particular word. This isn't the same word that says "I love cake". That's not the same word that we're referring to, "I love biscuits", or whatever it is that you like eating.

God is love. Agape! This is a giving-love, the self-sacrificing love of giving. And verse 9 tells you the demonstration of this love: "In this was manifested the agape of God towards us, because that God sent His only-begotten Son into the world that we might live through Him." He gave that which was most precious to Him. He gave Him to us, without thought of Himself.

And when God said to His Son, "You are My beloved Son, in whom I am well pleased", of course that word is agape. You are My agape-Son, or as

it says in Colossians 2, You are the Son of My agape.

So, Jesus Christ is the fruit, the manifestation of God's character, in God giving everything that He possessed. All of His divinity, everything that was in Him, He gave all of this to His Son. This is what defines who the Father is, His giving nature.

The second person of Trinity did not receive anything from the Father. In Adventism it's repeated to me over and over again, He is omnipotent, He is omniscient, He has omnipresence, or He had it. They say that He gave it up. In the Trinity He gives up His omnipresence. In my understanding, no, He didn't give it up, because it's through the agency of the Holy Spirit that He is still omnipresent. That's another story.

This unbegotten son is not agape, because he possesses everything in himself. If you behold this god, you're not beholding agape; you're beholding something else. And when we understand Philippians, chapter 2, verses 5 and 6, "...who being in the form of God thought it not robbery to be equal with God." The question then is, what is the basis of this equality? Does it say, He did not consider it robbery to have the same power as God, to have the same intellect as God? He compared Himself with His Father; He looked at His Father, and measured His divinity? He compared Himself, and He says, "I'm like You. I have the same divinity as You." That's the basis of our equality! Power for power, intellect for intellect, age for age.

Is that the basis of the equality that exists? It can't be with inheritance! You can't use that as a measuring system. The begotten Son received everything from His Father. What is the equality that Jesus has with His Father? John 10:15. This is what tells you the equality. "As the Father knows Me, so know I the Father." He knows His Father. He knows His character. He knows what He is like.

This is a relational equality, equality through relationship. And this is what we see played out in the relationship between man and his wife. The wife received everything from her husband. It was a living rib taken from the side of Adam. In the English womb-man means taken from man. It's in the very word itself, "taken from man". So, she received everything

she has from her husband. He already had possession of the garden. He was ruler of the garden and his rulership, the sovereignty that God had given to him, he placed in a spiritual crown upon his wife's head, and made her queen of his garden. She received all of the territory. All of the inheritance that God had given to Adam, was bequeathed to Eve so that she became co-ruler with him, not by her wisdom, not by her intellect, not by her beauty. She was not required to do any plastic surgery to adjust herself to make herself co-equal with Adam. She received all of this from him through the inheritance. Just like that.

And what is the response that Eve has towards her husband? Gratitude! Gratitude to receive everything from her husband. And this is the response of the begotten Son. He has gratitude to His Father. He lives a life of gratitude, a life of joy and dependence upon His Father.

Now, the Father gave the Son to have original, unborrowed, underived life in Himself, as it says in John 5:26. So, He's not dependent on the Father in the sense of His physical life, just as a wife is not dependent on her husband for her physical life. But He was dependent on the blessing of His Father. The relationship of the Son is dependent on the Father's love for Him, the expression and the Father's love for Him, His desire to watch over Him, and to protect Him. He depended on the Father for the sense of His own value, His sense of blessing.

This is what we see in the husband and wife relationship. She doesn't depend on her husband physically, other than... We might say, "Well, if he's the provider of the home." Well, okay there's an element of that, but obviously when a husband dies a wife continues to live, and God provides for her, and helps her continue to live. But she's dependent on his words of blessing, to say as God said to His Son, "You are my beloved wife, in whom I am well pleased." But if you're not living in this pattern, you're not thinking this, you're thinking something else.

This is the other aspect of the inheritance, and this is very very challenging for us. I want you to think about this. There was nothing in Christ that the Father was seeking for Himself. He loved His Son because He came from Him, not because of what His Son did, not because of what His Son said. And this is what we see in the story of Adam and Eve. I've

heard preachers say this, that when Adam saw Eve for the first time he said, "Wow, man!" This is a man looking for something for himself, desiring something for himself. "The woman is going to give me what I want, and what I need." That is not agape. That is eros.

Here's the challenge for those of us who believe in this God and His only-begotten Son, that there's no eros in their relationship. And we talk about, well, eros is natural between a man and wife. Well, that doesn't exist in the Father-Son relationship. And if it doesn't exist in the Father-Son relationship, why does it exist in the husband-wife relationship? A man should love his wife because she has come from him, in principle, because he is a son of the first Adam, and she is a daughter of the first Eve. She came out of him. The principle is the same. But men, because of their worship of a false god, a god who looks for equality, who looks for something to please himself, men look to their wives to receive something for themselves; their appetites; their passions; their desires. They're looking to the woman to fulfil his needs, and their desires. And this is why we're in such a mess in this world, people seeking for themselves, what they want, what they desire.

When Adam saw Eve, he said "This is bone of my bone, flesh of my flesh." He said she has come from me. I have a desire and a duty to care for her, because she has come from me, not because I desire something from her. I desire to give her something. I desire to shower her with my love, with my blessing, because this is what the Father did to the begotten Son. He showered Him with everything that He had.

And in the relational kingdom, this is the principle that men need to understand, that as it says in Genesis 3:16, a woman's desire is towards her husband. She wants to know what's in his heart. She wants to know what he's thinking. She wants to relate to him, she just wants to talk to him. But men, in their ambition and their desire, they hide from their wives what they are thinking. They have to draw it out of them, pull it out of them. And so, when a man doesn't spend time with his wife during the day, she takes the only opportunity that she has at the end of the day, and when he puts his head on his pillow, and he's ready to go to sleep, "There is my chance! Now I can talk to him!" Because the woman's desire is towards her husband, even as Christ's desire is towards His Father. He

loved to talk to His Father. He talked to Him in prayer. His desire is towards His Father.

This is why I rejected the Trinity, because of the implication on the relationship between husband and wife, and the leadership of a church, how a church operates. Because it says in 1st Timothy, chapter 3, verses 4 and 5, a man should rule his house well, having his children in subjection... Now, again, in my Old Covenant understanding, keeping your children in subjection is like, "Sit down!" But to have your children in subjection is to be in subjection to Christ, to have the spirit of subjection, and to flow that spirit onto your children so that they have the spirit of submissiveness and obedience. You cannot give to your children what you do not possess. If you are not in submission to Christ, they will not be in submission to you.

This is the challenge. If you are not in submission to Christ, you make a wife's job triply hard to be in subjection to a man that is not giving her a spirit of submission. He needs to submit to Christ. 1st Corinthians 11:3, "I'll have you know that the head of every man is Christ..." He's in subjection to Christ, "...and the head of the woman is the man, and the head of Christ is God." Is Christ complaining about the fact that the Father is His head? Should the man complain that Christ is his head? When we understand this, then the woman will not have any difficulty being in submission to the headship of her husband, because headship...

And again, the way we interpret these words. Headship, in English, means domination. "You will submit!" Domination. But that's not what it means. When you look in Genesis chapter 2, notice how it uses the word "head". There was a river that flowed out of Eden. 2:10, "And the river went out of Eden to water the garden from whence it parted, and it became into four heads." So, a head is a point of blessing. So, headship means blessing. The Father is the head of Christ, which means He is the blesser of Christ. Christ is the head of the man. He's the blesser of the man. And of course, the man is the head of the woman, he's the blesser of the woman. This is a channel of blessing, when you understand the head correctly.

But again, when we read the Bible we define words according to our experience, not as the Bible teaches. If you compare Scripture with Scripture, the word "head" means point of blessing. It's like taking a shower. If you want to have a shower, you must submit to its headship over you, otherwise you don't get the blessing, do you? But many men, of course in their false understanding of God, they are seeking for themselves. They are not thinking about blessing, they are thinking about what they want for themselves.

And so, this is what plays out for me in the subject of "Fear God." It is only the begotten Son that proves to us that God is agape, because He gave everything to His Son. "This is the Son of My agape."

I see in the equality of the Trinity, I see a different type of love. In the platonic sense, it's eros. It's not a physical thing, it's a "I compare my power with your power." So, I'm looking to see what kind of power you have, and I see that you have the same as me. I like you, because you are the same as me; you are powerful like me; you are intellectual like me. Let's rule the universe together.

And of course, in this sense, the Son of God... This is another line of thoughts to understand. We don't know where the Father came from. His origin is a complete mystery to us. He just is. He is the self-existent One. We don't know where He came from. He doesn't have an origin. He doesn't have a beginning. He doesn't have any of these things. We have an origin. We have a beginning. You cannot identify with a being that does not have an origin or a beginning. You can't connect to this, because we have an origin, and a beginning. We need to connect to a being that has an origin, and a beginning, and this is a mediator for us to the unknown.

So, Christ has an origin, and a beginning. That's a being I understand. I know where He comes from. He came from the Father. I can identify. He's like me. In this sense, the Father is not like us. He does not have a beginning. He does not have an origin. We cannot relate to a being like this. But that's why Jesus is our mediator. He takes us to the Father. It gives us an understanding. "I will bring you to the Father." "No man comes to the Father, except through Me."

But the unbegotten son, we don't know his origin. We don't know where he comes from. And this seemed to be the problem that the Jews had, when they said, when the Messiah comes no one will know where He comes from. Where did they get this idea from? Maybe they were being subjected to Trinitarian logic, even though they didn't believe in one. What do you mean we don't know where He comes from? The begotten Son, I know where He comes from. I know where the Son of God dwells. He dwells in the bosom of the Father. I know where He dwells. And He rests in complete and perfect rest in the bosom of His Father. He doesn't have to prove to Him. He doesn't have to do anything to gain His approval.

As I've been taught in counselling over the years, or you hear stories where some women, they cannot be themselves. They have to make sure for their husbands that they look just right, that they dress just right, and that they spend a lot of time on their appearance so that their husbands will like them. They don't feel secure enough in his love. Some days, as they say, you have a bad hair day. Some days, you just, it's not working for you, and maybe you're coming down with a cold, and you look a little bit miserable. Can you be satisfied that in your husband's love that it doesn't matter? It doesn't matter what you look like.

