

2022 PASSOVER FERNVALE

PRESENTATION TRANSCRIPTS OF
ADRIAN EBENS



Contents

1. We have Nothing to Fear for the Future.....	5
2. Serve Him Without Fear	31
3. Rise and Progress of the Father of Love Movement.....	52
4. Rise and Progress of the Father of Love Movement Part 2	75
5. Midnight Cry and Questions.....	99
6. Stoning in the Mirror	127
7. Counsel to the Church - History Repeated, Intensified.....	149
8. Question of Identity, Concluding Remarks.....	171

Transcribed by Tina-Marie Simon
Edited by Narelle Milekic



MARANATHA
M E D I A

maranathamedia.com

September 2022

Introduction

We had much anticipation leading up to the Passover meetings at Fernvale in 2022. The previous meetings at Fernvale had been a great blessing with much joy. I personally felt the love of the Father and the Son in abundance and gave thanks to them both for the precious things they had taught us over the previous 6 years.

Passover 2022 was a time of blessing for many of the group who had wonderful experiences and the Lord graciously fed His children. At the same time there were growing challenges for the enemy of souls was active in seeking to steal heaven's blessings from those in attendance and in seeking to destroy souls.

When the commandments of God are disregarded, the divine pattern channel of blessing becomes disrupted and Satan gains greater access to the hearts of men and women. The commandments which are our hedge of protection are breached and Satan enters to press his evil work more earnestly.

Much time was spent in prayer for the work of the enemy was evident. Oh, how we need to afflict our souls as we come into the Lord's feasts. The blessings of heaven poured out so bountifully during the times of refreshing are far too precious to waste even the smallest part.

I have travelled to many feasts around the world and worshipped the Father and Son in many cultures. Never in my life had I encountered the presence of such darkness at a feast. It was deeply distressing. This is not to say that everything was darkness. We had wonderful experiences and the Lord graciously fed His children and blessed them where He could. Where sin abounds grace will much more abound for those who take hold of the faith of Jesus.

The first two presentations speak to the future and the confidence we have in Christ our Saviour and that we need not fear. The third and fourth presentation detail a history of the beginnings of this movement which contains important historical elements that will be worth remembering in the future as the movement grows.

The fifth presentation addressed questions related to the calendar as well as aspects of the character of God. The sixth presentation brings forth key elements of the mirror in the Old Testament. These things are worth remembering.

The seventh presentation predicts aspects of the future based on events of the past and the tests that many of us will face. We conclude the eighth and final presentation with counsel and suggestions to advance the work. May you be blessed and encouraged as you read these transcripts and may the challenges of the present time yield for us super abounding grace for all who repent and receive the righteousness of Christ which is manifested in obedience to ALL the commandments of God.

Pr Adrian Ebens

1. We have Nothing to Fear for the Future

This is my 7th Passover in Australia and my 9th Passover altogether. And each time that we have come together, I have learned and been blessed tremendously because our Father has said, come to the feast and I will bless you, my children. I never would have imagined where we would be led over the last seven years, 2015, when we first really started here. In 2016, Widgee is when we began, that was our first real serious, "We're going to take the week off type event" and what a journey has been for so many of us.

And I would like to now speak to our theme. Our theme is "I will fear no evil for you are with me."(Psalms 23:4) And I want to speak a little bit about that tonight. And before we do, I would just like, for those who can, I would like to kneel.

Father in heaven, we just thank You that we can come before You as Your children, to know that You delight in us and that You love us and that You care for us. Father, I just pray for the words to speak. I pray that Your Spirit would speak through me to be a blessing to my brothers and sisters here and around the world. We know that there are gatherings in several places that are studying this message and are becoming excited by the beautiful truth that is encompassed in this message. And I just pray that we will be made more certain, more solid, more convicted, so that we may go out and be a blessing to those around us in Jesus' name. Amen.

Sometimes a word picture can summarize very effectively, or a video. What I'm trying to convey [is] how I feel about what I've learned about my Heavenly Father in the last 7, 8, and 9 years. I often find myself waking up in the morning with tears in my eyes as I think about my Father and the thought "My Father is never going to hurt me. He's never going to punish me. He's never condemned me. He's never judged me."

Having grown up in a Christian environment and then realizing that your complete picture of God is wrong. He is so much better than whatever you imagined Him to be. The process of detox, the process of changing and becoming more aware and being formed into that image, it takes time for that transition to take place.

I just want to play for you a little video....This is a picture of a little girl who couldn't see. She's very small. She couldn't really see. Her parents put a pair of glasses on her for the first time and she sees her parents' faces clearly for the first time in her life.

Video: (Mother speaking) Ready to try on your new glasses?

(Father speaking) Oh! What do you think? How does it feel?

(Mother speaking) Can you see better?

(Little toddler speaking and smiling) yes!

(Father speaking) Yeah! That's your momma's face.

(Toddler rejoicing and touching her mother's face).

(Father speaking) Yeah! Isn't that nice?

(Toddler speaking) Yeah!!,

(Father speaking) I could see it, too.

(Mother speaking) Do you see the TV?

(Toddler speaking) Oh, wow!

(Father speaking) You know, you look beautiful. I love it! She doesn't want to take them off.

(Mother speaking) That's good!

(Father speaking) Really good!

(Mother speaking) Can you see everything really well?

(Father's speaking) Oh, wow!

(Toddler speaking) Oh! Oh! Whoa!

(Father speaking and little daughter showing toys) Oh! Isn't that cool? I see. I see it is beautiful!

(toddler speaking inaudibly).

(Mother speaking) Hey, Abby, who's that?

(Father speaking and putting a mirror to Abby's face). Who's that girl? Oh, who's that girl?

Pr Adrian: She's more interested in the toy. (Laughter)

Video (Abby speaks inaudibly).

(Father speaking) You look so pretty.

(Abby speaking) Oh, oh!

(Father speaking) Yes, you do.

(Abby speaking and pointing to her dad) Oh. Oh! (Father speaking) Yeah, I do too? Oh, thank you.

Pr Adrian: I cry every time I watch that. That sums up perfectly what I've experienced over the last eight years. To see my Father, I had a confused picture of what my Father is really like, and then have the glasses put on. She's a little girl representing us, a young church is finally seeing their Father and she reaches out to His face. It's just so beautiful.

What we've learned over the last number of years, it's just completely changed my life. Completely changed my life about what I understand about my Father in Heaven. It's hard to put it into words. It's really hard to put into words. I've tried to put it into words. To try and put the picture together and to make sense of what we are seeing. I just identify with this little girl completely with being able to see my Father for the first time, and then to be able to see your Father, and then to be able to see yourself in the light of being able to see your father and your mother of course, in that particular case.

It's how do you convey this? For those of us that have been taught. We've been raised in the Christian doctrine and an understanding of our heavenly Father. Then to see this message come to us and to be so full of joy, so full of happiness, as I said, I just wake up in the morning and I say: "Father, I just love you so much. You are just so beautiful." Worship takes on a completely new meaning because there is no fear, there is no condemnation, there is no threat that our Father is going to destroy us if we don't measure up and all concepts of appeasement just evaporate.

It's hard to begin to live in that type of environment. We are challenged every day in the way that we deal with one another. When other people do things that are selfish or do things that cut across us, we're tempted to remember the way we used to be and to act in the way that we used to act. With a God that would have a period of patience and then He would snap, and then all hell would break loose, and there was fire and brimstone and all those types of things. We're still detoxing those processes as we look at the beautiful face of our Father through the things that we've seen.

It's one thing to believe that God is all love. It's another thing entirely to go line by line through the Scriptures and to prove this absolutely! I remember in 2016 there were several stories in the Old Testament that I had to prove to myself. I was convinced that Jesus was the full manifestation of the character

of God. I was convinced in my heart this has to be true. But how do I prove this? How do I prove this from the Bible?

I was going through the story of Elijah on Mount Carmel, and then when the fire coming down and then going on my knees, "Father, please explain this to me. Help me to understand." Then when the Scriptures started opening up and the text would come through. The feeling of elation as each chain piece breaks off your back and you can prove it in the Scripture. Here it is! This is the Word of the Lord. I can prove this from the Scriptures.

It's such an exhilarating experience to wrestle with the Bible and to have to submit yourself no longer making the Bible submit to your creed or to the creed that was given to you. The Bible now becomes a living book, and you submit to the book. You submit to the Spirit through the book, and the book through the Spirit of God teaches you all things so that John 14:26

"You need, not that any man teach you for the Spirit itself will teach you all things."

This is what I found in my experience, that I didn't need any man's creed. I didn't need any of those things. I only needed a picture of Jesus's face and a realization that this is the character of God. John 14:9.

"If you have seen me you have seen the Father"

And passage after passage, some really, really strong ones that I remembered struggling with when Moses said, "Go now into the midst of the camp at Mt. Sinai and slay those that refuse to repent," and come back after the apostasy with the golden calf. I still remember I said, "Lord, I can't see it. I can't prove from the Scriptures that you didn't do this. I'm really finding this hard. Please help me."

I do remember having a conversation with my dear friend Craig Jones. I said, "Craig, I can't do it." And he said, "We're all finished then! You have to find it!" "What do you mean I have to find it? (Laughter)

"What do you mean I have to find it? Like, help me out here, like I'm really struggling. I can't make sense of this. It really looks like God did it." So, we got to our knees and we prayed and prayed and prayed. Then I got up and this thought came into my mind. Then another thought. Then another thought. I'm racing through the Scriptures. Yes, yes, I can see it now. It's clear, like the little girl with the glasses on, I could see my Father's face once again.

But you have to wrestle through these things. It wasn't enough to simply believe that God is love and He doesn't destroy. I had to be able to prove it to myself. Isaiah 28:10.

"Line upon line, precept upon precept; here a little, there a little."

To anchor it upon the foundation, because being raised in the Adventist movement, to believe in the 1844 movement and what happened in 1888. They're not to know that these things are foundational and that present truth comes out of these things. Can I anchor these things in this message? Or like so many other messages that had come to me before. We have the truth, but everything you've learned before, you have to throw it all out. It can't be this way because the truth is progressive, and the movement that the pioneer started in the 1840s is precious light, and we have found it to be precious light, not in the context which we were taught, but in a completely new context.

I just wanted to reminisce with those of you who've walked with us on this journey. Some things are hard. I was saying before, I was talking to Daniel, and He was saying "I love to speed read." I said "you're not going to speed read this thing (Showing the book *At-One-Ment*). Every line is like a bowl of muesli. Just trying to pull the pieces together, trying to make sense of the bits and the pieces and how this all works. It's a big overview type picture, but I'm trying to get my head around these things and I'm trying to honour the forefathers that have gone before us. To make sure that we are not bypassing the witness of past ages, but that we are honouring our fathers from the past and respecting them, and building on the foundation that they have built. Built-up by Christ and the apostles and the patriarchs that have gone before them. Our pioneers, that we are in no way disregarding the witness.

I want to take you to a passage in the Spirit of prophecy. One that well relates to our theme for tonight. I'm reading from Last Day Event, page 72.

"In reviewing our past history, having travelled over every step of advance to our present standing. I can say, praise God! As I see what the Lord hath has wrought, I'm filled with astonishment, and with confidence in Christ as leader. We have nothing to fear

for the future, except as we shall forget the way the Lord has led us, and His teaching in our past history."

We have nothing to fear for the future, except as we forget the way the Lord has led us. I was thinking about this for a definition in terms of gratitude. Gratitude comes spontaneously when we remember where we were as opposed to where we are now. Do you remember where you were ten years ago? Your understanding of God? Your understanding of His character? When I think about where I was ten years ago, and I think about where I am now, and the understanding that God has given to me as we have wrestled with this line upon line, I'm filled with joy. I have great confidence in Christ as our leader. That He's been leading us step by step onto a solid, immovable platform so that we can now fulfill all the dreams and aspirations that James and Ellen White and Joseph Bates and the other pioneers had when they established for us the foundation.

For those of you that watched last Sabbath, how wonderful it is to be able to have access to Miller's rules of interpretation of the Bible. When we study subjects such as the Sons of God, and the Nephilim. Miller's rules make these very simple to understand. So many times, when I have gone to the Bible and I've tried to understand the word kill or the word murder, or whatever word you're looking at, and you go through and you look at all the passages and you let the Bible be its own expositor. The Bible interprets itself, not you seeking to place your preferences or your desires upon the Scripture because you want some outcome. But submitting to what the Bible tells you and making sure that every text... What a privilege to be able to build upon this platform. I'm immensely grateful to our pioneers for this.

I believe that as we have come to this point, I would like to remind you of a few events. I remember in 2017, I was on the phone and I was talking to Ruben. Ruben was in the midst of a tremendous storm and a wire as he was driving the car in front, a cable came down and he says, "I've got to get off the phone and help this person out." This was the day after we had done the presentation on the atonement and the demands of justice. To realize that [there] was a counterfeit justice.

These are all elementary things for us now, but we didn't know that before 2017, but we know it now. There's a counterfeit justice, and then Satan's justice is counterfeit to God's justice. God's justice is to do the right thing,

which is actually mercy. We didn't know that when we expanded that in early 2017. The storm that came through the next day, 265,000 lightning strikes on the city of Brisbane and Logan got hit the hardest.

When that storm came through, I didn't feel hardly anything. Then people were saying, did you see that storm? I got in the car and went outside and saw trees snapped off. Trees, this wide, (describing 2 feet in diameter) just snap knocked to the ground. Trees are down everywhere.

Power out for nearly 24 hours. I thought somebody is not happy. The prince of the power of the air, finally, is unmasked in his justice system. We couldn't see the face of the Father as long as Satan's view of justice was superimposed upon the Father's face. We weren't able to truly see, and then, boom! that was pulled away. We have nothing to fear for the future except that we forget the way the Lord has led us. We have been granted these beautiful understandings of Scripture and you will only hold onto them as you remember the way that you used to believe, and the way that the Lord has led you. The gratitude that you maintain, this is what keeps the fire alive, this is what keeps the burning going in the heart.

I wake up many mornings and I think of the words of Paul, where he says, I am a debtor to Jew and gentile. Here I am with this hoarded love of eternity manifesting and coming out of the pages of Scripture coming into my face where I'm deeply in love with the God of the Bible. What is my duty to my fellow man? How many people out there know about this God? How many? It's growing! Very, very small, very, very small. But having tasted of this truth, having experienced this knowledge, and seeing for ourselves in Scripture, and the ring of truth that goes with it. Is it arrogant to say, we know this is the truth? There's no arrogance in it when it's just been given to you. It's been handed to you. We didn't know where this would lead us back in the beginning.

When we were looking at *Return of Elijah* and I shared the principles of *Return of Elijah* with Craig and Bronwyn. Bronwyn, in the beginning; she was [sure it was not correct and said] right, we're going to check this out. Then when she finished, she said, this is the fourth Angels message. Wow! We never knew where it was going to lead us. Back in 2008, this piece of information came together about the Father and the Son [followed by] the

impacts of believing the begotten Son and the effects that this has on everything else.

This is one thing that I can see that my Father has taught me. He raised me and He led me to study information systems because in information systems you have to see how all of the pieces fit together, and where all the data flows and it has to be systematic and it all has to fit together. My Father taught me that. Imagine that! He let me go to a worldly university to teach me the principles that I would need to learn in order to unlock this.

It's just like, as we talk about in the book, *Escaping the Pentagon of Lies*, that in the very fountain that is the seat of the beast is the reflected image of the truth. How does God do this? Kings of the earth bind themselves together, and they're going to break off his shackles. (Psalms 2:3) How [through] their very systems; [all] the various systems, He (God) is still able to bring present truth. He's still able to bring light to those that are looking forward. It must be infuriating for the enemy when that happens.

I was very privileged as a young person to be handed the book *Education*. Such a beautiful book. I like the fact that it's *Education*, page 123. This is quite simple. You don't forget these things.

"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. These principles may be understood by all. No one with a spirit to appreciate its teachings 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 20:10)

"When thus searched out and brought together, they will be found to be perfectly fitted to one another."

Is that what we found? As all of the pieces come together? The Father and Son truth leads to the Divine Pattern, leading to unlocking how we

understand the covenants, how we understand so many things all fitting together in escaping the Pentagon of lies. "Each Gospel..." Identity Wars is where it all began.

"Each gospel is a supplement to the others."

In each portion of the Good News, she's saying,

"...every prophecy an explanation of another, every truth the development of some other truth. The types of the Jewish economy are made plain by the gospel."

Who would have thought that studying the bread, the flour and the oil, and the weights, and the measures of Leviticus, and Numbers would bring to us a beautiful picture that we would know from these things that when we gather together at these times, that there was a greater outpouring of the Holy Spirit that comes on the Sabbath? By gathering up all of the pieces, by putting them all together in a complete system of truth.

Congregation: Gathering all the fragments that come.

Pr Adrian: That none be lost! Thank you! That none be lost.

"Every principle in the Word of God has its place, every fact its bearing. And the complete structure, in design and execution, bears the testimony of its Author. Such a structure no mind but that of the Infinite could conceive or fashion. In searching out the various parts and studying their relationship, the highest faculties of the human mind are called into intense activity. No one can engage in such a study without developing mental power. " – Education 123.

I remember reading that as a young man in my twenties. To develop mental power. To study the Bible. That's what led me to start to memorize Scripture, piece by piece and in my mind, to start to grapple with the great themes of the Bible, of the Gospel. To wrestle with these in my mind, and to be able to be placed in a position where I could begin to understand what we understand today.

Many people struggle to get into this message because it is built upon the foundations of Adventism. If you don't understand those principles, it's much

harder to understand these principles except for the fact that there are many people who desire, with all their hearts, to believe in a God that doesn't destroy, that doesn't condemn. But having to prove these things from the Bible that's another thing entirely. We've talked about this in the past. Great Controversy,

"None but those that have fortified their minds with the truth the Scripture will go through the last great conflict."

The sentence before this is talking about knowing His character. That we would know His character. You have to know for yourself, and many are beginning to become involved, many are beginning to start to look and become involved in this but I'm reminded of the words of E.J. Waggoner, where it was said of the Adventist movement in the 1880s-1890s, where he said,

"It is said that we as a people are blessed with great light."

But if you haven't studied this for yourself and you're not convinced in your own mind, you have no light, even though you're associated with people that are filled with light.

Unless you yourself have seen it in the Scriptures for yourself and your mind has become convinced from your reading of the Scripture yourself, you have no light. Because when tested, when we come into conflict, when we face opposition if you haven't anchored yourself in the Word of God and assured yourself your faith will evaporate because you haven't become firmly convicted in your own mind.

I would urge all of us to study, to be sure, to be confident. You don't have to be able to quote all the Scriptures, but you have to have a sound understanding of the principles.

One of the key challenges that we face in presenting this message is understanding the principle of the mirror. How does the mirror principle work? How is it that we that we're told in the investigative judgment of 1844 that God is there on His throne and the books are open and the judgment is set and God is going through those books, and He is judging and striking out names and consigning them to hell? How does that in the mirror turn around

to actually... "Oh, That's what we actually think about God." How would you present that to someone?

This is such a narrow path to walk because what was taught to our Adventist pioneers was absolutely correct about the investigative judgment. But what they did not understand is that it was a perfect mirror of the human heart. That's the part they didn't understand. Do we understand the magnitude of how much of a switch this is to see that God was showing us? God was causing our sin to abound in presenting us the teaching, the investigative judgment. This is really, really important and there's no shortcutting these things. But as we look at all the great movements of Christian history, they all require earnest Bible study, effort, sacrifice, and a willingness, to even risk wrestling with what I don't understand. "I can't comprehend this."

Being able to concentrate for periods long enough to be able to pull something together. The human race is fast losing that capacity by watching a box with pictures that are changing all the time, the human mind loses its capacity to think about themes for extended periods of time. The more you see a flickering image that's changing every 10 seconds, the more fragmented your brain is becoming. But we need to be able to wrestle with Scripture. Men in ages past would wrestle for hours and hours and hours over a particular theme and idea. For some of us that are maybe a bit older and we feel time has passed us by, well, it's never too late. But I suppose I speak particularly to younger men and women that are coming into this message about (unfragmenting) the mind, learning to be able to read.

As an 18-year-old that had been freshly converted, [being used] to watching movies, listening to rock music, and having all of my senses completely tantalized and then had to sit there and read this for an hour? I couldn't do it. I needed stimulation, I needed to be entertained, and I needed my nerves to be satisfied and pleased. But to sit there and read this book, was dry and stale at least to me, compared to what I was used to. It was very hard. It was like eating manna compared to drinking coke.

Congregation: Leeks and onions.

Pr Adrian: Leeks and onions! There's a biblical response... I think about where we were 14 years ago in our understanding, there have been several groups that have come to an understanding of the Father and the Son. That

God has an only begotten Son and how wonderful that is to come to that understanding. But then in accepting this truth, at least for myself to lose just about everything, lose my health, my house, my job, and my standing in the church to lose all of these things. In 2010, the end of 2010, to come to the point where I just said, you know what? I just think I want to die... I don't want to live anymore. I'm done with this. Everybody thinks I'm crazy. I think I'm crazy.

What has happened in the 12 years since that time? We don't want to forget where this was in the past and how, at least for myself, how unwell I was and how difficult it was. Now we have by God's amazing grace, it amazes me that we have people keeping the feast of Passover in several countries. We have several workers. We have brothers, Frikkie and Morris, that are travelling all from South Africa all the way up to Kenya. As they have gone on, they've been conducting meetings all along.

One of the brothers that I had the opportunity to baptize, dear brother Bryght, who is from Malawi, came down to South Africa and I was able to baptize him. He's been alone there in Malawi wanting to share this beautiful message and just feeling very alone and been translating. Not many other people, a few people started to show interest and then nothing, and it would come to nothing. Then our brothers [Frikkie and Morris] have just come through [to visit] 6 or 7 leaders in the church, the head elder and some of the other brethren there, they got super excited when the message came from South Africa to Malawi and they stood for the truth. Now there's a whole group of them there in Malawi, praise God. Instantly all of them were disfellowshipped and kicked out of the church for believing that God doesn't kill people.

Congregation: (laughter) That's so funny.

Pr Adrian: If you don't laugh, you cry. That's the reality of it. How sad! How sad that it should be this way. They have gone to Tanzania and baptized a young man who had studied to be a minister in the church, now is baptized into this movement, is doing translations into Swahili and doing a wonderful job. Now they are in Kenya and they are going to be ordaining leaders there so that they can expand. We have 4 or 5 canvassers operating in Kenya and we have a wonderful couple there, Wilfred and Emmah, and they were both teachers in the Adventist school system and they said, "We've been studying

your message for the last six years and we want to be part of this movement." They are doing wonderful things in Kenya. Tremendous things.

Talking to Pastor Rogerio in Brazil. We now have three full-time workers in Brazil and we have just authorized 10,000 copies of *Identity Wars* in Portuguese to go into 300 vegetarian restaurants throughout Brazil. How does this happen? Who's doing this? Our Father is doing amazing things. He's doing wonderful things. It's not that we trust and we look at these things because every time I look at all these things happening and I remember where I was in 2013. I could hardly get out of bed, I could hardly move. I just laugh because there is no way that men could do this or organize this or even know where we were going and what we were doing. But God is doing amazing things.

I remember the way the Lord has been leading us and where we have been. Just at the time, just before the pandemic. This is what amazed me, is that just before the pandemic, however, you want to label it, came at the beginning of 2020. We were able to go to the United States and to be able to secure funds, to be able to speed up the translation work we have had for over 12 to 18 months, 2 years, we have had a publication and translation come out every 2 days. Every 2 days a new publication is coming out. How does this happen? How can your Father do these things? Tremendous speed in terms of how these publications, because the information the intellectual basis of the movement has to be understood. It has to be able to be laid out for the people. It's not just a feel-good experience. You have to be able to lay it all out. This is what we've been trying to do, by God's grace.

In writing some of these materials, I can only say that when I sit down to write, and the stream of thought that comes to me as I'm writing, it's such a moving experience, to be typing with tears streaming down your face, trying to keep up with the stream of thought that's coming to you. Just trying to keep up with it! It's like, wow! Wow! This text and that text and wow! Wow! I'm trying to copy and paste and keep up with all the information that's coming to me. It's just a very humbling experience, and I just praise God for this.

The things that we've been learning in the book *Divine Risk*, about how Jesus has been taught everything by His Father. I didn't know that until just recently. We can prove from the Scriptures that Jesus was taught everything

by His Father. He is the model student, and we look to Him as the one who is our example in all things. Whereas we used to worship a Jesus who was a know-it-all. He knew it all because He knew it all. That His Father didn't teach Him anything, didn't inherit anything from Him or anything like that. That plays with your head, that screws you up.

No wonder children are so hard to teach. Because we worship a God that doesn't get taught in terms of Jesus, the Son of God. Who is your example? What Jesus is always doing, what his father; is always learning at His knee. Thinking of Jesus as a Son sitting on His father's knee who was brought up by His Father, and being taught by His Father. That's such a different picture, isn't it? From what we have understood. It is such a paradigm shift in understanding and we still are yet to see the impact of these things. The key elements of this have been placed together, but the full impact of this is still yet to come. There are seeds that are being planted and 1 John 3:2 [says]

"we do not know what we shall be; but we do know that, when He shall appear, we shall be like Him; but we shall see Him as He is."

This is the joy that awaits us.

As I wrote in the title of this meeting [on the program schedule]; this year is a year of transition, at least to my understanding of what I understand about the Gospel and the way that it is laid out, I have satisfied my own mind that we have laid out enough elements for the Gospel to be clearly understood. What the seal of God is, that is His character. How do we receive that seal? Through His appointed times when the Spirit is poured out in greater power, and how the covenants work, and how that there is a causing of sin to abound, that grace might much more abound (Romans 5:20). As we begin to understand these things, I am satisfied that we have the key elements, but we have been going at a fairly fast rate of knots. We have blazed a trail through a jungle and the full implication of these things is still not revealed to us.

But it is a transition period. We are in a seventh year. I don't know if you're experiencing this, but we've had now 6 months of extra Shabbaton. I'm starting to see the impact in some of the people that we're trying to reach. New contacts that are being made, new people that are responding, people that hadn't responded before and they are responding. Why are they

responding? Because the Spirit of Jesus is being blown upon them in greater measure. Is it suddenly you've become better at witnessing? No, it's the Spirit of God that is opening hearts and blessing people.

The rest of this year, up until the beginning of October, when we go into the first year of the next 7-year cycle; I believe that things are going to get more difficult than they are at the present time. A few of us have experienced the beginnings of sorrow. You've lost your jobs and you face difficulties. Some of us have had to deal with the reality that we simply couldn't go to restaurants anymore, although that's been restored to us....

Congregation: You can't go to the hospital.

Pr Adrian: But these are the things that are really... Can't go to the hospitals, all these things. You couldn't go to the churches, couldn't do these things. But suddenly we're able to do all these things again.

Congregation: elections are coming soon. (laughter).

Pr Adrian: Yes. Interesting, isn't it? Freedoms are being offered at a time in the election cycle. There are very, very, very interesting. But what I find interesting is this; something that we need to pray about. In 2020, we had planned to have a Bible training program bringing together people from several countries, preparing to make a much larger scale effort in reaching out to different places around the world. As we were planning to do that, everything shut down. That's a good sign.

Congregation: Yeah.

Pr Adrian: That's a good sign. It's pointless for us to look at the events. This is something we need to understand. If you know that you have present truth and that has been given to you and, you know, and let's keep this very, very clear. One thing that's clear about the message that we've studied is that we know that, Romans 3:12

"there is none good. No, not one."

We are sinners. Our whole way of thinking is perverted. We are evil to the core. Yet we are deeply loved by our Father in Heaven.

That's what will allow us to be able to be used by our Father. That's another thing that we must not forget. We must not forget the capability of our nature. The temptation that many of us face. I've had, even though I've escaped Facebook and I've escaped a lot of social media, I had a whole lot of new videos being dumped at me. You got to watch this! Watch this video!... there is this temptation to be drawn into everything that is anti-Government and that is a very dangerous thing to do. We must take everything on its merits.

But I want to make this [important] point. The government can do nothing until the fourth Angels message manifests itself. The spirit of tyranny that will begin to manifest itself, will do so in reflection of what God's people are doing with the message of present truth. This is an important principle. The angels of God are holding back the winds of strife. As more truth comes to more people, and more and more people reject that truth, the angels loosen those winds more and more, and the governments of the world, those that are heading in that direction, are able to do more of what they wish to do.

But they can do nothing as Jesus said, "you can do nothing except it was given to you of my Father." They can do nothing. We have nothing to fear from the government. They have everything to fear from this message. But as this message continues to advance more and more people become awakened to this message and more and more people reject this message; things are going to heat up. There's no point studying everything that's going on in the world because all of those things are only happening because of a response to this message. If you don't believe that, why are you here? What's the purpose of being here? If you don't believe this is the present truth. Go to where present truth is, that's where you want to be.

This is the point that keeps coming back to me. I'll frame it this way. They couldn't kill Jesus until Mary had washed His feet with her hair and poured out the spikenard upon Him. They couldn't do anything to Him until that event, and then they all rose up in resistance to what she had done. That guaranteed the death of Christ. Did you see the principle? When the woman in love and gratitude to her Saviour pours out her deep affection in the assurance that she has eternal life regardless of her past history. That's the spirit that we need....

We're in a time of transition....There are many, many people that are telling us what the enemy is doing. But all of this is predicated on what God's people are doing. It's pointless to study what the enemy is doing because what the enemy is doing is always going to be reacting to the present truth. Satan is most heavily invested in preventing the truth of our Father's character from being revealed to the world, and we can study all the enemy is doing, I have a saying, a motto for myself, "How far do you have to stick your head down a toilet to know that it stinks?" I mean, seriously.

if you know that it's bad, you know that the skullduggery, you know that all the Machiavellian arts have been practiced; if you study political science, if you go to university to study political science, you have to ... study Hegelian dialectic? You have to study Machiavelli. This is all part of the political system and the role-playing game. So how can you know that anything you can pontificate about, stuff that they put out when you don't know what they're doing. You don't know when they're telling the truth and when they're not telling the truth. In fact, never an honest word was spoken. Speaking lies at one table. (Daniel 11:27) What's the point in gathering material from people that are lying all the time? It doesn't make any sense at all.

I focus more and more on my Father and His beautiful Son and the wonderful things that they are doing. Just more and more, I encourage you not to worry about what the world is doing. We have a job to do, and this is the period of transition that we are in at this present time because at the end of the 7th year, I believe we are going to see a transformation start to take place on the earth as people. As people have less access to the Spirit as the 7th year has ended, we are going to see some transformations take place now.

Plenty of people have talked to me about this is going to happen and that's going to happen. The fact is, we don't know when these things are going to happen. But if we keep focusing on presenting this message of present truths to the world, then those things are just going to follow suit. One of the greatest challenges we have now is that we are in a position to be able to produce literature. There are people out there who are looking towards heaven, as Ellen White says, looking wistfully towards heaven, praying for present truth. Blessed are those that have their feet shod with the preparation of the Gospel of Peace. (Ephesians 6:15) How will they hear unless someone is sent and someone is going to them.

I'm happy to report that now in the United States that we have now 2 young men that are going out and are beginning to present literature, and it's amazing. They've only gone out a few times. Each time they've gone out within an hour or an hour and a half, and they have had \$60 of [our] books sold. Imagine for 4 or 5 hours. Stephen is going to talk to us a little bit later this week about his experiences in making this literature available and going on the doors. We are in desperate need of people to be able to take this to those out there. Markets, stalls, contact with people.

Congregation: Restaurants.

Pr Adrian: Restaurants.

As I said before, I'm a debtor to the Jews, to the Greeks, to the Gentile, to the heathen. They need to know this message. They need to have this opportunity. We have invested sizable amounts of money to be able to print this material. We have a limited time frame on how long we can use this machine because, after 10, or 15 years, they turn off the support for those machines. If we have more people making these books available and people say, "Oh, I'll take one of these and I'll go home and I'll read it." Yeah, but what about your friends? What if they need a copy of this book? What if you took 4 or 5 copies and thought of 5 people that whom you would like to share it?

The reason why often we were afraid to, and I know this feeling very well, is that I don't want to be rejected. We know the feeling of rejection when we want to share something with someone we care about or we love or someone close to us. We think, "Oh, they're not ready yet" and it's certain that we can't say, "Here, read this." That's not a good evangelistic method. It's not a good outreach technique. It's like, although one of my friends who was at a road stop and he got out of the car and the person that turns the sign around, he got out of the car and said, "I think you'll enjoy this reading since you're sitting here, might as well read the book." I thought that was novel. They took the book and started to read [it].

Another thought crosses my mind. I don't want this to sound self-interested, but when you study history and you look at the difference between England and France at the time of the French Revolution, what was the difference

between England and France? Because what happened to France also should have happened to England. Except for who? John Wesley and Charles Wesley, and George Whitfield. They went and they preached to these men and the great conversions. I remember stories where John Wesley would go and preach in the coal miners. All the coal miners were gathered there and they had all the coal dust and all of them had these little lines on their faces where the tears were coming down as they were preaching the Gospel.

The difference between England and France was John Wesley and his brother and those that were with him, otherwise, what happened in France would have happened in England. So we can make a difference in the history of Australia. We can keep preaching about all the things about people going to lock us up and do all these things. And if we keep preaching that, that's exactly what's going to happen. But it doesn't have to be this way. I mean, Australia could have a different destiny. Australia is a divinely appointed center from which the light of present truth will go to many lands. That's our destiny as a nation, and many of our fellow citizens might be able to join us in this sharing this message with someone else. It doesn't matter what the current political landscape is like. We do not have to parrot the doomsday Murphy's Law about our nation.

Even though I say to people, I have homes in many countries because of the places that I've preached in, that I've shared the Word of God and my heart is united with many people around the world. I still call Australia home. I love a sunburnt country. Land of rolling plains. I love this place. I am a debtor to the people of Australia that they should know this truth. We are at a crossroads in [the] May [elections] and we have a great political upheaval taking place at the present time. We don't actually know what's going to happen next month politically, but something else could happen. A message could come, and Australia is ripe for something else than simply condemnation.

I simply can't watch or read much news anymore because it's so toxic. There's nothing constructive in it because it's just condemnation. As things passed up before me, just the news constantly berating and downplaying the two leaders, the two main leaders that are vying. Poor Mr. Albanese is being shredded because he didn't know the unemployment rate at that particular time of the day. It's just toxic, and we have a different calling to this. We can and this is because of the confidence that I have in Jesus Christ. It says in

Daniel 11 that God's people will do great exploits to penetrate into [our society]. Not by our will, not by our might, not by the will of the flesh, but by a yearning, desire and a love of our fellow countrymen.

For all of those watching in whatever countries you are, the same is for you. The world and Satan want us to believe what our future history is, as a future of darkness. But it doesn't have to be this way. There are some Christians that are preparing themselves and saying, "Well, we're going into a dark period and we're going to face martyrdom." As you judge. It doesn't have to be this way. But if you say it's going to be that way and it is going to be that way, you will manufacture circumstances. You will get yourself so far up the nose of the police and the governments that you will be executed. But it doesn't have to be this way. We can, like Daniel, be in the palace of the King. We can be able to speak to leaders and do these types of things.

This is a year of transition and possibilities. Philippians 4:13, Matthew 19:26.

"I can do all things through Christ who strengthens me. With God, all things are possible."

In that process, you will be refined in the fire. We all are aware of character traits and elements, maybe we're not all aware.

Congregation: We will be.

Pr Adrian: O, that I had eyes to see me as other men see me. This is a bit scary, isn't it? But it's only scary because of self. We are going to face challenges; we are going to face refining processes. But the fear of rejection. I still remember one of the first few times I began to preach, and I'd stand before the people. My knees are knocking and I'm shaking, my mouth is dry and I'm like, and suddenly the Lord spoke to me. "Adrian is the message you have to deliver more valuable than what other people think of you? Do you actually have something to say, Adrian? Is it worth hearing?" I had to answer that question like, "Are you up here because you want to be a great preacher, or because you actually have the present truth and you're eager to share it with people?" My whole approach changed after that. I have something to say to God's people. I am sent by my Father in Heaven to speak the Gospel of Jesus Christ.

I don't know what future there is for us. But I dream of a future where Australia is lit up with people going from place to place with faces lighted up, from place to place, running meetings, taking books, canvases going, doors going opening for us, doors and possibilities and opportunities. As it gets darker and darker, more and more souls are thirsting for present truth, and the Gospel will be able to be preached. And the publications as it says in GC 612 will have done their work and our faces are light it up with the glory and the joy because we wake up every morning with tears, and say, my Father loves me. I just love you, Father. I just want to tell somebody else about how beautiful You are, and You don't kill people, and You don't condemn people.

I pray that we won't forget the way the Lord has led us. Remember what you used to believe and remember how you understood God. Study the material and understand, and ask for light, ask for present truth, and then ask Lord, what would you have me to do? Is your fear of what other people think more powerful than the truth that you hold? This is the question that we need to ask ourselves. This is why we gather to receive the Spirit and I pray that during this assembly God will speak to you about what you need to do in regard to present truth.