And of course, for the ladies in the world, as you get older, and the wrinkles come, then you have to go for the botox, you have to go for all the adjustments and stuff to maintain this insane focus on appearance. This is such a galling yoke, because you never can rest. "There is no rest for the wicked." If you are focused on your appearance, then you are still worshipping the Trinitarian god, whether you believe it or not. You're still worshipping another god if your focus is on appearance, because you are hoping to attract, by your beauty or your looks, or whatever, that they would still like me because of the way that I look.

But this is not how Jesus... He doesn't trust in any of those things. He knows the Father loves Him. When He was in the desert, and "His visage was marred more than the sons of men", and Ellen White says when He came out of the wilderness, His own mother didn't even recognize Him. His whole face was changed. He didn't look so pretty, as it says in Isaiah 53, "He had no form nor comeliness that we should desire Him." It was just a pretty typical odd-looking, not-so-nice-looking Jew when He came

to this earth. But He rested in His Father's love. He didn't care about those things. Of course, hygiene, and meekness, and tidiness, but not "Oh, maybe I need a nose job, and get this changed. I need to go to the plastic surgeon." Our world is conscious of this nonsense because of an inability to rest in the bosom of the Father.

And so, the second person of the Trinity has no rest. Just bear that in mind. He has no rest day or night, because he must continually perform. "If you are the Son of God, turn these stones into bread." This is Satan's concept. This is his understanding. He has no rest day or night. And so, therefore we come to the logical conclusion that the second person of the Trinity is completely incompatible with the principle of the Sabbath. There is no rest. You cannot be sealed with the seal of God when you worship the Trinity. It's not possible, because there's no rest there.

This goes really deep. This issue is much deeper than simply knowing that they are Father and Son, and one has come from the other. That's only the beginning. You must understand the implications it has for Adventist theology, Adventist understanding. The Trinity and victory over sin is completely incompatible! Because in order to obtain victory over sin, you must be able to rest; you must be able to rest in the bosom of the Father, and cease from your own works.

But there is no rest for the second person of the Trinity, because he depends on his own omnipotence, his own omniscience. He is doing everything himself. He comes to earth to demonstrate what a true human being should look like. He does it from his own resources. Or, okay, I will demonstrate for you that I will trust in my Father's power for this 33 years, just to demonstrate to you so that when I go back to heaven, and I take up my own power, and I'm no longer dependent on Him. I have completely confused you as to which Jesus you are going to worship now: The one that was on earth, or the one that was in heaven before, or the one that is in heaven after? Is it the self-reliant Jesus, the pre-existent, self-existent son of God that you worship, or is it the dependant loving submissive Jesus while He was here on earth? You get a confusion in your mind, which Jesus do you worship? Well, we're always going to worship the more powerful one. That's our nature to worship power.

So, those are some of the main reasons why the begotten Son is so important to me. I can't keep the Sabbath worshipping the Trinity. Do you want me to repeat that? I cannot keep the Sabbath worshipping an unbegotten son, because there is no rest to be found in the unbegotten son. He doesn't need to rest in the bosom of his Father. That's one of the key reasons why this became so important to me, all the implications, all of the feeling that I must achieve, I must perform. But when I looked at the begotten Son, He rests in the bosom. "Do you not think that My Father could send Me ten thousand angels? My Father takes care of Me." He could sleep in a boat in the midst of the storm. And He says to His disciples, "What's your problem? Why do you have so little faith?" "Oh, Jesus, look it's stormy! We're about to die, or were about to drown!" "Oh, ye of little faith." I tell you what, I would struggle with that statement. Little faith?! Lord Jesus, please! I mean that's a bit unfair. "We are about to drown here, and You say, ye of little faith. That's a bit harsh."

But when you're not resting in the bosom of the Father, that's going to sound harsh. And so, we've been invited into the bosom of the Father in the begotten Son. "Don't be afraid! Don't be afraid of these things!" Only the begotten Son will take us through the final conflict. The secret place of the Most High is the bosom of the Father.

This is the beginning of the first angel's message, to "Fear God, and give glory to Him." You can't give glory to Him if you are looking at a self-reliant Jesus. You can't give glory to Him when you don't really know the nature of His love. The Son of God defines the nature of the Father's love in the expression of the complete gift of Himself. It defines the relationship between husband and wife. Everything rides on this, the worship of the true God.

One of the things I would appeal to God's people is, think more of the implications of the Father-Son relationship than just the fact that it's true. I see on Facebook over and over again, people arguing about whether He's begotten or unbegotten. We're over this discussion. Move on! It's a done deal. I mean that's the easy part. Come into the harder part of its implications for the Sabbath, its implications on righteousness by faith, its implications on the seal of God, because that's the third angel's message! It's all of those things being played out.

Sermon 5 – The Second Angel's Message - West Coast South Africa

September 16, 2017

Link to the video on YouTube:

<https://www.youtube.com/watch?v=cAQv15sktdY>

Abbreviations: A = Pr. Adrian Ebens, C = Congregation

Father, we thank You that we can gather together on the Sabbath. As we continue to look at the third angel's message, we pray that You would open our minds to really understand what this message is. Through Your prophet You said many years ago that not one in a hundred understood this message. Help us Father, to understand this message of such solemn import, the last message of love to a dying world. And we thank You, in Jesus name. Amen.

Just to give you a little bit more context for the first angel's message, because it's the first angel's message that triggers the second angel's message. You need to take all of the components of the first angel's message, and they need to come together in a recipe that creates a reaction that the Babylon will fall.

Review of the First Angel's Message

1 – The Everlasting Gospel

Of course, in verse 6, the angel has the Everlasting Gospel. Now, when did the Everlasting Gospel come into clarity within the Adventist movement? When was the Everlasting Gospel preached with tremendous power in the history of Adventism?

C: 1844.

A: 1844. The foundations of this message were established. And we can jump a little bit sideways here. I have a series called Escaping the Pentagon of lies. I will just briefly mention this. Ten presentations in two sentences [laughter]. In "Great Controversy", page 588, it says, "Through

the two great errors..." What are the two great errors of Babylon? Immortality of the soul, and Sunday sacredness.

The 1844-movement began to break the power of Babylon. It broke its power through exposing... There was an aspect of this movement, through George Storrs and others, who began to preach the non-immortality of the soul. It wasn't a major aspect of the 1840 to 1844-movement, but it was a significant part of it. And of course, Ellen White, her mother, became infected with this idea of non-immortality of the soul, and Ellen White was horrified that her mother would give up... She said, "Then sinners would feel no compulsion to stop sinning", as if you need fear to stop them from sinning.

So, then of course, through the Seventh-day Baptists... I had the opportunity to go to Washington New Hampshire, where Cyrus Farnsworth stood up in response to Frederick Wheeler, who preached in the Church, and said the seventh day is the Sabbath. Cyrus Farnsworth stood up and said, "That is light and truth, and I intend to keep it." Oh, for days like that! The seventh-day Sabbath. Then of course, Joseph Bates came up from Massachusetts, in New Haven, New Bedford Massachusetts, came up and spent time with them up there, and then the Sabbath... So, they broke... They began through the doctrine of the immortal soul, and the breaking of Sunday.

It is true that the breaking down of these two doctrines opens the minds of God's people to understand the third angel's message. You can't understand it if you have the doctrine of the immortal soul and Sunday sacredness. You're not able to actually hear the message. The whole concept of the judgement... If you go to heaven when you die... The whole concept of judgement, 1844, the investigative judgement, it all loses its significance and its power.

And of course, Sunday, you're not having that rest, that restful Spirit. As I put together in my book "Return of Elijah", the connection between Sunday and Trinity, they are linked together, and immortality of the soul. These three teachings.

And of course, all of our pioneers rejected the teaching of the Trinity, as

it was written by one scholar in the 1960s in his paper, that to a man, Adventists denied the doctrine of the Trinity, but at the same time upheld the divinity of Christ. They all believed this. This was what our pioneers believed, because the doctrine of the Trinity destroys the Sanctuary teaching. It completely annihilates it. I have it in the book "Divine Pattern". There I explain why the doctrine of Trinity destroys the Sanctuary teaching. So, these three points were broken by our Adventist pioneers.

The next point that was to be shattered was the Augustinian understanding of the covenants. And this is something that is still a mystery. The doctrine of the covenants, the Augustinian understanding, that the Old Covenant is before the Cross, obey and live. The New Covenant is after the Cross, the era of grace, the era of the Spirit, that this is the New Testament. And it's on this platform, this false setting, that Adventism had begun to build its teaching and its doctrine. Gems of truth were placed in a setting of error.

I'll actually read you something that's quite startling. And we need to remember this. "Desire of Ages", page 287. And she's speaking about the subject of the Sabbath. And we read, this is the fourth paragraph:

"The Saviour had not come to set aside what patriarchs and prophets had spoken; for He Himself had spoken through these representative men. All the truths of God's word came from Him. But these priceless gems had been placed in false settings..."

She's sending a message here to the leaders of the Seventh-day Adventist Church, that gems of truth had been placed in false settings. She was saying that your preaching is dry as the hills Gilboah. You are preaching like Pharisees, and we need a correct understanding of the gems of truth that Adventists had learned through breaking the power of these things, but they still had this framework of Old Covenant-Old Testament, New Covenant-New Testament. And Waggoner was sent, and Jones to help him, to break this framework, to shatter this system, so that the gems of truth could be placed in a correct framework.

And it goes on to say, "Their precious light had been made to minister to

error." So, how is it that light can minister to error? Light ministering to error. That's challenging. You can believe you have the light, but if you put it in a wrong setting, you have error. That's challenging.

And it says, "God decided them to be removed from their settings of error and replaced in the framework of truth." And that's what the 1888-message came to do. All of the wonderful truths of the pioneers of Adventism, these gems of truth, needed to be placed in a framework of truth, so that they could come out in all of their glory.

And so, Adventism had this preached in 1888. It was approximately a period of seven years from 1898 to 1895. The last real powerful sermons on the 1888-message came in 1895. It was in 1897 that Jones began to preach about organisation, because Ellen White has said that the persecution that Jones and Waggoner experienced was greater than that of Martin Luther. Just keep that in mind. That's a pretty serious statement. The hatred that was manifested towards these men was so great. She said that the spirit that was at the Cross, the hatred for Christ, and His crucifixion was manifested in 1888 by Seventh-day Adventists. And Jones and Waggoner bore the brunt of that hatred. That's what eventually drove them out of the Church. They were not in a position to absorb that kind of intense hatred. So, Jones turns his weapons on the Church. He starts writing on organisation. And a lot of his later writings are aimed at only speaking to the individuality in religion. What is the Church? This is the Church. And many independent groups use these writings, which Ellen White herself has said are dangerous. She said to Jones, "You are doing a cruel work in what you were doing from 1907." She said this to him. But that's not the story. I have a book called "Lessons from History on Church Organisation" on my website. I go into detail, and you can read it there.