Been tremendously blessed with Natasha coming to me and saying, Adrian, I want to do something to help. And she's picked up the newsletter. Did you receive the newsletter?

Congregation: We did.

Pr Adrian: Bless you, Natasha. I was thinking about, Oh, I've got to fit all these things in, I've got to do all these things. She just put her hand up and she just held on and wouldn't let go! Fantastic! Just kept calling me, saying, I can help you with this? Can I do this? Now the newsletter is happening. You can't always wait for someone supposedly in leadership to tell you what to do. You don't need any man to tell you what to do. You have the books, you have the messages, you have the material. Let the Spirit tells you what to do. If the Spirit tells you like it did Natasha, to help me get the newsletter out, great! That's good! But if it's somewhere else or something else, I ask, Father, what would you have me to do? What do you want me to do and let myself be crucified when I faced rejection from people?

We don't want to come across as too zealous. We don't want to scare people away but we couldn't wait forever, and this is where some of us and I pray that I say this in the right spirit. Some of us, because we deeply love our brethren in the Adventist Church, we don't want to offend them. And so, we wait, and we wait, and we wait, and we attend, and we listen to what's coming off that pulpit week after week, after week. I remember one time when I was attending a church seven years ago, and as I said in that church and I had tried to reach several key people. I heard distinctly a voice in my head, "Your work is here, is finished. It's time to leave. Go somewhere else."

Go where the present truth is going to be heard. Don't hang on month after month, year after year, in the same place if you can't get your point to the people in key places within a few months, move on and go somewhere else. Find someone that's going to respond.

Congregation: Shake the dust off.

Pr Adrian: Yes!

Congregation: The pearls before the swine. (Mathew 7:6) Sorry. I don't mean to be mean.

Pr Adrian: I know you're not trying to be [mean]. We want to be gracious and kind and loving and not try and brown people off by being obnoxious to people. We must try and reach out, but we must be intentional about what we're seeking to do in reaching out to people. But if you are having success, if you are making ground, but if your plan involves staying in one church for 25 years to convert one person, get another plan, get another plan, it can't be the plan from Heaven to be able to do those things. But many of us feel that the only way and I say again, I say this a lot, we think the only way is just very gently, very gently like that. Maybe that's the work that you are called to do.

But sometimes when people see you stand up deeply convicted about what you believe in and you're willing to lose and have your membership severed, it's planting a seed in their mind that might not be harvested for several years later but they know you were convicted and you were willing to lay everything down.

In the book *Divine Pattern*, the blue book I wrote about standing alone. I talked about people writing out what they believe and delivering it to the church and submitting themselves to the church and allowing them to face whatever the church would bring. But then I realized that for many people, they weren't winning the Identity Wars. The thought of being hauled before an assembly of people and told you are persona non-grata that it was too much for them to deal with so I backed off. People would just tell me how they're just gently doing things and... Sorry, Lord, if I've backed off when I shouldn't have backed off in terms of how we approach. "Brother, sister, please, this is the present truth I really want you please have a look at this.' If they said "no, I'm not interested," respect them and move on.

Congregation: I can only say no.

Pr Adrian: I can only say no. As long as it's done in love and it's done earnestly and it's not done with a spirit of condemnation. "And you believe in a false God and you're worshiping Satan." Please don't say that. That's not how you win people over. I believe that for many of us that have come from the Adventist situation. The Adventist Church. When the church aligned itself with the government to enforce mandates upon people that it crossed the line. It ceased its identity. In a Protestant context of the freedom of the individual conscience. The Protestant faith is about the individual conscience to choose freely, without force, and without compulsion, and it crossed the line.

Of course, our Father has not given up on the church. Of course, He hasn't. But it has crossed the line, and it is trampling on the rights of its people. This means that its' days are numbered in its' present format. It doesn't give me any joy to say that whatsoever, but when you start trampling on rights, and they've been trampling on the rights of those who believe in the begotten Son and want to worship the begotten Son. They've been trampling down the rights of God's people now for at least 10, 15, 20 years. it's a difficult thing.

It was a tremendously difficult thing for me to have to reframe my identity after being ejected. How do I define who I am now, apart from this church that has been everything to me? But we are reaching that point. We are 40 years from when Christ was crucified in that assembly. 40 years! 40 years when Christ was crucified. Jerusalem was destroyed. These are some of the

parallels that exist for us today. I don't desire to think about those things, but many people in churches have so blinded their eyes willfully to the present truth that the only way that you're going to get their attention is to go out into the highways and byways into the world and to reach them. This is something that we need to think about as we contemplate this most precious message. Some still have work to do but if everybody chooses the work of Nicodemus, you'll only end up carrying the body of Jesus. Why not walk with Him now? Walk with Him now wherever He will lead you and be willing.

Some have children. We don't operate all the niceties, with all the kindergarten and the Sabbath schools and all those things. We just study the Bible. We come together and study the Bible, and we're still grappling with all those things. It's very hard because once you start doing those things, you've got to have blue cards and you've got to do this, you've got to have checks and you've got to do police checks and you've got to have insurance and you've got to do all these things. It's a pain in the neck. How do we deal with all this red tape when we're dealing with those types of issues? We pray that God will guide us in these things.

The point I'm making is [to] ask your Father in Heaven, "What would you have me to do?" Just simply going to your church each week is not a plan. They're just hoping and hoping and hoping. You know, I think I've made my point on that. And there's no need because it says in the Spirit of prophecy that no man has been given the information about when the close of probation occurs. That occurs for the church as well. It's not given to any man to know that. We don't know that and we have no understanding of that. But we have a calling and you are called to share this message and intentionally reach out to people. Not a ten-year plan to reach one person or you might continue to feed them and share with them bits and pieces. That's fine, but go where God leads you. This is the point. Without malice, without power. "I'm sick of you! I'm going and I've had enough!" No. If that's the spirit you have, you have to stay there. You don't leave when you love completely. These are some of the things that we need to think about.

In closing, I know that our Father is doing great things among His people. Things are going to explode. Some still write to me and they are isolated. I think about where we were. At least my wife and I had to worship alone for 5 years. Because of our love for the begotten Son. Alone for 5 years, basically. So, we know what that's like and people say, "Well, I want to be with a

group." Here we have a wonderful group of brothers and sisters. We have a beautiful opportunity where we can come to and gather together. It's a beautiful experience. But others in different parts of the world, like Brother Bright, he was alone for several years.

But now things are changing and things are growing, things are expanding. Intentionality is taking place. A growing work is taking place and we don't know what the end of these things will be, but we do know that the world is not going to be able to advance any further than what present truth advances. That's the point, and therefore, it comes down to us. The more we do in responding to the Spirit of God and sharing the Word of God with people around us, the more that in time events will happen and then you'll be able to see them in response to what we are doing; rather than you simply being on the tail, receiving whatever is coming from the lamestream media.

It's been bought off and we all know that. Prostitutes to the New World Order. No condemnation but that's just the way it is, and it's just reality. You should know that by now. So it's just how the system works. And I was talking to Elizabeth about this. There's a lot of truth about the way this world works but the allegory of the cave, you know, Plato's allegory of the cave? The allegory of the cave. You have people that have their backs to the entrance to the cave and they're sitting there all chained and they're looking and there's a wall behind them which the light shines through, and on that wall is a special group of elite that manufacture shadows on the back wall and they create the narrative.

They create the narrative by which we live and move and have our being. We stare and we look at, "Oh, wow!" The mainstream media's part of that, creating the shadows, the rulers of this world they control and we look at the shadows on the back wall and it's all garbage, and so there's no point. With the 24-hour news cycle and everything we're doing, we're wasting our time being drawn into that frame of mind, and we need to be unshackled. Of course, Plato's allegory of the cave had darkness in one direction and you had to turn around and go the other way, and it made shadows be opposed to truth, and there are problems with his allegory system. But that's the way the world operates and that's the way that it does things. I can assure you that everything that you were taught about the world that we live in, the way that we were raised, the environment that we live in, everything, everything is a lie in this world that you were taught because we're in the shadows. This

is the Greek system, the Greek Greco-Roman system, far deeper than what we had ever imagined. The difficulty is, how do we escape from this without anger, without "I've been lied to!" This is a great challenge that we have.

We have nothing to fear for the future unless we forget the way the Lord has led us in the past. We have a great future before us and study to show ourselves approved. Ask God to guide you. What would you have me do? Believe that because you are His son, His daughter, He will help you, and He will guide you. Some of you already experienced this. You've lost your jobs and now you're experiencing much better than what you had before transition, or you're freer, or you're more relaxed than what you were before you're being released from Babylon. New opportunities are opening up for us. God will never forsake His children. Shall we pray?

Father in Heaven. Just think again of that little girl when she put those glasses on and she saw her daddy's face. Thank You, Father, for showing us Your face through the face of Your Son. Thank You for setting us free from the lies we have believed. And Lord, we are debtors to the Jews, to the Greeks, to the pagans, the heathen. Whatever labels there are those out in the world. Help us, Father, to draw down Your Spirit as we associate together to believe that You can do this in us. That this future for Australia and other countries where brethren, it doesn't have to be the way that so many prophets of doom describe. It can be different. We can have a different experience. And I pray that we would continue to walk with You and thank You we can all be together and experience this blessed time. Give us a good night of rest tonight and we thank You in Jesus' name.

2. Serve Him Without Fear

Father, we give You thanks that we can come to You through Jesus Christ, our Lord. We just pray that as we share together that the words that we hear will be from on High, that You would speak to us, that You would encourage us. There are many, many things that are going on in the world today that can cause fear, apprehension, and uncertainty for the future. Many people are losing jobs, health, life, and many decisions that are being made in high places that are confusing and hard to understand. But we pray that as we look at the word of God today, we will have comfort and encouragement. And we thank You in Jesus' name. Amen.

Turn in your Bibles to Matthew 8:23. Jesus enters into a boat, and it says,

"And when He was entered into a ship, His disciples followed Him. And, behold, there arose a great tempest in the sea, insomuch that the ship was covered with the waves: but He was..."

what?

"...asleep!"

A great storm, thunder, lightning, the boats going up and down and Jesus is asleep. How do you do that?

By the faith of God. The faith of Jesus. Faith in His Father.

"And His disciples came to Him, and awoke Him, saying. Lord, save us: we perish."

These were hardy fishermen and they'd been through plenty of storms. They knew the sea very well and they were familiar with how to steer a boat, but they were saying, we're going to die. Was that a reasonable statement for them to make? From their own experience, from their own history, from their own understanding and perspective of the world, this was an entirely appropriate statement for them to make. But what does Jesus say?

He said unto them, "Why are you fearful?"

Jesus just look around, and maybe you've been asleep, but just let your eyes capture what's going on here. The waves are probably 25 to 30 feet high.

Or higher, as you would know (Rolf) from your sea experience, even higher. And we are going like this and like this, (Miming big waves with the arm) and our stomachs are here and they're there.

"Why are you fearful?"

And then out there? And then what did he say?

"O ye of little faith?"

Oh, come on Jesus. That's a bit harsh, isn't it? I mean, this is a really rough storm.

"O ye of little faith?"

What does that tell you? Like, I'm in my Father's arms and my Father will look after me, and take care of me. This is a challenging story. A relentless storm that is beginning to beat in the political world, in the spheres all around us, there is a storm.

"O ye of little faith?"

What shall we eat? What shall we wear? How will we supply for our families? How will we provide? The government is taking away our jobs! They're going to change everything! We hear some of these things. What are some of the other things we hear? "They're setting up concentration camps!" Do you hear that?

Congregation: Yes.

That means they're going to provide for you.

Ps Adrian: They're going to provide for you! (Laughter) Death is all around us and the threat of destruction that some group of tyrannical maniacs that have lots of money has got all these plans to destroy us all. Is Jesus in your vessel?

Congregation: Not if you believe that.

Ps Adrian: Not if you believe that! But what is His sleep coming from?

Congregation: Peace.

Ps Adrian: It's a faith that He has in His Father.

"Then He rose and He rebuked the winds."

The word rebuke there can also be admonished. What was inside of Jesus when He awoke?

Congregation: Peace.

Ps Adrian: Peace! And when He spoke, what came out of His mouth?

Congregation: His peace.

Ps Adrian: Peace. How is it that you can hear the sound of my voice? What is it that carries my voice to you? Vibration and frequency come out. The vibration and the frequency that was inside of Jesus came out of Him and it impacted the waves, and what did the waves do? They became still. John 14:12

"Greater works than these will you do."

But what is it that allowed Him to do these works? The faith in His Father, the peace that He had inside of Him, allowed Him to speak peace to the waves. He admonished the waves. "Be quiet now." And they went down.

Was Adam given dominion over the earth?

Congregation: Yes.

Ps Adrian: Was Christ exercising a dominion that we cannot exercise?

Congregation: Yes.

Ps Adrian: No. (Laughter).

Congregation: Let me try again.

Ps Adrian: We have been given dominion over the earth as sons and daughters of Adam.

Matthew 17:20

"If you had the faith of a mustard seed you could say to this Mountain depart."

Do you believe it?

Congregation: Yes.

Ps Adrian: Well, then He's God and can do anything. We can't do what He can do.

Congregation: That's how we naturally think.

Ps Adrian: That's how we think. Why do we think this way?

Congregation: Because we listen to Satan's faith.

Ps Adrian: Yeah, we listened to Satan's faith that we can't do these things.

Congregation: I think what we do impacts the earth.

Ps Adrian: Everything we do impact the earth. So why will there be a new world order? Because we speak it into existence. We listen to the voice that tells us there is tyranny coming, and there are those who are going to rule over us. We believe it. We speak it and therefore it is. End of sermon.

Congregation: (Laughter)

Ps Adrian: What is it that you speak into the earth? Now there are those who say all kinds of things in terms of just have faith, just believe whatever you believe. That's still faith in yourself. I'm talking about the faith of Jesus, which we spoke about in the last presentation. Faith in your Father in Heaven, not a hair of your head, shall be moved (1st Kings 1:52; Luke 21:18)). Every hair in your head is known by your Father in Heaven. You were deeply loved by your Father in Heaven. If you believe that your Father cares for you, and you believe that He will provide a way for you, then He will. Faith is the substance of things hoped for, the evidence of things not seen (Hebrews 11:1).

Where does fear come from?

Congregation: Seeing things.

Ps Adrian: Seeing things. That's an interesting response.

Congregation: Perfect love cast out all fear.

Ps Adrian: Perfect love casts out all fear. Thank you, Lester. Fear comes from imperfect love, which is, let's go there, 1st John. First John. First John. 4.

Congregation: See where your family is and you know that's not where you want them to be.

Ps Adrian: Seeing where your family is, knowing?

Congregation: That's not where you want them to be.

Ps Adrian: Okay. Fear? Okay. Interesting. 1st John 4:18.

"There is no fear in (agape) love but perfect love casts out fear: because fear hath torment."

What is torment?

Congregation: Penal infliction.

Ps Adrian: Penal infliction. If you believe in a God that has penal infliction, you will have fear till the day you die. If you do not believe that God inflicts penal punishment on people, then you have the opportunity to escape fear. "He that fears is not made perfect in love." What is it that causes the majority of the populations of this world to run into the arms of the medical establishment of this world with unproven, untested technology and to have things stuck in their arm? What motivates people to do this against all true science and reason?

Congregation: Fear

Ps Adrian: Fear of death? Faith in self. Faith in man. Faith in man's ability to save me. Save me! We're going to perish.

Congregation: Faith in science.

Ps Adrian: Faith in science, so-called. Fear is what is leading people into doing things. Many people say, I don't want to do this, but in order to keep my job, I must do this, and I must submit in order to maintain my job. What is it that motivates us in that way of thinking? It is fear that does this. The word of God says John 14:13,

"If you ask anything in my name.."

what?

"I'll think about it."

Congregation: Amen! (Laughter)

Ps Adrian: "If you ask anything in my name..".

My name, Christ's name, Christ's character. If you ask anything in Christ's character, what does He say? "I will do it." I will do it! That's what he says,

"With God all things are possible."

This is what the Word of God says. The difference between faith in yourself and faith in the Word of God is when you read the Word of God and you read those passages and you have faith that God is going to take care of it. That faith comes in and that fear, that storm that's inside of you, is there a storm that goes inside of you when you have fear?

Congregation: Yes.

Ps Adrian: When the Word of God speaks into your mind and the faith of Jesus in you takes hold of that Word...

"Peace be still."

There is a calming of the storm inside of you and reason returns. The demon of fear is expelled, and you can think calmly and rationally about your circumstances and have hope and a future. This is what we're going to have to exercise more and more because we, as collective humanity, have dreamed of this new world order of tyranny and of death camps. We have all dreamed of this for a long, long time now, so it's impossible to stop it now.

We have manufactured it because we have feared that someone would seek to have tyranny over us, and now it will come.

So how are we going to go through this? Well, first of all, I want to take you back to Genesis 3. This is where fear begins. Genesis 3:9-10,

"Where are you, Adam? And he says, I heard your voice in the garden, and I was..."

What?

Congregation: Afraid.

Ps Adrian: Why was he afraid?

Congregation: He was naked.

Ps Adrian: because he was naked?

Congregation: He believed in penal substitution and performance

Ps Adrian: Adam said because he was naked.

Congregation: He was afraid because he thought he was about to suffer executive punishment coming from God.

Ps Adrian: He was afraid that God was going to kill him.

Congregation: That's what I meant. (Laughter)

Ps Adrian: (Laughter) So how did this feature come about? What did Adam do? He transgressed the commandments of God. So here is a simple formula; transgression of the law of God creates fear. Why is it that we feel fear?

Congregation: We transgressed the law.

Ps Adrian: Because we transgressed the law!

Congregation: Elijah, a wonderful example, after he transgressed the law of God. When he killed 450 men, he immediately became fearful.

Ps Adrian: Became fearful! Transgression of the law creates fear. When you have fear, you have evidence you are transgressing the law. End of sermon part 2.

The doubt of the character of God leads to the transgression of the law of God, which creates fear. We've added a component to our formula that creates fear. This is the point, fear is the evidence of lawlessness. If you have the assurance of sins forgiven, and if you know that you are forgiven of your transgression and your sin and you have the assurance of eternal life, fear will not have dominion over you. This is what we need to go through the valley of the shadow of death that humanity is about to go through. Is there anyone that doubts that we're about to go through a tremendous crisis? Maybe everything's just going to get better again, and maybe the masses of the world are just going to forgive everybody that injected upon them this science, just forgive and forget, and we're all just going to move on to be one big, happy humanity. I don't think so...

There are very wealthy men that live in this world who have decided that the population of the earth is too much. Haven't they? They have lots of money, and lots of capability, and they have decided there are too many of us.

Congregation: To many of them. Not too many of us but to many of them.

Ps Adrian: Too many of them. The players. Why are they allowed to execute their plans upon the earth?

Congregation: They have all the wealth.

Ps Adrian: They have all the wealth. That's one thing. Why does God allow them?

Congregation: We have freedom of choice.

Ps Adrian: Freedom of choice.

Congregation: The hands of God have been removed.

Ps Adrian: So the hand of God has been removed.

Congregation: Well, it's starting to.

Ps Adrian: The winds of strife are starting to come upon the earth. So that's why these things are coming and this is why we're talking about the subject of faith. Now, when we want to look at Luke, chapter one. Speaking of Christ, when He came to the earth, verse 72 of what Christ would do to perform. Luke 1:72, "To perform the mercy promised to our fathers and to remember His Holy Covenant; The oath which He swore to our Father Abraham, That He should grant unto us, that we being delivered out of the hand of our enemies, might serve Him without fear."

That's what Christ came to do, that we might serve him without fear. "In holiness and in righteousness..." Thank you, Bronwyn. "...before Him." How many days of your life?

Congregation: All

Ps Adrian: "All the days of your life." "The Lord is my shepherd; I shall not want. He makes me to lie down in green pastures: He leads me beside the still waters. He restores my soul... Yea, Though I walk through the valley of the shadow of death, I will fear no evil: for you are with me; your rod and your staff they comfort me. Thou preparest a table before me in the presence of my enemies: my cup runs over." (Psalms 23:1-5)

These are the things that we need to remember in the days, weeks and months just ahead of us, without fear. I remember as a child at a point in my life. It must have been at a point when I became aware that I was transgressing the law of God. But I began to experience fear. Has anyone else had fear of the dark as a child?

Congregation: I think because of the stories you get told.

Ps Adrian: Stories you get told. Did you get to told stories about drop bears? About ghosts? Yowies? We've been told all those things. Why is it that older children try and scare younger children? To have power over them. To put people in fear, to have fear. Coercion is a process of fear. We've been

trained in fear, schooled in fear, fear of failure, fear of not measuring up, fear of what happens when you take your report card home. Fear of not looking good in the mirror. Facing the mirror and looking in the mirror going, "Oh, I'd like to break you." Fear. All these fears we're ruled by fear! But Jesus came to take away that fear. And it's through faith in our Father. Fear is the product of believing the lie, at some level, you shall not surely die. And believing that lie means that you are autonomous, you are responsible for everything that happens and every dilemma that comes to you. You are the one that must fix it, and that is what causes fear.

And of course, the love of money is the root of all evil. When your money gets low, is there a certain line in your bank account where suddenly your heart starts to race a bit and you're not quite sure where more money is going to come from as it's going down? And how am I going to provide, and how am I going to do all these things, and how will I pay the mortgage? "Lord, I do believe in you, I just believe more in money than in you." Not that we would say that way, but when there's the money going down, there's a bit of anxiety, and "I've got to do something. I've got to get out there". God helps those who help themselves! Oh, is that in the Bible?

It could encourage theft. "I've got to fix this situation! I've got to provide for myself." I'm sorry, God helps those who can't help themselves and know that God will help them.

Congregation: A faith walk. That's what it is.

Ps Adrian: Yes. And we're all about to find out whether we have that faith. And some of us are already finding out, experiencing it. How many nurses lost their jobs in Queensland?

Congregation: It was 10,000.

Ps Adrian: How many teachers? The little school that was just down the road from me in Glenwood. All the teachers were just put out. So, "What am I going to do? How are we going to deal with this?" Kneel down. "Father, You know, in my situation, You know my circumstances. You'll never leave me nor forsake me." Is that the prayer? Is that how we act and let that peace come in and quell that storm that's starting to rise and the fear that comes up inside of us. "What am I going to do?!"

"Thou wilt keep him in perfect peace, whose mind is stayed on thee" Isaiah 26, verse 3. And then we'll look at this at another level in terms of the hedge of protection. Isaiah chapter 58, verse 12, "And they that shall be of thee shall build the old waste places: thou shalt raise up the foundations of many generations; and thou shalt be called, The repairer of the breach, The restorer of paths to dwell in." What is the repairing of the breach? Verse 13, "If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day;" Does God not want you to have pleasure?

Congregation: Yes. He does want it, but pleasure in Him

Ps Adrian: Pleasure in Him. "Your pleasure on my holy day and call the Sabbath a delight," How is this a repairing of the breach? We will unpack that a little bit. "...the Holy of the Lord, honourable; and shalt honour him, not doing thine own ways...", So thy own pleasure is thy own ways. "...nor finding thine own pleasure, or seeking thine own words." The Sabbath is protection. It is a hedge of protection around God's people. How is this? Jesus says in Matthew 12:8, "The Son of man is Lord also of the Sabbath day."

And as we have been discussing several times, what is the Sabbath? Exodus 31:17 "And the LORD rested on the seventh day and was refreshed." Who was it that was refreshed? The Son of God was refreshed in the arms of His Father because as Eddie stated in the previous presentation, the Son had perfect faith in His Father and having perfect faith in His Father, He had absolute rest. So the faith of Jesus is the predicate to rest.

As long as you have faith in yourself, you will never have rest. And anyone who has faith in themselves is wicked, and there is no rest for the wicked. That's what the Bible says. If you have faith in God and you rest in Him...

This is a critical point for us to understand, for those of us who have been studying the Scriptures for many, many years in relation to how the Sabbath plays out in the final events of earth's history.

Jesus is Lord of the Sabbath because He experiences perfect rest in the arms of His Father. John 1:18. Where does the Son of God dwell? In the bosom of

the Father, and He trusts in His Father. It is this trust that produces faith, and absolute confidence that allows Him to rest in a boat in the midst of a storm.

And so, on the Sabbath day, this day, Jesus is resting in the arms of His Father. The peace that He feels, the tranquility that He experiences in the arms of His Father, flows over Him, flows out of Him, and it comes down, and we can taste this Spirit. A Spirit that has complete confidence in His Father. From our understanding of the person of the Son of God as Jesus looks into the future and sees what humanity is about to do. Could there be possible fear or apprehension of what's about to take place? Could there be again the temptation? "My Father let this cup pass for me." (Matthew 26:42) Or was that only happening back there?

But as Jesus rests in the bosom of His Father. He receives strength, He receives confidence to go through the path just before Him with humanity.

So the Sabbath is a practical thing. This is the point that I'm trying to make. We have plenty of publications, and materials, talking about the Sabbath and Comforter, in particular. The Sabbath rest, the experience that we have now, the knowledge that Jesus is receiving comfort from His Father. He's being blown upon by His Father, and He is receiving rest from His Father, and this has been given to us so that we can taste of that resting experience and rest in the bosom of Christ, even as He rests in the bosom of the Father. That Spirit, and that vibrational frequency that comes from that Spirit that we drink of, and taste of, is what preserves us in the midst of the conflict that is occurring and is about to unfold. And this is why the Sabbath is "a repairing" of the breach. A breach is a principle of the enemy coming through to attack and destroy.

Absolute confidence in your Father is repairing that breach and protecting you. To know that your Father is never going to leave you nor forsake you; through the Spirit of His Son, through the Spirit of Christ. And it's for this reason that we then have a context to the words of Moses in Exodus Chapter 5. Egypt was about to go through a very great conflict because of its sins, because of its, as Jenne was talking about, the dominion that the Egyptians were exercising over the earth through their thought processes was affecting the earth.

And maybe before we go to Exodus 5, let's have a look at Leviticus 18. Leviticus 18 is a very grimy chapter, but there's an important verse here, Leviticus 18 and verse 25. Leviticus 18 lists all of the sexual sins of humanity. And God says at the beginning of this chapter, Do not do what the Egyptians do and what the Canaanites do and if you do these things, if you participate in these things, in terms of adultery, in terms of homosexuality, in terms of pedophilia, in terms of sodomy, in terms of these practices which the Egyptians and the Canaanites were practicing. If you do these things, it says in verse 25 "And the land is defiled", how is the land defiled? Your brain is a frequency transmitter and selfishness, lust, and desire outside of the law of God is a vibrational frequency that goes into the earth and the earth is affected by that. And it says here the land is defiled, therefore I do visit the iniquity thereof upon it." Which means what? I don't stop what's going to happen. I'm going to oversee this process and I'm going to allow the consequences of the choices that have been made to play themselves out. That's what that means. "And the land itself...", does what? "...vomits out its inhabitants."

Is there a bit of vomiting occurring on the East coast of Australia? Maybe. Fires, and floods. The earth is wheeling to and fro. It's easy to blame this all on the people with lots of money, but could all of humanity be involved in this process as well? And the earth is beginning to vomit out its inhabitants because of the iniquities. And what is it? And this is what I talk about in the book, Comforter. What is it that drives people to such sexual excess? What are they looking for? Love, intimacy, satisfaction, comfort; comfort! Because they're what? Afraid! Because they're fearful, and they need somebody, they need something. They need some hit, some high, and some experience to make them feel comforted again. That's what leads to sexual excess. And when that happens the earth is affected and the earth will vomit out its inhabitants.

And so, this is what had happened to Egypt, and this is what Egypt had been doing. And therefore, Egypt was about to blow up. And right at that point, what does God say to Moses? Exodus chapter 5. I'm not going to go through all the verses to deal with how it APPEARS that God is the one that is destroying them all. That's for another study, but the point I want to bring down is the hedge of protection, the repairing of the breach. And as this was about to happen, it says "And afterward, Moses and Aaron went in, and told Pharaoh, Thus saith the Lord God of Israel, Let my people go." Why doesn't

the text end there? Why does He want to let them go? To do what? To hold a feast.

What on earth has a feast got to do with letting God's people go? What is it that's existing in the feast? The Comforter! The Spirit! Jesus resting in the bosom of His Father, the Spirit is being poured out and bringing comfort and peace to the people. Notice what it says, Of course, Pharaoh says in verse 2, "Who is the LORD that I should obey His voice to let Israel go? I know not the LORD, neither will I let Israel go." Was that true? Did Pharaoh know not the LORD? He knew of the LORD,

How did He know of the LORD? Because of Joseph and how Egypt was made to be the greatest nation on earth at that time, because of what Joseph had done for that nation. And they knew that he was a servant of the living God. They knew this and he had told them and he had taught them. So he was aware of this God...

Verse 3, "And they, (Moses and Aaron) said, The God of the Hebrews has met with us: let us go, we pray thee three days journey into the desert, and sacrifice under the Lord our God;" LEST what? "He fall upon us with pestilence and sword." Does God fall upon people with pestilence and sword? What does that mean? He allows these things to take place. He allows pestilence to come and allows the sword to come.

What does pestilence? Why does it come into the human body? What do we call it? Dis-ease. Dis-ease is the opposite of rest and when you have dis-ease, it ends up in disease and pestilence. What is the antidote to dis-ease? His rest. And where do we get to rest? "Come unto me, all that labour and heavy laden, and I will give you rest. (Matthew 11:28)" Where is that rest offered? In the Sabbath! These are My feasts! Even these are My feasts. If you come to My feasts, you will receive My rest. You will be filled up with that Spirit, and you will receive healing through ease as opposed to dis-ease.

If you come to a feast and you don't recognize these things, you come to a Sabbath, you come to a feast, and you maintain your spirit of dis-ease, you won't receive of that Spirit. It will be falling all around you and you will not be experiencing it. But at these times, because our Father has said even these are My feasts where My Spirit is poured out, we've covered this in great detail. If you open your heart to believe this and you believe the Word of

God, and if you've come here because you believe that our Father in Heaven desires to bless you, to put the Spirit of His Son in you, and you open your heart and you believe that the dis-ease that is in you will dissipate and health, strength, light and special strength will be given you. It's a promise, isn't it?

And so, the reason why the world is now experiencing disease over the last two years. And now what are we experiencing? SWORD! Are there wars occurring now? Is there lots of agitation? Why is Australia talking to China the way it is? Why is China talking to Australia the way it is? Dis-ease!...

They're in fear because they're running out of room even with a one-child policy that they have, we're running out of room. A whole lot of reasons. Russia. Ukraine, China, Taiwan, the United States, NATO, AUKUS, and all these things are telling us that the sword is following pestilence. There is disease, and the only remedy for this is rest and trust, and belief. And that's why there is this connection between, let me put it this way: if you believe in a God that destroys people, and when you read Exodus 5:3, you're simply going to read. Like, "If you don't turn up my feasts, I'm going to wipe you out."

But when you understand that God is just like Jesus, you start to go, "Oh, when I participate in this feast process and I open my heart to receive this blessing, it affects the earth, and it affects what's going on around me. And I've talked about this before. Could those of us that believe in gathering here in this place and receiving that Spirit from Heaven and a peaceful Spirit coming down into this place, could it affect this land? Could it affect this land? Could it affect the city of Brisbane? How far is the vibration going to extend from the peace that we are experiencing? Could it affect this nation? Could it affect the world?

Congregation: Yes.

Ps Adrian: How far does the frequency go? How far? So this is what I'm talking about in the feast because the plagues in Egypt are a type of what other plagues? The plagues in the book of Revelation. There is a correlation between this, and this is a typology of what is to happen at the end of time. So what is it that God is asking? "Let my people go that they may hold a feast." In that context, do you understand the significance of what we're doing? And is this part of the hedge of protection that God wishes to place

around His people? Because you have tapped into a Spirit that can sleep in a boat in the midst of a storm. I want that Spirit. Do you want that Spirit? That Spirit is here and it's available for you.

The only thing you have to do is, "I am crucified with Christ. It is no longer I who live, but Christ, who lives in me. (Galatians 2:20)" Self always wants to be in control, always wants to know where my next meal is coming from, how much money I've got in the bank and all those types of things. We are going to face situations where at times you will not know these things, but do you trust in your Father? This is the question.

I've told this story a number of times, and I'm very thankful to my Father. I was on a flight out of Hamburg and I used to have a tremendous fear of flying, just this thought of being 36, 38,000 feet up in the air, and you are entrusting your life to somebody else who is flying this airplane. And you're particular when you're flying over the Pacific and you're thousands of miles, if the plane goes down, you're in the water and you're thousands of miles from any land anywhere. I used to be a bit concerned about those types of things because of the faith that I had in myself.

And you think about what would happen if this would go down, and how would I survive, and how would I... Do you have those kinds of thoughts? ... but then when I came to a knowledge of my Father in Heaven, that my Father does not destroy, and He does not condemn, and He's just like Jesus Christ something started to change in me. I could start to trust in my Father, knowing that He would never hurt me, never condemn, and never destroy me. And my experience began to change when I entered into that process. And I remember because, have you ever been in those little, like, cable cars? Yeah. I was in Austria and we decided to go in this cable car, and we're about 600 feet off the ground going over this cliff face. I used to be totally freaked out by things like that, but because my perspective had changed in my Father I didn't feel any fear at all. I felt completely relaxed because I was in the arms of my Father and I was trusting my Father. I thought, Wow, this really does have a direct impact on how I live and how I operate.

And so, I'm on this flight out of Germany, we're heading to Dubai. And I look across and I see this gentleman and he's got the back of the seat down because we were going up like this. And he's got his arms like this on the table (The man's arms are in a fearful praying position) praying and he's is

shaking like this (Shaking like a leaf). He's obviously praying. And I looked across at this gentleman, and I just thought, wow! That used to be me! I was completely relaxed. I didn't have any fear whatsoever. Is it I've suddenly become strong and capable of myself? No, because I trusted in my Father, and I was tasting a Spirit that kept me calm in the midst of fear. And I prayed for this gentleman. I didn't have the opportunity to speak to him because he was kind of locked in his own situation there. And I had to obey the captain and the seatbelt sign so I couldn't get up.

And another story. And again, these are things that bring great joy to me, flying over Johannesburg and about to fly into the air and a storm is coming in. A tremendous crosswind was coming in and we were banking to come around to land. And as we were going around and we're in the tail end of the aircraft and we are bouncing, like really seriously bouncing. And the lady next to me screamed and grabbed me by the arm and I just said to her, "We're going to be fine. My work isn't finished, we're not going anywhere, and this plane is going to land." She's like, (Sigh of relief)

I spoke those words by faith and I believed that my Father would protect me and look after me. I was doing His work in preaching the Gospel while we were in South Africa. And when I said those words, I'm like, "Wow, Father, this is just... This wine that I'm drinking is awesome. I love it. It's fantastic! It really works to have complete faith and to go into South Africa, and we went into an informal settlement. You know what an informal settlement is in South Africa. It's like a shantytown. And we went right into the middle of a shantytown and we were sharing the Gospel with a group of people there, and then when we came out, these people said. "Did you go there? People get killed in there." "I was with my Father. I was called to go there to preach the gospel, and so, I felt safe because ...I didn't feel afraid. I felt safe in my Father.

And these things have come about because of a change in my understanding of my Father and entering into the Sabbath experience, and that rest that comes from Christ and knowing who Jesus is as the Son of God, trusting in His Father.

I just want to piggyback on what Eddie was talking about in the last presentation. The Jesus that I used to believe in had faith in Himself. Why did He have faith in Himself? Well, because He's God, and because He's

omnipotent, because He's omniscient, because of all these things. He doesn't need to trust anybody else. He trusts in Himself. Until I actually studied the Bible and found out that Jesus received all things from His Father, He was given all these things and He trusted implicitly in His Father. And that's where the strength of Jesus comes from, and not trusting in Himself, not as I will but as thou wilt. Trusting in His Father. Amen.

And this is the battle that we all wrestle with when we are in a difficult situation and things aren't going the way that we wish, do we suddenly justify our unrighteous indignation in trying to fix a situation that's not working for us? Or do we kneel down and say, Father, I believe that You'll take care of me, and I believe that you will provide for all my needs. I'll come when You call me to Your Sabbaths so that I can drink of this pure liquid Spirit. Why not come to Him when He calls you? Even these are My feasts and have the hedge of protection placed around you, and that you will be safe and you will be protected.

That's why there is going to be a law outlawing keeping the Sabbath, isn't there? Because there will be a group of people who are finding rest in the Sabbath and who have faith to resist the beast and its image. They've found a supply of living water that enables them not to bow down and not resist in a spirit of anger, not to resist in a confrontational manner, saying, you know, you come to me, you know, I'll be the last man standing and I've got all my weapons here and you come over my threshold. No, not that spirit. Just a calm, trusting spirit. That God will supply all of our needs and that God will take care of us.

And of course, the world will see this group of people and will know the secret of their strength. Their long hair will seek to cut it off by bringing in a law that prohibits or should I say, enforces the observance of the first day of the week, the mark of the beast, and enforcement of these things. And then everyone will have to make a decision. Am I going to be corralled by fear or am I going to trust in my God, outside of the city, in the book of Revelation talks about the drunkards and the whoremongers. There's another group of people that are outside the city, and who are they? The fearful.