Getting the covenants correct, and this is the Everlasting Gospel component that was critical for the final piece in the puzzle, and that is the seal of God. What is the seal of God? It is the Father's name. What is the Father's name? It is the Father's character. In order to have the Father's character, you must understand the covenants! And today I don't have time to explain all that to you, but I invite you to study why this covenant question is so important.

I know that some of us, as we've been studying together, I've been starting to explain why the covenants are a personal experience. The Old Covenant is the old man. The New Covenant is the new man. It's not before Christ and after Christ in time; it's before Christ and after Christ in my personal experience. That's what I was saying before, as a teenager, when I read the third angel's message, it was horrendous to read the third angel's message. It was horrible! But after coming into Christ in my personal experience, it became beautiful. As Ellen White says in "Great Controversy", when Christ comes into the heart, the language of the soul will be, "Oh, how I love Your law. It's my meditation day and night." Someone in the Old Covenant cannot say these words, that I love the law of God. And so, this leads us to the final step, which is the character of God.

And so, Adventists rejected this message in 1888. It took place over a seven-year period. The best sermons that A.T. Jones ever preached, in my opinion, was his 1893 sermons. Beautiful! Righteousness by faith. Particularly sermons 14 to 20. Just beautiful, beautiful material, in understanding "Where sin abounds, grace does much more abound". The Old Covenant causes your sin to abound, and this is glorious, as it says in 2nd Corinthians 3. The administration of death, written and engraved in stone, was glorious. But of course, once you were brought to Christ, you see your sinfulness. Where sin abounds, grace does much more abound. You have to understand the covenants to get this correct.

And I'm going to take a slight detour here again and say, there are many people running around saying, "I'm not part of Laodicea. I'm part of Philadelphia." Well, "Counsels to Writers and Editors", page 99, tells you that the message to Laodicea applies especially to those who say it doesn't apply to them. That's a no-win situation, so just accept it.

There are only two groups, Ellen White says in "Christ's Object Lessons". There are the Pharisees, and the publicans. You take your choice, which one are you. There are only two camps, two classes of people. "Lord, have mercy on me, a sinner!"

The message to Laodicea is a tremendous invitation to the gospel. To be told that you are wretched, poor, miserable, blind, and naked is good

news if you know that there is grace waiting to fill that gap! If you say, "No, that's not me. I'm not wretched, miserable, poor, blind, and naked", then you will love little. So, this is why it's such a beautiful message, the straight testimony to Laodicea. It is so important that we understand that.

2 – Fear God

Alright. Point number 2: "Fear God". This is obviously dealing with the Trinity, the begotten Son, the worship of the true God, agape. All of this is bound up in that message.

3 – Give glory to Him

Number 3: "Give glory to Him". What does it mean to give glory to Him? It says in Jeremiah 9:23, "Let not the wise man glory in his wisdom, the mighty man in his might..., but let him who glorifies glory in this, that he understands and knows Me..." His character! So, the message of "Give glory to Him" is a message of His character. And where do we see God's glory manifested? Jesus is the brightness of the Father's glory. You must have the correct understanding of God to get this next part right.

And where is the glory of God's character fully revealed? It's revealed in the four books of the gospels of the New Testament. That is where the character of God is most perfectly revealed. "Love your enemies. Do good to those that persecute you. Sing and dance for joy." I'm not there yet. I'm believing that this is taking place in my life, then when people persecute me, I'll praise God. When all men speak well of you, is not a good thing, okay?

And I have written a whole series of books on this, and I hope maybe you'll ask me some questions on this point, but in the life of Jesus, the revelation of God's character, we see that Jesus, while He was here on earth, He never killed anyone. And that leads us to a very important point: Is this the character of God? Is it true that God keeps His own commandments, "Thou shalt not kill"? Does God keep His own commandments, or are there commandments for us, and commandments for Him? Like most of us who have bosses, who had to live with, or living within the Church, there are rules for the pastors, and there are rules for everybody else. No questions please!

So, "Give glory to Him" is critical. What is this God? Is this God willing to use force? And this is why we come back to the doctrine of the immortal soul, in reference to the Cross. The Protestant churches will teach us that if you love Jesus, if you give your heart to Him, you will be saved, and if you don't, you'll burn in hell forever. Now, isn't that a little bit manipulative? In some areas we might even call that extortion. It's a protection racket. You'll be protected. Nothing bad will happen to you if you do what I tell you to do, and if you don't, something bad will happen to you, for a long long long time. That's not the gospel. You cannot have the seal of God's character put in your forehead if you worship a God like this.

But there's a difficulty for Adventists, because the Adventist-hell is not quite as hot as the Protestant-Catholic hell, but it's still pretty hot. Because you'll only get barbecued for two days to a couple of weeks, okay? Just on the rotisserie for a couple of weeks, screaming and howling in agony, and then you die, okay? So, it's a lot less painful, but it's still painful. And is this view of God able to help you to lose all fear? "There is no fear in love. Perfect love casts out all fear." The reason why so many of us are still having an obsessive-compulsive disorder to continue to sin, is because we have this fear, "I am going to burn. I'm going to die. I'm not going to make it." There is that fear that keeps you in sin. And why does it keep you in sin? Because secretly within your heart you hate God, that He would even do this to you. But we would never say this to ourselves.

When we know God as it is our privilege to know Him, we will live a life of continual obedience. The reason we don't live a life of continual obedience is that we still fear Him in the wrong way. There's a whole lot more we can say on that subject, but "Give glory to Him" is a direct consequence of fearing God in the context of the Everlasting Gospel.

4 – The hour of His judgement is come

Now, when you give glory to Him, then you are ready for the next part. What's the next part of the first angel's message? "The hour of His judgement is come". All of our teaching of 1844, Jesus going into the Most Holy Place, presents to us this belief system that there will be a

group of people who completely overcome their sin while they are living in this world. 1st John 4:16, "As He is, so are we in this world." That's what the Bible says, not when Jesus comes. We don't walk into the Heavenly City, and He turns the "screw" that we couldn't find, and suddenly we are perfect. It doesn't work that way. "As He is, so are we in this world."

"The hour of His judgement" is the belief in complete victory over sin. All the Millerite-teaching concerning the 2,300-days, Daniel 2, Daniel 7, 8, 9, 10, 11, Revelation 11, all of that is locked into "The hour of His judgement". And why do we need "The hour of His judgement"? Because when you fear God, and you know who He is, and you give glory to Him, you see the beauty of His character, then you are ready to be placed under the spotlight; you're ready to be exposed; you are ready to face Jacob's time of trouble.

I just want to put this to you, when all of your sins are being pressed upon you, when you are wrestling with the angel as Jacob did, and it feels to you like He wants to kill you, and that He is trying to press upon you all the wretched things that you have done, if you entertain the belief that God will kill the sinner with His own hand if you don't measure up, do you think that you might let go, when all of your sins are being pressed upon you? Or, will you see mercy, like Noah did, grace in the eyes of the Lord, and take hold of it, and hang on, "Though you slay me, yet will I trust you." This is an important point.

5 – Worship Him that made heaven and earth

And then of course, number 5: "Worship Him that made heaven and earth." What did the Adventist-pioneers believe this was reference to? Joseph Bates. This is a reference to the Sabbath. It's an almost direct quote out of the fourth commandment, the seas and the fountains of water. So, the Sabbath becomes the conduit for the Spirit.

When you are in "The hour of His judgement" you see all your wickedness, you see all the wretchedness of your human experience. You are convicted of sin when the Spirit is come, John 16:8. He will convict

the world of sin, then righteousness. The righteousness is coming to us through the Sabbath.

Again, I can only give you a short presentation on this, but A.T. Jones says in Sermon 20, 1893, the Sabbath brings to us additional blessings of the Spirit of Christ. Has it ever been expressed to you, in all your years of Sabbath-keeping, that the seventh-day Sabbath is the gift of the Holy Spirit? Have you ever had that thought? Yes, it's a blessing. Yes, it's good. Yes, God blessed it, and He sanctified it. He did all these things, as it says in Genesis, chapter 2, but have you understood it as the gift of the Holy Spirit?

Because this is the thing that our Protestant friends say to us, "You say the Sabbath is the seal of God, but Ephesians, chapter 1, verse 13, says that we are sealed with the Holy Spirit of promise. So, it's the Holy Spirit that is the seal of God. It's the same thing, because it's the Holy Spirit coming at the time that God has appointed, His seventh-day Sabbath. That's why I'm a Seventh-day Adventist. I keep the Sabbath not to do something. I'm not here today to do something, I'm here to receive something. And so, I believe that I receive the gift of the Holy Spirit in greater measure than on any other day of the week.

I have a whole study on this. Two books. One is called "Sabbath fountain". The other is "Living Bread from Heaven", that goes into detail on this point. They are on the website.

So, the Sabbath is critical in our understanding, that we believe that the Holy Spirit is poured out in greater measure on the Sabbath than any other day of the week. If you don't believe this, you're a legalist. You are keeping the Sabbath for ulterior motives. You're keeping the Sabbath to say "I'm honourable, God. I'm doing what You've told me to do." I've been a Saturday-keeper for most of my life, not a Sabbath-keeper, until I understood it's the gift of the Holy Spirit. This is what's being offered to me.

Can I read you one statement? "2nd Volume of the Testimonies", page 704. 2T 704. This blew my mind, when I read this:

"All heaven was represented to me as beholding and watching upon the

Sabbath those who acknowledge the claims of the fourth commandment and are observing the Sabbath. Angels were marking their interest in, and high regard for, this divine institution. Those who sanctified the Lord God in their hearts by a strictly devotional frame of mind..."

Now, when you hear the word "strictly", are you in the Old Covenant or in the New Covenant? I like to use this illustration. When a husband takes his wife out to dinner, and he's sitting there on his phone, looking at Facebook while she's sitting at the other side of the table, is that a strictly devotional frame of mind? It's to his phone, but not to his wife.

It says, "...and who sought to improve the sacred hours in keeping the Sabbath to the best of their ability, and to honour God by calling the Sabbath a delight—these the angels were specially blessing with light and health, and special strength..."