The people that have not learned to trust God and to receive His Spirit. I pray that as you hear and those of you that are here for this week, you will realize the significance of your actions, and the impact this has. We are gathered

here not only for ourselves but for our families. It says in the book of Exodus chapter 13, that "All males are to appear before Me" 3 times in the year, which means that those that could not attend, even if the heads of those families were there, those families could still receive the Spirit through the headship principle. Do we understand this? This is an important principle three times in the year and completely contrary to what I was taught as a young person growing up, that the feasts were nailed to the Cross. Were you taught that? And I was taught that these beautiful festivals bring great peace, that bring great blessing.

Congregation: Where do they get that from?

Ps Adrian: Colossians chapter 2. An Interpretation of this verse. Acts chapter 15. Ephesians chapter 2, verse 15. How they interpret these verses is where they get it from. And what I used to teach! God, forgive me. But you look at the example of Jesus Himself. Did He attend the feasts? He did! Did Paul attend the feasts?

Congregation: Yes.

Ps Adrian: Did Paul encourage gentiles in Philippi to keep feasts?

Congregation: Yes.

Ps Adrian: Yes, he did. Why? Well, it makes complete sense. If you're getting a shower of a Spirit that is completely calm and that can fill your soul, and give you the courage to face the future, then it makes complete sense that Constantine would outlaw not only the Sabbath but also the feasts. He was the one that says, "Anyone that keeps this Jewish calendar will be put to death." Whose voice?

Congregation: Satan.

Ps Adrian: Because if people were to participate in this Spirit and they drink of this Spirit, they going to obtain the courage to withstand the beast and its image, and Satan is going to do everything he can to shut it down. That makes complete sense to me now why the Sabbath is going to be the final test and why the festivals are part of this. Every restitution Acts 3:21, the restitution of all things, including His festivals. If you keep my statutes and

my judgments, I'll put none of these diseases upon you that I put upon the Egyptians (Exodus 15:26). That is my vaccine. I trust in my Father! It doesn't mean I'm anti-science. It doesn't mean if scientists produce something in a true scientific method and can show something that works and that I see that it works, and I have understanding, it doesn't mean that I won't do those things. But when something is put to me without testing, without true scientific debate, when two-thirds of the debate is pushed aside, no, I'm not going to participate in that process under any circumstances. Something doesn't smell real good about it.

But again, if people do choose to do these things and they have chosen from their own free will then bless you, and do what you feel you need to do. No condemnation here. This is complete freedom for everyone. You've got to be convinced in your conscience.

And so, I believe that the Sabbath is what will allow you to maintain your freedom of individuality, the confidence and the peace that God will stand with you and stand for you, and will protect you, and look after you. Because it is fear that causes you to lose your individuality and groupthink begins to occur, you have to go with the crowd, and you can't be different and, you can't stand alone because it's going to cost you. You won't be able to do the things that you used to be able to do and you surrender your individual sovereignty for a loaf of bread. We don't want to do that.

So I encourage you to "Remember the Sabbath day, to keep it holy. Six days shalt thou labour and do all your work. (Exodus 20:8-9)" But the seventh day is the Sabbath of rest, and to receive that Spirit, and that through that rest that we can take dominion of the earth. Abraham was promised in Romans 4:13 that he would be the heir of the world. And if we are going to be children of Abraham and we will be heirs of this world, then the dominion of this earth belongs to those who are the children of Abraham. And how shall they take dominion of this world? By swords and spears, and guns?

By His Spirit that comes to us on the Sabbath, we will take dominion of this earth and speak peace over the earth. I'm really looking forward to seeing what God's people are going to do in the near future. People talk about all these bioweapons in the finger of God and all these things that these people are going to do. And what happens? Because this is what's going to tip it over. The elites are probably going to try and do something to God's people,

and suddenly the whole thing will blow up in their face because they're protected by a Spirit. They have a Teflon coating, excuse that language, I'm using that I understanding. They have something around them that protects them from this frequency that's coming from the earth, and they can't penetrate it. And then they'll want to know what is it? What is it that these people have? Where do they get it from? And then the earth will be lightened with the glory of the Lord. Can you see it?

All right. Shall we sing?

Congregation: Yes.

Ps Adrian: Faith is the victory. 608.

(Singing hymn)

Ps Adrian: For those who can. I'm going to kneel. You're going to join me?

Father. We give You thanks for your Sabbath of rest. We thank You, Lord Jesus, that You are Lord of the Sabbath. Experience of trust in the Father. Complete and absolute trust. Thank You for calling us to Your Sabbath and to Your feasts that we may drink of this living water, that we may have rest, that we may maintain our faith in You and not be afraid of the things that are coming upon the earth. Not fearful, not seeking to fix things from our own resources, but to trust in You. And look to You that You will preserve us, that You will watch over us, and that we will love not our lives unto the death, and trust that You will provide everything we need in Jesus' name. Amen.

3. Rise and Progress of the Father of Love Movement

Pr. Adrian Welcome everyone online. Glad that you can join us. We've got 12 people [online] already, including Azadeh, sister, bless you. Blessed Sabbath. It's still Sabbath in Europe, so we can hang on to the Sabbath now.

(Singing hymns)

Pr. Adrian All right. Well, thank you. I think a fair few of us [are] here. Let's kneel and we will pray.

Father in Heaven. We just give You thanks for a blessed service. Thank You for the sweet fellowship that we've had. And as we close Sabbath, we've felt the joy, the assurance that we'll all be together and have eternal life living with You always. We thank You, Father, for this hope, this joy in the midst of a lot of sorrow and darkness. And I pray that as we do the presentation tonight, You would lead us, guide us by Your Spirit in Jesus' name. Amen.

I've entitled tonight's presentation The Rise and Progress of the Father of Love Movement. Is that a familiar title? Rise and Progress. Very interesting. So I want to do a little bit of a history of the development of this message and how it has grown. I think it's important that we understand how this message came about. What were the key elements that led to where we are today? And we are still in the very early days of this message.

And I just want to go back to some of the key elements that led up and some of the key events that have taken place. And so, I want to go back to a few months ago, we actually laid to rest a dear friend of ours, Joy Bowers. She was a school teacher, Adventist school teacher along with her husband down in Victoria. And then they came through to Queensland and we attended a church with them, Kingston Church in the Brisbane area and Logan Brisbane area. And while we were attending that church, Joy introduced me to the writings of Robert Wieland. How many of you heard of Robert Wieland?

Audience Yes.

Pr. Adrian Okay. You've heard of Robert Wieland. And it was in the late '80s that I started to read some of his material. And, of course, Robert Wieland

was pointing towards the writings of A.T. Jones and E.J. Waggoner. A.T. Jones and E.J. Waggoner were two Adventist leaders and Adventist pastors. They came into the church, not as the original pioneers, but they came in, one of them was a son of a pioneer, Joseph H. Waggoner, and the other one came in the late 1850s, early 1860s, probably 1860s. He had been in the Civil War, he had been involved in the Civil War, A.T. Jones, and he came into Adventism.

And of course, for those of you who are familiar with the history, they were the 2 men that brought the 1888 message. And it was somewhat of an enigma to actually understand. There was something about this message, about righteousness by faith that these 2 men were preaching, an emphasis on righteousness by faith. But to understand exactly what they were saying and why they were saying it, I didn't quite understand. A lot of the Adventist theologians just said, well, they were just emphasizing the good old Protestant doctrine of righteousness by faith. And I thought, Well, what's so special about it then? If everybody else is preaching it, then what's so special about what Jones and Waggoner are saying?

In any case, as I read Robert Wieland's material, I was, particularly his 1895 sermons where he talked about the nature of Christ and Christ's taking on our nature and how he can fully identify with the challenges that we have in life. And through reading that material, I was tremendously blessed at the nearness of Jesus and that He fully understood me in my trials and in my difficulties. That was an emphasis that I had not really picked up anywhere else as much as I picked it up in the writings of A.T. Jones.

In the early 1890s, there was another series of books that Jones produced about the empires of the Bible. *The Empires of the Bible*, and then there was *Ecclesiastic Empire*, and *The Great Nations of Today*. And I started to read this series and it's quite an extensive series of books. And in the book, *The Empires of the Bible*, I came across this statement by A.T. Jones, which was the ignition point for me in terms of everything that has followed after that. It came from reading this statement, and I want to show it to you. This is in the book, *Life Matters*, and in terms of the publications and materials, *Life Matters* is the basement, it's at the engine room of explaining the difference between the two kingdoms, and the value system that's involved. It's right down in the motor of this whole movement, and we've just run out of [printed copies of] *Life Matters*. So we're going to have to print some more.

It's a book that we haven't emphasized much lately, but it contains a lot of the foundational material of what drives this message, in my mind. So, and this is on page 78 of the latest edition. This is the statement that started the Identity Wars theme for me, and it as do with Nimrod.

With the setting up of Nimrod's kingdom, the entire ancient world entered a new historical phase. The Oriental tradition, which makes that warrior, the first man who wore a kingly crown, points to a fact more significant than the assumption of a new ornament of dress or even the conquest of a province. His reign introduced to the world a new system of relations between the governor and the governed. The authority of former rulers had rested upon the feeling of kindred, and the ascendancy of the chief was an image of parental control. Nimrod, on the contrary, was a sovereign of territory and of men just so far as they were its inhabitants, irrespective of personal ties. Hitherto there had been tribes—enlarged families—Society. Now there was a nation, a political community—the State.

That seed, in my mind, was like an explosion in terms of the impact of this statement. A clear difference between the two kingdoms. Between the former kingdom of parental relationships and authority was existing on a parent-child grandfather paternal relationship. But this was a new system which Nimrod introduced. And of course, when we go to Genesis chapter 10, we see the first time the word kingdom occurs in the Bible is in Genesis chapter 10, and it's related to the person of Nimrod.

Genesis chapter 10, and verse 8. "And Cush begat Nimrod: he began to be a mighty one in the earth." And that word, *mighty one*, if I remember rightly. Well, that's just: (Strong. Mighty). Okay. "...began to be a mighty one in the earth. He was a mighty hunter before...", better translated *against* the LORD. "...wherefore it is said, even as Nimrod, the mighty hunter *against* the LORD. And the beginning of his kingdom..." That's where, you know, it's against the Lord because he had established his own kingdom. "The beginning of His kingdom was..." What?

Audience Babel.

Pr. Adrian "...Babel or Babylon." The beginning of his kingdom was Babylon. And some translations say that Babel, (EL), means another way to God. Another way to God outside of the appointed way. And you can read a book by Alexander Hislop called *The Two Babylons*, which speaks of Nimrod, introducing a system of taxation and banking that would allow for him to feed his army and enable a new state relationship to exist where you had a standing army. Today we would call it the military-industrial complex. This started with Nimrod, a new relationship between the ruled and the rulers. No longer a father figure, but one who was a warrior. The ones who stand at the top are the greatest killers and destroyers on the earth.

It's quite a unique thought, isn't it? To think about someone like Queen Elizabeth, beautiful Queen Elizabeth, who ruled Britannia and led a nation that had killed millions or thousands of people. We don't think of the queen but she's a monarch that rules through death and the threat of death, and she is a sovereign. She is still tenuously the sovereign of Australia, although if you study that history carefully, probably in 1975, that all ended. The Commonwealth of Australia is now, anyway, we won't go into that now. But to think of these rulers, they rule by fear of death. And I think of someone particularly like Joe Biden in a particular time, he rules over the greatest military-industrial complex in the world at the present time. And considering his state of health, that's a bit of a worry. But again, his might is by his power to inflict death and desolation on the earth. This is how men rule today, and we are all under the leadership of Scott Morrison, not because he's our father or our uncle, but he is a sovereign of territory and we are in that territory and therefore we are under his authority. This is all part of the Nimrod system. It all started with Nimrod. This relationship between the governed and then the governors started with Nimrod.

And so, this led me to think about, what is the difference? How does how do each of these kingdoms work? How do these two kingdoms operate? And this is what led to the beginning of the book *Identity Wars*. Where do you find your value? What makes you valuable as a person? How do you fit into society? What is it that makes you valuable in the society that you live in? And the whole, as I talk about in this book, we have a schooling system, a grading system. Where your intellect and your physical abilities are compared on a bell curve with everybody else of a similar age. And you are graded and the grades that you receive are a psychological tool to separate you from

everybody else, and to give you a feeling that you are intelligent or not intelligent based on the feedback mechanisms that have been given to you.

I remember in a class that I attended there was one of the guys in the class who could draw anything. He [was] just tremendously gifted in the arts and drawing, but he really was lousy at mathematics and physics and all those other things. And he developed the idea that he was dumb because he did not excel in the sciences, whereas he excelled in the arts, and because the arts were not favoured in the school that I attended, he thought that he was dumb because of the system that was grading him. Which is unfortunate, isn't it? It's very common, isn't it? How many of you have come to believe certain things about yourself based on the grading that you had at school?

Audience (Inaudible).

Pr. Adrian Eddie is saying yes. So depending on where you are on the bell curve and the marks that you get in relation to everybody else gives you a cue for you to work out, whether you should act like a person that's intelligent, or whether you should act like a person that doesn't know anything. It is better to be quiet and don't ask any questions because any question you're going to ask is going to be dumb. So don't ask. Just pretend, and just go along with everybody else, and pretend you know what's going on, but don't say anything because you're too dumb to ask questions. This is the system.

This is the system that we are all raised in, a system that is wonderfully designed to separate us and grade us and degrade us. This is the beast system, this is the leopard system of Revelation 13, and it's designed to do this to separate us and to make us think this way. And many of us are brain damaged, and we all have a Ph.D. (permanent head damage) because of the schooling system that we have grown up in, and we have been taught in a certain way. And this has all been planned. It's planned because we need to have a small group of people that act in a manner that they are the governors and the rest of us need to act in a submissive, governed way so that we can be of service to the empire.

So the education system that we have all been a part of, regardless of whether it was a religious educational system or not. Regardless of which school you went to, we are all still part of that program because of the value system, because whether you like it or not, if you feel more valuable because

you have marks that are higher than somebody else, you're in Nimrod's kingdom. That's how his kingdom operates. It's a value by performance in achievement that rewards accolades, or rewards if someone has the capacity to remember things more than somebody else, he is rewarded more highly. And because of the worship of knowledge and the worship of understanding, that's why people that are higher up on the spectrum are the ones that are ruling the world.

I'm talking about the tech giants. I'm talking about Elon Musk, I'm talking about Mark Zuckerberg. I'm talking about Jeff Bezos. I'm talking about these guys. These guys are super smart the higher up on the spectrum with analytics and analytical thinking. But when it comes to human relationships and relating to other people, I think they struggle a little bit in those departments. But because they're not saying anything negative about them, it's just the way the world is skewed in that direction to value those traits, particularly in the Western world.

And so, this is the point that led to Identity Wars and it was in 2001 that I first spoke on the subject of identity wars and connecting in, and this realization of, "Oh!. This is why Jesus came.' Matthew 3:17 At the baptism of Jesus, what does the Father say to His Son? This is my illustriously, wonderfully smart son who knows everything and you know nothing in comparison to Him. And He is mighty and strong and can leap tall buildings in a single bound. Is that how He introduced His Son? The way He spoke of His Son was of a parent speaking of His child, "This is my beloved Son in whom I'm well pleased (In whom I delight!)".

The value of the Son has been determined by the Father. The value of the Son has not been determined by the Son. The value of the Son has been determined by the Father. This is God's kingdom. This is the way that God's kingdom operates. And because God loves His son, God cherishes His son. The value of the Son cannot change. There is nothing that He can do or not do to change His value. He is always the Son of the Father. It is an enduring value that can never be changed. This is such a revelation to me and it was based on, "This is my beloved Son, in whom I am well pleased." And then I began to think about the war that Jesus had in the wilderness with Satan, Matthew, 4, right after, and this is all familiar for many of us, but for some of you, this is new. Right after the Father says, "this is my beloved Son, in whom I am well pleased." Jesus goes into the wilderness and then He is tempted. 40

days of the devil. And what is it? What is it that Satan asks Jesus at the end of the 40 days?

"IF you are the Son of God to demonstrate Your capabilities. Prove who You are by what You can do, and turn these stones into bread." And this was such a revelation! Look, here it is! Here is Satan, Jesus has already been affirmed in His Father's Kingdom. He is the Son of God, not by might, nor by power, but by the Spirit of the living God. He is the Son of the living God. Nothing will ever change this. Nothing! But Satan now he's drawing on Christ, saying, "IF you are the Son of God, demonstrate Your pedigree by performing a miracle. Show me Your Divinity by what You can do." He's trying to draw Christ into his kingdom, where value is attributed to your own power or your own abilities, and these types of things. But of course, if Jesus were to respond to Satan and work a miracle, He would be doubting what His Father had said to Him 40 days earlier.

Audience Like we said this morning, that doubt leads to transgression.

Pr. Adrian Doubt leads to transgression, leads to fear, and leads to all of those things. These are important building blocks. We're going over some of the histories of the foundation of some of these things and why this was such a revolution in thinking. The two kingdoms are clearly displayed in the temptation of Christ in the wilderness. Satan is trying to draw Him to prove His Sonship. And how many of us, as we're sitting there in an exam room and we can't remember all the things we're supposed to remember. We're stressed, our mouth is dry, and we're writing furiously, trying to prove that we're worth something by what we can procure. And when you've sweated and you've worked it all out and then you've finished your schooling, and then you are admitted to the degree. A bachelor's degree, why do they call it a bachelor's degree? And then you walk out and all these people in funny caps and gowns are there to greet you and to hand you a piece of paper and to say, by the merits of your own abilities and powers, we confer upon you the degree of blah, blah, blah. Have some of you been through that process?

...

[There are] These two kingdoms and this book (Identity Wars) is laying out the basis of how our value was assured by our Father by simply becoming a child of God. "You are my beloved Son, in whom I am well pleased." You are

my beloved child and whom I am well pleased." And I didn't realize it at the time, because that realization and I need to put one more piece in there for you, and I'll bring it up, in a little book called Confrontation.

Many professed Christians look upon this portion of the life of Christ in the wilderness as they would upon a common warfare between two kings, and as having no special bearing upon their own life and character. Therefore, the manner of warfare and the wonderful victory gained have but little interest for them. Their perceptive powers are blunted by Satan's artifices, so that they cannot discern that he who afflicted Christ in the wilderness, determined to rob Him of His integrity as the Son of the infinite, is to be the adversary to the end of time. Although he failed to overcome Christ, his power is not weakened over man. - Confrontation, page 63.

So what is this telling you? That the same test that Jesus went through is the test that all of us go through? How do you determine your Sonship or your daughtership to God? Is it by your power or is it simply by an act of faith? And this is what Eddie spoke about this morning. Psalms, chapter 2, verse 7, "You are my son, (begotten Son) this day have I begotten You? You have two choices to believe it or not to believe it. And if you are His beloved begotten son, then you have all the value in the world because the King of the universe is the One who is telling you, "You are My son (daughter). You belong to Me, you are precious to Me.".

And if you believe this, you have all the value in the world instantly by faith, without works. And this is what led me to understand the true meaning of righteousness by faith. Righteousness by faith is accepting your true identity as a child of God, not by work, but simply by listening to the Word of God and believing it. This is righteousness by faith alone. Right here!

And so, in this story of the temptation of Christ in the wilderness, I saw the simplicity of explaining righteousness by faith, and that's what Identity Wars is all about. It's about distilling the essence of what Jones and Waggoner were teaching, and putting it together into this format based on the identity of Christ when He was baptized and the temptation in the wilderness, and to bring to you the simplicity of righteousness by faith. And there is another statement here, "The scene of trial with Christ in the wilderness was the

foundation of the plan of salvation." Pardon? What is the foundation of the plan of salvation? "The scene of trial..." So what is the issue of salvation? IDENTITY!

"If you are the Son of God, command these stones to be turned into bread." The scene of trial with Christ in the wilderness was the foundation of the plan of salvation, and gives to fallen man the key whereby he, in Christ's name, may overcome." Now, I didn't realize this at the time, but in accepting this as truth, accepting this is a reality that at the baptism of Jesus and in His victory over Satan in the wilderness, He had claimed for us the absolute assurance that we are His children. And we know this because in *The Desire of Ages*, on page 113, we can go and have a look at this. These are really foundational passages. It says "And the word that was spoken to Jesus at the Jordan, "This is my beloved Son, in whom I am well pleased," embraces humanity. God spoke to Jesus as our representative. With all our sins and weaknesses, we are not cast aside as worthless. "He hath made us accepted in the Beloved." (Ephesians 1:6)

But the question, I need to ask you is, when did He make us accepted in the beloved? From the foundation of the world. "For the works are finished." Hebrews 4:4, "...from the foundation of the world." And if we were accepted in Christ, from the foundation of the world. What does the Cross of Christ do to change this reality?

Some [of you are] adventuring to say the obvious. It has nothing because it did not come from God. "Sacrifice and offering I did not require, burnt offering in sin offering I never required." (Psalms 40:6) I didn't realize this at the time. But if this is true, the scene of trial with Christ in the wilderness lays the foundation of the plan of salvation and gives the fallen man the key whereby he may overcome. The cross does not change this reality of your sonship and daughtership to God. The Cross of Christ only makes manifest the extent of the love of God and His willingness to save you, in spite of the enmity that obviously exists in all of our hearts towards God and His Son. The cross is the culmination, but the scene of trial in the wilderness is the foundation. Do we understand?

I did not understand how significant this was, but ultimately it was the book and the principles of *Identity Wars* that lead to the principles in this book, (*At-One-Ment*) that the atonement is very different from what we thought

because we were all taught that God was very, very angry with us because we had sinned. We are children of Adam and we have sinned. And we are constantly and as it says in the book of Psalms, chapter 7, verse 11, "God is angry with the wicked every day." Have you read that text? Well, what does that mean? A picture of God that He's really upset. He's not happy with you and if He's not happy with you, then how can you say, "You were My beloved child in whom I am well pleased." How can you believe this? Until Jesus dies on the Cross, God's wrath is appeased. God's wrath is satisfied, and then God can love you because His Son was bloodied and murdered on a Cross. So that you then can have access to God. Who wants access to a God like this? [A God] Who would kill His own Son because He's so angry [in order] to save us? To save me from what? To be brought into the arms of a bloodthirsty God that would kill his own son because he couldn't have enough self-control and anger management to stop his anger until he killed someone.

Audience To save you from Him.

Pr. Adrian To save me from Him. And when you think about it in that light, what were we thinking? But I didn't know all these things when I looked and realized in the beginning that my acceptance with the Father is in Christ Jesus, and in His identity, we are accepted in the Beloved. This is a revolutionary thought and that's why the Father of Love movement begins with Identity Wars. It begins in the temptation in the wilderness and the victory that Christ won for us. Can you comprehend when Jesus fell to the ground after Satan left Him and the angels came? And Christ had won for us the victory that we are children of God by faith alone. Tremendous. Victory!

All heaven rejoiced that a man could take hold of the Word of God, "You are my beloved Son, and in whom I am well pleased." Hunger could not dissuade Him, evil angels could not convince Him, and nothing could bring Him down from that absolute assurance that "I am the Son of God." And this is our assurance of salvation, and it is in Christ's identity; your identity is in His identity. We are accepted in the beloved and this is why the Sonship of Jesus Christ is everything to us, and this is why the doctrine of the Trinity is our mortal enemy. Because it obscures the relationship between God and His Son, it obscures the acceptance that God has for His Son. And you'll have to forgive me if I'm a little bit passionate about this subject, but it only comes out of the fact that I am deeply in love with the begotten Son of God because

He has rescued me. He has set me free from the fears and the tyranny that once ruled my life.

So from Identity Wars there came a complete explosion, in my understanding, through the *Return of Elijah*. After writing Identity Wars, I then began to write the book *Life Matters* in 2008, as I was systematically trying to piece together in my mind the implications of these 2 kingdoms and how you obtain value and the difference between Abraham and Nimrod and what were the Kingdom implications of these 2 things. Thanks be to God that in the way that I was trained in systematics, "This has to fit this and that affects this, and that goes there, and this goes here, and this affects all these things." And I was able to work through these things by the grace of God.

But then, I asked myself a fateful question. If I find my value alone in being a child of God, how does Christ find His value? Does He find His value in His Father or in Himself? And that was what led to *The Return of Elijah*. The book Return of Elijah. (Holding the book to the audience) Where does Christ find His value? What is it that makes Him valuable? I was taught as a young person growing up that Christ, and it was never stated this way, it just was. Christ is equal with the Father because of His omnipotence, His omniscience, and He was willing to give up His omnipresence for us, although I've never read that in the Bible. Have you read that in the Bible? But he was with God because of His inherent power, because of His inherent capabilities and all these types of things. And I'm thinking, what if Jesus finds His value in His power and His intellect? Then it is inconceivable that... How can I find value in my power, my intellect, when I have none? And how can Jesus then be my perfect example? How can I look to Him to be my example of how to live when He doesn't live like me.

I have to find value in Him, but He finds value in Himself. Looking unto Jesus, the author and finisher of faith. But this Son that I was introduced to has no faith at all except in Himself. Who then... as Eddie said this morning. Who is the one that has faith in Himself? It's Satan. If you worship a Son of God that has faith in Himself, you are worshiping Satan. Unwittingly, yes, but nonetheless, it is an idol. It is idolatry. And this is why many people come into the doctrine of the Son of God because it opposes the established teaching of the Christian church. I did not come into it on that basis. I came into it on the basis that the doctrine of the Son of God predicates and is absolutely necessary to the doctrine of righteousness by faith.

And this is what I seek to explain in this book, *The Return of Elijah*. Righteousness by faith alone. This is what was being taught by Jones and Waggoner in 1888. We see this in the book, *Christ and His Righteousness*, pages 11 and 12, when Waggoner talks about how did Christ obtain the title of God as the Son of God? Not by any form of achievement, but by the right of inheritance. Waggoner understood this. He had an understanding of this concept of inheritance, which led to the doctrine of righteousness by faith. So the doctrine of this Son of God, the only begotten Son of God who inherited all things from His Father, is absolutely critical to being righteous by faith alone.

Do you understand the implications of this? This is why it says "He who has the Son has life: he that has not the Son, has not life." (1 John 5:12) It made sense to me then why this has to be because Christ has obtained His acceptance with His Father by the Word of God, the Word of His Father, not by His works, not by His abilities, not by His powers. And it was such a wonderful thing. But I remember when I first asked myself the question, How does Jesus find value with His Father? Is it by His own power that He measures? He pulls out His measuring rod and compares His omnipotence with the omnipotence of His Father and says, "Yeah, we're equal. I like you."... When one person is measuring his strength and capacity and capability against the one that brought him into life, what does that suggest?

Audience Insanity.

Pr. Adrian Insanity, thank you! How many children measured their intellect and capability against their parents? How many need to make a confession right now?

Audience (Laughter).

Pr. Adrian Where did we get this idea from?

Audience Our parents.

Pr. Adrian Satan. From our parents, who got it from their parents, and from their parents, etc., etc.

But in the book, *Return of Elijah*. It's just an explosion. ... Lorelle and I were actually in a caravan, we're staying at Trevor and Sarah [Russell's] place, and I was thinking about all of these things, and I'd just been juice fasting for a couple of weeks just because of my health condition at the time. And so, I had a bit of clarity and I woke up at 2 in the morning [and there] was this explosion of texts and stuff connecting together, and this going here, and this fitting here, and I'm just lying there, and all this stuff is fitting together. And it was just by 5:00 in the morning, it was like, "You need to write. You need to write this down. You need to get this down now." So I got out and I began to write. I wrote 170 pages in two weeks just trying to get all this down.

There's definitely an inspiration that helped to put that together. I asked my brethren in the church, by what inspiration that I did do these things? They said we cannot tell.

Audience Neither will I tell you.

Pr. Adrian Neither will I tell you by what authority I do these things! (Matthew 21:27) To produce a manuscript of this capacity in a 2-week period is impossible. Impossible. Which led them to the conclusion that I had been planning this for 2 decades at least. Which is not true. It was just BOOM! This realization And this fits here and this goes with that, and that goes there. And this, this Adventist pioneer and bang. Bang, bang. Bang. And all the pieces just came together, BANG! Like that. And suddenly this book appeared (The Return of Elijah).

Audience The Big Bang Theory.

Pr. Adrian (Laughter) The thought did cross my mind.

Audience (Laughter).

Pr. Adrian But it was completely guided. And when I had finished this book, when I'd finished putting this not in this form, but in its original form. I distinctly remember, I walked outside and looked up into the stars, and I just cried, and I said, "I found you."

Audience Amen.

Pr. Adrian "I found you." And He said, "Well. I found you. You are the one that was lost. I found you." And I just went for joy, and as I stood, there, I knew in an instant having fallen in love with the begotten Son of God and having taken hold of this truth, that it would cost me everything that I had claimed as my own. And unfortunately, I was a prophet in that case, and it came to be true. I lost everything that I had.

Audience "Count it all dung."

Pr. Adrian "Count it all dung." Thank you, brother! "For the excellence in knowledge of Jesus Christ." (Philippians 3:8) It was beautiful. I have found my sonship in the Sonship of Jesus Christ, His acceptance with the Father. And as I said, on the night in which I was disfellowshipped, I said to them, "I had served. I had lived my life doing the work of a son." I can't remember exactly what I said. "Doing the work of a son, having the title of a son, but I never really had the full assurance that I was a son of God because I worshiped a Son of God that had the title of a Son, did the work of a Son but wasn't a Son! That's why I had so much trouble, that's why I had so much difficulty, and that's why I'm so passionate about this. I found Him whom my soul loveth. He set me free from all of these things and all the tyranny.

I regularly hear the sound of twisting girders of metal just collapsing all around me. And freedom. Freedom! When you've experienced tyranny and you've been raised in a system that shackles you, and holds in your mind, and keeps you in fear, and then you taste freedom. Gratitude can be the only thing that comes forth from you. Gratitude that you've been set free by the only begotten Son of God. And that's why that feeling of love is constant. You've set me free in simply believing in who you are. I have righteousness by faith. It is mine completely and absolutely. It's such a simple transaction. It's not complex at all. And it should be this simple.

"Well, why then, Adrian, do you have to write so many books about this?" Well, because I was in such deep darkness, and I'm trying to explain to myself how to get out of this because of the web of lies and deceit. It doesn't need to be this complex, but it is this complex because we are transitioning from an absolutely satanic system into the Kingdom of Light. And so, we have to explain some of these things. I had to explain these things to myself to try and make sense of them and to make sure that I wasn't just shortcutting my way into some heretical falsehood.

And so, I jumped ahead a little bit in the story, I've gone forward, but we go back a little bit in the story of Identity Wars and presenting this in the church in 2006. And Eddie accompanied me when we went to Sydney. We flew down to Sydney and I did the Identity War series. We did it over 2 months, 2 weekends in April and May. I didn't know it at the time, but both of those weekends happened to be new moons to know it at the time. Interesting, isn't it? This is where the Bible started to open up in so many places. Texts like Malachi, chapter 4, and the last 2 verses of the Old Testament suddenly begin to make sense. And for those of you who have been on this journey, they're all very familiar texts to you.

What is it? When you think of Elijah, you think of that superhuman prophet that could cut down men with a sword and all in a day's work, a man of death and destruction. But what's interesting about the last two verses of Malachi, says, "Behold, I'll send you Elijah the prophet before the coming of the great and dreadful day of the LORD: And he shall turn the hearts of the fathers to the children, and the hearts of the children to their fathers, lest I come and smite the earth with a curse." Or, in other words, let the curse fall without intervening. The work of Elijah is to turn the hearts of the fathers to the children, to get them to recognize their value in their father.

And this leads us to Proverbs 17, verse 6, Children's children are the crown of old men;..." And what? "...the glory of children are their fathers." And the word *glory*, as we learned from Jeremiah 9:23 at 9:24, "Let not the wise man glory or find value in his wisdom. Let not the mighty man glory in his might, but let him who glorieth glory in this, that he understands and knows Me, that I am the LORD which exercises lovingkindness and mercy in the earth."

This is what it means to know God and to know His mercy. "The glory of children is their father." And thus began a whole journey for us in understanding the principle of the blessing. And this is where the parental blessing or the ministerial blessing or the elder blessing, speaking blessing over our children, over the members of the congregation, speaking words, "You are my beloved child, in whom I am well pleased." This was all predicated on what we have been talking about. This is where it came from. And it was a wonderful experience to be able to have a blessing ceremony. The first one that we did was Eddie and Fiona's son, Nathan. Blessing ceremony. I remember it like yesterday we had the guard of honour walking

through. That seed is yet to bear fruit, but it will bear fruit. And assurance to all those things which are not as though they were. Who brings them forth from the dead?

And we begin to look at these things. And I still remember that time when we were at the church and I invited the children to come forward because I asked my Father in Heaven. What is it that you have called me to do? What is my work to do? To turn the hearts of the fathers to children, the children's to the fathers." And Jesus in Mark chapter 10, where He called the little children to Himself, and He placed His hands upon them and He blessed them. Is that the work that God has called ministers to do on behalf of God, to speak on behalf of God and to tell the children that they are loved? Now, remember when I took these children and I prayed over them individually, one by one. And there was one little girl. She was about 10 years of age. Her father was in jail. And I said, "Lord, what do you want me to say to this little girl?" And I just said, "Father, help this beautiful child to know that she is Your beloved daughter in whom You are well pleased, that she is precious to You, that you love her immensely, and we all love her and care for her."

And then the next day she's sitting and she's playing, and she's talking to her mother. And she looks up at her mother and she says, Mom, guess what? She says, What, darling? She says I'm precious. And she said, Why is that, darling? Because the pastor said so. That's when she rang me up and told me that. That completely changed my ministry. It completely changed everything that I was doing. How many children at 10 years of age, if they could really know that they were precious, could be saved from all the peril of teenage life. All the efforts and desire to become valuable by throwing yourself at the opposite sex and throwing yourself away, and then having a horrible litany of memories in your head as a result of doing that.

If you could only know that you are precious and you can build in the resilience so you wouldn't have to throw yourself at anyone that came along like happens to so many and engage in such stupid childish things, getting drunk or doing whatever else, and not remembering what happened the night before, except you have to live with the cost. This is the ministry that we were called to. And this is why it's a key part of and that's why next Sabbath, we're having a blessing, a time of blessing to invite people forward. And when we did this on the Sabbath at Eden's Landing aptly name, isn't it?

Eden's landing. That when we finished blessing the children, someone put their hand up and said Pastor, would you bless our marriage?

And so, this couple came forward and we prayed over husband and wife. They got up, tears streaming down their face. Next. Pastor, bless our marriage. Our marriage. Until everyone had been blessed and everyone was in tears. And everyone felt so full of the love of God. Oh, this is what church is about. This is what it's about and this is what we're called to do. And for the first time in my life, I felt like a real pastor. For the first time in my life. This is what I've been called to do. It wasn't rocket science. It wasn't complex but it was simply, and I've talked about this in other presentations, having the confidence as a child of God to stand up and to say to people. On behalf of my Father in Heaven, I call you forward to receive a blessing. What kind of arrogant individual would stand up and do that? (Laughter).

Audience (Laughter)

Pr. Adrian Satan prevents men from stepping up to bless because they have no value within themselves. They feel unworthy and incapable of doing these things. And who would listen to me anyway?

Liam I do

Pr. Adrian Bless you, Liam. Did you say please now?

Liam Amen.

Pr. Adrian Do you want a blessing?

We interrupt this broadcast. We're going to say a blessing.

Father in Heaven. I thank You. I thank You for your beloved Son. Your Son Jesus and Your son, Liam. I just pray that he will hear Your voice. "Liam, You are My beloved son. I was there on the day you were born. I cried tears of joy. You brought Me so much happiness, and you still do today." And Lord, I know that You will bless him. That he will be a mighty man of God, he will do great exploits, not by works, but by faith alone. And then You will bless him and fill him with joy, and that he will know that he is Your beloved son, and

everyone will see it in his face that he knows that he's loved and cherished by You. And I thank You in Jesus' name. Amen

Audience Amen

Pr. Adrian That's what it is to be a pastor. Thank you, Liam. That's why we need to be reached at that level, at that place. It's not a difficult exchange but a community needs to be structured in a certain way for these things to take place. It doesn't just happen. Because if we are all egalitarian, if we all are equal, if we're all on the same level in Homer Simpson well, Bart Simpson is right. Then who needs to get a blessing from anybody else? I get a blessing for myself. I decide my value by my achievements. Is this not great Babylon, which I have built by the might of my power for the glory of my Majesty. (Daniel 4:30) And when you believe this, that what we just did then has no value whatsoever. It is a meaningless ceremony of empty words. And this is what you get when you worship God the Son.

Audience Why are so many people depressed?

Pr. Adrian Yes, that's what we talk about here.

Audience I mean, if you get a blessing for yourself, why are you upset?

Pr. Adrian Yes. Mirror Mirror on the wall, who's the greatest of them all.

Audience And whose faith do you have?

Pr. Adrian Whose faith? Coming back to Eddie's presentation. Whose faith? Are you worthy enough to esteem your own value for yourself? Well, if you are, why do you keep doubting? Why do you keep doubting your value? Because you cannot manufacture it yourself. It is given to you as a free gift by your Father in Heaven. These are the foundational principles of this message. This is the origin of the Father of Love movement. This is where it begins. And it starts with that quote from A.T. Jones. And what a beautiful place to inherit or begin this message, from one of the messages of the 1888 message.

And lay it out in such stark contrast. And who would believe that one paragraph could cause such an explosion in my mind? Of course, the Spirit of

God is doing this and I'm completely animated by these themes that give me tremendous joy because of having lived in the other kingdom. Of having felt the disappointment of losing, of walking off a football field, losing a game and feeling that emptiness inside or a cricket match. Or having dropped a catch when everyone was depending on you when you dropped that catch, and [everyone] was looking at you like, "Dude, why are you on this team? You just wrecked it for all of us." Do any of you remember those feelings? When they pass the ball to you, all you had to do was pass it to the guy and he could score the goal for the goal is wide open, and you completely missed the ball. I was haunted by things like that in my dreams at night. "Oh, what's wrong with you?"

Audience Or they pick teams and you never get picked.

Pr. Adrian Or, you're picking teams. You get picked last.

Audience Yeah.

Pr. Adrian But what about if you get picked first and you completely screw up, what do you do then? This is how we've been raised. This is all the trauma that we've had to deal with, and all of these things. Sports! There's nothing funny about sports. Sport is deadly serious. Sport is at the vanguard of Satan's kingdom, its absolute war against the Son of God.

Audience War in peacetime.

Pr. Adrian Yes. It's preparation for war. Olympics, all of these things. And if you watch these things in your glory in these things, you are walking away from your identity as a son or daughter of God. And it wasn't until I accepted the Son of God as the only begotten Son of God and the value system that comes from that, that I could finally be released from the tyranny of sport. Sitting there, glued to the television, watching the Ashes series because my value is bound up in the ability of Australians to beat the British. Insanity. Absolute insanity.

And so, this is where these things begin. And of course, I'll continue more of the story a little bit later on, but I just wanted to lay some of the foundations for you tonight. You know, people say to me, you know, Adrian, you know, we admire your integrity to stand down because of this begotten Son thing

but it's really not a salvation issue, is it? It's really not that important. God, the Son, the Son of God, it doesn't matter what beloved you believe in, as long as you're in love right?

Audience Wrong.

Pr. Adrian Wrong. Absolutely wrong. It's absolutely integral to righteousness by faith. There comes the rain. (Just began to rain).

Audience Let it rain.

Pr. Adrian Let it rain. Let it rain. Let it rain. In every one of these chapters, I go through it step by step, showing the relationship between the Sonship of Christ and righteousness by faith. At least it makes sense in my mind...

Audience I have a question.

Pr. Adrian You have a question.

Audience If those of us who aren't blessed enough to have a strong, godly man in the head of a house and it's left up to the women, can we also have a blessing over it?

Pr. Adrian Of course. This is what we talk about in the book Divine Pattern. Of course, if there is no man in the house to do this, of course, the mother can speak with the blessing over her children. But we also find as it says here, that if she has a community where she can take her children to have her children blessed by the elders and the leaders of her community, they can fulfill that spiritual function of male headship to provide that blessing for the children. And this is what is all about, the Divine Pattern and how communities function in this kind of a situation. "When my mother and my father or my father forsake me, the Lord will take me up." (Psalms 27:10) The Lord will take care of me. How does He take care of me? He provides a structure. He provides a channel of blessing system in order for children to still hear the words, "You are My beloved child and whom I am well pleased." That's the way it was designed to be.

That's why we need a community. That's why someone saying, "Well, I've got my Bible I don't need anybody else" is always going to fail. And that's why I

did presentations like. You have to become a child of Abraham to inherit eternal life. You have to be submissive to another man. The promises that were made to Abraham and not made directly to you. You cannot claim any of those Scriptures outside of the person of Abraham. They are all made to him and you inherit them through him. I remember I horribly offended a lot of people when I started saying things like that. "What? An intermediary? Someone between me and God? Was it not what Satan said?"

Audience Absolutely.

Pr. Adrian An intermediary between me and God? What? Christ? Abraham is a symbol of Christ. All the blessings were given to him. He is an earthly example of who Christ is and that's why, "If ye be Christ's, then are ye Abraham seed, and heirs according to the promise."(Galatians 3:29) You must become children of Abraham. You must be his spiritual children in order to receive the promises of eternal life.

So I pray that this introduction has been a blessing for you. Again, a lot of these things are laid out in the books *Return of Elijah*. And *Identity Wars*, of course, is the starting point and *Divine Pattern*. I know that some of these things take a little bit of time to understand, but I think it's worth the investment to try and put these pieces together and how these things work. You don't have to understand all the pieces, but it does help. I pray that you've been tremendously blessed and of course, above all things that tonight you would claim your sonship and daughtership to the Father in Heaven. By what the Father says, "You are my beloved child in whom I am well pleased."

I remember in the back blocks of Romania, I was talking through a translator. A young Orthodox couple had come to these meetings. There was no driveway to get to the house. You had to walk up to the house that had no driveway and to go up there with a wheelbarrow to take all my stuff up to the house here in Romania. And as I was inviting the people to come forward for a blessing, this young man came forward and I knew nothing about his history, his background. And when it came through the translation, the words, "You are my beloved son and whom I am well pleased", his girlfriend began to sob. She began to cry for joy. To just simply hear these words. That this man that she loved, that had been through so much trauma and difficulty, obviously is now believing that the voice of God is speaking through

this fallen human agent and hearing the words, "You are my beloved son in whom I'm were pleased." It was such a beautiful experience through the translation the Spirit could still work through. And this beautiful couple were radiant with a sense that they were children of God. That they were loved of God. And what did they have to do to achieve this? Believe! To simply believe it, that their beloved of the Father. It's such a beautiful thing.

We should sing a hymn, shouldn't we, Fiona?

Fiona Yes. It makes me think when you mentioned Edens Landing, there is mum used to always say because she grew up without her father, he was killed before she was born. Well, she said, I know what it's like to grow up without a father, without having a husband for her mother, but a father for her and her siblings. And she said by this process, by this blessing, that turning the hearts of the fathers to the children and the children to their father. Edens Landing she saw husband and wife coming back together. She saw children coming back to their parents. Then she said she saw it literally that families were brought back together. Children that didn't have fathers were blessed by the whole system.

Pr. Adrian So here we go. A witness. A testimony. Amen, thank you for reminding us. We need reminding of some of the foundational pillars of this and the blessing that came. Shall we sing for 468? A child of the king.

(Singing)

Pr. Adrian I invite all of you children of the King to kneel with me. If you're able. We shall pray.

Dear Father, what a joy it is to call You Father and to know that we are Your beloved children and Lord Jesus, that You have won for us. The simplicity of that transaction. To believe that we are Your children. Not by works, but by the faith of Jesus. Your faith. Lord, Jesus You know You are God's Son. You know that He loves you and that knowledge You offer to us freely by your Spirit. I pray that for all of us listening tonight, that we would enter into that transaction. That comes simply by believing that Jesus is the Son of God and that He obtains His value from the Father alone. And that we would take hold of this and that this reality would transform us into the sons and daughters of God. It does not yet appear what we shall be, but we know that

when He shall appear, we shall be like Him, for we shall see Him as He is. (1 John 3:2) And we thank You, Father, in Jesus' beautiful name. Amen.

4. Rise and Progress of the Father of Love Movement Part 2

Pr. Adrian Hope you all had a blessed day today. We've heard some amazing stories. Tonight I was going to speak a bit about the calendar, but I'm going to continue with the theme of the Rise and Progress of the Father of Love Movement. [I want to] tell [you] a bit more about the story and the key parts of that story, at least as I understand it. And before I do that, I'd like to pray.

Father in Heaven. It's always a joy to be able to come to You and know that You are smiling upon us. It's wonderful to be able to read the statements in the Spirit of prophecy that say You never become impatient with us, and that is just such a beautiful thought, and that Your mercy is always there for us and we just thank You that You pour Your blessing upon us. You are so forgiving and so gracious and thank You for teaching us all the wonderful things that we've been taught. And we pray that they will stay in our minds and we will remember the way You've led us. We have nothing to fear for the future, lest we forget the way the Lord has led us and His teaching and our past history. We thank You in Jesus' name, Amen.

I spoke the other night about the implications of accepting the fact that we are beloved children of God. Confrontation, page 63. "The foundation of the plan of salvation was laid in the temptation of wilderness and gives to man the key whereby he may overcome." And the statement in Desire of Ages, page 213. "The word which is spoken to Jesus is spoken to every one of us. "You are my beloved child, and whom I am well pleased." And this is righteousness by faith.

This is the big point they were making the other night that if we accept that we are His beloved children at the baptism and we are accepted in the beloved, and we are His children through Christ, through His relationship with His Father then you are already reconciled in that process, and it makes the Cross mean something completely different. The cross has to mean something completely different if you believe this. And one of the first implications of that value system is that the relationship we have with the Father began to manifest itself in a presentation that I did at Eden's Landing church called *God's Love in the Flames of Hell*.

The implication is that the Father is the one who defines your value, and it's through an intimate relationship with Him in Christ that if God were to come to the point where He said, you've done the wrong thing, I have to kill you, that would mean that God could get to the place where He would say, you're of no value to me. And this is what began the push into the character of God because if all your value comes from your Father in Heaven and He's the one that's defining your value, how then could He introduce a doctrine that would absolutely negate everything that He says and His love for you? Would that make any sense at all? It doesn't make any sense at all.

And so, I began to venture into that, into God's love in the flames of hell. And that hell actually could be a very different experience from what we were taught. And I approached this through the Identity Wars principle of a performance-based kingdom versus a relationship-based kingdom. And I made a proposition that if God's kingdom is a relationship-based kingdom and I talked about if you attended a funeral of someone that you didn't know, how much pain would you feel? Hardly any, if at all. But if you lose someone you're very very close to. What's the pain? Immense.

And so, I began to apply this principle to the doctrine of hell. Who is it that's going to suffer the most in the flames of hell? Those who know God the least or those who know God the most? Is it a performance-based thing where God dials up? "Let me see. We'll give this person 4000 degrees for 6 hours", some arbitrary figure where God determines this person has racked up this punishment... Apparently we decide that and God signs off on what we decide. So we're going to rack up the degrees and the temperature and the days.

I began to question this idea and I proposed the idea that and this is the way I expressed it. Seventh-day Adventist ministers that turned away from the truth will experience more suffering and hell than Adolf Hitler. Is that a fair proposition?

Audience Yes.

Pr. Adrian Why is it a fair proposition? Because they knew their master's will. And it says in the Book of Luke chapter 12, "That the servant who didn't know his masters shall be beaten with few stripes. But the servant that knew his master's will and did it not, shall be beaten with many stripes." And this is

proof of the relational nature of the suffering that is being described in the Book of Revelation, and it turns the doctrine of hell on its head.

And this was the beginning for me of looking at things differently in a relational; hell is a relational thing, not a performance-based thing, whereas we were taught hell is about temperature and endurance and it's a completely arbitrary thing. And I thought it can't be that way. And so, I did that sermon in 2007, and then that one got parked for a while.

Put it on the shelf. We'll come back to that one. That was the first sort of trying to put pieces together. And then, of course writing the book, *Return of Elijah* I was thinking about it, before my concept, and this is a really big point in the book *Return of Elijah*, is how do you define equality? What is equality? This is a really big point for me. What is it that makes the Father and the Son equal? This is the question. And I approached it from the performance versus relationship basis. In a performance-based kingdom, what is it that makes the Father and the Son equal?

Audience Power.

Pr. Adrian Power—All the Omnies. Omnipotence, and omniscience, are the things that make God equal in a performance-based kingdom. But when you turn to John, chapter 10:15 references a different type of equality. John, chapter 10, verse 15. This is a relational type of equality that is being described here. And what does Jesus say in John 10:15? "As the Father knows me, even so, know I the Father." Is that equality? On what basis?

Audience Knowledge.

Pr. Adrian Knowledge? What type of knowledge?

Audience Knowledge of relationships.

Pr. Adrian A relational knowledge.

Audience Trust.

Pr. Adrian Trust. And to know. To know. This is a different type of equality that is being described here.

And so we read in Philippians, chapter 2, verse 5, "Let this mind be in you, which was also in Christ Jesus, Who, being in the form of God, thought it not robbery to be equal with God."

But the question is upon what basis did He not think it robbery to be considered equal with God? What is the basis of that equality that He doesn't think it's robbery to be considered equal with God?

Audience He's relying on His Father's word because it was ordained of the Father that His Son should be equal with Himself.

Pr. Adrian Okay! Thank you, Lester.

He's resting in the word of His Father when He's thinking about equality. He's not looking within. He's looking to His Father to determine if He is equal. He is not the one that determined it Himself. His Father is the one that determined this. And the Son believes what His Father says, and therefore He does not consider robbery to be equal with God, not because He has assessed this from His own resources, but because He has believed what His Father has said of Him. This is poles apart but most people use this verse, "...thought it not robbery to be equal with God", as in His pedigree of power and intellect, and age, and all of these types of things.

But I begin to see a very different picture, and I realize that every time you see the word equal you automatically reveal the value system by which you operate. Because equality requires you to draw on your value system to determine what that equality means. Does that make sense?

So the Bible is testing you whenever you read the word *equal* or like in this verse (Philippians 2:5), you reveal yourself, and you reveal what's important to you. You read through the decades of Adventism after 1915, and you look at verses like this and the commentary on verses like this, it's all about power, intellect, comparing of power, comparing of intellect, comparing of knowledge, comparing of wisdom. And pitting these things against each other and saying the Son is equal with the Father. The Son is equal with the Father because of His power, His intellect, and His abilities, thus revealing the value system that these men live by.

And if when you use the word equal in that context, how then shall we be equal with one another? If the God you worship is equal by power, intellect and ability, how then shall we be equal?

Audience: By beholding you become changed.

By beholding you become changed by power, intellect and ability. And that is why there are so many people seeking to end their lives because they cannot keep up with others. They feel inferior because they are not feeling equal, because they sense the intellect is not the same as other people, and so they say, "How do I get off this planet?" People might wonder why sometimes I make statements that are quite confronting. There is a direct relationship between the Trinitarian doctrine and suicide. Do you understand what I'm saying? The Trinitarian doctrine forces you into an equality system based on power and intellect. And if you are plagued with the thought that you are not having power and intellect and ability and all of these types of things, you are careering down a different direction. That's why the Trinitarian doctrine is Satanic genius. And for me to utter these words is utter blasphemy [to those who hold the orthodox Christian position].

Audience Depending on your perspective.

Pr. Adrian But do you understand what I'm saying? It's quite simple when you look at it; your equality system. And I begin to think about these things, but not that I wanted to focus on this, but it was a consequence of the value system that I was coming to see because of believing the words, "You are my beloved son in whom I'm well pleased", and believing the words, the Spirit of prophecy that says that we are accepted in the beloved, that the word that was spoken to Jesus and spoken to every one of us, it's such a change in understanding. So I didn't realize when I walked this path that it would run into that doctrine and bowl it over. I didn't know that it would do that.

And so, I forgot to bring my whiteboard. Sorry about that. It's all very clear up in here. (Pointing to the mind) And so, based on the Trinitarian doctrine you have Father and you have Son and they're equal based on power and ability. And they are always locked in this position. (Horizontal, side by side) But when the value system changed, the relationship changed to this (Vertical, source and channel) Some of you remember the sermons where I've done this movement? [from horizontal to vertical] The Son is able to move into a submissive position under the Father's headship. And so, *it's the value*

system that we find in Identity Wars that creates the possibility for the Divine Pattern to exist. Do you want me to say that again?

Audience Yes.

Pr. Adrian *It's the value system that we find in identity Wars from the Bible that allows us to shift from co-equal to source-channel. Co-equal, source-channel. And that's what led to the Divine Pattern. And as I began to study this and think about how we were made in God's image. "In the image of God created he him; male and female created he them." (Genesis 1:27) And God said, Let us make man in God's image. What were you taught that Genesis 1:26 means when the word "us". Who is us?*

Audience One, two and three.

Pr. Adrian What does the Bible say in Hebrews 1:1? "God, who had sundry times and divers manners spake unto the fathers through the prophets. Hath spoken unto us in these last days by His Son, by whom also He made the worlds." That's what it said. So God created all things through Jesus Christ. I remember writing to one of my leaders in the church, Spirit of Prophecy, Volume one, page 25, very bottom of the page. Ellen White says, "And God said to His Son, Let us make man in our image." And I said, could you explain this to me? No response. I made the mistake of asking three questions and I got a response to two, but he left that one alone. I should have just asked that question. Can you explain this to me? "God said to His Son, let us make man in our image." And what is the image? This (Co-equal) or this (source-channel)?

Audience The second.

Pr. Adrian Come to 1st Corinthians. chapter 11, verse 3, and this is a revision for some of us, "But I would have you know, that the head of every man is Christ; and the head of the woman is the man; and the head of Christ is God."

In this text, we see exactly the same headship that exists between God and His son, exists between the man and the woman, and between the man and Christ, it's the same headship. Is that what you see in that text?

Audience Yes.

Pr. Adrian So if we have a problem with headship in terms of the male-female relationship, it means that we have a problem with headship in the Father-Son relationship. And we're going back to this. (Co-equal).

The head of the woman is the man and the head of Christ is God. It's after the head of man is Christ. And so, that led to the whole principle of the Divine Pattern. But I have no idea how far that would go. And Narelle expressed that today about the Divine Pattern. Thank you for encouraging her to look at the Divine Pattern. I had no understanding, but it was just in reading that verse in 1st Corinthians 8:6, of course, this is a safe text to go to. Why? Well, firstly, it's in the Bible, but when you look at the original pioneer statement of the Adventist movement, this is the text that they use to describe God. So we were on fairly safe ground. If we are worshiping the God of our fathers, at least in terms of this subject, 1st Corinthians 8:6, "But to us there is but one God, the Father...", and who was it that said to me, Adrian, look at the word *Father* and look at the word *Christ*, and look at the two words that appear after the Father and Christ. And tell me, what do you see? "The Father *of whom* and Lord Jesus Christ *by whom*." OF WHOM, BY WHOM.

Do you see the pattern OF whom and BY whom? That's when a whole new pair of glasses just suddenly went on when I was reading the Bible. Looking at the Bible OF whom, BY whom, I started to see things in a very different light. But again, you're looking at this (co-equal, side by side) shifting to this (Source-channel, one head of the other), creating a whole new pattern, and then realizing that man was made in the image of God, and as I thought about this, "Let us make man in our image," and I thought, how far does this extend? How far would this go? Is it only the fact that it's male and female? And that's what led me to start to think about our communication systems. The way that we communicate with each other, the way that we come into life.

So we're just tracking through on this, following this through from the value system to the shifting, and then what we start to see in Scripture. And that's when everything started to open up in terms of "Oh, the Ten Commandments is not written on 1 document, it's written on 2!" And what is the relationship between the first 4 in the last 6? Source-Channel. And my eyes [were] just like, WOW! That's amazing! And then looking at the sanctuary, "Oh! The

Holy place, and the Most Holy place, to me, is some of the most beautiful symmetry. And to see that the Father-Son relationship has its signature all across all of these things.

As we know that Christ is the image of the invisible God. "God invisible. No man has seen God at any time." 1st Timothy, chapter 6, verse 16, "God immortal, invisible, God only wise..." and [next we have] invisible, visible. And the fact that we have a process of thinking which is invisible. Thank God! And most of us have a filter as to what comes out here (mouth) but not everybody. And that can be rather awkward. When the invisible always becomes visible, it's going to be a bad day. But invisible- visible, that the way we communicate has the image of the Father and the Son stamped into it. Christ is the Word of God.— God's thoughts made audible.— Manifest. This is amazing! I am always just [like] wow! That's incredible.

And that's what made me start to think when I started talking about the Divine Pattern. And I need to mention this because in 2011, just before I began to write this book in September of 2011, I received a message from my former mentor in the United States, and he had built a whole system based on paradox, paradoxical principle. What's a paradox?

Audience Something that appears contradictory but it isn't.

Pr. Adrian Something that appears to be a contradiction but isn't. And he said, [that in] the Bible, the truth; there are two poles of truth that seem opposite, but through Christ, they are mystically made one. And I had built my whole theological framework on that system because of my mentor. If you look at my early [work], my God's last message of love training materials, I have paradox all through it. And you guys remember the sermons that I did base on paradox, and we all thought it was [wonderful], yeah! It was great stuff! Except it was completely wrong, but it sounds good and it sounds right; paradox. And this is because of a Father and Son that a co-equal. To poles of truth and the Father and a Son if they are co-equal, I mean, let's face it, you have Two Beings that are exactly the same, and you want to go to the Source, where do you go?

Audience Right.

Pr. Adrian Dear Father, dear Jesus. Sorry, Father, I'm talking to Jesus. But I don't want to leave You (Father) out. But I need to talk to You (Jesus). And I'm so confused!

Audience Yes!

Pr. Adrian You've had that conflict?

Audience Yeah!

Pr. Adrian All this confusion! Because of 2 poles of truth, based on 2 co-equal— 2 co-eternal Beings. Oh, 3 co-equal— co-eternal Beings. And it creates confusion when you pray, and I still remember I'm talking to Jesus, my beloved Savior, and sorry, Father and I should be talking to You. I had this guilt! Like, you know, I'm talking to Jesus all the time.

Audience And then the Holy Spirit.

Pr. Adrian And then the Holy Spirit.... And as we were told, you know, you should pray to the Holy Spirit. Well, I've never read that in the Bible and this is some of the problems that begin to come because of the structure in your mind. You got three. Three co-equal— three co-eternal Beings, and it creates confusion in your mind.

And so, just before I started to see this Divine Pattern, this shift has taken place, Source-Channel, and I'm starting to see it in the Bible. I'm like, Wow! This is amazing! And then I was just about to write and my mentor, who had taught me the paradoxical principles of 2 poles of truth, wrote to me and said, Adrian, I want you to stop writing everything. I want you to take your websites down, and I want you to read this book that I've got for you and it's called Humility.

Audience Oh! Shocking!

Pr. Adrian I mean, look, any day of the week, you can give me a book called Humility and I'll read it because I need humility. Just really, you're never going to lose that, you know, I'm not going to say “you're going to tell a Dutchman about being humble?” He always needs to [remember to] be humble [as he] always [has] problems with humility.

But why would he tell me this? Just as I'm about to venture into this territory, then get this contact saying, stop this. Stop, ... and he's my mentor and I'm like, ...Lord, what do I do? I don't know what to do! So I'm praying and I'm thinking about it and just seeing more of these connections and Divine Pattern in the sanctuary and I just said, Oh, I've got to write this.

So I started writing this book. (The Divine Pattern) I wrote it as a series of articles, beginning in 2011. And as I'm writing this, I'm like, this completely dismantles everything that I've believed. It utterly throws it all in the bin. All of it. And this little voice inside of me said, "You rebellious little scoundrel."

Audience Oh no!

Pr. Adrian "You're just rebelling against your forefathers. You're just rebelling against those who taught you, and you're using that cunning little pea-size brain of yours, and you're trying to destroy everything that you were taught!" I'm sorry, Lord. Sorry, this is just so exciting! I can't help it! I got to keep writing this! But as I wrote, I just felt such joy and happiness in writing. I was getting answers to questions that I couldn't get before. So I had to break out of that shackle and realize, wow! This is highly significant.

And so, to go to the Bible and to see 1st Corinthians 8:6, and to see in the Scriptures. Source, it's right there in 1st Corinthians 8:6. "Origin the point from which all things flow, OF WHOM, "ÈK", from whom all things flow. And Christ, "Diâ", BY WHOM, is a channel of an act. Channel is there Origin is there. It's in the Scripture. You look for 2 poles of truth in the Scripture. It's not there. So ultimately it was the Scriptures that gave me the confidence that this is the truth. I must stand on the Word of God alone. And as much as I love my mentors, if I truly honour them, I would advance in the light of the Word of God that they taught me how to read, that there was more light to come, more things to come. And if I truly honour them, I would continue in the light as God shows it to me.

And so, the Divine Pattern led me to consider the relationship between the commandments and the book of the law because suddenly I began to think about, going into the Most Holy place. How many documents are in the Most Holy place? There are 2 documents in the Most Holy place. And again, what is the relationship between the 2 documents in the Most Holy place, the Ten

Commandments and the Law of Moses? What's the relationship? If you're in a co-equal system and we say that the Ten Commandments and the Law of Moses are co-equal, some religions do. Judaism would say that the law of Moses and the Ten Commandments exactly the same but in order to reconcile this in a co-equal system, and if you can't make them co-equal, one of them has to go, doesn't it?

And so, what did we do as Christianity? Well, we nailed the law of Moses to the Cross so that one could remain supreme because we all know that the Ten Commandments, you know, to love the Lord, your God with all your heart, to keep the commandments. Jesus talks about the commandments. And so, I began to think, well, what is the relationship? Well, in a Divine Pattern relationship, the Ten Commandments is a Source, and the law of Moses is the Channel. And that's when the light went on.

And we come to Patriarchs and Prophets, page 364, and this is another presentation I did in 2007 called The Authority of the Spirit of Prophecy. When I begin to think about the relationship between the Bible and the Spirit of Prophecy. Those of you who have been raised in Adventism, do you remember the struggle you had about what authority the Spirit of Prophecy has? Well, it's the lesser light. What does that mean you listen to it less? Is that what lesser light means? You take 2 out of 3 paragraphs as gospel, and the rest you just toss out? What is lesser light? You take out the bits that you don't like. Because I always had this struggle in my mind, like, I'm reading so much of the Spirit of Prophecy, I need to be reading more of the Bible.

And again, this war between what I'm reading, because of this co-equal concept. And relating the Bible, and the Spirit of Prophecy, and suddenly, oh, Bible (Source), the Spirit of Prophecy (Channel). It just made so much sense! And Jesus is the brightness of the Father's glory, and the Spirit of Prophecy is the brightness of the Bible glory. Are you sure? I have upset a lot of people by saying that once, twice, three times, four times, five times. And let's think about this one. Let's test this one out. Jesus is the way to the Father, is the Spirit of Prophecy the way to the Bible? Does that fit? Why did God give the Spirit of Prophecy? Because we didn't know how to study the Bible anymore because we were so deaf, dumb, blind, and stupid. We couldn't read it anymore. So God gave us a gift to lead us back to the Bible. This is how God works. That really upset some people when I said that.

But the lesser light, in this case, like in the case of Jesus, is the brightness of the Father's glory. The beauty of the Gospel... Have you read *Desire of Ages*? That is the most beautiful book on earth outside of the Bible. And it explains the Gospel. It is magnified glory, magnified light! It gives us insights and depth, and expansion of the Bible and the Gospel. It is the most beautiful book. I love to listen to it regularly all the time.

And so, I put this to you, the Spirit of Prophecy is the way to the Bible. That makes a lot of people uncomfortable. All I need is my Bible! But why did Jesus give us the Spirit of Prophecy if you don't need it? So I began to think about these relationships. Source-Channel. Source-Channel. And I was going to PP 364, "These directions relating to the duty of the people to God, to one another, and to the stranger." Talk about the law of Moses, "... were only the principles of the Ten Commandments amplified and given in a specific manner." Source-Channel. Relationship between Ten Commandments in the Book of the Law. When I read that statement I was [like], There it is!

I'll go back a little bit [in *Patriarchs and Prophets* page 364]. "Moses was commanded to write, as God should bid him, judgments and laws giving minute instructions as to what was required. These directions relating to the duty of the people to God, to one another and to the stranger, were only the principles of the Ten Commandments amplified." So if it's only the principles, the Ten Commandments amplified, then what is nailed to the cross?

Audience Our sins.

Pr. Adrian *Cheirographon*. (Col 2:14) Our sins. That's quite a powerful statement. Death decrees, dogma. [See the booklet – *Showing Respect for Colossians 2:14-17*] Yeah, all those things are nailed to the Cross. This relationship, Source and Channel and is what began to open up on the subject of the festivals. That was a good friend of mine, Frank Klin in the United States was listening to what I was preaching about Source and Channel. He said, Adrian, have you ever considered that there's a divine relationship between the Sabbath and the Feasts? And I was like, "No." ... there was a time when I was like, "No! I'm not going down there."

And I began to think again about the Father and Son relationship, we think of in Exodus chapter 23 when God talks about the angel of His presence and He

says. "My name is in Him." Is the Father's name in His Son? His character and His name. And I began to think, is the Sabbath name in the feasts?

Audience Yes, yes.

Pr. Adrian "My name is in Him." So the Sabbath says of the feasts, "My name is in them." Oh, that really got my attention when I started to think about this, and of course, why don't we see these things? And I began to think about it. We say "The law of Moses is nailed to the Cross," but in the typology, the book of the law is not at the foot of the altar of sacrifice. It's on the side of the Ark in the Most Holy place. If it's in the Most Holy place, does that suggest that it's Most Holy?

Audience Yeah.

Pr. Adrian This is kindergarten stuff, isn't it? This is logic and it makes perfect sense. But the Divine Pattern is what was needed to unlock this and think about Jesus "To Him that overcometh will I grant to sit with me on my throne, even as I also overcame, and am set down on my Father's throne" (Revelation 3:21), Jesus sits beside His Father on His throne. Does the book of the law sit beside the Ten Commandments in the throne room?

Audience Yes.

Pr. Adrian Do we see the parallel? It just, like, wow! This is just an amazing connection, but it's the Father and Son relationship, which gave me the context of the relationship between the Ten Commandments and the book of the law. And then it makes sense what Jesus said, "Not one jot or tittle shall be removed from the law until all be fulfilled, till heaven and earth pass away. (Matthew 5:18)" Has heaven and earth passed away? No. And when Jesus uses the word law, He's referring to what word?

Audience The law of Moses.

Pr. Adrian Torah! Torah! Not one jot or tittle of the Torah will be taken away.

Audience Christ represents the law, right?

Pr. Adrian The law is a reflection of His character.

Audience And He kept it perfectly.

Pr. Adrian Yes. Like I say to people when Jesus was nailed on the Cross, He is representing the law. So the law was nailed on the Cross and the law and Christ were buried. And when Jesus came out, so did the law. Rose again, came back.

Audience To magnify.

Pr. Adrian To magnify the law, make it honourable (Isaiah 42:21). He didn't come to destroy the law. He didn't come to take it away or to do any of these things. But it was the Divine Pattern that helped me to read the Scripture in this light and to see these things. And most of you are familiar with that beautiful text in John 1:17 which says "The law was given by Moses..." And what do the King James translators say next? "BUT grace and truth came by Jesus Christ." The BUT is a supplied word. And so we say, get your butt out of there! "Because the Law came by Moses, grace and truth came by Jesus Christ." This is so important to understand this relationship of source and channel, to understand the Gospel.

"The law was our schoolmaster to bring us to Christ (Galatians 3:24)." "For the law made nothing perfect but the bringing in of a better of hope (Hebrews 7:19).".

I remember having a discussion with a dear friend of mine in the Godhead movement. All of his arguments were hanging on supplied words, and when I pointed that out, you know where it says, "For the law made nothing perfect but the bringing in of a better hope." He would say DID! I said that word is supplied. Your emphasis is on something that doesn't exist. "So the law made nothing perfect but the bringing in of a better hope". Meaning the law is our schoolmaster to bring us to Christ.

And this all started to make sense within the Divine Pattern and how the Divine Pattern works and comes together. I was just praising my Father, and the realization of so many things that have been mysterious and conflicting in my mind suddenly would burst into light. And they all fitted together and it was all so beautiful. I remember presenting this to some of my brethren in the United States 8 years ago, and the response was, "You take the Divine

Pattern too far." But 1st Corinthians 8:6 says that the Father is the Source of ALL and Christ is the Channel of ALL. So everything has to be Source-Channel, so you can't take it too far, because it's all Source-Channel, and it all has to be this way.

I remember I was given the book *New Light on Old Manuscripts* by John Vandenburg in 2013, and someone gave it to me and at that stage, I was like, "Oh, dear!" And I put that aside. But after studying the Divine Pattern and really coming back to the Feasts, I went back and I started to read that book. And even though I would say that its framework was a bit skewed, he brought out many, many important points that I hadn't considered before, and suddenly Bible verses started to come out to me like 1st Corinthians, chapter 5, verse 7 and 8, where Paul actually says, "Let us therefore keep the feast." Why did I read that as Let us not keep the feast?

Audience Did you supply a word?

Pr. Adrian I did supply a word. (laughter) Why did I read it that way? Let us, therefore, keep the feast whenever I want to keep the feast. And I distinctly remember September of 2013, going back to that time. And we were talking about it because there's a statement in the writings of the pioneers and even Ellen White that says that the camp meetings of the Adventists fulfilled the Feast of Tabernacles and the Passover and all these types of things. So we would use that quote to say, well, we don't need to keep the feasts when God says to do them. We'll do that when we want to do them. Isn't that like Christmas and Easter? Isn't it doing it when you want to do it?

And I still remember Jesus very gently saying to me, Adrian, why is it that you're quite willing to have a camp meeting at any time of the year, except for the time that I ask for them? Ouch! Do you detect a difficulty here? And that's what led me to Colossians. You know what's interesting about Colossians because of one of the statements that are presented to us. Colossians chapter, 2, verse 20, "Wherefore if he be dead with Christ from the rudiments of the world, why, as though living in the world, ye are subject to ordinances."

What ordinances? "(Touch not; taste not; handle not.)" And all my brethren were saying touch not the feast; handle not the feasts..." What is legalism? Legalism is just as much prohibiting people from doing things as

encouraging/[making] people to do things, and I could never get that point across to people in saying, If you keep the feast you're insulting Jehovah. When you're saying in order to be saved you must not keep these feasts that is legalism. Being saved by not doing something is legalism. I am not doing this in order to be saved. Or not to insult Jehovah. I'm not doing this to insult Jehovah but the ordinance is :(Touch not; taste not; handle not.)" And I would say, why are you saying touch not the feasts; handle not the feasts in order to be saved? That's legalism. So anyway.

Audience What about Colossians 2:14? The handwriting containing ordinances...

Pr. Adrian "The handwriting containing ordinances." The dogma (ordinances) has nothing to do with the law of Moses, as we discovered later on. So this is when I decided I would attend my first feast. And I've detailed this too before I went to the United States in 2013 for the Feast of Tabernacles, and that is when I experienced a convergence of the Father-Son Divine Pattern message with the feast, and it just lifted the whole message into a new context, into a new experience and the outpouring of the Spirit that occurred at that particular time. And I remember at the end of that time period, I made a statement to everybody there because of the great sense of the Spirit that we experienced at that feast and the joy and the radiance of that time. And I quoted at the end of that feast, Isaiah 53:1, "Who hath believed our report? And to whom is the arm of the LORD revealed?" Well, I said to the brethren who are going to believe our report, that the outpouring of the Spirit that we experienced at the Feast of Tabernacles and as I've said to you before, I'm very, very glad that in the 6 months leading up to that feast, I was very ill, I was very sick, and I really couldn't function very well at all. And I went to that feast and I spoke for 10 days in a row. I was up every night late and I just had energy.

And then I came across this statement in Testimonies, volume 2 page, 704, "In the Sabbath is light health and special strength."

Those who are diligently seeking to keep the Sabbath from the heart would find in the Sabbath light, health and special strength that I was finding health in the keeping of the Feast of Tabernacles. I experienced a health experience at that particular time. And that was something I couldn't deny. I couldn't deny what was taking place. And that was a magnification. And then I began

to see other things that really made sense to me because the Adventist movement decided to keep Sabbath from sunset to sunset. Why did they decide to do that? J.N. Andrews did a study in 1855, and the key text that he used to prove that was Leviticus 23:32, which is "From even to even you shall celebrate your Sabbath." The problem is that Leviticus 23:32 is not referring to the seventh-day Sabbath, but it's referring to the day of Atonement. So the way to the Sabbath is through the feasts. If you want to know when to begin your seventh-day Sabbath, you have to find it in the magnification of the feasts.

And again, that's just like, wow! There it is! To go to the Sabbath from even to even, you shall celebrate your Sabbath. And it's interesting when you read and I've got it in the book *Time to commence the Sabbath* when Ellen White was asking the question, "We've been keeping 6 p.m. to 6 p.m. for ten years now." And what did the Angels say to her? She's thinking about the seventh-day Sabbath, but the angel said to her "From even to even you shall celebrate your Sabbath. Study it." Why is the angel referring to a feast day Sabbath? To answer a question regarding the seventh-day Sabbath unless one is leading to the other. That was a big point in my mind.

Another key point I came across, and I'm sure you're familiar with these. Do you remember the statement about the sharp rigid outlines? Sharp, rigid outlines, but one corner threw me for a loop when I first read that. I mean, what do you do with statements like this? "The instructions given to Moses for ancient Israel with its sharp rigid outlines." Why does she say sharp and rigid? That just doesn't sound beautiful and lovely. Sharp rigid outlines, is she writing it because that's the way we think about them? Could be. "...sharp rigid outlines ought to be studied and obeyed by the people of God today." Why did she write that? That explodes my whole Adventist framework because the law of Moses was nailed to the Cross except for tithing.