Did you know the Sabbath is part of the health message? We physically rest, but they are bringing health, they are actually bringing it to you in the Spirit. "...and special strength was given them." Okay, you can claim every Sabbath that God will give you light! The angels are looking. Are you guarding the edges of the Sabbath? Are you anticipating a blessing? That more of the Holy Spirit is going to come to you during these hours than any other day of the week. The angels are going to flock, they're going to come down, and they're going to bring you light, they're going to bring you health, and they're going to bring you strength, but on one condition: That you believe it. It's the only condition. Do you believe the Sabbath does this?

I've had the understanding over the years of my Sabbath-keeping experience that, you know, on the Sabbath we meditate on the creative power of God! Is my will that I'm applying. I'm using my mental faculties to meditate on the creative power of God, and this somehow infuses into me God's creative power, and helps me overcome sin. Hasn't worked yet. It's not my efforts, it's not my determination. It's my belief that God will bless me on the Sabbath. That His spirit will literally come to me, and fill me. You must believe this by faith. That's righteousness by faith. Sabbath-keeping is righteousness by faith. Saturday-keeping is righteousness by works. It's the "We're going to show the Pope who has the truth. We're

going to stand up. We're going to face your death-decree. We're going to look you in the eyes and say, you apostate!"

Yes, we've seen plenty of that in Adventism, but that's not going to save you. Fear God, not the Pope! There's so much talking about the Pope that I think sometimes Adventists fear the Pope. Why should we be afraid of the Pope, and all those black helicopters, and death-camps? You can go on YouTube, and scare yourself to death watching those things. There are whole ministries making a lot of money out of scaring the hell out of people. Don't worry about these things. We need to look to Jesus. I want to be like the lovely Jesus. I used to do this. I watched all this stuff, and I'm preparing, you know, I'm going to prepare for these death-camps. It's crazy. Does nothing for my digestive system.

Summary of the sequence of the First Angel's Message

So, all of this, when you get this in its sequence:

The Everlasting Gospel: This is the framework. God gives you the framework in verse 6.

Then, "Fear God": Many of us have taken the step to come back to the true God.

"Give glory to Him": Understand His character. Is the Father really like Jesus when He was here on earth? Ellen White says when Jesus said "It is finished", what did He finish? He finished revealing the character of His Father. He finished the work that God had given Him to do. Completely mild and gentle. Because many people have not yet worked out that if God kills His enemies that He doesn't have to love them. And so, many of us can say, well you might treat me badly now, but you're going to get it in the end. I don't have to love my enemies if I believe that God will kill them. I just opened another tremendous can of worms there, but maybe we'll discuss that later.

Then, "The hour of His judgement": You must believe that the law of God condemns you for your sinful life, and that God is going to examine every thought, every deed, every action, for the purpose of condemning you? NO! To give you grace, and to give you grace more abundantly. "I came

that they might have life, and have it more abundantly." And in Christ "The hour of His judgement" is wonderful. As David says in the Psalms, "Judge me, Oh Lord. You will not condemn me when I am judged." Apologies to Desmond Ford who says we don't come into judgement. We need to come into judgement, in order to receive grace. But you say, "I'm not under law, but under grace", but you can't get under grace without law! It's the way it works.

And of course, once you see your great need, it's the Sabbath that is giving to us the power of the Holy Spirit. It is through the seventh-day Sabbath, when you realise this. And so, we are here on the Sabbath, and we are receiving a greater outpouring of the Holy Spirit than on any other day of the week. Well, that's what I believe.

The Second Angel's Message

Once we come into this system, we are then ready to see the second angel's message, "Babylon is fallen". When you fear God, you'll fear nothing else. When you give glory to Him, and you are coming to His character, you're not going to worry about the death-camps; you're going to love your enemies; you're going to do all those things. When you're deeply convicted of your sins, it will be a great struggle, but the power of the Holy Spirit that is given in the Sabbath will give you victory. And when people see in your face, they see the joy and the freedom. When people who attack you and say, "You believe Jesus is a created being. You don't believe in the Holy Spirit", and you're just loving them, you're not retaliating, you're not fighting back, then they will know that something's happened in your life, and that Babylon has fallen in your life.

And this is where we come to the crux of the second angel's message. Because I wrestled with this for many years. How does the Seventh-day Adventist Church preach the second angel's message? You listen to most evangelists, "It's those churches over there. They're Babylon. We're not Babylon. They're Babylon." Some try to say, in a form of piety, "We're sorry we have to say to you, but you're Babylon. But we're not." There's still something very smelly about that. It smells a little bit arrogant. How do you give this second angel's message without sounding arrogant, that

we actually know something more than other people? How do you do this in humility?

When you look at Jeremiah, chapter 50, verse 33, it says that Israel had actually been taken captive by Babylon. We know this. Daniel was in Babylon. So, Israel was in Babylon. Now, anybody who's done any research recently about the state of the Adventist Church, you know that we are buying shares in Babylon. We are drinking this wine wholesale as a Church. We are completely drunk with this wine within the Seventh-day Adventist Church. That's my understanding of the situation. And so, the Church is now captive by Babylon. But will you identify yourself with this corrupt organisation, or will you become Philadelphia, and say "That's not me. I'm not wretched, poor, blind, and naked." You've got to think through the psychology of how this works. So, do you identify yourself with this corrupt system in order to say, "Lord, forgive us. We have sinned, we have transgressed the commandments, we have done these things", in order that you may receive grace?

I want you to notice something. The first angel's message was preached with what kind of a voice? Loud voice. The second angel's message, what does it say? Just a saying. So, there's no loud voice. The third angel's message? Loud voice. So, you have loud voice, normal voice, loud voice. But then you come to Revelation 18, and you have a repeating of the second angel's message which was sent with a normal voice, and now it is said in what kind of a voice? Mightily, with a strong voice: "Babylon is fallen, is fallen." It's like the Adventist movement suddenly has understood the second angel's message. They were woken to what it really means. It wasn't truly understood. Yes, there was an emphasis on the Protestant churches, and Rome, and its fall. This is part of the second angel's message, but there's a deeper aspect to the second angel's message, and that is the recognition that we are no different to Babylon. We are not identified as Babylon, but we have the same nature as Babylon. We have the same Papal mindset as Babylon. And those of us that have been cast out of the Adventist Church understand this, that there is a Papal spirit manifesting itself, "You will submit to our creed, or else!" And in our own homes. There's that same Papal spirit, "You will do what I say, or else!" This is the temptation that all of us have, that we too are our own

Popes. The greatest Pope to be defeated is Pope-self. And you want THAT Babylon to fall. This is the Babylon that you want to fall.

So, when the cry "Babylon is fallen" is given by an individual who understands that they are a captive or slave of Babylon, the cry "Babylon is fallen" is a cry of freedom. It's not a cry of condemnation. Do you see the difference? "I've been set free! Babylon is fallen, is fallen!" That's the great cry. When you experience righteousness by faith through this recipe, through this sequence, you will have such a joyful experience that you will cry "I'm set free!"

So, the cry "Babylon is fallen" is a cry of freedom. And the person who preaches this message more powerfully than anybody else was a woman, Mary Magdalene. She preached the second angel's message most powerfully, because her experience of righteousness by faith, the deliverance by Jesus, led her to pour out the alabaster box of ointment upon Him. She manifested the freedom that she was experiencing. She'd been forgiven her sins, she was free from the condemnation of men, and she was completely free. She poured it out on His feet, she gave everything that she possessed, a symbol of agape. She pours it out on Him.

And when she poured out this ointment, what did the disciples say? They had indignation. "To what purpose was this waste?" A waste on the King of kings? A waste on the Son of God? This was not even worthy of Him, and it was the best that could be offered, and they're saying "To what purpose is this waste?"

So, who is the instigator of this statement "To what purpose is this waste?" Well, Satan through Judas. And Jesus called Judas the son of perdition. "None is lost, save the son of perdition." And Paul in 2nd Thessalonians, chapter 2, says that the man of sin is the son of perdition. So, Judas represents the Papacy in this story. The other disciples represent the churches that are under her influence.

And when Mary Magdalene expresses her love, Ellen White says in "Desire of Ages", that Judas was put to shame. There's the message of condemnation for Rome. When God's people experience righteousness

by faith, the freedom and the joy of their salvation, the world will be enveloped in an alabaster box, and Rome will choke on what they consider a stitch of religious freedom and liberty in Christ, and they can do nothing about it. They feel utterly condemned by this message. But God's people are not focusing on the son of perdition, they're focusing on Jesus. So, we don't need to beat up on Rome. We don't need to point out all of their sinfulness. There's enough of Rome in me to last for the rest of my life, let alone the Rome in somebody else. The Pope is only a manifestation of my own wicked desire to rule the world. Maybe you don't have those desires that try to take you over, but they try to take me over.

So, we focus on Christ, and my love for Christ will cause Babylon to fall, and the world will hear about it. And the Pope will hear about it, and the foundations of his kingdom will shake. And then what does it say in Matthew 25? Then Jesus stood up. Because they began to persecute her. "To what purpose is this waste? You used this money shamefully!" She's cowering, "Oh, I have messed up again, I've done the wrong thing again." Jesus stands up. When does Jesus stand up? Daniel chapter 12, when it's finished. "These are My people!" He will put a hedge of protection around them. But, it says, then Judas, one of the twelve went to the Scribes to seek the death of Christ. That's when the death-decree will be enacted. It's all laid out in the story of Mary Magdalene.

The second angel's message is a perfect illustration of the fall of Babylon, and how it all plays out. That's why wherever we preach the gospel, what must we do? We must tell the story of Mary Magdalene. So, that's the end of the second angel's message.

Question and answer session

C: So, in a way these are the steps for the 144,000?

A: Correct. These [Pointing to the sequence in the first angel's message leading to the second angel's message] are the steps to prepare 144,000. Exactly! You must understand the 1888-message of the covenants. You must worship the true God. Many of us are now on this path. "Give glory to Him", the message of God's character. This is a difficult one.

C: It should be about God's love.

A: It should be, God's love! The question that the atheists put to us, people like Richard Dawkins, they say, "Well, look in 1st Samuel 15. God says go to Amalek. Destroy them, men, women, and little babies. Take your big swords, hack the hands off little babies. Is that the God that you serve?" Why did God say this? We have to have an answer for this. These are some of the things that I've been wrestling with. "But it says it in the Word of God!" Why does it say this? Why did Moses say to the Levites, "Who is on the Lord's side? Come here." 3,000 take their swords, and go through, and put 3,000 to death. Is this the God of the Bible? Is this what He does? "Well, you have to deal with sin. When there is cancer, you've got to cut it out."