Audience Sharp and rigid to me just means that it can be, it's not working?

Pr. Adrian It's clearly defined clarity, certainty. How do you read?

Audience In black and white.

Pr. Adrian Yes, very, very clear. There's no messing around. It's very, very clear.

And so, I distinctly remember when quite a number of my friends were just been disfellowshipped from the church, and one of my friends was saying, "Adrian, you need to get onto this feast question", and I was just not in a frame of mind. I was just not really there. And then he said to me, "Adrian, you're dividing the Godhead movement by not keeping the feasts." Two years later, but at that time I've read the study and I've got myself into there, and by that stage, he'd rejected the feast and I'm promoting the feasts. So he comes to me, and says, "Adrian, you're dividing the Godhead movement because you're keeping the Feast."

(laughter) Oh, I did not come to bring peace but a sword. (laughter) Can't win, can you? Can't please them all. So I just thought, okay, very good. So that was such an amazing time, and then going to the United States and coming back from the United States, having studied this and I remember all [the feast] people talking about vernal equinox and calendars, and I'm going, well, how am I going to present this to my brothers and sisters back in Australia [with these] calendar wars going on over here and I don't want to be part of this. This is really stressful.

And I'm up in the back blocks of Washington State in Republic Washington and this wonderful old guy, lovely big beard like Moses. He pulls out all these quotes showing how the Adventist pioneers, established the Day of Atonement on the Karaite calendar and the barley, and it was like, "Of course!" All we have to do is go follow what the pioneers did, and that will give us the calendar that we need to follow. It's not rocket science but it's quite simple. And that's when we connected the Midnight Cry. That first statement from Ellen White in Early Writings, Page 14, connects the Midnight Cry to lighting the path all the way to the city. And the Midnight Cry as we've got over there (pointing to books on the table) by Samuel Snow, includes the Karaite calendar.

It's all part of the Midnight Cry, and the Midnight Cry is about receiving more oil. And how do you receive more oil? Through the calendar and coming to this feast at the time, the Sabbath and the feast, it just is layer upon layer, such perfect sense to my mind. And then coming back to Australia and talking to some of my friends and I got excited. I said. So this is it! This is it!

And people saying to me, "Oh, Adrian, we've been thrown out of the Adventist Church and we've lost all of our friends and then you come with this crazy feast teaching. Do we really have to do this?" So it's just like, well, you know, once you've been cut loose from the institution of your birth and you've been shown the door, it's like, what have you got to lose? Seek the truth.

Audience True worship.

Pr. Adrian True worship. Follow the Lord. Now, of course, that involves responsibility. When you break free of the creed, you can run off and do all kinds of crazy stuff, can't you? So yes, it creates all kinds of crazy stuff. I always tried to find multiple layers of evidence. And that's why the whole framework of the Father-Son and the Divine Pattern, and the Source-Channel and I found 7, 8, 9, and 10 layers of evidence. It was irrefutable to me in my mind, and therefore I said, you know, we have to do this. And that's always been a challenge, and from a pastoral perspective, over the last 7 years, there's been a bit of agony in my heart as people are trying to keep up with the material that we're presenting. And thinking, you need to slow down, you need to go much slower. But I felt that my Father was saying, "Adrian, just get to the top and when you get to the top, you'll know why you had to go so fast. I know it feels strange because you've got lambs, and it's hard for them to keep up." And I can tell myself, but if you leave a paper trail, they'll be able to follow it eventually.

Write out what you're saying and write out what you're seeing, they won't all understand it now, but they will understand it later on, and just get to the summit. Get to the summit. And for me, this is the summit, (Holding a book) The Atonement, to finally put all the pieces together and make it all just make sense.

And so, I wrestled in prayer with the Lord about us, Lord, you know, like if I make this decision, if I do this and it's another jolt to the community and I have to take on more information and have them learn more things, and then they have to be in conflict with other people. Attacking you and sending you videos and all this kind of stuff. And we just want a happy church and we don't want all this conflict, and we don't have to establish more and more beachheads and get over there. I'm too tired! We can't keep up!

So we're in a 7th year, so we're trying to just have a bit of a breather, but we've got more stuff coming. Just putting it out there. How do they say it? Just saying!

The implications of this (The book *The Atonement*), and so there is more stuff that is going to challenge God's community in terms of the application of what we understand and what we believe. And it will bring conflict because the Word of God is sharp and powerful, sharper than any two-edged sword and it's going to challenge us to the very core. And when I look back over the way the Lord has led us in the past, I can say, praise God, but I also have memories of absolute carnage, of friendships that I once had that have been butchered and destroyed. Why, because I was pigheaded? I could be, I can't eliminate that factor. Passionate about truth, about the desire to know what is true. And as I've discovered the hard way, sometimes excitement can be interpreted as anger by people if they want to interpret it that way. Excitement! Intensity!

Audience Loving and passionate about the banging on the desk.

Pr. Adrian Yes, banging on the desks. Sorry to those online. (Banging on the desk)

Audience (laughter) You haven't done that for a long time.

Pr. Adrian I try not to. Look, I've gone through that process of saying, Lord, you know why didn't you choose someone that was very placid and relaxed and very calm and spoke with a very gentle calm voice?

But it's true. It's true! But excitement and love for Jesus. That's the intensity that comes out, and to follow the Lamb wherever He should lead you, and wherever He would go. And sometimes it's like, "Oh, okay, Lord. Here we go." But there's always joy in walking into truth. And so, in accepting the truth of the festivals, and the statutes, and the judgments, I went through another whole disfellowshipped process of being kicked out of relationships that I once had. And so it wasn't once, but it was twice. And then there was the third time when we accepted the character of God. And that's when I committed the unpardonable sin for many people saying that God doesn't destroy. I remember one gentleman saying, I think Stephen might remember this. This gentleman said if you want to believe in Jesus, the Son of God, I can

deal with it, and if you want to keep those crazy little feasts, it's ok, but if you say that God doesn't kill, you are my enemy.

Audience Oh grief.

Pr. Adrian Okay. (laughter) Yeah, awkward silence, I was like. Okay! And you know, you go through all this process of when you're talking to people and it's, you know, we have this, it's like not bacon, you know, it's like. "Well, God does kill, but it's how! "How does He kill?" Well, He withdraws? "Oh, that's just fake, you know, you're just making it up." Because you don't want to come out and just say, God doesn't kill people, because it's just too much light for people to deal with and so you try to soften it down and make it a bit easier for them to tolerate and I understand.

But I distinctly remember in 2017, in Pentecost of 2017, when we were in Talking Rock and I was praying a lot about this and, we'd gone through and got all the key pieces, at least in my mind, all the key pieces of the stories of the Old Testament that really concern me, that I needed to answer, and I had to have a Bible answer for those questions. And in 2017, I felt impressed to tell people we have the evidence to prove that our Father is not a destroyer. And if you resist this message, you will end up in a position that you don't want to be in. And what is that position? You are constantly telling people that God kills people. Do you want to be in that position? Do you want to fight against this message? Because we have the evidence that God does not do these things and you will find yourself more and more aggressively presenting that God kills people. And that's going to make you look, well, a bit sad.

And therefore, because we have the evidence; to worship a God that kills people is idolatry of the highest order. It is rebellion against the God of heaven.

Audience This is for anyone who has a misconception that God.

Pr. Adrian It's worshipping an idol. But why does it have to be said so stridently, so plainly, to worship a God that kills people is an idol. It is Molech, and it is Asheroth because their gods kill people. But I had to be convinced in my mind that this is the truth, and can I prove this from the Scripture in a consistent system? Again, it was the Divine Pattern, and this is

what I try and explain in the book, Escaping the Pentagon of Lies. It is the Divine Pattern of Father and Son that holds the key to unlocking all the points that we needed, especially on the Covenant, to understand why God is allowing Himself to be presented as a killer in the Old Testament because He is causing our sins to abound (Romans 5:20) in allowing us to read it in this way. And He's allowed it to be written so brilliantly that all the Scripture does is bring out of you what is inside of you. It's absolute wisdom.

And people say, we need to rewrite the Scriptures. No, we don't. We don't need to change it and call it the Remedy. We don't need to do that. We need to leave it exactly the way it was written because it brings out of you what is inside of you. And it needs to do this in order to cause your sin to abound that grace might much more abound. (Romans 5:20) So King James will do fine. New King James will do fine, NIV, no, well, occasionally. So we don't need to change the Bible because the Bible is written exactly the way it's been written in order to bring out of us and to test whether we're willing to search below the surface level and harmonize all the pieces together. And to realize that the beautiful Hebrew language has variants of meaning which allow you to go much deeper than what you have before.

And so, that leads me to the events of 2016. And we [are] just coming to the close of this because it was, and I need to go back a little bit. I did a presentation for our brethren in Germany. It was in 2012 that Jutta Deichsel who is our chief translator in Germany. She wrote to me about some of the messages that we were sharing, and by October of that year, she was editing and translating Identity Wars into German. And then by the end of that year, she wrote to me and said, "I have a problem with what you've written in Identity Wars." Because in there I had stated how that God essentially sacrificed His Son. Some of you may remember what I confessed, "Look, I screwed up. I've got this completely wrong in chapter 10 and chapter 11 of Identity Wars.

And she was saying to me, I'm having a problem with this Adrian, and she said it very, very nicely. And it took 12 months, and then she reached out to me again and appealed to me in regard to the character of God and the subject of the character. I remember what I had done in God's Love in the Flames of Hell, and I talked about that and I could see that but then you could see that I was on the back foot, and I went back and read the emails again, and I was a little bit not happy. But that started a thought process in my mind.

And she not long after that, invited me to come to Europe and to do meetings in Europe. And so, it's interesting that a number of years later I was in Germany and we're doing meetings and I talk about that in "Escaping the Pentagon of Lies—Mirror key found in the forest" in that chapter there, where suddenly the whole Mirror principle came together in my mind while I was in Germany and we raced back and I did that presentation on the Mirror. And it was after that we flew to the United States and we did the "Escaping the Pentagon of Lies" series in October of 2016, and it was after that, that there was just such a fervour among many people that had participated in that process. And on Facebook, it was actually Sharon Petryczanko from Talking Rock, she set up a Messenger chat group called Father of Love. And we were talking in this group. And so, I took that label and we created the Father of Love group on Facebook, we sort of went from there because people were just buzzing. They were getting excited about all the things that were coming together at that particular time.

And so, that's kind of where the Father of Love developed and we took all of that and said, Yes, Father of love, that makes perfect sense, and we've sort of gone on from strength to strength from that particular point. And I wanted to relay some of this history to you because I just praise God for the way that He's led and the way that He's brought things about.

And I think back 12 years ago when I was very, very sick and in the very beginning it seems like I was finished. It was just a few crazy ideas and believing in the Son of God. Who could have imagined that we would come to where we are today and how God would lead and do what He has done? I'm still, "How did You do that, Lord? How did that work?"

And so, I'm very, very thankful for the way that He has called all of us. If you're listening to this presentation, God has called you to be part of this most precious message. This beautiful truth, and the way that it's been systematically laid together, it's solid, it's strong. We've tested it and it's a solid, immovable platform that has been built here. You can have confidence in it if you study it carefully. And I know that now that we can go on to the completion of the building of the temple. But as I said, there are some shocks ahead. There are some challenges ahead. There are some things that will test us. There are character elements within us that still need to be purified out of us. And purification process is usually not fun. And why is it not fun?

Because we're selfish and evil, that's why it's not fun. If we weren't selfish and evil and we were all humble, it would be easy.

Selfishness and evil that we're not even aware of what is inside of us that God brings to our attention. If we have humility, we will be able to slide through into a better character experience. And one of the rough parts about this is that we get to experience our character imperfections as we mix together as a community. And one of the best places to experience character imperfections is to come to a camp like this, and live together for eight days. "Oh. I'm ready to be over with it." (laughter) Why don't they just get with the program? Whose program? And that's why [we have] the book of Judges. "Every man did, which is right in his own eyes." And that's what we get, every man doing what's right in his own eyes, and that's where we get conflict and we get stuff going on. And yeah, we know sitting in the tent mulling over. Isn't it great? So we're all part of the family, and we all love one another but we've just got stuff going on.

And this is God's appointed means, you see? You go to a weekend camp we can put up with each other's smell for just long enough so we can get away and go home, but it's 8 days, and there's nowhere to hide, and we have to do it twice a year. So, yeah. Pentecost is only a weekend, so you can put up with that. Start living in the same quarters and start doing things, and that people got different ways of doing things and all that, it all gets very, very interesting. But I'm confident that the Lord is leading us. Thank you for listening. So shall we pray?

Father in heaven, we just thank You. Thanks for the opportunity to revise the history and just some of the key points, some of the key doctrinal elements as we go through. And, Father, we just pray that You would continue to lead us and guide us as we move forward and that we would imbibe these truths. Please write them on our hearts and on their minds, and let us think of the people outside that do not know these beautiful things that we know. Help us to know how to share them with other people. And Lord, we pray for the perfection of character to carry our cross, to be a blessing to all around us and not to please ourselves. And we just thank You in Jesus' name. Amen.

5. Midnight Cry and Questions

Father, we give You thanks that we can come before You. We just pray that You would guide us as we spend some time together. We pray that You would lead us and guide us. And this will be a profitable time for all of us. We thank You in Jesus' name. Amen.

A lot of people have questions about the calendar and how does the calendar work...

Does anyone have questions about the calendar and how things work and operate?

Tony ... I was speaking to a very learned Adventist about how we got the date 1844 or rather the Day of Atonement for that year in 1844. And I was just wondering if we could go over that again because what he was saying was that they never got it from the calendar. They never got it from the Day of Atonement and as we have learned here.

Ps Adrian: All right, no worries. Just taking you to the website. (maranathamedia.com) All right. (MM on TV screen) And this little booklet here, (Pointing at the screen) The true Midnight Cry.

[download book here...

<https://maranathamedia.com/book/view/the-true-midnight-cry>]

Tony: Yeah.

Ps Adrian: Okay. If we open up this booklet, who was the man who gave the true Midnight Cry? Samuel Snow. What is in this document? Well, I've listed it here on the side, and this is what's written in the True Midnight Cry. Let's step back a little bit further. Why is what Samuel Snow did so significant to us?

Ruben: That's the light from the Midnight Cry all the way to the Holy City.

Ps Adrian: Thank you, Ruben. The very first thing that Ellen White was told by the angel after the disappointment in 1844 in Early Writings, page 14, in the very first paragraph, says, that "the light which lights the path all the way to the city is the Midnight Cry." Now, when Ellen White hears the term Midnight Cry, what does she understand that to be?

Congregation: The light along the path. Understanding the light.

Ps Adrian: All the things that they had just passed through in the True Midnight Cry. All the pioneers understood that the message that came in July from July 21, 1844, was the True Midnight Cry. This is what they all understood. So when she heard that... Ruben?.

Ruben: Snow pointed that out in his sermon.

Ps Adrian: Yes.

Ruben: So he ran them through it.

Ps Adrian: It took them through it, and this is what we're building on. So when, and let's just read the statement, we'll come to Early Writings, just so we understand where this is coming from. So, here,

"At this, I raise my eyes."

She's gone into vision,

"...and saw a straight and narrow path, cast up high above the world. On this path, the Advent people were travelling to the city, which was at the farther end of the path. They had a bright light set up behind them at the beginning of the path, which an angel told me was the Midnight Cry."

And this light shone all along the path..."

What is written in the Midnight Cry document is what's going to guide you all the way to the heavenly city. What is in the Midnight Cry that was given by...[Samuel Snow]

Congregation: How do you line those two up?

Ps Adrian: How do you line those two up? The virgins are waiting and a cry is made at midnight "Behold the bridegroom cometh." In April of 1844, William Miller had said originally that Jesus would come from approximately the Spring of 1843 and the Spring of 1844. When the Spring of 1844 came and went then there was a tarrying time because they were like "What's going on?" There was a lot of confusion and there was a lot of difficulties, and "what do we do now?" Then Samuel Snow came because Joshua Himes had been doing a lot of study on the calendar and the Karaites, and a whole lot of other stuff. He'd been publishing stuff through 1843, and Samuel Snow picked all of this material up, and in July of 1844, he gave them the time for when the Bridegroom would come as they understood it, which was the 10th day of the seventh Jewish month, which is October 22nd, 1844.

When Samuel Snow gave that date, there was a tremendous outpouring of the Holy Spirit. And that's what the pioneers understood to be the Midnight Cry. "Behold the bridegroom cometh." He was the voice of the Midnight Cry.

All I'm saying is that for those of us who walk in the footsteps of our pioneers and the Spirit of prophecy, it's very clear what it is. If people don't accept those things, well, it could be anything.

When we look at the Midnight Cry, these are the things that light the path all the way to the city, okay? I've got the summary of them here, I encourage you to download the book, The True Midnight Cry, The 6000 Years, okay? So that's one thing we've been living approximately for 6000 years. Approximately. 2520 is part of the Midnight Cry. Why is 2520 important? There are a whole lot of reasons why it's important.

Congregation: It links us to Israel.

Ps Adrian: Thank you!

Congregation: A witness.

Ps Adrian: It links us to Israel. It renders useless the dispensations system of the covenants because there was a scattering of God's people at the time when Israel was taken captive into Babylon in 677 B.C., there was a scattering that took place. And then there is a gathering at the time of 1844, and Ellen White talks about this in Early Writings [page 74] when she's talking about

The Daily as well. It talks about the Daily, it talks about 2520 but that's another whole subject. That the 2520 prophecy links the remnant to Israel. Eddie?

Eddie Of course, I was thinking of a witness of the 2300 days.

Ps Adrian: To 2300 days. There is a statement in Great Controversy that seems to indicate that the 2300 days is the longest time period, [GC 351] but when you look at it more closely, you will see that's not correct. Because all of the Adventist pioneers, all of the Millerite pioneers, were preaching the 2520. And it was their lead argument in a lot of cases for 1844.

If on the basis that a day equals a year and the night starts before the day, that means a day for a year that the night part would be six months and the daypart would be 6 months. When they get three months into the night part, what does that take you up to on a day scale? Takes you up to midnight. July 21, 1844, was the prophetic midnight of that year. James White talks about this in his autobiography, and a few of the pioneers mentioned this, and this important history that we must hang on to. ...

See when I went to the United States and I got introduced to some messianic aspects of the feasts, I started to see the plethora of ideas that were out there. And I was listening carefully to how these people were relating to the Spirit of Prophecy, and many of them were just moving into Judaism. And there was a loss of Adventist identity taking place for a lot of these people. And why am I not willing to lose an Adventist identity? Because of 1844, because of the Adventist pioneers, this is a special message that came to the earth. It is, you know, Early Writings. page 258,

"The Lord laid a solid, immovable platform, and the destiny of souls depends upon the manner in which it is received."

Great Controversy, The outpouring of the Spirit between 1840 and 1844 was one of the most powerful movements in human history, spiritually speaking, outside of Pentecost at the time of Jesus Christ. So if you're going to build a platform outside of that, you're outside and you're not on the foundation.

I'm looking for all the pieces to put together. How do I build a feast calendar and connect it harmoniously with what I know to be the truth in terms of 1844 and all of those things? And I'm listening to different people and some

of them were starting to say, Oh, Jesus, might have died in A.D. 32 and other different things, and we don't need the year/day principle anymore. All this sliding off the platform that was beginning to occur. It was really troubling me, the Adventist that were just sliding off and losing that peculiar identity, and saying that Uriah Smith got it wrong, then they start reinterpreting prophecy, and then the Daily gets chucked off into the future and it just, it butchers the whole thing, and I'm like, "No thanks." I know for myself that the Lord led the Adventist Pioneers. And everyone that doesn't stand at that to that point, "So, okay, fair enough." If you have a different opinion, that's fine but this is where I stand, and this is my understanding of things. Debbie?

Debbie: Early on, the way people can go when they want to keep the feast and they believe most of what we do....

Ps Adrian: Yeah, go to the messianic perspective and all those types of things. See the 70 weeks of Daniel 9. It's part of the Midnight Cry. What of the 70 weeks of Daniel 9? 457 B.C. up to A.D. 34. With the baptism of Christ in 27 A.D, the death of Christ in A.D. 31, and the Gospel going to the Gentiles in A.D. 34. This is all laid out in the Midnight Cry, it's critical. This is the next point, the year of the crucifixion being A.D. 31 and this is very important to understand. I did a presentation on this some time ago, the only way you can get a crucifixion occurring in A.D. 31 is if you follow the Karaite Jewish calendar. You don't get A.D. 31 from following the vernal equinox or any other system that you get. You only get it from the Karaite Jewish calendar. So if you reject the Karaite system, you reject A.D. 31, which means you reject the 490, which means you reject all the dates that Adventism has been given. So in rejecting that calendar, you throw the whole Adventist prophetic framework out the door, which many are willing to do. I'm not.

And on this basis, the Midnight Cry would simplify so many things for God's people. It says Friday is the day that Christ died in that year of AD 31. End of story. There's so much discussion about this. Wednesday crucifixion. No, Friday crucifixion, connected with AD 31 and just locking all these pieces in.

Luke 23:56, the preparation day was being completed and then Luke 24:1 talks about the Sabbath. It's clearly laid out there. So this is all part of the Midnight Cry.

"The Midnight Cry lights the path all the way to the city."

This is a very simple way, I mean, you [have] got to do all of the Bible studies that are associated with it, but this is a very simple way. Once you're in the system, this is the fastest way to put it all together.

In the *Midnight Cry*, Samuel Snow says the Karaite Jewish calendar is the correct calendar by which to determine the biblical festivals and thus determine the date. October 22nd, 1844 was the date for the Day of Atonement that year. In the *Midnight Cry*, Samuel Snow says that the vernal equinox system is pagan and that this is the correct method (Karaite calendar) that we should use. Yet, virtually none of the feast-keeping groups use the Karaite system. Why? Well, because humans are rebellious, that's why. (Laughter) If God says it, I'm going to do the opposite. "No, I'll do it my way."....

Also, as part of the *Midnight Cry*, the giving of the law on Mt. Sinai was a type of the outpouring of the Holy Spirit on the Day of Pentecost. It's really, really important. The giving of the law, the outpouring of the Spirit, this is all part of the *Midnight Cry*. Number 9: The coming of Christ is connected to the Jubilee and then the antitype of the Feast of Tabernacles will occur with the marriage supper of the lamb. So the Jubilee being connected, and Ellen White says this in *Early Writings*, page 35, that when it was announced of the day and the hour of the Coming of Christ then commenced the Jubilee which is exactly what it says in the *Midnight Cry*. Why is that important? I guess we'll find out.

Congregation: How would you convince them of the Karaite calendar....?

Ps Adrian: Well, you'd first go to the 70-weeks prophecy, and you'd layout the process and the prophetic aspects of Adventism, and then you would show them that only the Karaite calendar can produce those dates. The 70 weeks prophecy is not Adventism. The 70 weeks prophecy is Bible. I mean, you can call it Adventism, but yeah. It's just taking the Bible...

Congregation: And the Bible makes no reference to vernal equinox

Ps Adrian: And yes, the Bible makes no reference to the vernal equinox.

Congregation: Adrian? The Karaite calendar does not originate in Adventism, does it?

No, it doesn't.

Ps Adrian: No, no, no.

Congregation: It comes way before then.

Ps Adrian: Yes. And I mean of course, then you go into the history of Hillel II and how you know, that he changed the calendar under threat of death from the Roman Emperor Constantine, who wasn't going to have his calendar [chosen] by those "Christ-killers." There's lots of history to present that aspect and the other reason why Adventists followed the Karaite system is that the method of Bible interpretation or the Torah interpretation of the Karaite has used is the same as the Millerites. That is a literal rule of interpretation, whereas all the others that follow the Mishna and the other things are more spiritualized. You have to deal with all those things as well when you're looking at that.

That's probably the way that I would approach it. Just to say, well, you know the Karaites are following this method of interpretation and, of course, then you go down to the Bible text by text, point by point, where is the vernal equinox?I have an article in here [\[https://maranathamedia.com/article/view/babylonian-origins-of-first-new-moon-after-vernal-equinox\]](https://maranathamedia.com/article/view/babylonian-origins-of-first-new-moon-after-vernal-equinox) down the side which says, "Where does Vernal Equinox come from?" Who were the first ones to observe the first new moon after the vernal equinox? It was Babylon.

Babylon followed the first new moon after the vernal equinox, and then from that new moon, they would then have a seven-day rest period after that new moon, which means that both the lunar Sabbatarian perspective and the vernal equinox system come from Babylon. It's the earliest history that we have of those two systems. And those two ways of operating are very rampant in this movement, but it all comes from Babylon. So if you want to do vernal equinox and you want to do Lunar Sabbatarian, you might as well keep Sunday, because it all comes from the same place. It's all interlinked. Now, some people would vigorously disagree with that, but that's fine. That's just that's how I understand it.

Congregation: With the other systems, like the Karaite system, there was the Babylonian calendar.

Ps Adrian: Yes.

Congregation: Are there other systems of calendation?

Ps Adrian: Well, there are many other systems of calendars depending on different cultures and environments and how they did things.

Congregation: So who would choose something different

Ps Adrian: Who's going to choose?

Congregation: People who don't want to choose the Karaite calendar.

Ps Adrian: Well, you could follow the rabbinic Jews who have a different system again. Or you could follow Rome, which has a different system again. They have different calculation methods of how you do this. But the fact is that the word vernal equinox never appears in the Bible. So, you know, that's the big confrontation point and I remember when I first started keeping the feasts, I followed the vernal equinox because that's what everyone else is doing, and I was just a new kid on the block, and I just didn't know. I said I've just come along for the ride until Di [Irving] asked me to keep feasts in Australia, I thought, Oh, now I've got to get the calendar sorted out.

Thanks Di (Laughter)

Luca: How can you tell when spring comes?

Ps Adrian: How can you tell when spring comes?

Luca: How do you know when the first new moon spring is coming?

Ps Adrian: When the barley begins. The Abib or Aviv barley. When the barley begins to be ripe the first new moon after this is the beginning of the year, okay? Now, if you look at ancient or paleo Hebrew, the word for YEAR has 3 letters (Shanah). And the first letter is S, which in Paleo Hebrew is a seed. And then the second letter is representing a set of teeth. And the third one is representing someone waving like this (Waving, it's ripe and ready!). So YEAR

means someone taking a seed, putting it in their teeth, testing the moisture level and then go IT'S READY! So it's built into Hebrew.

The beginning of the year...I still remember I was reading it, I was in an airport in Colorado and I'm reading this and went, that's it! This is it! It's right here in the Hebrews, right there! In the word itself! It validates what the Karaites are saying. (Shanah). YEAR: take the seed, and test it. Yeah, it's ready. Because the Passover is related to a harvest and unless the barley is beginning to come ripe, you couldn't harvest or wave the first fruits.

Congregation: How could Noah determine the first month or the second month? There was no barley harvest.

Ps Adrian: How do you know? You could count it before the flood. You could do all those things.

Ps Adrian: They had already worked those systems out. So even if they had a gap of so many days. So yes, arguments in terms of how did they do this, and when they were in the wilderness, the temptation was there, there was no barley in the desert. So how did they work all those things out?

Congregation: They didn't keep any feasts.

Ps Adrian: Thank you! They didn't keep any feasts in the wilderness because they had apostatized and it should have only taken them a few months to get there but they kind of blew that, so...

Congregation: So, October 22nd, 1844, was taken from the Day of Atonement, which was taken from the Karaite calendar....

Ps Adrian: Yes.

Ps Adrian: Adventists believed in October 22nd, 1844, for over 150 years and never, or except for a small group, never committed to or understood because they never broke free of the dispensational covenant system. That's why we have documents like the Ceremonial Dividing Line

[<https://maranathamedia.com/book/view/the-ceremonial-dividing-line-in-adventist-history>]

...and how Adventists got jammed into a corner because they wouldn't eat pork. Some of them began, you know, talking about clean and unclean and they say, "Oh, but that's the old covenant, and we shouldn't do that." And then they couldn't use the word tithing because that was part of the Old Testament. So, they used the term Sister Betsy (systematic benevolence). It's the tithes you have when you're not having a tithe because you can't tithe because that's Old Covenant. That's how they came out of it all that kind of understanding.

So yes, the Midnight Cry is, and of course, the last one, the period of a thousand years after the coming of Christ is the millennial Sabbath of rest. This is all part of the Midnight Cry experience, and that's my anchor point for this question. So long answer to a short question. All right.

Any other questions on the calendar?...The True Midnight Cry. (Located @ MaranathaMedia.com)

So, we are going to be keeping Pentecost on June 12. Do you know why?

Congregation: The Sabbath after tomorrow? [Lev 23:15]

Ps Adrian: Yes. The morrow after the Sabbath, okay? When we first thought we were going to sight the new moon on April 2, [for determining the start of the year this year] it meant that we would have started our Passover Feast on the Sabbath. Then that means the morrow after the Sabbath during the feast would have been last Sunday, and we would have started counting from last Sunday. But because it was a day later, our feast started on Sunday, which means the morrow after the Sabbath, during the feast is actually it next Sunday. That made it a week later simply because the new moon was one day out. That's why we've gone to June 12 [for this year] rather than June 5 for the 7 weeks leading up to Pentecost the day after.

There are lots of different perspectives on this. The rabbinic perspective is, if you look at Leviticus 23, where they refer to the first day of unleavened bread as a Sabbath, which in principle it is, but in technicality, it's not. It's what we call a Qodesh Micra, which is a holy convocation, but the rabbinic Jews say it's a Sabbath. That means they would always begin the counting of the seven weeks after the 16th day of the first month. They would always have

Passover and then they would have their Sabbath and then they would always start counting the 16th day.

Did the Karaites follow the seventh-day Sabbath because of the word Sabbath? There is no reference to the Sabbath being the first day of unleavened bread. They're just following Miller's rules of interpretation. They're following a similar system. Obviously, that existed before Miller, but we're just saying the same principle existed, and there is some material that circulates around that would seem to support the 16th day [for first fruits]. I've done presentations on that, particularly if you look at Patriarchs and Prophets where it seems to support the 16th-day theory. [PP 539]

This is what's very interesting about the Midnight Cry document is that he [Snow] supports the Karaite calendar, but at the same time he mentions the 16th day [for first fruits]. Within this document, there is still a misunderstanding of the Karaite system. But the angel said that the Midnight Cry will light the path all the way to the city, so you have to resolve that contradiction in your own mind, and that's what we've had to do to work out, well, either the Karaite calendar is correct or the 16th day is correct. Not both of them can be correct. So we had to reconcile that process, and in reconciling that process, I lost a few more friends. It always happens with these things.

Ruben So how did you reconcile that...?

Ps Adrian: How did I reconcile it? That's a good question, Ruben.

Ruben But I'm just saying if we were to keep the 16th day, we're not holding to a Karaite principle. Is it that we're understanding that our pioneers were still dispensational at the point that midnight was given and therefore feast keeping to them; hence Pentecost was completely irrelevant.

Ps Adrian: It was irrelevant to them.

Ruben And 1844 had no context to the prophetic timeline.

Ps Adrian: So they weren't looking to keep the feast, so they weren't worried about those things. If you look at Leviticus 23

This is important to understand. Leviticus 23:15,

"And ye shall count unto you from the morrow after the Sabbath or Sabbath, from the day that you brought the sheaf of the wave offering; seven Sabbaths,"

So you're counting seven Sabbaths,

"...shall be complete."

Now, this is the text you need to notice.

"Even unto the morrow after that seventh..."

Congregation: Sabbath.

Ps Adrian: Sabbath. It's always going to be the morrow after the seventh Sabbath, that is the 50th day. That would suggest it's always going to be on the first day of the week.

Ruben: ...It has to coincide with 50 days and you can't do that if you include the (Micra Qodesh) as one of the Sabbaths, you won't arrive.

Ps Adrian: that was the next point to make. If we say that the 16th day is a Tuesday and that's a Sabbath in the rabbinic understanding, and you start your count on a Wednesday and you count 7 weeks from Wednesday when do you end up?

Congregation: The next Thursday.

Ps Adrian: It'll be Tuesday because if you're counting from Wednesday to Tuesday, so the next day has to be a Sabbath and it's not! It doesn't work. The wonderful thing about Pentecost is it also completely derails the lunar Sabbath because if you go to count seven Sabbaths in a row, anyone who's studied lunar Sabbatarism knows that you get a gap day.

Congregation: Or two.

Ps Adrian: Or two.

Congregation: A non-day.

Ps Adrian: You get a non-day occurring. If you get [one or] two non-days occurring you can't get 50 days. People just say to me, "we just eliminate them." Okay! All right. Just eliminate them. I mean, they're not counting 50 days, but you're counting 51 days or 52 days, and that creates tremendous problems. I love the count to Pentecost because it just sorts out quite a number of those sorts of issues. That's why it's this text here (Leviticus 23:15) that really convinced me, well, it's got to be the morrow after the seventh Sabbath. There is no feast occurring anywhere that involves any kind of Sabbath outside of Passover except the seventh day Sabbath. It's the only one that exists for that. Okay?

Congregation: That's how we figured out that you can cook at the holy convocation except for Sabbath days. To cook for [the immediate needs of] your family, not preserved tomatoes or something like that.

Ps Adrian: (Laughter) Yes, your necessities. Our emphasis on that is there's a great feast of the Holy Spirit occurring. Do I want to be engaging my mind in a whole lot of stuff to do with domesticated activities? Or do I want my mind completely free? You know, it's a personal choice. Like, if you still want to do food prep and all those things and it's fine. But you want your mind to be as free as possible so you can be thinking about spiritual things so that it's the desire for the Spirit that is the motivator, not the, "Okay, what can I do? What can't I do?" We just put that emphasis on it in terms of what we're doing. Some people discovered when they came to this camp and the first time they'd kept a feast with us, and some of you remember this story, and it was the first time we kept the feast and someone said, Tomorrow's the Sabbath. "O, Lord, why didn't anybody tell me? I got these small kids and now I can't even wash the nappies!" and everything like that. Chill, chill, chill. We'll help you do the washing don't worry about it. It's okay. It's fine.

You see, you've got to learn to crawl before you can walk and all those kinds of things. So don't get bent out of shape over it. Like, apart from the fact we don't worship a God that condemns, we're drawn into this because of our desire for the Spirit and our desire to be refreshed by these things. But in some groups, it can be very much like you're doing it wrong. It's the wrong day. You got it wrong. What are you doing? It's like, legalistic.

Debbie: Oh, so are we supposed to eat unleavened bread that week? Is there any reason why we shouldn't do that? You know, just give up yeast and the use of these products for that week.

Ps Adrian: Yes. My response to that is, that it's not going to hurt you to do that, but my frontline response to that is to ask your Father in Heaven. You know, we don't want to make rules and regulations. You've got the Bible there. Go to your Father and ask Him what to do. I could pontificate on what I think needs to happen, but I'm not going to.

Lester: Would that make you a Pontiff? (Laughter)

It would make me a moron, (Laughter) but I'm not going to do that. So one of the things that really concern me about entering into feast keeping was the mindset of rules and regulations and salvation through the law. This sort of approach, which is quite at war with the free grace of Christianity, and the freedom in Christ, and all those things, and I really wanted to emphasize, and this is what we emphasize in our message. [It is] the gift of the Holy Spirit that's available at these times. We don't want to create an impression that you MUST do these things in order to be saved. Because if you are focused on anything to be saved outside of the gift of the Holy Spirit, you are outside of the Gospel. When I saw that the gift of the Holy Spirit was coming through the festivals, I'm like. "I'm in!" This is great! It's the gift to the Holy Spirit that's freely available.

When it comes to any of these other things, I say to people, ask your Father, you know, like, it's a great thing to do. Why not? It's good, but I don't put any prescriptions on anything about what anybody needs to do other than say, well, read it, talk to your Father, and ask Him what you need to do. So there's my answer.

We don't want the musty [as in you must do something] smell, but if your Father is telling you, yes, this is a good thing to do, but for a lot of people, it's like, yeah, but what am I supposed to do? "Believe on Him whom God hath sent" (John 6:29). He'll guide you, He'll lead you, and I kind of like to have a bit of that freedom when it comes to those things where not everybody is lockstep marching to one drum in terms of how things are going to be played out and how we do things. I mean, for myself, travelling to many different countries and preaching the Gospel and participating in communion, and they

all have different ways of doing it. If you have one way of doing it, you're going to make a lot of enemies really fast. You just adapt, and that's why, you know, we went in the early days, we went through the process of what is the correct mode of baptism, shall we do the Nazi salute over people and baptize them under the water? Who says that's in the Bible? You know, as we said, it doesn't say!

You know, where Paul says "I bow my knee before the God and Father of our Lord Jesus Christ." Why not stand behind someone as they kneel before their Father and then kneel down in the water? Why not do that? Just trying to break up people's mindsets of traditions that actually are not in the Bible. It doesn't matter. Baptism means getting them all under the water. That's all it means! However you get under the water, there's no sanctified way of doing this other than to get them under the water.

Congregation: We might go to face [down] for it to stop the water from going up against their nose.