C: I only want one sentence.

A: [Laughter]. One sentence?! "If you've seen Me Philip, you've seen the Father." That's it. And, "Thou shalt not kill."

Maybe we've misunderstood the Bible. James 1:23. It says that the hearer of the law, when he reads the Bible he sees his own natural face. By nature men are murderers. When we read the Bible, and we read God killing all these people in the Old Testament, we're reading our own nature, and we're putting it on to Him.

C: They deserved it.

A: "They deserve to die." But when you read the Bible a bit more closely, it's actually not what you thought when you first read it. It takes a little bit of time to process all of these things. And I was doing gymnastics in my head, trying to figure this all out, until finally the issue of the covenants clicked. And then it made perfect sense to me. When you read the Old Testament in the Old Covenant, God is a butcher. He is a maniac, as Richard Dawking says. But if you are worshipping that god, you can't be sealed. It's not possible.

Any other questions?

C: [Unclear sound. Commenting on the Adventist Church being increased with knowledge but missing on the "active ingredient", Christ and His righteousness.]

A: And it's difficult, because there are gods many, and lords many. There are many saying, "Here's Christ, and they will deceive many." And of course, we know that it's no accident that when Jesus said that He was the Son of the Living God, Peter confessed this, "Upon this rock I will build My Church", then along came Barabbas. "Bar" meaning son, "abba", Father. Son of the Father. This other son of the Father that came along. The Church crucified the true One, and took hold of the false one. That's a repeated history. That's a history that's playing out right now.

Most of God's people choose Barabbas. Jesus says, "I come in My Father's name, and you don't receive Me. Another one comes in his own name..." The unbegotten son comes in his own name, his own omnipotence, his own omniscience, and he does not have any inheritance. That's Barabbas.

C: Song of Solomon, chapter 5. The charge is, who is your beloved?

A: Yes. What is your beloved? As long as you're in love!

C: What's special about your beloved? That's what we are all facing.

A: Why this begotten Son? Why are you willing to sell everything for Him? What do you see in Him?

C: He hasn't even got divinity.

A: Yes, He doesn't have divinity as we understand. He doesn't have the right credentials. Falling in love with someone that's really not that good.

C: Jesus is everything. He will draw all men after Him.

A: And how do we lift Him up? By allowing ourselves to be His sons and daughters. To realise I can't do anything, and then we receive His righteousness. He lifts us up. And reveals Himself through us as He lifts us up.

C: [Unclear sound. Commenting on beholding Jesus.]

A: There is a whole presentation on this, "As you judge, you will be judged." If any of you have been unfortunate enough to be exposed to Alex Jones. This man is a herald for the New World Order. He is telling you that it's coming. He's working for the New World Order. He's bringing it in. He's preparing your minds. He is conditioning people for the New World Order by fighting against it. But it just prepares you. He's still a herald of the New World Order. So, everyone who's handing out DVDs about this New World Order that's coming, and focusing on talking about the New World Order, they're actually heralds of the New World Order. They are preparing to bring it in. They are working for the enemy. We need to preach Christ and His righteousness. That's the only way you are going to prepare for it.

C: [Unclear sound. Commenting on the woman caught in adultery.]

A: The interesting thing about that particular story in John, chapter 8 is that the Pharisees, in this sense, were doing the work of God. They threw her at Jesus' feet. What a great place to land! I mean, at Jesus' feet. That's the work of the law. In the Old Covenant they are doing it, they are bringing her to Jesus. And of course, when He's writing in the sand, He's writing out their sins. What, to get rid of them? No! So, that they will come next to her and say, "I'm just as guilty as her. I need to be forgiven." I have always read that story, "Good. Get rid of them! Pharisees!" No, He was convicting them of sin, not to get rid of them, He loved them. He wanted them to come down and say, "Please, move over. We're just as sinful as you." That's what that story is about.

C: [Unclear sound]

A: I mean how would they know she was caught in the very act? Get serious! And where was the man? Come on! They were just as guilty, more guilty.

Think of Mary. It says she had seven demons cast out of her. You would think there is no hope. "I keep going back. I keep falling. I keep failing." This is the most critical point to understand within the covenants. It is that you will be in a position where you fail and fail, but it's in that point of failure that we are to be trained to immediately turn to Christ, and

believe that He gives us His righteousness. Because of our wrong understanding, when we fail, we sulk, we are angry at ourselves, and we just wallow in it. And then say, "Well, I am here now, I might as well enjoy it, or whatever." But we're not understanding that God is allowing us to fall into these situations in order to give us grace. Where sin abounds... If sin is not abounding, you're not going to get grace. And it's grace... Not by works, not by eating vegan food, it's by faith. Vegan food is good. It will help you, it will assist you, but that's not going to save you. The kingdom of heaven is not food and drink. It's not these things.

And once you get that clear in your mind that when you are fully revealed in all of your weakness and helplessness, and you say "Lord, I believe that You forgive me", that's righteousness by faith. You know you don't deserve it, but you believe it anyway. Our whole way of thinking doesn't believe this, and this is because of the way we treat each other. That proves we don't believe in righteousness by faith. When we get irritated at the way other people treat us, that proves it. Because we're not giving them grace; we are not treating them with love, so we're going to get what we do to others. As you do to others...

C: [Unclear sound. Commenting on applying the gospel in our daily life.]

A: I had a lot of difficulty with people in the Seventh-day Adventist Church. But people that are coming to the Father and Son movement, they're pioneers, they are Bible students. I've had more head kicks in the Father-Son movement than I did in the Seventh-day Adventist Church! But that's for my good, that's for my character development. So, you think, I've come out of that, and now it should be better here. No! Sometimes it's worse, because people are very forthright in their opinions and their convictions. And that's why sometimes, "Oh, I want to go back to the Adventist Church." And then you go back there, "Oh, that's right, I forgot!" [Laughter] Like remembering something from the past, some music or a film that you thought was good, and you go back, "What on earth was I thinking when I watched this nonsense". At some point we have to carry the cross.

C: When you are disfellowshipped, does that mean that you don't attend the Church at all?

A: That's a good question. The first text I would say is, "As much as lies within you, live peaceably with all men." I mean, if you're in a church that's extremely hostile, and you're finding it very distressing, after a long week of work, and then you go to the church and you come home absolutely demoralised, that's probably not a good idea to be in that kind of situation. But I would try to attend the church... This was my rationale, and I was mentioning this to a party as we were coming out this morning, I don't want to leave the Seventh-day Adventist Church. I don't want to send them a message that I think I'm better than them. If you resign your name, you could be sending them a message, "Oh, you think you're better than me", even though that's not the case.

And so, in my case, I said no, I'm not going to do that. The Union asked me to resign. I said I can't. I believe this is God's Church. Even as it was, they used the accusation "You left!" And they continue to use this accusation. I had to remind the group that I was talking to last night, no I didn't leave, I was thrown out. I'm not bitter about it. I mean they did me a great favour. Every time I attend that Church, whatever church it is, wherever I'm in the world, they know what I believe, and if I'm sitting there, smiling and happy and rejoicing and praising the Lord, they have to deal with it. They know what I believe. They know what I stand for. I am not sitting there [Making grumpy face], "Those stupid Trinitarians!" That's not sending a good witness.

C: We must love them.

A: We must love. So, I go when I can, as long as I'm allowed to go, and I mean, if they're going to be preaching about the Trinity every week, no, I can't do that. I might be crazy, but I'm not stupid. It's just not good to do that. So, I'll go to another church, and try to find somewhere... But where I am in the situation now, I go to an Adventist church two or three times a year, because of all the work that I am doing. But I don't want them to say "You don't attend the Church anymore." Yes, I do. I still go to church. I go when I can. I still believe it's God's remnant Church.

And again, they say "Well, why do you attend this Church if you don't believe in the God that we serve?" I say, well, look at Israel. I mean, how many times were they worshipping false gods? It doesn't seem to be

enough to disqualify them from being God's children and God's people. It wasn't enough to do this. And so, I followed that kind of a principle, that kind of a pattern, because the best people still to bring into the truths of the Father and the Son are Seventh-day Adventists. They're the ones that have the foundation. They are the best ones. If I'm saying to them, "You're Babylon; you're fallen; you're apostate", that's not a good witnessing approach. That's not how you witness to people. I'm indebted to the Seventh-day Adventist Church for so many things. I have been so blessed by the Seventh-day Adventist Church. I want to focus on that aspect, and not be bitter. I mean, they know my story. They see I'm not bitter. You have thrown your best punch at me, and you knocked me to the ground, but I'm still here. You haven't got rid of me.

C: If we have a friend that wants to join the Adventist Church, do we take them to Church? They have to go somewhere. Where do you take them?

A: Very good question. When it comes to new people, let me make this very clear. When you know the truth and allow someone to be baptised in the name of the Trinity, you're bringing them under the spirit of the Trinity. We can't do this. When it comes to new people, I would encourage God's people to have Bible studies. Do the old fashioned branch Sabbath school, and bring them into a place where they can be nurtured. The Seventh-day Adventist Church is not a place at the present time, and I say this with a very heavy heart, it's not a place where you can be nurtured in the truth. They are not going to grow. They're going to learn and see things that are detrimental to their growth in Christ.

On this particular point, many of the people that work with me have only come into the message in the last 10 years, and most of them have come through Walter Veith. So, they've come to the Seventh-day Adventist Church first, and then they've kept studying. Walter has acted as a conduit to bring people into this message. Very grateful to Walter for this. But they realised that he taught them about the problems in the world, and the accuracy of Scripture, and the certainty of Bible prophecy, and the problems with Rome, but he isn't able to teach them righteousness by faith. This is not what he preaches. The 1888-message is not what he preaches. So, he's not able to help them with the remedy, but he's helping them with the problem. And for whatever reason, God is using this to

bring people into the truth, and I am grateful for this.

C: Sister White says that the Seventh-day Adventist Church will never be Babylon.

A: I can't say for certain. But I know that if the Adventist Church embraces the two key pillars of Babylon, that is the immortality of the soul and Sunday sacredness, then it will become Babylon. I think that's coming for the organisation. I don't want to act as if it's already happened. I am urgently reaching out to the Church. I don't believe we have reached that point as a Church yet. To never become... No. She says the Church is not Babylon when she wrote that. But I know that the two key pillars of Babylon are immortality of the soul and Sunday sacredness. Many people say, "Well, Trinity is the key thing." Well, God's people regularly worshipped false gods, but God did not forsake them.