Ps Adrian: That's it! And people say, well, you know, shall we baptize in the name of Jesus or in the name of Yeshua Hamashiach? Whatever you want! Both are in the Bible. I'm completely relaxed about those things. So yes, because people are always looking for formulas and this is, we're doing it the right way and I've ticked all the boxes, and I made God happy.

Congregation: The work of God is to believe on Him.

Ps Adrian: Believe on Him whom God has sent. [John 6:29] That's the work, to believe on Him.

When it comes to the idea of perfection, the only perfect baptism that's ever occurred on this earth is the baptism of Jesus. That's the perfect baptism to God, and we're baptized into Him....

We're baptized into His character, into His name. That was one thing that as I thought about it later on, how that the church, many of us came from, that being baptized into Christ was synonymous with being baptized into the church. And that's really, really bad. Really bad. I remember when I baptized people, [and they would ask] "Why do I have to be baptized into this organization? Why can't I just be baptized into Christ?".

Where does the Bible say this? It doesn't say this. It says:

"the Lord added to the church daily those that have been saved. "
(Acts 2:47)

He added them, and why were they added to the church? Because they saw that they were having such a good time that they wanted to be with them! Not because they've signed their name off, and now you're part of [the club]. And remember the tithes and the offerings.

Congregation: (Laughter).

Ps Adrian: As a young minister, I did these things in good faith until I started thinking about the implications of these things. You know, the whole process of when you've done six months of Bible studies and you've done all of these things, and you've cleaned up your act and, you've done all of that kind of stuff, then you're good enough for us to baptize you. That sends all kinds of bad messages. Now, on the other token, it is good when you're baptized into Christ to be in a stable situation because if you're not in a stable situation and you're baptized into Christ, we all know what happens. What happened to Jesus when He was baptized? What happened next?

Congregation: He went into the Wilderness.

Ps Adrian: He got hammered for 40 days! When you get baptized into Christ, Satan it's not going to go, "Isn't that nice? We'll just leave them alone now." No. He's going to come in harder and attack you. If someone is not stable in their relationships and in whatever they're doing, it's probably... Yeah, you want to wait for them to be at least stable before they can take that step in baptism. That's kind of the way that I've approached that without any kind of preconditions other than believing in the name of Christ.

Congregation: So that baptism of repentance that John did was different from the baptism that was done by the body of faith?

Ps Adrian: Well, many of them, yes. But then, of course, we have the Ethiopian who was baptized, and I mean, he was a student of the Old Testament. We know that. So, yes.

The one thing that I've looked for in ministry is to see whether people are in love with Jesus. If they love Him, and they want to follow Him, that's what you're looking for. Evidence that they love Him. Not, "yep, yep, yep, what do I have to do? What do I have to do? Right. Yep. Let's get in", and it's like, do you love Jesus? Is it starting to affect your life? When you fall in love with Jesus, your life is going to change. It's not because of a whip that's been cracked or anything like that. You're just in love with Him. You start changing and then when you see evidence of that, the evidence of the Spirit in their life is showing you that they're ready to be baptized. You don't need any other evidence, because the Spirit in them is giving evidence of this.

Congregation: John the Baptist, how long did he preach for?

Ps Adrian: It wasn't too long.

Congregation: ...So they would have gotten in because they wanted repentance.

Ps Adrian: Yes. Baptism of repentance.

...They wanted to repent of their sins in that regard. And so, you know, with some of these things we are seeking to move into freedom in the Gospel without a spirit of recklessness and disregard. This is why the other night many of us were taught that in the communion service, that the bread that's leftover is supposed to be buried or burned. Where's that in the Bible?

Colin: It actually says "...leave none of it till the morning." (Leviticus 22:30)

Ps Adrian: Leave none of it till the morning. And Jesus said, concerning the wine, "...drink ye all of it." That's what the Bible says. You know, we're sort of busting myths. People say, "Well, this is the way we were taught, so we're going to do it different." There's a spirit of rebellion in wanting to do it differently from the way you did in the past as opposed to, well, what does the Bible actually say and where is the freedom in these things? This is what we're trying to do in what we're learning. So, all right.

Glenys Matthew 10:28.

Ps Adrian: Oh! Matthew 10:28. Lovely! Now I can go into my presentation!

"Fear not them which kill the body, but not able to kill the soul, but rather fear him, which is able to destroy both soul and body in hell."

Who's the one that you need to fear?

Lester Who is the destroyer?

Ps Adrian: So what are you suggesting, Lester?

Lester I'm suggesting the way destruction in hell is involved, then it can't be God.

Ps Adrian: Okay. The hearers are listening to what Jesus is saying. When they hear these words, what do they think He's referring to? God. So His hearers would be thinking, "Oh, He's talking about God here!" But what's the very next verse? We're supposed to fear him, which is able to destroy both body and soul in hell. And then He says this:

"Are not two sparrows sold for a farthing? And one of them shall not fall to the ground without your Father (knowing)."

That's what it means. But the very hairs of your head are all numbered. Fear not, therefore, you're of more value than many sparrows." (Matthew 10:29-31).

So how do you put these two verses together? Fear him, which is able to destroy both body and soul in hell, but don't be afraid because you're of more value than many sparrows. What does that suggest? If we're talking about the same person, does that suggest a possible contradiction? If God is the one that's going to destroy your body and soul in hell, how can you not be afraid?

Congregation: It doesn't matter how many hairs you've got if ...

Ps Adrian: He's going to destroy you.

Ruben Could it be a mirror?

Ps Adrian: Okay. Thank you. Ruben.

Congregation: Its phobia, which is exceedingly afraid.

Ps Adrian: To be exceedingly afraid. Okay. So we're engaging now in the process of reconciliation. How do we reconcile two things that seem to be completely opposite? That's what my presentation was about tonight, but we don't have to do that, and we can shortcut that. We're having more fun doing this. So this is where you need to understand the Gospel. What is the Gospel process? The Gospel process is found for us in Romans 5:20. What is the Gospel process?

"Moreover the law entered, that the offence might abound. But with where sin abounded, grace did much more abound."

What does Jesus have to do first for the hearers? Is that the people that are listening to Him had this view of God, that God destroys and kills people.

So, the law enters. The law is a representation of Christ. Christ enters with His words, and He speaks that which magnifies their understanding. He has to bring out of them their own understanding. Be afraid of Him that can destroy both body and soul and hell. Jesus is speaking the words that they are thinking and He brings them to the surface. For what purpose? That where sin abounded, grace might much more abound. Then He tells them, Matthew 10:25.

"Do not be afraid. You are of more value than many sparrows."

Can you make the connection?

Congregation: Romans 5:20 reminds me of like...it's a little bit but then it grows up to this really big thing to make it swell up. So sin has to abound.

Ps Adrian: The sin has to abound in order to see the wrong understanding, their own comprehension.

"It is enough for the disciple that he be as his master, and the servant as his Lord. If they have called the master of the house Beelzebub...)"

Ruben Which means they were referring to God as Satan. And so, that's the way he's putting it in 10:28.

Ps Adrian: Okay.

Ruben He's projecting upon God the attributes of Beelzebub, which is the devil, the destroyer of body and soul. And then He clarifies that understanding in the following verse by saying, "That's actually not that."

Ps Adrian: That's not what my Father is like. He's meeting them where they're at.

Congregation: That's lovely.

Ps Adrian: Just for confirmation for you. Remember the two pillars of 263? Education p. 263 and Christ object lessons, p. 263?... This is what we're talking about, this principle here, talking about the parable, the rich man and Lazarus. Why did Jesus tell a parable of the rich man and Lazarus? That caused many, many people to believe that God burns sinners in hell forever and that when they go to heaven, they're going to be issued with a very dark pair of sunglasses and a big set of earmuffs. Why? So you don't see and hear the spirits screaming of the damned over the other side? Won't that be a wonderful place to be? You can walk around with these earmuffs and you don't have to listen.

So what is Jesus doing by telling this parable?

"Christ is meeting the people on their own ground."

So what is Jesus doing and saying,

"Be afraid of him that can destroy the soul and body in hell."

Can God destroy? Could He destroy the body and soul of hell? Could you do it?.

Ruben But it's impossible. It's against His character.

Ps Adrian: But could He do it? Of course, He could do it. But would He do it? Never.

Congregation: God could have destroyed...

Ps Adrian: Satan as a pebble.

Congregation: As easily as a man casts a pebble to the earth.

Ps Adrian: He could do it. And so, Christ, He doesn't say, be afraid because My Father's got you marked and He's going to kill you. He didn't say that. He said, Yeah, it's possible and I'm meeting you on your own ground.

"So he meets them on their own ground. The doctrine of a conscious state of existence between death and the resurrection was held by many of those who were listening to Christ words."

When He is saying [he] able to destroy body and soul in hell, His hearers all believe this. And so, He's meeting them on their own grounds.

"The Savior knew their ideas, and He framed His parables so as to inculcate important truths through these preconceived opinions."

That's a very nice way of saying "through their errors." Why is Jesus speaking truth through error?

So He can show GRACE That's much more abounding. Exactly! That's the point. He's meeting them where they are at. The law enters that sin might abound and this is what we see in this text. And here is the mirror!

"He held up before His hearer a mirror."

This is the mirror!

"...wherein they might see themselves in their true relation to God."

What is Jesus doing in Matthew 10:28? He's holding up a mirror and through this mirror, He then inculcates important truths for them. "You have more value than many sparrows." That's the truth He's trying to convey, but He conveys it through an error that man believes because He can only start where man is. If He wants to bring man to a better understanding, He has to start where man is and man always starts in error.

That's why Jesus can be accused of teaching things that are strange, and that's where we get caught out in this particular verse. But as soon as you find a contradiction,

"Be afraid of him that can destroy body and soul in hell."

and

"Don't be afraid. You're of more value than many sparrows."

It's a contradiction. As soon as you see a contradiction, you know that the mirror is working, and you have to resolve that contradiction, and just see where the mirror is occurring, and you overlay that where sin abounded, grace does much more abound.

...to take them for what they know and then illuminate them and to help them see, "Oh. Okay. I had a wrong understanding."

Congregation: Without actually saying "you were wrong."

Ps Adrian: Without actually saying you were wrong. [Not saying] "No, that's wrong!" So would you like a tip on how to speak to people? "That's wrong!" No, that's not what Jesus did. How many people do you win, to your understanding, by telling them they're wrong?

Congregation: "You're worshipping an idol. Listen to me!"

Ps Adrian: "You're worshipping the devil! Listen to me!" It doesn't work. You can't do that. This won't reach out.

Any other questions?

Tony I thought that one of where sin abounds, I always thought that was when...it was showing you that you are a sinner. And I guess it's very personal.

Ps Adrian: Yes.

Tony: It actually makes you actually see that you are. No one else has told you about this, you know, for what it is. And at that time, it's a bit of a life-changing experience because once you start seeing yourself as this person who was not very nice.

Ps Adrian: Yes.

Tony And then through that, this forgiveness and this where grace does much more abound because He's giving you mercy.

Ps Adrian: Yes.

Tony That's the amazing thing about the Gospel. But I would just say to that connection, right, that's important.

Ps Adrian: So you see this connection, you said you're convicted privately. What does it say? The word "entered" means: to come in alongside, i.e. that is supervene additionally or stealthily— come in privily. "Moreover, the law enters into your mind. It's a very private thing and convicts you of sinfulness. And so, Jesus surfaces their understanding of God as a killer. He brings it up and He causes that sin to abound, and then He tells them the truth about His Father. Once you understand this principle, the Bible starts to change. But of course, the beautiful thing about the Bible is if you really don't want to serve God, you really don't want to follow God, you can twist what Jesus is saying or the Bible is saying, and make it sound like God is a killer, if you want to do that.

For instance, Jesus says, "Unless you eat my flesh and drink my blood, you have no life in you." (John 6:53) Did the disciples struggle with that statement?

Fiona Yes.

Ps Adrian: And they started to think, "He wants us to eat His flesh and drink His blood? Whewww!" And that's where you get the 666 moments. John 6:66, you know what that is? They all left! That's what 666 means. They all left Christ.

Fiona: Pr Adrian Romans 5:20, also for me, is great hope for those in your family or who you love greatly that you know, sin is abounding in their life.

Ps Adrian: Yeah.

Fiona That you can go, seeing the family by the grace of much more. It's something to hang on to.

Congregation: That verse to me is a statement to everybody. It's definitely what Tony said, I agree with it. But when you see someone in a position that is like ignorance and error, you just say, "Oh God!" Grace is going to abound so much more here because they are in that state.

Ps Adrian: Yeah, exactly. Amen. Amen. John 6:66, "From that time, many of His disciples went back and walked no more with Him." The John 666 moment. Like, "Eat your flesh and drink... You're a loser, You've lost it. We're out of here." These things are going to come up, and it's important that we understand these principles because things are going to come up in the future, and if you're still thinking in the flesh and truth comes from God that you need to understand in the Spirit, and you're still walking in the flesh, you're going to have a 666 moment and slap! You get the mark of the beast. It can happen just like that. So we have to listen to what the Spirit is saying.

Congregation: Where shall we go?

Ps Adrian: Yeah. Where should we go, Lord? Will you also leave me? That's what He said. "To whom shall we go?"

Congregation: So when you don't understand something, it seems like it's all gone. So you have to realize you haven't studied it.

Ps Adrian: That's it! And that reveals whether you have humility or not. If you don't know something, because if you always have to have an answer and then you suddenly can't explain it, you get revealed at that moment, like, could you explain that to me? Or, "Well uh!", you get this shooting from the hip as we often hear from people when you present them a text and they're like, and they just shoot from the hip, and they don't even think about it, because you can't be right, because they have to hold the position. Follow the creed.

The reason why we would not want to repent is that our view of God is that if we acknowledge that we've done the wrong thing, like Cyril was talking about this afternoon, about electrical things that have been done, if they admit they've done the wrong thing, what happens? Liability. Punishment.

Congregation: And that's exactly what Adam feared. Punishment.

Ps Adrian: Fear of punishment. So if I admit that I've done the wrong thing, and I have fear of punishment, and I don't want to be punished, I don't admit it. But when you know the character of God, you know that He's ever merciful. You know that he's always going... It's easier to repent.

Congregation: Yeah.

Ps Adrian: So Christianity makes it very hard to repent because they're saying repent or God's going to blow your head off. That makes it hard to repent, like, "No, it wasn't me. No, I didn't do it. I haven't done anything." Because if I admit it, then You're going to kill me. It's alright for new people to confess their sins and come to the church and do all those things. You've done it once and then you're in the church, and then you just don't admit anything. All right. Other questions? I think we're done.

I just want to say that this has been one of the most talked-about, Matthew 10:28, this has been one of the most powerful things for me in realizing that I've been reading the Scriptures incorrectly. How do you answer these questions? Like, I've had plenty of people say to me, "Well, be afraid of Him that can destroy both body and soul in hell.".... I just want to mention this, I love this, Deuteronomy 32:39. People love to quote this to me.

"See, now that I, even I, am He, and there is no god with me: I kill!"

See that Adrian? "I kill", and you say God doesn't kill, and the Bible says God kills. And I say, keep reading "...and I make alive." And I say, does that say, OR I make alive? Or, does it say, AND I make alive? So people read [only] part [of the text]...

Satan says:

"Throw yourself down from the temple and the Lord will bear you up."

(Matthew 4:6) Did Satan quote all the Scripture? No, he only quoted part of the Scripture.

If you simply read the whole text, "I kill and I make alive (semi-colon), meaning that what comes next is exactly the same as what's just been said, "I wound and I heal." So the one that is being killed is the one that is being made alive. And how are we killed? Well, we are crucified with Christ. Self is laid in the dust and then we are made alive. The letter kills and the Spirit gives us life. It's just when you have the right glasses on, you can actually read the Bible.

But we should understand this from being children when your parent issues you an instruction, why is it that many times the children misunderstand what the parent is saying? Why do they do that? Is it because the parent can't speak English properly? Because they don't want to do it? They don't listen. Listen to what I'm saying. So often the people listen with the intent to overthrow, and this is why a whole government system is in a desperate process that's all going down the tubes because the government leaders don't listen to each other, do they? They bark at each other and no one's actually listening. Everyone is just trying to score points and they're not actually listening. So if you actually listen to what God is saying, I kill and I make alive is a beautiful statement of the Gospel. It's a Gospel statement. So I kill, make alive....

We have to be able to read correctly. Eyesalve! Have eyesalve to see so that we can understand. Why is it that so many people don't want to believe in a God that is completely loving, merciful, and gracious?

Congregation: Because they're not completely loving, righteous and merciful.

Because they want to see their enemies destroyed.

Ps Adrian: Yes. And were we not in this position at some stage?

Fiona We believe God is like us.

Eddie We want a God like us.

Ps Adrian: We want to God like us. Want a God that's going to sort out people that annoy me. So it's kind of convenient to have a belief in a god that's going to burn and destroy people. So. All right. Lorraine has got a hand up!

[A question about creating evil]

Ps Adrian: Yeah, I think you're referring to "I create good and make evil" Isaiah 45:7. Is that what you're referring to? Do you want to look at that?

"I form the light, and create darkness."

Create is (bara) I create darkness.

"I make peace, and create evil."

So how do we reconcile this?

"God is light and in Him is no darkness at all." (1 John 1:5)

So then you go through the reconciliation process as to "Drop down, ye heavens, from above, and let the skies pour down righteousness: let the earth... " So you put these two together, you starting where man is understanding and then being brought through into what is actually being expressed. But you can only do that when you sense that there's a contradiction. And if it says that "He makes darkness but in Him is no darkness at all," then you've got a contradiction and you have to resolve that contradiction. And that's what leads you to the mirror. And in Psalms 97.

Fiona So you're saying every time we see a contradiction, we need to consider the mirror where God's speaking is letting us see what we think, and then what the reality is.

Ps Adrian: Because if there's a contradiction, how do you resolve it? What most people do is they just choose one side of the contradiction that suits their understanding, and they don't try and reconcile the contradiction and harmonize it in their own minds. The Bible is written in such a perfect way to reveal what is in our hearts.

Fiona So this is saying that we believe that God creates darkness and evil.

Ps Adrian: Yes.

Fiona in reality, He's creating light and peace.

Ps Adrian: I have a presentation called Light Through Darkness. Which addresses that. We won't go into all of that tonight, but yes.

... It's humility, yes, there's that aspect of it, but it's also wrapping around a covering that's been mentioned there.

But I would suggest to you, and this is another whole subject, that darkness was coming from humanity, not from God. Because that's their understanding of God, and so, it manifested itself in the creation because man has dominion over the earth.

Congregation: There are very, very few angels around.

Ps Adrian: All the evil angels are there as well. So God speaks light into the darkness, but the darkness is there because anyway, a lot more about that in here. (The book Ministration of Death)

Ps Adrian: Let's pray.

Father in Heaven. We just thank You for the opportunity to study in Your Word. We thank You as we recount the things that You've been teaching us that we can have great gratitude and thanks to You, that the Bible does speak with a clear voice and presents a beautiful picture of Your character. If we are patient and ask You to guide us, You will lead us into all truths. I pray for everyone gathered here that they will sense Your Spirit in the air and know that You are such a tender Father and that You care for us so wonderfully. And You sent your Son to show us what You are really like. And we thank You for this in Jesus' name. Amen.

6. Stoning in the Mirror

Let's kneel and pray.

Father. We thank You for such a beautiful day. And felt like the last gasp of summer. Getting up over 30 degrees but up at Wivenhoe Dam, it was just absolutely beautiful. And Lord, I thank You so much for an opportunity to come inside and to put aside other things, and to dwell upon Your character and Your goodness with brothers and sisters. We pray that You would be with us as we think tonight and study tonight the things that You placed on my heart. And I thank You in Jesus' name. Amen.

So last night we lay out some very important principles from the story that Glenys asked in regard to Matthew 10:28. I'd just like to go back to there. I'll pull it up on the screen here. Matthew 10, we've got all these versions of the Bible. A very important principle in terms of understanding Scripture. It says,

"Do not fear those who kill the body but cannot kill the soul. But rather fear Him who is was able to destroy both body and soul in hell."

We looked at if God is the one that is able to destroy both body and soul in hell, how does that correspond with verse 30?

"But the very hairs of your head are all numbered. Fear not, therefore you are of more value than many sparrows."

How do we put those two together? It's the contradiction. We talked about the two steps process of the Gospel causing sin to abound, reflecting back to man his own thinking, and then giving grace much more abounding. This is the process. We find Romans 5:20, where we talked about this two-step process.

"Moreover, the law entered that where sin abounds or the offence does abound, the grace might much more abound."

We're all tracking on that point, we all understand that two-step process and we looked at Christ's Object Lessons, page 263, where the story of the parable of the Rich man and Lazarus, which for me as a minister, was one of the most annoying stories in the Bible. When I'm meeting with Protestants

and talking to people of other faith, and they take me to Luke 16, and they quote to me the parable of the Rich man and Lazarus, and say, "Here is proof of eternally burning hell!" (Sigh!) [Lord] why did you tell this story? Well, now I think it's one of the best stories in the Bible. It's beautiful because it really unpacks the process of what God is doing in the Bible and meeting man where man is, and then bringing him through into a better understanding. Meeting men on their own ground, thus creating a mirror that man might see himself and his true relationship to God.

Ruben made a really good point last night about verse 25, "That if they call the master of the house Beelzebub." There's a reference here to the thinking of man, that God is like Beelzebub. I forgot to mention last night, a second witness (V 27) to that when Jesus says, "Whatever I tell you in the dark", why is Jesus talking in the dark? Because we're in the darkness. They think the master of the house is Beelzebub, and so, in order to reach man where he is, Jesus has to come into the darkness and speak into the darkness. When He's speaking in the darkness, He says things like verse 28, because that's the darkness. He's speaking into that darkness and that's the way that it's coming out. Meeting man where a man is.

With these things in mind, I'd like to step into another consideration. Well, let me frame it this way.

....These feast keepers were discussing and they were talking about the statutes and the judgments. We need to keep all the statutes of the judgments, and when are we going to bring back stoning?

Causing sin to abound. Sin abounds in the United States and all the rest of us as little puppy dogs followed. So Lorelle was telling me about these groups of feast keepers, and they're talking about bringing stoning. And I'm like, "Get on the next plane and come back home!"

Lorelle That was my very first feast. And I'm going, "They're keeping the feast?!"

Pr Adrian: They are keeping the feast and they're talking about stoning people. A lot of people have this idea. People that think, "well, if we keep Passover, we need to sacrifice the lamb." Which is really blasphemous.

Just putting it [plainly], I don't want to offend anyone, but it's blasphemy. Jesus is the LAMB of God. No other lamb can, offering a lamb is an insult to Jehovah, clearly in that particular case. So how do we understand stoning? Let's have a look at the Bible text. Malachi 4:4, what does it say?

"Remember ye the law of Moses my servant, which I commanded him in Horeb, for all Israel with the statutes and the judgments."

So remember the law of Moses, and we read the Spirit of prophecy, where it says, and you'll remember this quote.

"The instructions given to Moses for ancient Israel with their sharp, rigid outlines are to be studied and?"

Congregation: Obeyed.

Pr Adrian: But what do you do with the stoning commandments then? Are we supposed to obey those? Has it ever crossed your mind? What do we do with those? Did they get nailed to the Cross?

....It's the same thing Christ did with the stoning commandment. What did he do with them? ...People ask us, so you keep the feast, right? Are you going to go and sacrifice a lamb? You're going to go into the Old Testament, and like,

"Every male that attend Passover needs to be circumcised."

You're going to have a circumcision tent on-site so that if anyone does not comply, we can have a circumcision mandate.

Ruben: We have sacrificed the Lamb.

Pr Adrian: We have sacrificed the Lamb. All right. And how are we circumcised?

Congregation: In our hearts.

Pr Adrian: We're offering a spiritual interpretation of those passages. But some people say, well, if you're doing this, then you have to do this. So I want to look at the subject of stoning, particularly in Scripture. And maybe some other statements. The first reference to stoning is in Exodus and it's Exodus 8:26. And what does it say?

Ruben: The abomination of the Egyptians.

Pr Adrian: The abomination of the Egyptians. Pharaoh says, Oh, you want to sacrifice? Sacrifice here in Egypt? (V.25) Wink, wink, wink. What happens if they sacrifice in Egypt?

Congregation: They get stoned.

Pr Adrian: They'd kill one of the gods of Egypt, the Apis bull or whatever one of those things then the people are going to, and Moses says, "If we sacrifice the abomination of the Egyptians before their eyes, will they not stone us?" So the abomination of the Egyptians. So is this an Egyptian definition of blasphemy?

Congregation: Sure.

Pr Adrian: Blasphemy in Egypt is manifested as "you have desecrated our God." You have violated the rules of our God, and therefore you will be stoned to death. This is how the Egyptian culture operated. Now, how long did the Israelites live in Egypt?

Congregation: 400 yrs

Pr Adrian: Was it 400 years? For 200 and something years that they were slaves in Egypt. It was 430 years from when Ismael first persecuted Isaac, but it was quite some time after this. It's about 215 years since there were slaves in Egypt. How long has Australia been operating as a nation?

Congregation: About 250 years.

Pr Adrian: About 250 years. A lot of culture gets established in 200 years, doesn't it? Do you think that the Israelites were affected by Egyptian culture and thought processes? Blasphemy means stoning. Wherever the word stoning occurs, it means all this is blasphemy against God. It's interesting that the first place where stoning is presented in Scripture as something as a punishment for a transgression against a god comes from Egypt. This is an Egyptian principle. There was nothing before this where God mentions that stoning is part of His repertoire of dealing with His wayward children. This is coming from Egypt.

We notice when we come to Exodus 17, we see that the children of Israel have learned well from their masters. The people are thirsty and hungry, and they don't get what they want when they want it. We want it all and we want it now. They don't get it, so what do they say? “

So Moses cried out to the Lord, saying, what shall I do with this people? They are almost ready to stone me.”

Who was that blasphemy against? Well, Moses was blaspheming. Who was the god here? Themselves! How dare you insult My Majesty to make me thirst? Well, were they thirsty? No. Inspiration says that it appeared that they didn't have any more water. They had enough for their present need, but they couldn't see that they had enough for next week.

They started to get agitated about that and they were ready to stone him, which means that they had adopted the culture and mindset of the Egyptians, and this is their thinking, their understanding. If we go down through the word stone, as we go down here, we see Exodus, you know, the altar of stone. It's when you come to Exodus 21, hit one another with a stone. There's nothing about stoning in these preliminary commandments. The first place where we see stoning occurring is in Leviticus. It says in Leviticus 20,

“A man or a woman who is a medium who has a familiar spirit...”

What's a familiar spirit? An evil spirit, demon-possessed or consulting, or a medium of evil spirits.

“...shall surely be put to death. They shall stone them with stones. Their blood shall be upon them.”

If you are in a community of faith and you are protected from a lot of these things, and there's someone who is consulting with demons and evil, does it make sense? “Oh, well, I deserve to be stoned, because that's a dangerous threat to our society. It's a cancer that needs to be cut out, so we have to get rid of it.” This is the first real indication where a judgment is being spoken that someone who is violating the principles of the community, and the principles of God, needs to be put to death. Leviticus 20:27.

The next one is Leviticus 24, where a man was fighting with an Israelite. This man was a half-caste. He was half Israelite and half Egyptian. He was a bit of a mongrel breed like myself, of a mixture of a number of nations, like many of

us here. This man blasphemed. What's interesting about this verse is that they ask God, and it says,

"And the Lord spoke to Moses saying..."

In verse 12, they put him in custody that the mind of the Lord might be shown them. So they ask the mind of the Lord. What is the mind of the Lord?

"And the Lord spoke to Moses, take outside the camp, him who has cursed and let all who heard him lay their hands on his head and let all the congregation stone him."

They ask God what to do. They ask the mind of the Lord. And God says, "Take him and stone him." So what do you do with that? "God said it! I believe it! That settles it! End of story." But just keep in mind what we were talking about before about,

"Fear Him that is able to destroy body and soul in hell."

Where did that statement come from and why is it being spoken? This man was half Egyptian and half Israelite, could there be a motive of some of the people in that camp to get rid of him? Could there be a motive? Do you think that some people might be inclined to think this is a good idea? This man has blasphemed our God. He's spat in the face of our God, in the face of Jehovah, and now we're going to deal with it.

Lester: Well, obviously they thought that they could put him in jail.

Pr Adrian: Okay. They put him in custody suggest confinement and restriction. You've done something really bad, and this is a terrible tragedy that's occurred, and we're going to God and we're going to sort this out.

Lester: He had No way to escape.

Pr Adrian: No escape. "He could run off into the desert and get away."

Paul: In verse 17 it says anyone who kills a man shall be put to death. Was that by stoning?

Pr Adrian: It doesn't say. Just put to death and the weapon of choice was stoning.

Lester: That “put to death” [in Lev 24:17] is the same words that were said in Genesis “thou shall surely die.”

Pr Adrian: Yes.

Congregation: That’s interesting.

Pr Adrian: Well, it depends. I'd have to go back and check the mood and the tense of those Hebrew words to see if they are the same as the way that God said them because they can be said with kill intent, and they can be said with will perish because of wandering off the path. I'll have to check those again to make absolutely sure. But what's interesting about this is that in verse 17, as you said, (and we've talked about this before, we've mentioned this in presentations, I've written this and in Gods of Egypt as Lightning from Heaven). God is telling them all these things, and then right in the middle, He says, "Oh, and by the way, whoever kills any man shall surely be put to death." Just saying. So what do you do with that? They take him out and stone him and the people that stoned him, whoever kills any man will surely be put to death. But what do you do then? All those who picked up rocks and killed this man, “you all line up and we're going to kill you.” [And again] All you must now line up and then, [finally] “where did everybody go?”

So do you think God is trying to tell them something? Do you remember my commandments? Did they have any clue about the Ten Commandments,

“Thou shalt not kill.”

Did they have a clue? “Well, that doesn't apply to certain people.” Isn't that how we get out of Scripture? That only applies to these, this group. That's for the Jews. It doesn't apply in wartime. Doesn't apply. There you go! It only applies when we decide that it applies.

Congregation: And then we've got that differentiation between murder and killing.

Pr Adrian: Judicial killing. That's the two words. They say, well, it says, Thou shalt not “ratsak”. I'm giving it a nice Australian twang to it because “ratsak” sounds really good, doesn't it?

Fiona: Do you see the verse said about laying their hands on him and then all the congregation stone him? It made me think ...

Pr Adrian: Okay.

Fiona: Would it have maybe put them into a closer relationship and maybe he was crying or something or asking for his life? Or maybe it was a closer relationship.

Pr Adrian: That's a good thought. What happened in this particular case? Come to the end of the chapter, and here's the conclusion of the whole matter.

"Then Moses spoke to the children of Israel, and I took him outside of the camp, him who had cursed and stoned him with stones."

Paul: "Whosoever sheds man's blood, By man shall his blood be shed; For in the image of God He made man." (Genesis 9:6)

Pr Adrian: it set a domino effect and it creates a society that heads in that direction so that anything it looks like or smells like or, you know, is anything that could be wrong, kill him! That's how it becomes, doesn't it? It's not what happened with the French Revolution? They just got guillotine happy, and then the leaders of the revolution started dying and getting killed and all that kind of stuff because it just kept going.

Congregation: Like in history where one leader said "kill them all, God knows who are His!"

Pr Adrian: Yes, yes. That's in the southern part of France in the Albigenses. "God knows who are His. Kill them all and let God decide those who go to heaven, then they are His." It's a very interesting thought process.

Fiona Verse 23 didn't re-emphasize the laying of the hands. Did they?

Pr Adrian: They didn't lay hands on him.

Fiona It doesn't say [they did].

Pr Adrian: So they didn't listen.

Eddie The end of the verse is also subjective

Pr Adrian:

"So the children of Israel did what the Lord commanded Moses."

Eddie:

"But whosoever kills the man shall be put to death", in verse 21.

Pr Adrian: So they did part of what God said.

Eddie: They just chose what they wanted to hear.

Pr Adrian: What is the sound of bleating in my ear? [referring to Samuel talking to Saul who only partially fulfilled the commands given.]

Congregation: Does it also affect the other one where they we're going to send spies in the land and the Lord spoke for Moses and told him to send spies in, and then later on when ...he said the people came near to Him and said, let us send spies. And he said that's a good idea. Let's do that.

Congregation – comment about the possibility of Moses writing some of his own thoughts.

Pr Adrian: This is where it gets really dangerous because if we go too far down that track and the Old Testament is just satanic because it's just Moses smoking marijuana and writing the Scriptures and just making it up as he goes along, whatever he thinks, whatever he wants. That's what some people have proposed to me so we've got to walk a very gentle line here, like, is it Moses writing what he thinks, or, you know what I mean?

Congregation: Some understand it this way.

Pr Adrian: So I've taken you down an interesting path and some of you starting to getting like, "hey, hang on, I want to get in on this. I got something to say." So let's just go a bit further and then...

Fiona: Down the garden path.

Pr Adrian: We're down the garden path, all right. We're like, whoa, what's going on? So just come a bit further, we've got Numbers 14.

"And all congregation..."

What's going on in Numbers 14? All the congregation said to stone them with stones. Who are we talking about now? Caleb and Joshua brought back a report. We were able to go up and take the Promised Land, but all the people said to stone them with stones. This stoning thing is becoming a problem in Israel. It's appearing in the wrong places and on the wrong side of the ledger and in many situations.

After Numbers, the next real focus comes down to Deuteronomy. We've got Numbers 35. What's that?

"If he strikes him with a stone."

That's another story. But then we come down into Deuteronomy and then we get in the second reading of the law. In the second reading of the law, there's an expansion of the stoning principle and starts to get more [wide spread]. Moses, by this stage, he's had to go through a lot of stuff and deal with a lot of people with a lot of evil.

Then we had the Midianite women coming in and seducing the whole nation. And you know, what are you going to do? What are you going to do with that kind of stuff? We come down to Deuteronomy 13 and it says,

"If there arise among you a prophet or a dreamer of dreams and he gives you a sign or a wonder of the sign of the one that comes to pass, that which he spoke to you saying let us go off to other gods, which you have not known and let us serve them. You shall not listen to the words of that prophet..."

And it goes on down as we have it here,

"...and you shall stone him with stones."

If someone is preaching a false God and encouraging you, a prophet, a speaker of God's Word is leading you astray,

"...then you shall stone him with stones."

That's Deuteronomy 13:3 and then Deuteronomy 17:4. We know we're going a bit further.

"...and it is told you, and you should hear of it, you should inquire diligently. (V5) Then you shall bring out of your gates the man or woman who has committed the wicked thing, and shall stone to death that man or woman with stones."

What are we talking about here? (V3)

"...go and serve the other gods."

This is about serving other gods and encouraging people to serve other gods. They shall be stoned. Deuteronomy 17.

Deuteronomy 21:19, says, and this is interesting. Now, this gets really interesting. So father and mother have got a son that's rebellious and defiant and lazy, and wretched, and stupid.

"Then his father and his mother shall take hold of him, and bring him to the elder of the city, the gate to the city, and I shall say unto the elders of his city. This son of ours is stubborn and rebellious, he will not obey our voice; he's a glutton and a drunkard."

Then it says, “

And all the men of his city shall stone him to death with stones, so shall you put away the evil from among you; and all Israel shall hear and fear."

Well, that's one way of dealing with it.

Congregation: And adolescence.

Pr Adrian: And adolescence. Children that don't listen. Right. Dispatched.

Lorelle There's a whole generation that would just go.

Pr Adrian: What father or mother would do that to the children? Let's not answer that question.

Okay. Deuteronomy 22 It is expanding. The stoning penalty is reaching further and further into the community to sort out problems that they've got. Starts with those with evil spirits. It goes to those who serve false gods. Then it's coming down to if your son's lazy and rebellious and defiant, stone him as well. It's going from the supposedly sublime to the ridiculous.

Congregation: Is there any evidence that anyone ever did it?

Pr Adrian: Did what?

Congregation: Stoning someone.

Pr Adrian: No, talking to stoning their children? I don't know of any evidence of that one occurring.

Then we get into Deuteronomy 22 and it gets down to the real sordid stuff. If a man is upset with his wife and then he accuses her of when he was married, she wasn't pure. He comes and, you know, if they find he was lying, he gets chastised. If they find out that what he said is correct, she gets stoned.

Congregation: But doesn't seem quite the same for him.

Pr Adrian: Doesn't that sound fair? It's getting more and more difficult, okay? And then the stoning continues. Deuteronomy 22: 24. So this has to do with adultery.

"Then ye shall bring them both out of the gate of the city, and ye shall stone them to death with stones; the young woman because she.."

This is if a woman is being raped and she doesn't cry out, she doesn't defend herself and cry out. It's a really difficult situation, isn't it? We had friends who were missionaries in another country and she got assailed by a group of men with knives. What would happen if she cried out? She would have died. So because she didn't cry out, a fairly prominent Adventist leader said, "Well, you did the wrong thing. You should have cried out." This gets really tough now, and these are friends of ours. This is a real story.

So, if she doesn't cry out, she's going to get stoned. Then we come further down, there are other things down here where if a man rapes a woman, then

she is forced to marry him. Have you read that in the law? Do You remember reading that? If you talk to Richard Dawkins, that's one of his favourite Bible passages. This is your God! A man can rape a woman and then she has to marry him and live with him, the one that caused all this mental trauma and difficulty, and she has to live with him for the rest of her life. Is that fair? There's nothing in that, that's fair whatsoever. That's completely awful. It's in the law! This is why the whole world when you talk about keeping these things, they start pulling out these passages. "Oh, you believe the Old Testament, you believe the statutes and the law of Moses," and all these types of things. You would be happy for a woman if she had the misfortune of being overpowered by a man that she would have to live with him for the rest of her life? Is that the God you serve? Tell me about your God! I'm not interested." Who wouldn't be interested? Does it make any sense to you?

This is the thing. Then after that sort of goes on. You've got all these statements in the Bible, of course, against all of these stoning principles, we have the blessed example of Jesus, which Shane mentioned before. Jesus shows us how to deal with stoning. There is so much wisdom! Isn't Jesus the wisdom of God? With the wisdom with which He handles these situations, He shows us the whole purpose of the law and how He uses the thinking of men. He meets men where they are in darkness, and He uses that thinking to bring souls to Himself and to give them freedom and forgiveness. How does God do that?

We read it in John 8. I mean, if it wasn't for the Life of Jesus, the beautiful example of the Life of Jesus, without that Life, that bright Light that has come into the world, it is impossible for us to understand the Scriptures. John 14:6

"I am the way, the truth, and the life. No one comes to the Father except through me."

Yet all of Christendom has said, "Well, our God is bait and switch," and comes (acting nice). And they all say, "Well, He showed the nice side of God when He came here the first time, but in the second, you're going to get the other side of God." That's what we call a bait and switch. But we'll give you the nice side and bring you in and fall in love with this God that suddenly changes. Is that what happens to some people when they get married? Let's not go there.

Congregation: (Laughter)

Pr Adrian: We see in verse 5.

"Now Moses in the law...",

they bring this woman. Why are they bringing this woman to Jesus? What is the basis upon which they are bringing this woman to Jesus? The law of Moses is the instrument by which she is being brought to Jesus. If the Law of Moses had not said this, they would not be bringing her to Him. Is that a good thing or a bad thing?

Congregation: It was both on this occasion.

Pr Adrian: Being brought to Jesus, it's a good thing. "The law is our schoolmaster to bring us to..."

Congregation: "...Christ."

Pr Adrian: Even the enemies of Christ are serving Him and bringing this woman to Him. Well, we can only conjecture that not every woman was brought to Jesus, but they were brought to justice as man understands it.

"Now, Moses in the law commanded us, that such should be stoned: but what do you say?"

This is where it gets interesting. And Jesus doesn't say,

"You have heard it said of old Moses said these things, but Moses didn't understand the truth, he doesn't understand my character, so don't listen to Moses."

That's one way of dealing with it. But what does He say? Well, He says nothing at first, He ignores them, apparently. He keeps writing down and they keep asking him, he raised himself up and said,

"He who is without sin among you, let him first throw a stone at her."

You could see them like, "Oh, hang on." "He who is without sin among you let him first cast a stone at her." He doesn't do away with the law of Moses. The law of Moses is the very instrument that has brought this woman to Himself. Is this woman carrying a load of guilt? Does she need to get rid of

it? Where does she need to come to? Jesus. So everything's going according to plan. They brought her there! Praise the Lord! Where is the man? When we ask that question, where is the man? What are we hoping for?

Congregation: Here he is.

Pr Adrian: Double for him. The coward. Do the cowardly act and then let her take the consequences. Isn't that what Adam did in the beginning? But racing ahead to the footnote of that particular story, this woman will be in heaven, the man will not. Most likely. Maybe he got saved later on. Maybe he turned around. Maybe he got maybe, maybe, maybe. But based on this story, he's not going there. So who wins? The woman.

Congregation: Jesus.

Pr Adrian: Yes, Jesus, in her case, loses in the case of the man. Based on this story, I'm hoping. I'm not willing that he should perish, but all come to repentance. So I'm hoping he came around....raced down and told him the good news, and he repented and gave his heart to Jesus. Hallelujah! That'd be great!

Congregation: He had guilt.

Pr Adrian: They had to get rid of the guilt somehow. But the men that walked away, had greater guilt than she did. Then we come to the punchline of the story. When Jesus had raised Himself up and saw no one but the woman, V 10-11

"He said to her, Woman, where are those thine accusers? Hath no one condemned you?"

No one including yourself.

"She said, no one Lord. And He said, neither do I condemn you: go and sin no more."

The purpose of the law is fulfilled. The law has done its work. The conviction of sin, the penalty that was annexed to the law has done its work. Jesus uses the thinking of men, as in the parable of the Rich man and Lazarus to make a point and to bring this woman through into grace much more abounding.

Inaudible comment...

...The difference between that and what I was saying to Ian before is that if we only said that we'd be in big trouble. But it is the thoughts of men and I won't say Moses specifically, but probably included, filtered through the mirror of God's character and coming back to him. Because they ask what is the mind of the Lord? The mind of the Lord was to reveal to man what he is thinking. God speaks that which will cause the sin of man to abound. God is speaking to Man about what the problem is, and we can't leave that piece out because if we leave that piece out, then the Old Testament is satanic. That's the key piece of the puzzle that we know that God is speaking, as Christ is speaking, and meeting man where he is in the darkness and speaking in the darkness, the light of truth. And that's such a pivotal point to understand, because the alternative is, "Well, Moses is just lost, don't worry about Moses, it's all waste of time."

But if you don't have Moses, the woman never would have ended up at Jesus' feet. It's like, don't worry about it. The law is nailed to the Cross, Moses is all gone and we can just all sin until Jesus comes and don't worry about it. That's what happens. It's like love, love, love. We all love, and we're all going to heaven. Everything's going to be great, but that's not reality.

There's this connection between Man having this within himself, and let me put it this way, I'm glad you're pointing on this Ian. Because the heart of man is deceitfully wicked, desperately about all things, (Jeremiah 17:9) would he ever admit that he thinks this unless God said it to him?

Lorelle: So Jesus to the lady. "He that is without sin.

Pr Adrian: He that is without sin, let him first cast a stone at her.

Yes. I'm sorry. for those online who can't hear all this, I'm trying to summarize what you're saying.

...Very good. What is actually written in the law is a reflection of God's character and what is actually reflected in the law is that of man's character. Very simple, the character of Jesus Christ is that's the dividing line to knowing what is reflecting man's character, and what is reflecting God's character. But in every case, God is the One that's speaking it. God is the One that is

speaking it because He is, as, in the case of Jesus, He is the faithful witness. What does Romans 3:19 tell us?

"Now we know whatever the law says, it says to those who are under the law, that every mouth may be stopped."

What does that mean? Silence. You're guilty. Be quiet. The law does this work to silence you, because you have to admit before the law that, "Yeah, I'm guilty."

Until God is the one that picks up your thoughts and brings them back to you, you will never admit them. It has to go through the law, has to go through God. He has to pick up your thoughts and speak them to you. Just as in the story and in the Spirit of Prophecy, it is written that God had to take the trembling hand of Adam with a knife and lead him to help him, to strengthen him, to kill that lamb. Why is He doing this? Why is He helping Adam to kill the lamb? Because the desire to kill is in Adam but he doesn't want to admit this. God has to help him to bring him to see what is inside of himself. To show him what is inside of him because He didn't want to kill that lamb, He made that beautiful little lamb. He didn't want it to die but He had to help Adam to bring it out in the open to make sin abound, so that grace might much more abound. Without a correct diagnosis, you don't get a remedy, but God has to help us by allowing our sin to abound. Romans 5:20

"For where sin abounds, grace does much more abound."

It's a very delicate process.

The only way we can tell the difference, as I said, between when the law is speaking of God's character and my character is the character of Jesus Christ. That's why the law is a mirror, both of God's character and of man's character within the one document. It's sheer brilliance. It's the most wonderful document that could ever be crafted to meet the needs of sinful human beings in this case.

It's not just the thoughts of Moses. It's not just the thoughts of man. It is God bringing to man the reality of himself and speaking it back to him. This becomes part of the law. This is really important ground that we're breaking here with this particular [point] because we've got to lay it out carefully. We can't go too far left or too far to the right in terms of what, you know, like some of the things you see that Moses does in the Old Testament, just like,

"Oh, Moses..." And yet Moses is the one that says, "Take my life!" He was willing to give his life. It's always easy for those that have to stand on the shoulders of those that have gone before them to judge those of the past by the light that they have given you.

It's really...like pulling down the statue of Captain Cook and defacing him as an evil man. Should we judge him by today or he's a man of his time and all these sorts of things? They're interesting questions, and I don't want to go too far into that tonight.

If we look at all these statements about stoning people, God is in this process and there are a number of functions in the law that are as occurring here. One of them is He's reflecting man's judgment system of how to deal with these problems, He's reflecting it back to us. But He's also using that judgment system to bring conviction of sin upon people, to bring them to repentance. These are the two aspects of the law.

...It should be a wrestle on your mind because as Jesus said to the men when they were ready to do this,

"He that is without sin, let him first cast the stone."

It's like, "Oh, hang on." And then it's like, "Actually, lady, could you just move over? I need to kneel down. And I'm sorry, Lord, I'm really, really sorry." That was what He would hope that those men would do in that particular situation.

Bill: So He would have laid His hand on the person.

Pr Adrian: Yeah. Lay hands on them. Thank you, Bill. Yes.... That's right. That part's been neglected. Can you see how that the Old Testament, in talking about this stoning and this is the text that we want to get to? Ezekiel 20, starting from verse 23.

"I lifted up my hand onto them also in the wilderness, that I would scatter them among the heathen, to disperse them through the countries; because they had not executed my judgment, but had despised my statutes, and polluted my Sabbath, and their eyes were after their father's idols."

Because of this, what happened?

"Wherefore I gave them also statutes that were not good..."

What are statutes that are not good?

"... and judgments whereby they should not live."

And what are the judgments by which man could not live?

Congregation: Stoning.

Pr Adrian: The stoning! It's telling you that the judgments by which man could not live are the judgments which are not good. The ones that were not good came because they would not do His statutes and His judgments, but hardened their hearts and did their own thing. So, God gave to them their idols, their father's idols, which was like in Egypt to stone those who blaspheme their god. God gives to them what they want in His anger by allowing them to have these things.

"And I polluted them in their own gifts, and that they caused to pass through the fire all that opened up the womb, that I might make them desolate, to the end they might know that I am the LORD."

Huh? How do they get to know that He is the Lord? How many of us when we got to the bottom of the barrel and we've experienced the sinfulness of sin, and the guilt and the sorrow and the anguish, and suddenly we like in the pigpen, like, "Lord, I'm coming home",

"...that they may know that I'm the LORD"

Because His mercy, it doesn't matter how far down the path you go, His mercy is always available to you. And this is how we unravel the stoning commandment. This is the text that tells you why stoning came in and how it came about. Ezekiel 20:23,24,25.

That through all the Old Testament, you need to apply the same principle that Jesus applied in telling the parable of the Rich man and Lazarus. Because Jesus Christ is the same yesterday, today and forever. (Hebrews 13:8) The way He dealt with the Israelites is exactly the way He dealt with the Jews in the time when Christ came to this earth, and in speaking the parable of the Rich man and Lazarus. Let's just read that again.

COL 263 (Christ Object Lessons)

"In this parable, Christ is meeting the people on their own ground."

I would like to insert there 'in the law of Moses, Christ is meeting the people on their own ground.' Is that fair? "The doctrine of a conscious state of existence." "The doctrine of stoning people to death "...was held by many of those who were listening to Christ's words." The same principle.

"The Savior knew of their ideas, and He framed His parable so as to inculcate important truths through these preconceived opinions."

What is this process?

"He held up before His hearers a mirror."

This is the definition of the mirror.

"...wherein they might see themselves in their true relation to God."

This is how the Law of Moses is a mirror. It takes their preconceived opinion. He speaks to them in the darkness. He speaks to them their own thinking so that they may know, as it says, their true relation to God. What did it say in Ezekiel? What did we read?

"That they might know that I am the LORD."

This is really important stuff. If we're going to stand up for the Law of Moses and say that we believe in the Law of Moses, you've got to be able to answer the stoning question and this is how I understand the stoning question.

You can think of all those commandments to deal with stoning and killing and what to do when a man rapes a woman and does all these things. Jesus is telling the same parable, the parable of the Rich man and Lazarus. He's meeting them where they are to try and draw them into a better understanding. He's causing sin to abound, that grace might much more abound. When you see the law of Moses in that context, the Bible becomes really beautiful, I believe. Can you see it? Does it make sense? Is it solid? You're ready for bed? Everyone's processing.

I find this to be fantastic! It's finally, of course, Jesus Christ, the same, and He's using the same method, He's doing the same thing, He's operating the same way, and He's meeting the people where they're at. I was trying to work this out in my mind because I'm tempted, you know, like Moses, that's just what Moses thinks. I'm going, No, no, no, no, no. It's not just what Moses thinks. It's God speaking to them because they asked what is the mind of the Lord? And the mind says, "Take him out and stone him." Why does it say that? It didn't say ask Moses and ask the mind of Moses, no, ask the mind of God. Why is God saying this? Because He is speaking back to them about what's in their hearts because they would never admit it unless He said it to them. It's framed as a command.

Congregation: Destroy this temple. (John 2:19)

Pr Adrian: Yes. Destroy this temple. Not *if* you destroy this temple because it has to be framed as a command. Because IF is an option, then it's like, well, you think that but no, we don't think that. We're going to hide in our darkness and pretend that it's not us, but when it's a command, there's no way to go. You can't escape.

So I hope that's been of benefit to you in thinking about these things. We have to wrestle with these things because people will come and say, "Oh, you keep the feast, do you? Do you stone people? Why don't you stone people?"

Lorelle Well, like in America, they said the only reason we don't stone is that our governments wouldn't allow it.

Pr Adrian: Yes. Thank God for pagan governments.

Lorelle Yes, yes.

Pr Adrian: Yes. That's the same as what the Jews said to Pilate. We can't stone Him. We can't kill Him. Again, this is going to become very important, because when the Christian world rouses itself, because the Christian world is laden with sin and iniquity, because of a wrong understanding of the Gospel, and now they have a righteous cause because the pagans and the evil men of this world are now killing all our children, sending them to hell. Now we have a righteous cause to rise up and a fight, and to throw these people off, and to send them into oblivion. We're going to call all the texts about stoning

people, hanging people high. That's where it's going, isn't it? There's a lot of anger that's starting to be mustered, a lot of righteous indignation. Crusades are just around the corner to purge the earth of the... Clean the swamp of all these people. Drain the swamp with Trump at the head. Oh, my; it's going to be interesting. So we'll pray.

Father in Heaven. We just thank You. Thank You for helping us to go line upon line, precept upon precept to put the pieces together to see how this works and to explain why stoning is not part of Your character. It's part of man's character. But You have to point it out to us, and that's why it's in the law. Help us, Father, to put these things, to study these things, to get them clear in our minds as to what is going on and how this connects to the Gospel. It's important to put these pieces together. We have to present this to people. We have to present it succinctly. And we thank You for Ezekiel 20:24, 23, 24, 25. That shows us exactly what's going on and why these statutes, which were not good came. Why did they come and how the parable of the Rich man and Lazarus, how this explains how You speak in the darkness to men that are in darkness that You might bring us into the light. Give us a good night of rest tonight we pray, and we thank You in Jesus' name. Amen.

7. Counsel to the Church - History Repeated, Intensified

Father in Heaven, we just thank You so much for this beautiful location and thank You to those that have come. We pray for Your Spirit and please bless us. Give us the words that we need to hear. We're on the 7th day during the 7th year, and we just believe that You're leading and guiding us and that you will lead us into all truth. You will guide us in the way of truth and lead us to the heavenly city. And as we remember in that vision, if we keep our eyes on that light, we'll go all the way to the city, but if we turn from that light, we will fall off into the darkness, not to be seen again. We just pray that You would, as we continue on from the blessings that we had last night, that You continue to speak to our hearts and encourage us. And I thank You in Jesus' name. Amen.

If we look at the sequence of events in regard to the life of John the Baptist and the life of Jesus, there was a great stirring of the nation in the ministry of John the Baptist. The whole nation came out, so powerful was the ministry of John, led by the Spirit that all of the people of the nation, the leaders of Israel, came out to see, and wanted to know who he was. Who are you? Are you Elijah? He says, no, I'm not. They're asking him all of these questions. Of course, the amazing thing about John the Baptist is that he was the greatest of the prophets, wasn't he?

Congregation: Jesus said so.

Ps Adrian: Jesus said he was the greatest of the prophets. And yet I find this astounding, in *Desire of Ages*, page 215, says something very interesting there about John the Baptist.

"Like the Saviour's disciples, John the Baptist did not understand the nature of Christ's Kingdom."

What? The greatest of the prophets did not understand the nature of Christ's Kingdom. What does that mean, "the nature of Christ's kingdom"?

Congregation: His character.

Ps Adrian: Character! He didn't actually understand the character, and yet he did great work. I thought long about this the greatest of the prophets, but he didn't actually understand the nature of Christ's kingdom. We see God meeting people where they're at, God meeting people in the way and in the understanding they have. And he sent a prophet to them in the spirit and in the manner that they understood. One of the things that's really interesting is that at the present time, the message that we're sharing about the character of God, the world is not actually interested in. Have you noticed this? Not many people. Some! A very small amount of people are very interested in what we've got to say. And therefore, because people are not yet really interested in this message on a worldwide scale, Elijah must come first.

Elijah must come first. Someone in the manner and in the spirit that the people will hear in a way that will scare the daylights out of people and just BANG. That's what people understand. They want someone who's going to speak powerfully and be very commanding, and authoritative in the way that they speak and preach the message, and the people will respond to it, and God's Spirit will lead and guide, even though that message is not after the nature of God's kingdom.

I've been thinking a lot about this. Elijah must come first in the power and the spirit of Elijah to call attention. What do we notice in regard to Elijah going to Ahab and telling him what?

When Ahab says to Elijah 1 Kings 18:17,

"You that trouble Israel. But I have not troubled Israel but you and your father's house and that you have departed from..."

what?

"...The living God!"

You have departed from Jehovah to serve idols. Now I want you to notice something. 13MR, I think I've got this.

"Bear this in mind..."

This is important.

"History is being repeated. The perils that God's people encountered in past ages, they will encounter again, intensified."

13MR 380

Intensified. What's happened in the past is going to happen again. God's last day church now worships an idol. It's a bit harsh to say and a bit confrontational, but it's true, though, isn't it?

From everything we've learned, we've understood we're repeating the history of Israel. We're walking in the steps of our forefathers, and that means that Elijah must come. And what will Elijah do to God's church? He will turn the hearts of the fathers to the children. (Malachi 4:5) What also will Elijah do? He will come to the church and say, what? "You're worshipping a false god!" He will speak it in the spirit which they understand, and it will cause a great confrontation in the church, and they will rise up and will join this movement, and align themselves with this Elijah that comes. They will establish themselves and they will get themselves positions in this movement.

But it's still not the nature of Christ's kingdom. It's still not. It's not the message that God wants for the sealing, but it's a message that must come first and we understand this. This is important to understand.

"Bear this in mind. History is being repeated. The perils God's people encountered in past ages, they will encounter again, intensify."

We also have noticed in past presentations that Jesus's ministry did not begin until John the Baptist's ministry had ended. This is really important to understand. It did not begin because the message that Christ brought was a different message from what John brought, and this is why in Acts 19, the baptism of the Holy Spirit, John did not preach this baptism because the Holy Spirit brings the character of God.

John the Baptist brought a message of repentance. To repent, to prepare the way for the coming of the Lord. This Elijah message that will be brought will acknowledge the message that has been given in the character of God. It will acknowledge and it will point to this message, but it will prepare the world to receive this message. If the past events are going to be repeated, and intensified, if the closing scenes of the life of Christ are going to be repeated,

as we have been told, this is the pattern. This is the format that we're going to see happen.

Lester: Is that because you cannot understand this message, the character message until the John the Baptist one, the Elijah one has gone out. As in choosing this day which God you will serve.

Ps Adrian: Yes. You can receive it, and until sin abounds, grace cannot much more abound. (Romans 5;20) There's only one way into eternal life, and that is through your sins being caused to abound, and a startling message that comes that challenges you and it convicts you, and it scares you half to death because that's what we're used to. That's the only thing that gets our attention as natural human beings, and that's why we shouldn't be disappointed too much that people are not [understanding] yet. Jesus says my hour has not yet come. (John 2:4) I would say for this message; the hour has not yet come. But it's coming. But Elijah must come first with a message that the world will hear and will understand. It will be spoken in a language and in a spirit that they understand.

The temptation may be because the hour for this message is not yet come. Human nature being as it is and loves to have a good adventure and curiosity, another message arises and well, let's join this message. This is more fun, this is more interesting, more people actually like this, we're going to get involved in this, and join themselves, and establish themselves in that movement. But, of course, that message of confrontation is ultimately going to meet the wrath of the New World Order.

Congregation: Herod.

Ps Adrian: Herod is going to come. Because when the messenger, under the power that he receives (and this is what happened to Elijah) when he saw the power that he had received when the fire came down from Heaven, and he understood that God was with him, that motivated him to take another step and to begin to slaughter people. Because he was emboldened. Elijah's message will come and they will be emboldened, and they will challenge the leaders of this world with a very strong spirit, exposing the sins of Babylon. Some will repent. But ultimately, this message will meet with demise because it's not founded on the nature of Christ's kingdom. It will meet with demise. That's okay for those who are still listening and are willing, who are

brought to repentance, and then come through into this present message of the character of God, the sealing message. It's very important to understand.

So when Christ, with his followers, began to preach, they came to a point; look at Luke 10: 17. Jesus sends out 72. A wonderful time. The message of the character of God now! Now Christ's Ministry has begun and He has followers that are beginning to follow and preach this message. It says.

"The 72 returned with joy, saying, Lord, even the devils are subject to us through thy name."

We are flexing a little bit of muscle now. We can command demons out of people. The dead are raised, hearts are changed and Christ is preached, and they are rejoicing in the works that they are doing. What did He say? Jesus would say the funniest things.

"And Jesus said unto them, I beheld Satan was lightning falling from Heaven."

What? What's that got to do with what we've just been doing? Well, I mean, I guess, yes, we are causing Satan to be driven out and all these things, and now Satan is fallen. Maybe that's how they understood it. Verse 9,

"And behold, I give unto you power to tread on serpents and scorpions, and over all the power of the enemy: and nothing shall by any means hurt you. Notwithstanding in this, rejoice not that the spirits are subject unto you; but rather rejoice, because your names are written in Heaven."

That's a really, really important principle. Do not rejoice at these things. Interesting, I was talking to a very dear friend of mine that's really on the coalface of many of the things that are happening in the present world regarding COVID. He's talking to and dealing with many, many doctors.

Some doctors have established themselves on a particular theory that opposes the current mandates and everything like this. Now new information is coming along and some of these doctors now are refusing, they want nothing to do with this because they've established themselves. They have a big following, and millions of people listen to their voices. If new information comes along, that would change things, they could lose their following. They are unwilling to receive new information. This is why we have a serial number of Protestant churches. An opposition arises to error, it

stands up and it resists and preaches a segment of truth, and a whole lot of people gather, and come behind them and support that message.

Then new light comes, and then you have to make a decision. Am I going to receive the new light and run the risk of losing all my followers? Or am I going to go with the truth and where it gets narrower and narrower and narrower? This is the test that comes. We're not even in the movement where John the Baptist was, not even at the stage where John the Baptist, the spirit of John the Baptist, the spirit of Elijah has come. That hasn't come yet. It will come. God's church will be directly confronted for its sins in worshiping a false god, it will be backed by miraculous signs and wonders that will make the people arrested. "Wow! What's going on? A great shaking will take place, and many people will flock to the standard of this message, and many will believe this is it! But it's not, it's only the beginning. It's only the beginning stage, and that movement will meet with imprisonment and death in the end.

Then discouragement. We thought this was the one. Then we come to Jesus, and many of us here listen to this voice. You will receive power. You will do great miracles. The dead will rise. Signs and wonders will follow us. We've been taught these things. But Jesus: "do not rejoice in these things but rejoice that your names are written in the book of life." When we look at history being repeated and intensified, we come to some challenging statements.

After the Passover that they engage in and the woman washes the feet of Jesus (Mary), and this creates a conflict among those who preach this message, who believe in Jesus, who believe in His character. It creates another conflict, and it's a warning.

As they go out after supper, it says in Matthew 26:30,

"And when they had sung a hymn, they went out into the Mount of Olives. Then said Jesus unto them, All ye shall be offended because of me this night."

As Jesus said unto them, so I say unto you intensified. All of you shall deny Him.

"For it is written, I will smite the shepherd, in the sheep of the flock shall be scattered abroad."

This history is going to be repeated.

The natural man, "Hey, hang on a minute. You can't just drop that on me like that!" What did Peter say? V. 33,

"Peter answered and said unto Him, Though all men should be offended because Thee, yet will I never be offended."

Well, he was offended then, wasn't he?

He's offended that Jesus would say this. "What do you mean? I'm going to defend you! I'm ready to take off a guy's ear or head for You because maybe he still didn't quite understand the message of the character of Christ.

I look at these texts and Jesus didn't say most of you, or 98%, but ALL of you are going to be offended. I read those words and I want to say, "Yes, Lord, but you know..." I'll tell you the truth, we're all going to be offended, and there's no way to escape this.¹

Why is it important that we go through this process? Because it's only when sin abounds, that grace will much more abound. (Romans 5:20) If you are experiencing grace without any trial or difficulty, your sense of I'm completely annihilated by all the things going on in your life. If you've got grace without that going on, then you haven't got real grace. It's cheap grace. Only when sin abounds in your life. Only when you come to the end of yourself and you realize your utter depravity and your inability, then you have a choice to make at that moment. Either I throw myself at the feet of Jesus and beg for mercy and believe that He will give it to us. Or you will do what Judas did. He went out and hung himself.

All of these scenarios are going to be played out in this movement, all of them because they are going to be repeated and it's going to be intensified at a much higher level than what happened in the beginning. We're going to have the response of John, even beloved John, that rested in the bosom of

¹ At the time of preaching this, I had considered the entire movement as connected to the 12 disciples. I had not considered that Mary who was not in the garden did not deny him. She was not even considered to really be part of the movement in a sense. Yet she did not deny him. This opens the possibility that there will be some who will be faithful even though they look very weak and sinful.

Christ. Even he fled. "John, where are you going? How could you leave Jesus? How could you be offended?" Because it's a challenging thing when the spotlight is suddenly put on, when the spotlight is put on this message and we are considered persona non-grata. We are a threat to society and we need to die. That's when the last remaining pieces of dross that are within us, surface, and they come out, we try and find somewhere to hide, we've got to go somewhere, and just run away and hide.

John, after he ran away. "What am I doing?" And he went into the trial and he identified himself as a follower of Jesus, and he was allowed to go in and behold the trial. What did Peter do? He wanted to follow, he wanted to be there, but he didn't want to identify himself as a follower of Christ. That led him to a tremendous cataclysm in his life of denying his Lord. Imagine when Jesus is going through the garden and he can see what Peter is going to do, when you see that other people around you do things that are really hurtful to you, how do we respond?

Always think about when those curse words that come out of Peter's mouth echoed through the court area and Jesus looked him in the eye. That's where divinity in Man fully manifests itself. From a human perspective, you would imagine that Jesus would release Himself from where He was and go over to Peter and slap him across the face and say, "I warned you and now look at what you've done. I told you, you should have repented, but you didn't! That's Elijah's approach. That's how you get the attention of someone to give them a good slap, send them into the next kingdom, BANG! Slapped into the promised land.

But Jesus just looked at him with eyes of love. In those eyes of love, the mirror perfectly reflected itself to Peter, and he saw himself in all of his weakness and wretchedness. If Jesus had done anything else than that, Peter would have been lost. He would have been lost because of the condemnation of what he had done to Christ, and he knew when he said those things and he said, I know not the Man, but at that moment he knew the man. He saw in the face of Jesus that love, that acceptance, that forgiveness right there on the spot. "Oh, Lord, let me have that Spirit that can forgive right on the spot and not take two days, 2 hours, 2 weeks, 2 months, 2 years, 20 years to forgive." Right on the spot. Just love in his eyes. "Neither do I condemn you, Peter; go, and sin no more." (John 8:11) This is our destiny.

Some will be like John, who has a momentary fall and in their terror to get away from the New World Order, and all these things that happen. Then they realize, "Oh, what am I doing?" And they stand up and openly proclaim themselves as followers of Christ and face whatever should come as a result of that, and they quickly regather themselves. Some will be like Peter and will be driven to the point of denying that they ever knew Christ or had any connection with the followers, because anyone who has a connection with them will be under the threat of death, and they will weep bitterly. But the followers of Christ, whom they will betray, will only have love in their eyes and will not condemn them.

Some even of God's followers will be sent to their death by other followers who were followers of Christ. But having the assurance of eternal life, they will not flinch. All these things are before us.

Then there is the experience of Judas, who's convinced that his judgment was superior to all other men when he had violated his own principles. When he had betrayed innocent blood. His own judgment, he pronounced judgment upon himself. He sentenced himself to death, and he became his own executioner and was lost as a result of that. He had walked with Christ, and as Gavin pointed out in the previous presentation, Titus 2:11. That salvation had come to all men. Judas had salvation in his hands, he knew he had walked with Christ, he had been with Christ, he knew the truth, and he rejected it.

Once you made that rejection, like Cain,

"My sin is greater than can be forgiven." (Genesis 4:13)

God can only say,

"Not My will, but thine be done."

Because God does not force the will of the individual, He does not overturn another person's will. He does not make them turn around, and once someone turns away from the light, as Judas did, there can be no coming back from this because God will not overturn your will by force.

These are the 3 individuals, Judas, John and Peter², that represent what will happen to this movement. Of course, we don't want to be where Judas is. We all hope to be in John's position, but some of us would say, "Well, maybe I'm going to do better than John. I won't deny Jesus, and I'll be right there at the forefront in the battle, and I will stand always for Jesus and I will never deny Him." Isn't that what Peter said? If you take that approach, you probably will end up where Peter is, which means that you will experience a fiery trial, but the love of Jesus will bring you through it.

*"For where sin abounded, grace does much more abound."
(Romans 5:20).*

This is the thought that has been in my mind as to how to prepare. I think often about this. We read (and we don't want to think about this), it says that in the time of trouble that is before us, there is talk about other trials. This is often what people say. Their anxiety about what is coming is overstated, but this is not true in this case. For those of you who are paying attention to the beginning of the movements, these things are already in process. We are in the death throes of the history of the world. It's already begun. There is no coming out of what's happening now. We are on a time clock that is running down and the question is, how shall we stand in that great day? How shall we stand? We need to look at this history. If we are confident, if we're just saying, "I'm good, I'm going to make my way through this", you're going to run into trouble. I've just had to accept. Jesus says, you will all deny Me, you will all deny Me.

I'm just going to accept the words of Jesus because

"where sin abounds, grace does much more abound."

Because I know He's loving and He's forgiving and He's gracious that I know He will forgive me. When I fall and when I stumble, I can turn to Him, and I know that He's going to forgive me because, as it says in Jeremiah 17:9,

"The heart is deceitful, wicked. Who can know it?"

² I would now add to this Mary who manifests her love for Jesus just before the death of Christ and she is shielded from the hour of temptation through the passion of Christ.

Do you know your own heart? Do you get surprised by things that come out of you? Do you get put in pressure cooker situations and stuff flies out of your mouth?

Congregation: Yeah.

Ps Adrian: Got to try and put that back in and put the foot in as well. "Oh, what, did I say that? Oh, I'm so embarrassed." Or worse, we try and well, the word that came to mind, we try and mansplain it. "Well, there's a reason why this happened, actually, ladies and gentlemen, let me just explain this to you in simple terms." "Oh, my!" (Laughter) It's hard to rationalize away our stupidity. And that's a really, really dangerous thing to do when we should repent.

I'm saying, Lord, lead me through this process. I accept. I don't want to do it because I believe that what happened to Christ 2000 years ago. If the Spirit of Christ is living in His people, then what happened 2000 years ago is going to be repeated, intensified in these last days.

"Christ in you, the hope of glory." (Colossians 1:27)

Wherever Christ is manifested, what happened 2000 years ago, the pattern of what happened there is going to be repeated. It always happens because of the seed of the serpent and the seed of Christ, we have it all laid out in Scripture, how it plays out and the intensity of that, the clearest manifestation of how that plays out is in the first 4 books of the New Testament. That's how it's going to play out, repeated again and again.

Congregation: That's the cup?

Ps Adrian: That's the cup that we have to drink. We are going to see tremendous changes taking place. We are going to see a movement arise that will challenge the Seventh-day Adventist Church with great power and confront it for its idolatry, and for leading men and women into idolatry. Some of us might want him to say, "Good!" But this is the church that I love. This is the church that gave me the opportunity to know the truth. This was the church that had the Oracles of God from which I could learn the truth.

I'm really sad about what's going to happen, what's going to unfold. There will be a tremendous shaking, and many will join with the New Elijah, the 3rd

Elijah that comes and will think this is it! This is the final message! Then the empire will strike back and there'll be a scattering. Then this movement will emerge because that movement will pass the baton to this message of the character of God.

...The movement that rises up to confront the remnant church for its idolatry. This is what John the Baptist did.

"You brood of vipers! Who warned you to flee the wrath to come?" (Matthew 3:17)

That message will come.

"Bring forth works meet for repentance." (V18)

There'll be a great movement that goes through, and many, many people will be affected by this movement and will rally to this standard.

Ruben: Out of that movement.

Ps Adrian: It's out of that movement that John came! Out of John the Baptist's movement, he came into Christ's movement about the character of God. Take note, the disciples of John the Baptist had regular arguments with the disciples of Christ as to who was the greatest. Will we learn anything from this history?

Congregation: No.

(Laughter)

Is that a paradoxical view?

Ps Adrian: When it's talking about flesh against the Spirit, absolutely, it's paradoxical thinking. Absolutely.

Congregation: One that thinks he stands.

Ps Adrian: If any man thinks he stands, will fall. "

If any man thinks he stands take heed lest he falls." We know nothing yet as we ought to know." (1Corinthians 8:2)

I look at these things and I pray to my Father, "Father help me to walk through this." The majority of the church will choose when this Christ figure rises, Barabbas will come as a great, authoritative leader who has a rather checkered history. But because he's the best option and they've got the whole church flocking to the standard, and then they will crucify the followers of this message that will seek to destroy them and to kill them. We have the hope that those who are part of the 144,000 will do great exploits. They will not be able to be killed. This is the thing we need to remember, if you worship a god of death, you will fear death, and if you fear death you will die.

If you worship a God of life, then you will vibrate life and you cannot die. Simple principle, isn't it? Behold Him who is life! And you will have life, and life will vibrate from you, and you will dwell in the secret place of the Most High. (Psalms 27:5) No plague, no pestilence will be able to come to you because the vibration of your soul is,

"I believe in him, whom my soul loveth." (Song of Solomon 3:3)

And I will not die.

"He that believing in Me shall never die. (John 11:26)

Isn't that what Jesus said? That's especially for our day. But you must believe in Him and believe in His character.

Evelyn Ebens: Ellen White says angels would defend us as men of war.

Ps Adrian: As men of war, yes, they will defend us. They will be standing there and all the men will see them and they will freak out and they will run away. But as we are also told, angels are not sent from heaven to destroy, but to protect and to care for those who are heirs of salvation. (PK 256.4, RH May 10th, 1906 par. 15)

Rolf: Even if Jesus would take us to the garden of Gethsemane to pray, we would fall asleep as well.

Ps Adrian: Thank you, Rolf. This is a very important point that Rolf has just mentioned. What is the sleep of the wise virgins? They are asleep to Christ's suffering. Those who walk with Christ, and who understand this message as they see what is happening to the world and how many people are turning away, because they love those around them, the agony will be intense

because their heart is fully open to those around them who are being destroyed and lost. The agony pleading with God for strength, to maintain a spirit of love, to love your enemies, and to love those who are speaking evil against you. To continue to put out forgiveness, love, and kindness. There is a great agony of soul for God's people at that time in the shaking, in the time of Jacob's trouble.

We have talked about sober things today, but we don't want to be ignorant and we don't want to come up to the events of the final crisis with our heads in the sand. People are making decisions now for eternity. I just wanted to lay out for you the options that are before us. We don't want to be under any illusions. I wondered if I should say that all of you will be offended because of me. Can I say that with confidence? Because I want to say something like that with confidence, but knowing the human heart, knowing what comes out, the last vestiges of humanity must come out, and the only way that they can come out is for sin to abound because the human heart is incapable of simply being told: "This is wrong and you need to change." We don't change that way. We do not receive rebuke in that way. We only receive it by experience. It's the only way we receive it. Well, I can speak for all the Dutchmen, (Laughter) very hard in the head.