So, they are the two key pillars, Sunday sacredness and immortality of the soul. If the Church embraces those formally, it's Babylon.

C: [Commenting on the ecumenical signing that is about to happen, the Protestant world shaking hands with the Roman Catholic Church. If SDA signs, does that mean we should not go to the Church anymore?]

A: As I said, my understanding is, if the Church agrees to Sunday sacredness and immortality of the soul, then I wouldn't be going there. Up until that point, I want to continue to reach out, and confess my belief that I am a Seventh-day Adventist. I identify with these people. That doesn't mean I'll necessarily take my children, depending on the environment and the situation that's taking place there. I want to, as best as I can, send them a message, "I'm not against you. I'm deeply grateful to the Seventh-day Adventist Church. I identify with it. I consider myself Seventh-day Adventist. I mean you can keep me out of SDA, but you can't get SDA out of me.

C: Maybe we can take this up in the next session. Who is the Church that Jesus spoke about in His time? Who is the Church that Ellen White spoke about in her time? We keep thinking SDA, the organisation. What do I believe is the Church?

A: Good. I am looking forward to that.

Sermon 6 – The Third Angel's Message - West Coast South Africa

September 16, 2017

Link to the video on YouTube:

<https://www.youtube.com/watch?v=N6JQN9BnmN4>

Abbreviations: A = Pr. Adrian Ebens, C = Congregation

All right. We want to look at the third angel's message. As I was saying before, the problem of reading these passages in a wrong covenant understanding, in a wrong mindset, creates tremendous complications. And yet, the third angel's message is the most precious message.

It was a statement by Ellen White, I think it's in the "Selected Messages", which said, "I've been asked if the message of justification by faith is the third angel's message. And I have answered, it is the third angel's message in verity."

And I thought, okay, I can see it in the first angel's message, the Everlasting Gospel. The third angel's message, "Here are they that keep the commandments of God, and the faith of Jesus". I can see the gospel in that, but I couldn't see it in the second angel's message. How can telling other churches that Babylon is fallen is a message of justification by faith? I tried, and so I looked up for this. And so, Mary Magdalene taught me the meaning of the second angel's message, a message of justification by faith.

And so, we come to this third angel's message. We just want to read verse 9: "And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead...", that is the character of the beast and his image, and the worship. It's not just a mental assent to a false god. It's a complete embracing of that spirit, "...or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb: And the smoke of their torment ascendeth up for ever and ever: and they have

no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name."

That's a pretty fearful message, when I read that message. My understanding as a young Seventh-day Adventist was, this is what happens to people who are not Seventh-day Adventists, who don't accept the Sabbath. They are going to be in the lake of fire. They are going to be in agony. And of course, we know that their smoke ascends up for ever and ever. They burn, they are lost, they die. How is this a message of love? How does this draw you closer to an understanding of the love of God, and how does this take away your fear? This is the question we need to ask in the third angel's message, because it sounds very harsh, when we read this.

And when you read this message, it's like accept Jesus, or die! You know you're going to burn, and that doesn't produce righteous living. It produces fear, which produces paranoia, which promotes a gestapo mentality, watching what other people are doing and thinking, and comparing yourself with other people. And I think many of us have lived in that type of environment.

The Present Cross

The parable of the ten virgins

So now, in understanding this message, I want to go to another key passage for Adventists, and that's Matthew 25. The parable of the ten virgins. It's one that we know well. We know that five of them are wise, and five of them are foolish, as it says in verse 2. "They that were foolish took their lamps, and took no oil with them: But the wise took oil in their vessels with their lamps."

But even though they had the oil, even though they took the oil with them, and even though they were wise, the question that I have pondered for many years is, why were the wise virgins sleeping? Because it says they all slumbered and slept. Why did they sleep?

I have pondered this for a long time. We see in Matthew 26, we get a clue to this slumbering and this sleeping. We want to read in verse 38: "Then

saith he unto them, My soul is exceeding sorrowful, even unto death: tarry ye here, and watch with me."

Jesus says to the disciples "Watch with Me. I need your company. I need your support at this time." And verse 39: " And he went a little further, and fell on his face, and prayed, saying, O my Father, if it be possible, let this cup pass from me: nevertheless not as I will, but as thou wilt."

And the Spirit of Prophecy says, at this moment the future of humanity trembled, the cup of humanity trembled in the hand of Christ, as whether He would drink this cup or not, whether He would drink the bitterness to the very bottom or not. As Jesus said to the disciples who wanted to sit on His left and His right hand, "Are you able to drink of the cup that I am going to drink?" And they said, "We are able!" Isn't it good to have such confidence.

Verse 40: "And he cometh unto His disciples..." He's looking for support, if He could see that they were praying and pleading with their Father in heaven, that He could hear them praying for their Saviour while He is carrying this tremendous burden on His shoulders. "...He cometh unto the disciples and findeth them asleep."

And here is the answer to the parable of the ten virgins. When Jesus is in such agony of spirit the disciples can see, they see His form, they see the tremendous struggle, they don't know what to make of it, but it's something they don't actually want to understand because they want a Messiah that's going to throw off the Romans. They want a Messiah that's going to make them advance forward in truth, and this anguish and suffering is a mystery to them, and the way that they deal with it, is to shut down. They shut down, and Satan allows them to go to sleep, because the Cross is an offence to human nature. It's offensive to us, this agony and suffering that we are causing Him.

The Spirit of Prophecy says that the disciples had a limited understanding of His suffering. And their limited understanding caused them to slumber while He was suffering in great agony. "He tread the winepress alone." But why did the wise virgins also slumber with the foolish virgins? This is the question, and this is where we need to have a deeper understanding

of the Cross, and what I want to share with you may be another evidence of why the Church has rejected the 1888-message.

Slain from the foundation of the world

How long was Jesus suffering, from the time with this great weight upon Him, until He died on Friday afternoon, how long would this period have been? Just under 24 hours. There are many songs, there is a particular song that I used to enjoy that says, "He has replaced His crown of thorns with a crown of glory." It's nice for us to think that Jesus is now in heaven. He's no longer suffering, He's no longer in agony. But the fact is that when you understand the Cross, this is not true.

We know in Revelation, chapter 13, verse 8, it says that the Lamb was slain from the foundation of the world. What does this mean? How was the Lamb slain? Well, He was promised to come and die. He was anticipating that He would come. But it says He was slain from the foundation of the world.

Physical versus the spiritual

It's in this understanding that many of us will find it hard to understand the Cross, but when you read the book of John, John helps us understand the problem of humanity. It's in nearly every chapter of the book of John.

Jesus says, John, chapter 2. "Destroy this temple, and in three days I will raise it up. Then said the Jews, Forty and six years was this temple in building... But he spake of the temple of his body." So, they were thinking of a physical temple, He was talking about something spiritual.

John, chapter 3. Jesus says to Nicodemus, "You must be born again." "How can a man enter into his mother's womb?" Nicodemus is thinking in the flesh, Jesus is talking in the spirit.

John, chapter 4. "I will give you living water that you thirst not again." "Where can I get this water?" She is thinking of physical water, Jesus is talking of spiritual water.

John, chapter 5. They're having an argument with Him about working on the Sabbath. He says "I work, and my Father works." They're thinking of

physical work, He's talking of spiritual work.

John, chapter 6. "Unless you eat the flesh, and drink the blood of the Son of God, you have no life in you." The tests are getting harder. The statements of Jesus are getting more and more ridiculous, because they refuse to come into the spirit. They stay in the flesh.

And so, we get to John 6:66. It's the 666-moment for many of the disciples. And what is that moment? "From that time many of the disciples went back and walked no more with Him." That's the 666-moment. When His statements became so absurd, "Unless you eat My flesh and drink My blood, you have no life in you". The disciples said, "This is a hard saying, who can hear it." He says, "Will you also leave Me?" And Peter says, "Where are we going to go?"

This is the problem with the Cross. When we think of the Cross we are tempted to think of the crucifixion of the flesh. But "the flesh profits nothing." It is the crucifixion of the Spirit of Christ. It's the spiritual suffering, it's the spiritual agony that Christ is going through that is the Cross. Jesus says, "He that would be My follower let him deny himself, take up his cross and follow Me." The Cross is self-denial.

And so, how is Christ slain from the foundation of the world? When you have a correct understanding of the Spirit as the Spirit of Christ... We want the Holy Spirit, which is Jesus Christ, as she wrote to W.W. Prescott. It's very very clear. The Spirit of Christ was dwelling in Adam. Adam was righteous through the Spirit of Christ. When Adam took the fruit and he ate that fruit, he was inviting another spirit into him, a spirit of rebellion, a spirit of defiance, a spirit of hatred. He was a murderer from the beginning, filled with violence. "You were filled with violence, through your traffic in your merchandise", as it says in Ezekiel 28.

This spirit now comes into Adam. What happens to the spirit that's in him, the Spirit of Jesus, the meek and mild Spirit of Jesus, as this other spirit rushes into his soul temple? If Jesus runs away from Adam, what happens to Adam? He drops dead on the ground. You only have life in Christ. There's no life anywhere else. So, in order for Jesus to keep Adam alive, He must dwell in the presence of another spirit, a spirit that hates His

Father, a spirit that is antagonistic towards His Father.

And so, when Adam chooses the spirit of reason over the Spirit of Christ, Christ is crucified in Adam. His spirit is crucified, meaning His spirit is pierced by this terrible spirit at war with His Father. And He must stay there with Adam, pierced, and crushed, and harassed, and in agony to keep Adam alive, but He's willing to do it to keep Adam alive.

And of course, Adam knows nothing of this. He's not aware. He's still breathing, he's still living, but the only reason he's living and breathing is because Christ is crucified in him, in order to give him life. This is an understanding of the Cross that was taught by E.J. Waggoner in "Glad Tidings". But it is a principle that has been lost to the Church.

Isaiah 53 and Isaiah 63:9

We read in Isaiah 53 about the Cross. I want you to notice what tense this is written in. Isaiah 53 is about the crucifixion. Verse 3. Now, when did Isaiah write his book? What time period? It was before Jesus came to earth. 700 years before Christ came to this earth.

It says here, verse 3: "He is despised and rejected of men..." Notice, it says it in the present tense. When Isaiah wrote these words, He IS despised and rejected of men. In 700 BC, Jesus was despised and rejected of men. It says, "a man of sorrows..." In the days of Isaiah, Jesus was a man of sorrows, and acquainted with grief. "...and we hid as it were our faces from him; he was despised, and we esteemed him not."

How? Because Jesus is the light which lights every man that comes into the world. He gives life to every man, but every man in his resistance, in his rebellion, and his defiance of Christ, is piercing Him with every wrong thought, every wrong action, every selfish desire, he is piercing Christ, 700 years before Christ, and before that.

Because it goes on. "Surely he has borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted." Oh, it's God who demands death. So, God sent His Son to take our punishment, and He punished His Son. We esteemed Him stricken of God, as if God demanded this.

"But he was wounded for our transgressions..." Isaiah is writing this and is saying, He was wounded before 700 BC for our transgressions. "...he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed."

Do you see the spiritual? If you're only looking at the physical Cross, you are missing the Cross almost completely. Mel Gibson's depiction of the Cross is not the Cross. It's not about blood and guts. It's not about the beating of flesh. It's the piercing of the Spirit of Christ, which He has been pierced from the foundation of the world.

Now, in case you're unsure, there's another witness. Look at Isaiah 63, verse 9. And I think as parents we understand this a little bit. If you have children that are not walking with the Lord, it's with you all the time. You carry it in your heart. It's a sorrow that you bear, and it's there all the time. Does not God feel this for His children? Does He not carry this sorrow? And when He sees these children do things that are against that which is right and good, doesn't it pierce you when your children do things that are wrong and evil? It hurts. It's painful, and our Father and our Lord Jesus are no different. For all of the children of the earth, He is pierced in His heart when people do horrible things to one another, when they hurt one another, when they kill one another. It's agony for Him. "In all their afflictions", it says in Isaiah 63. Think about this. This is the Cross. "In all their affliction He was afflicted."

Do you see? For instance, when Adam and Eve are bent over the form of Abel lying dead upon the ground, and they're in agony for the loss of their son, Jesus felt all of it. He felt their pain. In all their affliction, in all of the measure of it, in all the pain that they experienced, He felt it all. And when you start to think about the Cross like this, the Cross becomes too bright, too bright!

The witness of the Spirit of Prophecy

Just to give you one snippet, in terms of understanding of the Cross today. I need to read you one passage just so that we don't miss it. When I read this I said to myself, is this really true? I really began to see my flesh as it was:

"And they also which pierced Him.' These words apply not only to the men who pierced Christ when He hung on the cross [of Calvary], but to those who by evil-speaking and wrong-doing are piercing Him today. Daily He suffers the agonies of the crucifixion. Daily men and women are piercing Him by dishonoring Him, by refusing to do His will."

Christ is on the Cross today! He is pierced by the sins of men, by the harsh speeches, the selfishness that men experience. He is pierced by these things. When you put this into context, "In all their afflictions He was afflicted", if you think of the fact... I looked at the statistics. In the last year, 800,000 women and children were traded in the world as sex slaves. Jesus feels all of it. Every ounce of agony, every ounce of suffering of every one of those children and women that have been molested and raped by wicked men. And He also is enduring the wickedness of these men in what they are doing. This is part of His Cross.

And when you start to look at the Cross like this, the human spirit has to shut down. You have to go to sleep! You have to go to sleep to endure thinking about this, because it's too bright, it's way too bright for us to actually behold.

C: What was the reference for the passage you read?

A: Yes, thank you for reminding me. That is "Signs of the Time", January 28, 1903. Also in "Second Sermons and Talks", chapter 29, 214, you'll find the same quote.

Another text that we want to look at, "Education", page 263:

"Those who think of the result of hastening or hindering the gospel think of it in relation to themselves and to the world. Few think of its relation to God. Few give thought to the suffering that sin has caused our Creator. All heaven suffered in Christ's agony; but that suffering did not begin or end with His manifestation in humanity. The Cross is a revelation to our dull senses [A: That's someone who's asleep] of the pain that, from its very inception, sin has brought to the heart of God. Every departure from the right, every deed of cruelty, every failure of humanity to reach His ideal, brings grief to Him. When there came upon Israel the calamities that were the sure result of separation from God,—subjugation by their

enemies, cruelty, and death,—it is said that 'His soul was grieved for the misery of Israel.' 'In all their affliction He was afflicted: ... and He bare them, and carried them all the days of old.'"

She goes on to say: "Our world is a vast lazar house [a sick house], a scene of misery that we dare not allow even our thoughts to dwell upon. Did we realise it as it is, the burden would be too terrible. Yet God feels it all."

That's just incomprehensible. God feels it all. "Oh, but it's too hard to overcome sin." That's because we don't actually see the Cross. We don't see what Christ is suffering. I've thought about this over and over. How can you do this? I found myself praying for Jesus. Please Lord! Father, help Jesus. It is agony that He's experiencing. He hasn't left the Garden, He's still in the Garden, walking to Calvary. Every day He's walking to Calvary. How could this be possible? This is madness! And why does He continue to do this? Every breath that we breathe is coming at an immense cost, because right now, all around this world, there are people in agony and suffering, and God feels all of it, like a fire going through His Soul, for the lost sons and daughters of God.

And I think about this, I should really stop speaking. Why should I continue to speak? This is incomprehensible. But in order to continue to sin, we must sleep to this truth. You try, and keep these thoughts in your mind, try to think about this all the time, your mind will want to shut down. You move on. Let's talk about something a little bit more pretty. Let's talk about something nice, because this is really ugly to talk about, that the agony of Christ has not ceased. It is still going on.

The nearness of the Cross

I find in my spirit... Is this really true? Is He really experiencing this kind of agony? Is the Calvary too much today, as it was 2,000 years ago? The Cross is not far from us. You see, the Jews put the Cross of Christ 1,500 years into the future, to get it away from them. And we put it 2,000 years into the past, to get it away from us. 500 years worse! We push it off, because we think Jesus maybe is sitting by the pool with His sunglasses

on, waiting for His Father to tell Him, you can go down and get them now. He's in agony!

But when we think about this, it's an insult. It's so offensive to us. And so, I find myself being a Pharisee. I don't say it in the same spirit, but, " Lord Jesus, come down from this Cross. Come off this Cross. This is madness! Stop this nonsense! Save Yourself from this pain that You're experiencing, day after day after day." We're talking about 6,000 years of agony. I can't comprehend this, grasp this reality of the Cross. It's completely beyond my comprehension.

Zechariah 12:10

And so, in order for us to be able to understand the Cross, we need to look at Zechariah, chapter 12. I find myself more and more coming to this Cross, the foot of this Cross, and just standing there, and shaking my head. It moves me to tears to think about these things. How is this possible? I say to Him, Lord, just let me die so You can live, and not have pain anymore. But He says, "You don't understand My love. I'm not like you. You're always seeking to avoid pain. You are always seeking to protect yourself. You are always seeking to defend yourself from others. I'm not like that. I love you, and I'm willing to suffer for you. I counted it joy – "the joy that was set before Him". I'm willing to suffer this agony for you. Do you want to enter into the fellowship of My suffering?"

How do we enter into that kind of a fellowship? Zechariah, chapter 12, verse 10: "And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace...". We're going to need grace to be able to behold this Cross in all of its fullness, to be able to look upon it, contemplate the full magnitude of 6,000 years of agony for the Son of God and for the Father in watching His Son experiencing this agony. That They were willing to do this for us, to preserve our power to choose, without forcing us, without pushing us. They were willing to experience this agony for this period of time.

It is a revelation of agape that is unknown in the world today. It was preached in 1888. It was written in the book "Glad Tidings" by E.J. Waggoner, but the proof that we rejected this message is the fact that I'm

guessing most of you have never thought about the Cross like this before. Have you? It's evidence that we are children of those who rejected this message. It's written in the book "Education". We've read it, but we didn't see it. Why didn't we see it? Because we put a veil. We say, "Put a veil over Your face. This cross is offensive to us." We want to believe in this little cross of 24-hours of suffering and agony, and then we are comforted in the thought that He doesn't suffer anymore.

But this is an offence to Him. He was slain from the foundation of the world. He is slain today. He is slain tomorrow. He is slain the next day. And when you begin to look at this in this light, it says "...the spirit of grace and of supplications: and they shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his firstborn."

How the wicked are destroyed

You need grace to be able to look at this Cross, to be able to understand this kind of suffering. I don't have the capacity to look at this Cross for very long. It's just too bright, this kind of love! But when you begin to understand what God has given up for us, then you will begin to understand the suffering of hell. As someone who has rejected Christ, who has turned away from Him, and then turn to realise the agony and the suffering that God went through in order that we might have life, and then know that you've turned away from it, and you have rejected such a precious love; you believed lies, you've been deceived, and you have entertained that, and you see that love, the guilt will crush you! It will absolutely destroy you!

That's why you cannot look upon God, and live. If you were to behold Him you would cease to exist. It's because of this Cross. It's because of this love that the Father has. His love is so great that if we were to look upon Him unaided by the grace of Christ, it would kill us instantly, not Him killing us instantly. It's not some fire that reaches out, Him that grabs us by the throat and crushes us to death, as some people think. It's our own guilt, our own selfishness in the light of such a God like this, that our soul is on fire, in the revelation of such love as this. And this is the

fire that will destroy the wicked.

How do we know this? We just need to think about this. When Jesus died on the Cross, did He pay the penalty of what the wicked will die at the end of time? Did He pay the penalty of sin? He did! That means Christ went to hell for us. He experienced hell for us. His heart exploded and out came blood and water, and it exploded because of the guilt; the weight of our sin He took it upon Himself. He felt the condemnation, the self-condemnation that we all have for ourselves. He felt that fully and completely and it crushed out His life. It was a fire in His soul. It was a fire so strong that it made His physical suffering feel as though it wasn't even there. So the hell I'm talking about is far hotter than any physical flame hell than you will ever consider about. This hell is much greater than this, because it is the self-condemnation and the realisation of the love of God, and this is what will burn up the wicked.

We'll look at a few texts. Romans, chapter 12, verse 20: "Therefore if thine enemy hunger, feed him; if he thirst, give him drink: for in so doing thou shalt heap coals of fire upon his head."

This is what God will do at the end of the thousand years. He will show you, or them (we're all going to be in heaven by God's grace), He will show them how much He did to save them. And when they see His love, and how they scorned, and how they were so selfish, it's coals of fire on their head. It is a fire of the soul. It is a spiritual fire. We think of the fire of the flesh. Like the disciples, they said, "Is it because He took no bread?" He says, "Beware of the leaven of the Pharisees." They are thinking about physical bread. They are not getting the spiritual implications. This is a spiritual fire that burns the soul, far hotter than a simple physical fire, because it is the soul anguish of realising that the soul will be lost forever.

And when you think about this, when we stand on the walls of Zion, I want you to think about this, when you're thinking about our brethren in the Seventh-day Adventist Church who haven't come into this message. If they don't come into this message, if they don't come into the begotten Son, if they don't accept the only true God and the Lord Jesus Christ, they would not be in the City. It's not possible. It's not possible to overcome

sin fully and completely and to believe in the Trinity. That's my conclusion, that's my conviction. I wouldn't have laid down my credentials, I wouldn't have laid down those things if it wasn't true. There's no possible way. In these last days, to receive the seal of God and worship that god, you're not going to be there.

And if we think that, we are going to be looking over the walls, and looking into the faces of men and women that are around us here that have refused to come into this, we will never see them again. That's a long long time. They are not coming back. "Love your enemies. Do good to them that persecute you." Speak well of them, pray for them, plead for them. In the light of the Cross, we can do these things, because this is what the Cross is really about.

It says in Isaiah 30, verse 27: "Behold the name of the Lord..." What is the name of the Lord? It is character. "...[A: the character of the Lord] cometh from far, burning with his anger..." What is His anger? We need to let the Bible interpret itself. "...burning with his anger, and the burden thereof is heavy: his lips are full of indignation, and his tongue as a devouring fire."

It's His character. What does it say, Hebrews 12:29? "Our God is a consuming fire." Because His character is so pure, so selfless that it is a fire to sin. The guilt, the condemnation from anyone who would contemplate selfishness, it consumes it instantly. Not because He is doing it, but because the soul that is so selfish, to try to live in the presence of such a God is suicide.

And that's why over in Isaiah 33, verse 14, it says: "The sinners in Zion are afraid; fearfulness hath surprised the hypocrites. Who among us shall dwell with the devouring fire? who among us shall dwell with everlasting burnings?"

The fact of the matter is that we will be in the same fire as the wicked. We will be in exactly the same fire. They will be burned up, and like the three Hebrew worthies, we will stand in the flames untouched and unharmed. It's the love. We know this. On Pentecost, when God's love, God's Spirit descended, it was fire, the fire of the Holy Spirit. This is the

fire that consumes the wicked, the fire of God's Holy Spirit. And so, this is what we need to understand in reference to the Cross. "The smoke of their torment ascendeth up for ever and ever."

I want you to notice something important in Revelation, chapter 14, because the linkage is important. It says "the wine of the wrath of God". What is "the wine of the wrath of God"? We'll have a look at the second angel's message. It says "the wine of the wrath of her fornication." Her deceitfulness, her deceptions, her selfishness, the wine of the wrath of her fornication. She is gathering unto herself sin upon sin upon sin. And so, "the wine of the wrath of her fornication" is "the wine of the wrath of God"! Do you see the connection? Because as you add sin to sin to sin, and then you see the character of God, He allows Himself to be revealed. He does not hide Himself anymore. It's simply appearing before the wicked. The wine of the wrath of her fornication is the wine of the wrath of God, which is poured out without mixture. The revelation of His character to the wicked is agony. It is torture to be in the presence of such a holy Being.

The Third Angel's Message in the light of the Cross

Now, that's how I understand the third angel's message: The revelation of God's love, the purity of His character in the light of the Cross, in the light of a Cross of 6,000 years. The implications of this Cross has dramatic ramifications for how we understand the Everlasting Covenant, how we understand the Everlasting Gospel.

The reason why we are not overcoming sin is because we have never seen the Cross. We've seen the Cross of flesh. We have not seen the Cross of the Spirit, and the agony that Christ is suffering right now.

I say to my Lord, "What do I do? You're suffering in all of these children, what do you want me to do?" And He says to me, "Just watch with Me for one hour. Just to know that you're thinking about Me. Just to know that you're considering My suffering and My pain. Just for one hour. Can you not watch with Me for one hour, to think about My suffering, to think about My agony? That's all I'm asking you to do. I'm not asking you to think about it all the time, because it would crush you. You need more

grace to understand this. But if you could watch with Me for one hour, and walk with Me in My suffering. Then maybe you can be crucified with Him, and sin becomes so less interesting."

How can we sin when He is in so much agony? How can we keep that indulgence of appetite, that speaking against this person? How can we entertain these things when we know that our Saviour is in so much agony? When you look at the Cross, then you will begin to have victory over sin. Then we'll be able to say, when you look upon Him and say, "Lord, have mercy on me, a sinner."

This Cross is so great, is so powerful. But the truth is it was only briefly preached in the Seventh-day Adventist Church over 120 years ago, and then it disappeared. Because this proves that we hate the Cross, we don't want it. It's such an offence. It demands of us a change. We must change. You cannot live the way that you did before.

And the thing is that after I have preached this presentation to you, and the Spirit of God is convicting you on this thing, that you will be alarmed and amazed that in the weeks to come that you could go back to sleep like the disciples. He said to them, "Could you not watch with Me one hour?" He warned them. And Ellen White says they were stunned, they were shocked and surprised that after He had asked them that they went back to sleep.

I'm testifying to you. I have looked at this message, and then I find I've gone two or three weeks, and I haven't even thought about it. What a wicked man I am! To not think about the suffering of my Lord Jesus after I knew this, after I understood this. I could go back to sleep, and then I could start to criticise my brethren. I can start to think evil of other people, because I lose sight at the Cross. The Cross of Christ.

Can you see a message that could lighten the earth with its glory? This is the third angel's message, the message of revelation of God's character of love. I cannot comprehend it.

I said to Him this morning, you're going to have to strengthen me to look at this Cross. It's too bright! It's burning my eye sockets out spiritually. I can't comprehend your sufferings. I start to think about how much

suffering is going on in the world, and that Jesus is feeling all of it, and I just go, "Why are You doing this? It's madness!" But this is "the foolishness of God is greater than the wisdom of men." It seems foolish to us.

And all I can do is to pray that together we would kneel before our Father and just worship Him. What kind of a God is this, that loves His enemies? Who is so gracious, and so loving, and is willing to endure 6,000 years of agony. I can't comprehend this. It's too great for me. I pray, "Lord, I don't want to go back to sleep. Help me not to go back to sleep. I want to think about this."

We are offered to do this every day. In the morning, and the evening sacrifice, we are offered to not remember an event that simply happened 2,000 years ago. That's too far away, that's way off in the past. But today, at this particular time. We have just passed the time of the evening sacrifice at 3 o'clock, where we can have the opportunity to remember the sufferings of Jesus, to think about His agony.

And think about the agony that He's suffering within the Seventh-day Adventist Church that He has given everything. Everything! He gave the third angel's message, He gave the 1888-message, and we turned our backs on Him. We worship a false god. We bring filth and nonsense, the music, worshipping the gods of Babylon, we bring that into His Church. And He is forced to sit in the congregations. People say to me, should I go? I say, well, don't go. But He has to go. Jesus has to go every week and listen to sermons about the Trinity. Think about the agony that this causes Him, not that He's feeling for Himself, He's feeling for them, "Why do you do this to yourself? Why do you wilfully worship this false god that is going to destroy you?" And ultimately He has to say, "Depart from Me. I never knew you. You didn't let Me know you. You never let Me come to understand you."

But I know in the message that we are sharing, I see it in your faces, that you are hearing the Spirit speak to you. This message is going to light the earth with its glory. This message is going to go around the world. The question is, what is God asking of you to do now that you understand this? Are you going to go back to sleep? There's nothing you can do to stop

going back to sleep, except saying, "Lord, have mercy on me, a sinner. Help me! I can't stop myself from going back to sleep." There's nothing you can do about it, except saying "Lord, help me, remind me, every day, morning and evening, morning and evening, remind me of Your suffering." And Jesus says, "Just for one hour, just walk with Me." And as it says in the Spirit of Prophecy, that they would pray for Him.

Maybe we'll start praying for Jesus. We will pray to the Father for Jesus that His agony could stop. And, it's not going to stop until we stop sinning. There's only one way we can stop sinning, and that is to behold His Cross and say, "I can't stop sinning. I don't know how to do this, but You have promised me Your righteousness, You've promised me Your grace. I believe that you're going to give it to me, because I want to stop thinking evil in my head. I want it to stop, because it hurts You. It causes You agony. And I believe that You are going to do it for us."

The Fourth Angel's Message

So, that to me is the third angel's message. And it's only in the light of the fourth angel's message, "Babylon is fallen", only when we experience it, that this will go around the world.

There's one more thing I need to say to you, and that is, Ellen White said, I can't remember the quote, it's in my book "Sabbath Fountain", at the end, but she says, how come the word that I have said a tidal wave will sweep away New York? I have never said this. But this I do know that the buildings that go up there, story after story, that one day, she says, one day the great buildings there will be thrown down by the turning and overturning of God's power. And she says, THEN the message of Revelation 18:1-3 will begin to sound.

When did the great towers in New York come down? We are in the time-frame of the fourth angel's message. It began in 2001, and it is starting to be preached. God's people are coming into this. This is the time of our visitation. We are being asked to come into this message, into the message of the third angel's message. We need to understand what Jones and Waggoner were teaching between 1888 and 1895, and that seven-year period we are invited to understand.

Now, in just brief, because of the rejection of this message, it says God visits the iniquities of the fathers upon the children unto the third and fourth generation. Three generations would be 120 years. From 1895 to 2015 is a hundred and twenty years, and then God comes again to His Advent people, and He says, arise and take up this message. He's offering us this message once again. We are in that time-frame to receive this message. We have a short window of opportunity to listen. There will be seven years of plenty, and then there will be seven years of famine. This is how I'm observing the patterns as God works. But now you are being invited into the third angel's message in the light of the fourth angel and the Cross of Christ.

And so, I pray that as we consider these things, that we will not be the same person that we were yesterday, believing that He will change us. So, that's the third angel's message.

MESSAGE SEQUENCE

No one with a spirit to appreciate its teaching can read a single passage from the Bible without gaining from it some helpful thought. But the most valuable teaching of the Bible is not to be gained by occasional or disconnected study. Its great system of truth is not so presented as to be discerned by the hasty or careless reader. Many of its treasures lie far beneath the surface, and can be obtained only by diligent research and continuous effort. The truths that go to make up the great whole must be searched out and gathered up, "here a little, and there a little." Isaiah 28:10. Education 123.2