... it's through the experience of failure. It's through failure that we emerge. This is the test. If anyone thinks they're on a banana peel to heaven, they're just going to slide straight in, you're going to be shocked. And this is the shock that Peter experienced. He didn't anticipate. He gave it his best shot. He loved Jesus with all of his heart, and he was ready to die for him but he had framed it incorrectly, he'd laid it out in the wrong way in his mind. And then he had to reframe everything and go through that trial.

Peter gives me so much encouragement because the faith of Jesus in him was able to take hold of Christ's forgiveness. To think, about what he had to go through for the rest of his life. Do you think Satan didn't tempt him? "Remember Peter? Remember when Jesus was in His worst moment when He was suffering the most, you spat out these false curse words against Him and you hurt Him so much." Do you think those thoughts went away from him? No. He had to pray every day to plead with God for grace and to continue to believe that he was forgiven, that God loved him and that he

would not forsake him. He had to do that all the time, and that made him pray more and talk less.

At the moment, we're doing a lot of talking and not much praying, but the time will come and that's, you know, for those of you that have experienced childbirth in the beginning, there's lots of talking and not much praying. But when labour really begins, there's not much talking and there's a lot of praying. That's the way it goes and that's where we're headed. But I want to remind us all that we are all infinitely precious to our Father in heaven. And Jesus says, I will never leave you nor forsake you. (Hebrews 13:5) I will never turn away from you. I receive great comfort from the statement in the Spirit of Prophecy that says, "The father never becomes impatient with His children." Oh, thank God for that. I hang on to this. I've had times in my failures where I've gone on my knees and I've pled with God and Satan slapping me around the head, and telling me how useless and how pathetic I am, and how I deserved to die for what I have done. And I simply throw myself into the lap of Jesus and I say, Lord Jesus, I know you're never going to let me go. You're never going to forsake me. I believe this. Satan tries to peel my fingers off that belief and tries to break me away from this. But the faith of Jesus and this is what I say when the faith of Jesus comes into you, those hands become like solid gold. They hang on and they will not let go of the Father's promises that will keep him in perfect peace. But you have to wrestle. You have to fight with these things.

Congregation: I will not let you go.

Ps Adrian:

"I will not let You go except You blessed me!" (Genesis 32:26)

It is Jesus in Jacob who uttered those words. Jacob did not utter those words. Jacob was like, "I'm toast. I'm gone." But the faith of Jesus came into him. The Spirit of Christ was in him.

And so, I pray as we come to every one of these camp meetings, Father, what do you want me to say to God's people? What is it that I need to say to them?

Rolf: Even that we are repeating. Jacob's situation, we're dealing with.

Ps Adrian: Thank you! The time of Jacob's trouble.

Rolf Yes.

Ps Adrian: It will be repeated, and we have to learn to hang on. The only way we are placed into such jeopardy and trial is that we face our own sinfulness. For those of you who have been here this week, we've had the opportunity to put our foot into the crucible because we've had to live together for all these days. Stuff happened, you know, stuff happens. I don't use the other word because that's the world, but stuff happens and the judgment starts to come up and all these things start to come out.

We had a session last night where the air was able to be cleared somewhat. We're not finished with that work. It's not finished. There are still harsh speeches that have been offered over the last 8 days. Those harsh speeches...there's a statement, the Spirit of Prophecy, that says that the Holy Spirit touches cords within the human heart and the reverberation goes to the extremity of the universe. The prince of the power of the air can take harsh speeches that come out of human hearts, and he can make them go a long way. If the animals in the field have felt the harsh speeches that have occurred during this week, God forgives us for all these things.

If you didn't have the opportunity to join us and come and hop in the soup with us and feel utterly lousy and pathetic and useless, you've missed out because grace only abounds where sin abounds. (Laughter) And if you haven't had it this time, it's coming for you.

Congregation: (Laughter). [We laugh now but soon we will cry for our wickedness.]

Ps Adrian: It's coming. That's why this message is so important. I just wanted to lay out some of these things, as I said when I stood up. I had no idea what I was going to say to you. So I'm thankful to Narelle for the children's story and to give me time to get a download as to what I needed to say to you. I thought we were going to do something completely different, but we ended up going down this path. Thank you, Father. I think we've had meat due season and I hope that it's been a blessing to you. I titled this The Blessing. I hope it's a blessing. It's already 12:15pm.

But these are the thoughts that are upon my mind on how to prepare ourselves for what's coming. I see what is unfolding and, I want to restate these words, I feel the Lord and impresses on my heart that we have been told in the Spirit of Prophecy that as the end draws near, we need to move away from highly populated centers. You've read the statements. Why do we need to move away from highly populated centers? Because every human being has a vibration and they are vibrating. When high collections of individuals are vibrating with a certain frequency, you are influenced by that vibration and that frequency, and you are affected by those things.

And so, the longer you remain in that, that's why Enoch would go into cities and he would minister and he had to come out because the vibration was too much. He couldn't deal with it anymore. So we need to minister to cities from being outside of the cities. I'm just thankful our Father has worked a miracle. When I turn on my phone, I go to the Wi-Fi section and there's no Wi-Fi that normally when I'm at any other place in the city, boom, there are 60 of them. All the different Wi-Fi things that are going out everywhere, all around the place. And now we're living in none.

Congregation: Yay!

Ps Adrian: Very, very thankful. Some of you are not so affected by that type of stuff, and I praise God for that. That's a tremendous blessing but some of us are quite affected by these things. I would encourage you not to go into a panic, " We got to get out!" But go on your knees and, "Father, what's the next step?" Because I can see clearly and it's just been amazing to me what God has done in the last 7 years in terms of preparing this message. This has happened since 2015, that's when we first started to keep the faith in Waterford. And in that time period, the things that God has taught us, we have come now into the 7th year. The 7th year will end this October, and we're entering into a whole new 7-year period with a whole new set of variables that are about to unfold before us.

That's why last year I was praying about these things. I was convicted, my Father saying, you need to act on my counsel through the Spirit of Prophecy to leave the highly populated areas, in the largest cities. And it's the thought in my mind is, okay, we don't stop because of fear of what the enemy is going to do. If the Lord leads you into a popular place to preach the gospel, God is with you, and you don't need to be afraid of any of those things. But it is to

be able to maintain a close connection with your Father without all these other challenges, I can feel the difference.

It's dramatic for me in terms of the peace and the quiet that I'm experiencing where I am now as opposed to where I was before. That's helping me in my spiritual life, whereas in the city I'm feeling this drive, I'm feeling this push. I'm just going to get up and get into the day and keep moving and keep going, but now where I live, that push is not so much there. I've got more time, I can read, more time to read and to pray and talk to my Father in Heaven and all these things. I'm asking you to do this and let us pray for this message that is going to come. Elijah is going to come. We do not want to, because we know this message [of God's Character], to shoot down that message [of confronting the church for its idolatry] because it's ordained by God.

God is raising up His messenger or messengers to speak to the world in a language that they understand and meet them where they are at. So we must not say, "Well, thank God I'm not with those people, they don't even know the character of God's message " You will be fighting against the work of God if you do this. This is something we need to be aware of, and also the temptation to "Oh, well, action! Something's happening! Or like, "Oh, what's going on here? Not much. Hey, let's go over there, and let's join them." Well, our arms will be open to receiving you back with us all. No condemnation. We will still be here. Lorelle?

Lorelle So do you see where it's from?

Ps Adrian: No, I don't. The challenge in my mind is that John the Baptist and Elijah worship the one true God. But they are also Torah observant but they didn't have the character of God, so they had 2 of those 3 components. That's I'm imagining that's where it's going to come from, someone that is Torah observant as well as Father-Son. But I'm only guessing how that will come about.

Congregation: What do you mean by Torah observant?

Ps Adrian: Statutes and judgments, feasts, all those things. Remember the law of Moses. (Malachi 4:4) Because Elijah and John the Baptist raised the standard of the Torah of the Law of God. I think it will also deal with gender fluidity and marriage issues. I think Elijah is going to step into that vacuum

and speak things that ought not to be spoken according to the laws of Rome....

Congregation: [mentions a group who speak against abortion]

Ps Adrian: Many protestant groups are doing that, but they stand on the pillars of Babylon, the Sunday sacredness, and the immortality of the soul. They cannot be Elijah and the Trinity, so they cannot be Elijah in that context. It's good that they present these things, but it can't escape the Pentagon system.

I pray that we will think about these things. And it's in this context that we always want to remember that we are God's beloved children. I'm praying, "Lord, when that time comes, because You've said "all you will forsake Me," but I just pray You will give me grace. Just help me. I'm not denying what You're saying. I'm accepting Your verdict. I'm accepting Your diagnosis of my fallen nature. I accept this. I want to believe that I'm not going to hurt You but I can't do it. I know I'm going to make a mistake. I know I'm going to fall in myself. Just help me to land as lightly as possible so I can get up and keep going and receive that grace that I need from You."

Congregation: Didn't Ellen White say the Jesus would come at the time of the Jubilee?

Ps Adrian: Yes. That's another whole subject from my calculations, the last Jubilee was 1994. This is still fairly fluid, this sort of stuff so I'm not saying anything. The next jubilee on that scale is 2043. And as soon as I say things like that, those that are in their late sixties, again, you're wrong because it's too far away. And we can cut the work short in righteousness and all these types of things. And yes, I pray that it will be within the next 10 years, but this is the problem, and I think this is another point that we need to mention, and I want to repeat this point. Many people within Adventism and many people listen to men from Adventism, who are speaking about current issues with Rome and things that are going on in the world. And many of them are saying 2025, 2027, and it's all over. And there is an Elijah component in the message that they're sharing, but they don't know the message of the character of God. And how is the world going to be lighted with the glory of the Lord? It cannot be this way.

Well, I believe that it could happen very, very quickly and things could happen in months that could normally take years. But it still has to happen. People have to comprehend in a very short period of time and get their mind around the message and either accept or reject it. That doesn't happen overnight because there are billions of people. It's very evident that the men of this world and I was talking, I can't remember who I was talking to recently, just the other day, I was talking about this point.

It's interesting that in 2020, as we were starting to seek to present the message of the character of our God on a much wider scale, that's when COVID hit and things began to shut down and we couldn't move. We couldn't operate. Is it possible now that Satan's justice system has been revealed that the Seal of God has been fully presented as to what it is and how we receive it through His festivals and His Sabbaths? All this now has been laid out systematically and put together. Is it possible that Satan, in his abject terror, says, I have to destroy as many people as possible before they ever hear this message?

Congregation: Yes.

Yes. Absolutely.

Ps Adrian: Is that possible? If I do not believe this, then why am I here? Because of the natural inclination of the human heart to say, "Oh, you're just trying to say that you're really important." No. Well, you could take that option. You could say that but is this the last great message to go to the whole world? Is not the earth going to be lightened with the character of God? The last message of mercy to go to a dying world is a revelation of His character, of love, nonviolence, absolute mercy, non-condemnation, and non-judgment. If we believe this, then Satan, now that he can see that there exists in the world a message that unmasks his character and his mode of operation, wouldn't he just be a little bit frightened? And say, "We've got to get as many people off this planet before this message takes off! We want to kill as many as possible!" That would make sense, wouldn't it?

Interesting things are going to come that are going to confirm the veracity of Scripture. More and more people are going to be convicted of this. There are a lot of lies that are out in the world that we've been all taught and raised in, that is going to explode in the near future. There are going to be lots of

shocks. But the only thing that'll get you through is "I know my Father loves me. I know my Father to take care of me and that He'll never let me go." And when I fall flat on my face, I can turn to Him. Because the natural human reaction is when I really, really make a mess of it is and say, I'm just going to go and hide in the corner and die. Or, you know, ever had that experience? "Well, it's just all too hard!" You've never had that experience?

Congregation: (Laughter).

Ps Adrian: "I can't take it anymore!"

Congregation: "What can I do to make it better? What can I do?"

Ps Adrian: "What can I do? I just can't deal with it. People drive me crazy!" (Laughter).

Congregation: (Laughter)

Ps Adrian: "It doesn't matter what you do, it's never good enough."

Yeah, we only do that privately. Well, some people do it on Facebook.

Congregation: (Laughter)

Ps Adrian: Yes. Just a word to the wise. Just get off Facebook. I've learned my lesson. So it's amazing what people put up with it. Just some kind of psychosis that people are dumping out there. All kinds of stuff. Like, I don't have to read it anymore. Hallelujah! [Now I] can read my Bible [more].

Congregation: Amen.

Ps Adrian: Let's bow our heads and pray.

Father, thank You for speaking with us today. Lord, I pray that I listened carefully to the words that I needed to share, that we have been instructed. Of course, we need to study to see whether these things are so. To validate them and to pray over these things. We pray for the days ahead. And we pray, Father, that we would be so confident in Your love and Your goodness that when we do fall and make mistakes, we will know that Your grace does

much more abound, and this is the only way to the Kingdom. This is not what we've been taught. Only useless weaklings fall. That's what we used to be taught. But this is the only way to the Kingdom to know ourselves and to understand so that we can grow. Help us as we make decisions about where we need to be and who we need to be conversing with. We do pray for the governments of our land as we hear the words of the current election in Australia and the vitriol and the lies and deceit and the absolute shemozzle of this process, Lord, we pray for our nation that we can be a blessing and we cannot judge, not condemn the leaders, but to offer them the joy that we are finding. We know that the hour is not yet come for the sunshine of this message, but that soon it will come. And I pray that we will be ready. The spirits will submit to us. We will have great authority and we will preach with great power in the near future. But let us not rejoice in these things, but only that our names are written in the Book of Life. We thank You in Jesus' name. Amen.

8. Question of Identity, Concluding Remarks

Ps Adrian: “Father in Heaven, we give You thanks for calling us to Your feast. A memorial of when Your Son came to You and offered to give Himself for the human race. And You entered into that place of risk. That if the human race should fall, you might never see Your Son again. You do this for the love of us. It is within this Spirit that we have been tasting. Although we've had some challenges this week, we have been greatly blessed and we have been growing close to you. I just praise in his closing remarks that You would guide us and lead us in Jesus' name. Amen.”

I had the opportunity to do when I was an Adventist minister to do an Adventist history and heritage tour to the United States. I was able to visit several places of the Adventist Pioneers. Maybe because I was a little bit jetlagged, we got to Battle Creek, I remember coming into (this is 2006, so after [911 in] 2001) we get into Chicago and I'm just a little bit spaced because I've been awake most of the night, and I'm coming out and we have to get a connecting flight to somewhere else...we had to go out. I was going, I was looking out the door and this guy with a machine gun is standing there. I'm looking out, I'm standing there and I'm looking where to go. And he said, "Where do you need to go to, sir?" I said I'm just... "Where do you need to go!?" Buddy, just you know. They were all really intense, fired up. Welcome to America. So, "Oh, I need to go this way."

That was an interesting introduction to me, to the United States in 2006. I remember standing in the room in Battle Creek in the very house where Ellen White had written much of Great Controversy. I just remember the tears coming down my face thinking how precious this book is, how much we've been blessed by the book Great Controversy and what it means to us as a people. Just to be able to stand there in that room. I didn't collect any relics. It's all right.

Congregation: (Laughter).

Ps Adrian: I'm just thankful. Just being reminded of the history and what had taken place, and the thankfulness that I felt to know the contents of the book Great controversy, and what the Lord had revealed to Ellen White in a series of visions, but also what [is] in that book.

It was just very interesting to me because 6 months earlier than this was when Eddie and I had gone to Penrith [in Sydney], from Eden's Landing and that's when we did Identity Wars. It was the morning after we did the presentation "The glory of children is their father.' The next morning I woke up and I didn't know it was a new moon. Just happened to be a new moon by accident. Not. I received a strong impression. "This message you must take to the world." So it's interesting that 6 months later, I'm in the United States, and we go to William Miller's farm, and again, I wasn't feeling very well, maybe because I really didn't like flying at that time, and that was part of it. But I had other health challenges. Initially, I wasn't feeling very well, and this happens. We're on William Miller's farm and we go out and we had a service in the little chapel that's on William Miller's property, and we washed one another's feet. Lorelle's parents came with me on that trip, along with Dr. Alan Lindsay, and there were a whole lot of other people that were on that trip on this history and heritage tour.

We're in the Grove where William Miller wrestled, and it just so happened that I was also having a wrestle in that grove on that day as to I was thinking about, "Tell it to the world." I must take this message to the world and how my health [would hold up] and I found this a real struggle. And it was really, really difficult, and while we were in that grove, we were praying and washing one another's feet. I looked up into the heavens and I saw two eagles and I thought of Isaiah 40:31 "They that wait upon the LORD, shall renew their strength, they shall mount up with wings as eagles. I shall run and not be weary, I shall walk and not faint."

I made that decision, "We're going to tell this to the world", the story ... at least as we understood it back then. I often wondered. It's easy to overstate the significance of things, but I wondered why the Lord had told me was to take this message to the world and then took me to the very property where William Miller had started his message to give the message at his particular time. Why He'd taken me there, and why this thought had come back to me at that time about taking this message to the world. Then making that decision in the very grove where William Miller had made a decision to take the message that he had received to the world.

Was there any significance to this? What was interesting to me, of course, is when I look back carefully at the time frame that I had done this, it was the

17th day of the 7th month that I was there in that grove. What is the 17th day of the seventh month? Is the third day of the Feast of Tabernacles. Is that a coincidence?

It could be. Then it's interesting for me after all the challenges. Wrestling through Adventism as an Adventist minister, and I say to people, I only thought about writing a letter of resignation as a minister about once a month. That's because of all the challenges and all the issues, and fighting uphill with so many issues, and believing very differently. To believe as I did as someone who had followed the writings of Robert Wieland and others to believe in the post-fall nature of Christ, placed me in a very narrow group of people who believe in victory over sin, and to believe what I did about 1844 placed me in such a narrow band of ministers within the Seventh Day Adventist Church, and it was just an uphill fight all the way.

In the year 2006, I had rallied with a couple of other ministers because of the fact that in the teen tent at Big Camp in Brisbane, they were running smoke machines and lights and really heavy, (Making low base sounds) that sort of music. The fact that my nephew was in that tent, I thought, I have to do something about this. I can't [be silent]. Not only because of my nephew but because my parishioners who are attending are also in that tent. I went to the conference president and I said, "look, you know, this is a problem." He encouraged me to talk to some of the other ministers and arrange a meeting. Well, about 7 or 8 other ministers became interested. The youth department got wind of what we were doing, and they became highly upset and ran a counter-campaign against us.

The secretary at the time vowed to have my head on the chopping block along with this other gentleman that was working with me. When we came to the meeting, because of factional issues and difficulties, of course, the president was caught between two sides, and basically, when I stood up, I had no support and the leadership stepped back from me, and they were saying, "Why are you doing this? Now you're persecuting the youth leader." He had his head down and he's crying and I'm the ogre and he's the good guy and I'm the bad guy and all that kind of stuff.

Little did I know that my head would be on a chopping block very shortly after that, but for a very different reason. But it's very, very interesting that after all these troubled waters, as I've worked in ministry as an Adventist minister

and as you are involved in division committees, and conference committees and you start to see stuff that you really wish you didn't see. You see the politics, you see the branch stacking, you see the preferences, you see the misallocation of funds, you see all these things going on. You see ministers taking very expensive trips and all these types of things. You [think]; "Lord, what do I do with all this information?" You come across young women that have been interfered with by pastors or elders or Pathfinder leaders, and that was what disturbed me the most. That's really like, um, and I was asking lots of questions. So for me, it was very turbulent and you might say it was a flood.

That's why I come to Genesis 8:4 because the 17th day of the 7th month is very significant for me. That's when I was on William Miller's farm and that's when... What does it say in Genesis 8:4? "And the Ark rested in the seventh month of the 17th day." That's when my ark came to rest. After all the turbulence and the flood and all the challenges, and confusion, the ark rested on the 17th day of the seventh month. It was during the Feast of Tabernacles. That's when I felt the conviction, "You must take this message to the world." I had no idea how that would happen. I just trusted my Father would do this.

I do find these things significant for myself. Other people might think that I have delusions of grandeur. That's fine. It's my experience. It's my reality. That's what happened to me. I was there. I know what happened. I know that several of you believe the same thing.

I wondered why He would take me there? Because I really didn't want to go to the United States for a whole lot of reasons. What is the significance of this? As it turns out, (as I observe that the Lord has given through the things that He's allowed me to write) a system, a methodology for approaching the character of God in terms of the Divine Pattern. It's just interesting that Ellen White makes this comment that the temple, the final temple that God will build will be built according to the Divine Pattern, which again, is kind of fun. It's kind of a play on words.

I know she's mean in terms of Christ, the person of Christ. But the fact that He gave to us this Divine Pattern, which is based on Father and Son, and through this Divine Pattern, God has allowed us to unlock so many things. We've been given a system, a methodology, a framework that puts together so many things. I believe this is a parallel [to] what happened to the

Adventist pioneers. William Miller had a framework, a system, and a method of Bible study.

Of course, we're using his method of Bible study. We can attribute William Miller to the fact that his method was the original framework. But we have built upon that framework and come to the Divine Pattern and this has presented to us a message. What's interesting is that the Advent movement leading up to 1843 was not a denominational message. That's important to remember. Miller and his associates worked in many churches. They were not denominational in their approach. They had a message to deliver.

What is it that gave that message momentum? It was highly well-researched. It was consistent. It had a method to it, and it was intensely interesting and exciting. I believe that our Father has given this to us in this message of the character of our Father. As I was explaining this morning, the message that God has given to us is the seal of God. What is the seal of God? The character of our Father. How do we receive this seal? Through the gift of the Holy Spirit. When do we receive this? At His appointments. Very clear. It's the sealing message that has been given to us, His character by the Spirit during His appointments. That's the essence of the message and all the pieces that go together with that.

I watched with wonder how our Father has developed this. At this particular time, we are having groups of people who are studying this message in several countries. God has given us the ability to go into at least 36 languages in many, many different countries, and I'm just wow, this is just amazing. But it is God and His Son and their angels that are driving this movement and leading people to it. The message is such that it has the capacity to draw people and for people to act upon this message. [They are] not being told by another man what to do, but to act upon their own God-given abilities. To be led by the Spirit of God, not by any other man, and to go forth with that message and do what God has called them to do. This is the context of the Millerite message. William Miller developed a system of prophecy and approach to Scripture with the payload being the second coming of Jesus Christ. Many men quickly adapted to this and took the core principle of this expanded in their own way, in their own thinking, and the message exploded and went to every mission station around the world within a very short period of time.

Based on the principle of the Divine Pattern, we should look to the history between 1831 and 1844 as a pattern, as a source, of what is going to happen for us in the days leading up to the Second coming of Jesus Christ. Is that a fair assessment? Our hearts are turned to our fathers, and we need to look at what happened to our forefathers, what took place, how the things came about, and look at the pattern. Ellen White actually says something along the lines of there were a number of events between 1840 and 1844, and I'm trying to remember, and some of you can maybe recall that this was actually a reference to the Seven Thunders in the Book of Revelation, the events that took place between 1840 and 1844.

There were 7 significant events that took place that correspond to the Seven Thunders in the Book of Revelation. What I'm suggesting to you is that because everything works on Divine Pattern, and this is a source, so we look to our forefathers as a basis for what is coming. What I find interesting (and I want to restate this because of what happened in my history, because of what has developed, because of the way that William Miller operated), it was not a denominational process, it was interdenominational, it went to every church, it went to every place. I believe that this is the way that we need to operate. We don't want to operate with creeds or church structures. We need to operate purely in the context of a message that requires a vehicle to be able to be transported to every mission station around the world.

I just want to step back a little bit because many people challenge us; well, let me frame it to you this way. I was having a discussion with Ty Gibson 7 years ago, and I was explaining to him my understanding of the Son of God, the begotten Son of God. I gave him the books that I had at the time. Divine Patter, Return of Elijah, and Identity Wars. He has them all. All of those books. If you read his book, The Sonship of Christ, you'll realize, well, he didn't accept what I write in my book, which is understandable. But there was a moment in which he had understood that I had come to find a way to be reconciled to the church. I [was] always looking for a way to be reconciled with my brethren.

As he listened to my story and the beauty of the Son of God, the begotten Son of God, he said to me, I can preach everything you're preaching Adrian, and still believe in the Trinity. I didn't say anything. I was like "Okay..." And then he said to me and the tone just changed very quickly. "You should not have gone outside the counsel of your brethren." I said, well if we follow that

principle to its logical conclusion, the Protestant Reformation never would have started.

Congregation: Amen!

Ps Adrian:It's a tragedy, it's a great tragedy. Ty Gibson is a lovely person, he's a really nice person. As I said the Protestant Reformation never would have taken place, well, that was the wrong thing to say, because then he got upset and he said, "the Adventist Church is not Roman, you are not Martin Luther!"

I said, "absolutely correct but it doesn't change the principle. "It doesn't change the principle that every man must act according to his conscience. I do not go to another man to ask what to believe. I go to the Word of God to study what to believe, and I share it with my brethren, and I compare with them, and I study with them in an open heart and a free spirit! Not to be told what to believe.

Not that I want to be rebellious, but I only trust the Word of God. I don't trust myself. To go outside, you know, the counsel of my brethren, in terms of what I can believe, I'm in the wrong place. As was expressed to me in response to my document and if you're not familiar, with the book *Return of Elijah* in the back, appendices of that book, I have most of the correspondence between myself and the church, the letters that they wrote and the letters that I wrote out there. One of the things that were said to me in terms of what I was doing and what I was presenting from the Word of God, they said, "We do not encourage you in your line of thinking." So, well, what I think has nothing to do with you. I present to you what I find from the Word of God. We discuss it together. I listen carefully to the arguments that you present, and I pray about them, and I ask my Father, are these things so? If they are so, I accept them and I say, thank you for showing me this. That's fantastic! Wonderful! If they are not so, I say, "Well, brethren, what about this and what about this and what about this? Could you explain this to me?"

Of course, they have the creed, and have the 28, and everything is like, well, we have our 28 and it just stops all creative thinking. I saw this for many reasons some years ago, why the church structure that I was a part of, why could not survive. It could not survive for a number of reasons. As I pointed out in the *Divine Pattern* in the book, *Life Matters*, the decision of the church to develop a co-equal leadership structure in terms of men and women, both

being pastors and leaders within the church, I knew that this would fracture the church and lead to its dismantling as a worldwide organization.

I knew that Africa and other parts of the world would never accept that kind of approach. As many Western countries have decided, we will just all do our own thing. Well, as soon as you're doing your own thing, you are fragmenting and you are splitting, and you are falling apart. I knew that was one issue. I knew the other issue was that when you stifle a church with excited people, with open bibles in their faces all aglow, bringing something to the church that they're excited about and they get shut down on the basis of, "we have 28." That church is going to die. It's going to die. It will not survive if you shut down that sort of Bible study and you do not answer it with Scripture, you will die. These are lessons for us. You cannot shut down another person's argument by simply saying, we do not hold to this position. That is the stupidest thing you can say! You only respond with, "Well, this is what I understand and this is what I have found in Scripture, and I can show you what I have, and we all pray together and consult together." That's the only way you can answer. "What you understand the truth to be?" Never appeal to a document or a list of doctrines and beliefs and say, "This is what we hold to, and any deviation from this we will not tolerate."

J.N. Loughborough told us the five-point sequence of what you do when you set up a creed. Most of you have read this. You're familiar with this. Once you set up a creed, then you start to discipline people who don't follow that creed, then follow persecution. These are all the things that are just ahead of us. Already some of us are experiencing disfellowship process of disconnection from the church because the church has determined to shut down the freedom of the individual. For whatever reason, the Lord has placed in my heart and in my mind the absolute sovereignty of the individual, not to be coerced by any external force other than to be compelled by love alone. The freedom of the individual, to think freely, to act freely, without coercion is one of the highest principles to me personally. All these things are coming upon us at the present time about mandates, and to operate as a collective against the free will of the individual. This is anathema to me, and I will never surrender to those ideals. Surrendering to those ideals is to lose my soul and my sanity.

Congregation: That violates God's character.

Ps Adrian: That violates God's character. "If you love these people, you will do this!" I'm sorry, you must convince me with reason and logic and arguments. Do not convince me with threats and penalties, and all these types of things, for I will not surrender to those things, because my mind must be convinced. As someone said to me when I presented my views on the Son of God back in 2010 and 11. One man said to me, "Look around, Adrian. How many other ministers believe what you believe? Are you the only one that thinks you have the truth?" I said I must follow my conscience. He said, "You and your wretched conscience!" Oh. Oh, beautiful! Excuse the sarcasm. Okay. I'm in the wrong place. I'm in the wrong place.

....we do not go against the grain for the sake of going against the grain. We go against the grain because the truth leads us against the grain. That's why we go against the grain. I don't want to go against the grain. I want to live a happy, peaceful life, but I will not purchase peace with the sacrifice of truth.

Congregation: Amen.

Ps Adrian: I must follow the truth where it leads me. I remember my head elder in one of the churches where I was pastoring said to me after preaching a sermon, something along those lines of conviction. I was preaching about the Daughters of Babylon, and I said some very strong, straight things from the Spirit of Prophecy, from the book of Early Writings and challenged some existing thinking. And the head Elder said to me, "Adrian, you're going to have a very difficult life."

Congregation: (Laughter).

Ps Adrian: He said I'm not arguing with what you're saying. You just have a way of expressing yourself in the most inappropriate ways." It's just my conviction about the truth! I try not to be argumentative, I try not to be rude and repulsive to people. I'm excited about the things that I'm learning. Excitement can be perceived as arrogance.

....The events that have transpired over the last number of years, the efforts of the church that many of us have come from, to persuade people. Not only with argument but also with the loss of job if they do not submit to the mandates, tells me of a church that is in its death throes. Is it too striking to say these things? For some, it might be. I'm just telling you what I'm seeing,

and I'm just telling you what I'm understanding. To trample upon the rights of conscience on something as to what you place in your body and to fire people from their positions is crossing a line. It is a violation, and it is evidence of a church that is having its eyes gouged out, and it is treading corn for the Philistines.

.... We will certainly say it will be eventful. Someone said to me, and I wrote this in the book, *Atonement*, exactly those words. "The church is having its eyes gouged out and it is treading corn for the Philistines." This person said, "that's rather harsh," and I said, "I thought that was a compliment because Samson wins in the end, doesn't he?" He loses his life but he does a great defeat to the Philistines, and taking the symbolism of that event, Samson is on the list of the faithful in Hebrews 11. And I said, "That's the best compliment I could muster under the circumstances." There will be those, I believe, from within those ranks who will play a part in that movement that we talked about yesterday that will do the work of Elijah to confront its own church with its idolatry.

I pray, I wish that movement well, that will set up the process for this movement to take place. I want to address something to follow what Shimon was saying before. And this is something that is difficult for us, (because if we are focused on a message because many of us have come from a denominational mindset), it's hard to think outside of denominational thinking. It's easy for us to re-establish ourselves in a denominational process and to establish a ministry and establish mechanisms. And that's why I've been holding this up as long as possible, while we have been getting the message clear in our minds because once machinery comes into place, the organization follows. If an organization follows a denominational nature, we are in danger of making steps toward a creed, and that is something that I never want to be a part of.

It was ultimately necessary for the Seventh-day Adventist Church to organize in the way that it did, because of the fact that the church could not break itself free from dispensation forms of thinking. It is true that Christ may have come. Ellen White said in 1883 that Christ could have come before 1883. Now, if that had been the case, there would have not been very much need for a very formal organization, but because the church backed away, they went into the Laodicean condition. I see that is why there was a need for organization of a denominational nature. But we are in such a state at the

present time leading up to the final events of human history that I believe we are returning back to the events that happened with William Miller that was not denominational.

They were message-based, and every man followed his own conscience. They studied the materials themselves, and the Lord himself showed them what they were to do, and they did it, and they were moved by the [inspiration] of the Holy Spirit, not by the authority of men. This is the platform that I believe that we need to stand upon.

Congregation: Amen.

Ps Adrian: Many people ask me or I can tell they're waiting for someone like myself or one of the elders to tell them what to do. While we can make suggestions, you need to ask God what to do. Ask your Father what to do. He knows your talents and your gifts and your mind. We don't. We might have snippets of it and understand, and see gifts and talents and abilities. We can make suggestions and make opportunities available in some cases, but if this message is going to move rapidly, each man will take to himself, and each woman will take to herself the conviction, "I am a debtor to the Jew and to the Greek." I'm a debtor, and I must take this message. I must take this and show me. Necessity is the mother of invention. We have a necessity to preach this message and to take it to the world as a message.

We have an identity issue. While we have come out of Christian denominations, it cannot be said that we identify with Christianity. We're going to have a very hard life, Eddie. Why don't we identify with Christianity? We do not agree with the God they worship, the days that they worship upon, the dispensational framework, the immortality of the soul, their Atonement! Their appeasement, the justice system, everything. We don't agree with any of it, and therefore we are not "Christian."

Congregation: Well, according to the world.

Ps Adrian: According to the world, thank you.

Congregation: According to their creed.

Ps Adrian: According to their creeds.

Congregation: Separate to the world.

Ps Adrian: This is a challenge. Yet we identify with the Christian faith on many levels. We have received the message that we have through the Christian faith, and we have been greatly blessed by these things. This is a great challenge. People ask me, "What denomination are you?" I don't want to be smart, Alec, or something foolish or anything like that. Should I say Seventh Day Adventist?

I don't believe in the Trinity. I don't believe in a God that kills and destroys people. I don't believe that He's going to burn all that wicked up at the end of the thousand years. I believe in the feasts. I believe in the statutes. I believe in the Torah. All of it. What agreement is there? This is a challenge. Because, as we have discussed from the 2520, from the scattering of Israel at the time of Daniel and is sent to Babylon in 677 B.C., well, he was sent a bit later around 605-606 B.C. But the captivity in 677 B.C., 2520 through to 1843, 1844, gives us a direct connection to Israel. This means that our roots are in Israel. This is what we believe. If you haven't studied it, this is what we've been studying. Our roots are in Israel and the Torah. Are we Jewish? No, but our faith has come from this place. There are many similarities that we have in our Torah observance, but we have differences in our understanding, again, a God that doesn't kill and destroy.

We believe that Jesus Christ is the begotten Son of God, which is the fundamental difference that we have. We also believe that Christ, as it says in the book Desire of Ages,

"He stood at the great epoch between two great eras and the festivals, and He instituted in the place of the Jewish Passover, the communion."

This is what I understand. We do not celebrate the National Festival of the Jews. We celebrate the international festival that Christ established, but it's very much based on the Jewish Passover, and we call it Passover. We call it unleavened bread. It's very, very similar but we are not celebrating our literal removal as a national identity coming out of Egypt in 1450 BCE or thereabouts.

But there are many things that we identify with. We love the law of Moses, we love the festivals, we love the statutes, and we come to understand these things. The churches that we've come from do not love these things, believe that these things are nailed to the Cross, and therefore, we have much more identification with Judaism than we do with Christianity, and this creates somewhat of an identity war. Who do we identify with? And there are many answers that we could give to this. I remember when I was studying the subject of the feasts and I was looking at the way other people were keeping the feasts, and I was freaking out, looking at how they were doing things. I remember praying about this [and] my Saviour saying to me, "Adrian, do not look at the way that other people do things, just study the Scriptures and follow Me. That's all you have to do."

One of the subjects that illustrate the conflict of identity and I want to be open and lay this out before you. On the Day of Atonement in 2020, after having finished the manuscript for *Escaping the Pentagon of Lies*, I spent a lot of time talking about Kronos and how much Kronos, the concept of time, deadlines and time and these things eat into our understanding of the character of God, that these things are very much a Greek concept and idea and how Paul wisely wrote about these things. Revelation 10:4. He talked about an angel standing with his hand, raised to heaven with one foot on the sea and one foot on the land, saying that there should be Kronos no longer. What a wise thing to say!

We understand the Adventist context for this, but it has a much deeper meaning. There should be Kronos no longer. We have, within Adventism, the continual repeating of Kronos worship in setting dates and times and prophecies and reapplying the 1335 1290 1260 2300 as offerings to Kronos. This is not the path that God has shown us. There are going to be no deadlines. It's going to be based purely upon love for God and His only begotten Son.

As a memorial to this, I began to think about the fact that our Savior in Scripture, His name is Yeshua or Joshua. My thought was, I would like to use this name as a memorial of my freedom from Kronos the god that I had served. But as we discussed this, it's okay for members and some of you within our assembly, to use the name Yeshua with affection, which I am deeply thankful for. But the difficulty is if I use this name in the position that I occupy, that creates a problem. Why does that create a problem? Because in

the position that I am, it is a statement of identity and identification and using that name to the untrained ear that is saying that I am a messianic Jew, and this creates discomfort for Christians. If I hear this name, "Do I have to use this name? Do I have to speak this name?" It raises a whole lot of challenges and people that are listening, coming from the Christian side become unnerved by the use of this terminology, but in not using those names, we are alienating another community.

It grieves me that there are people within the messianic community that say that the name Jesus is satanic and it's representative of Zeus, and I have found it hard in the past not to condemn and judge people who take that position, but it's a conflict. There is responsibility required, and that's why I have refrained from publicly using this Name because I don't want to cause stress for people. Although I know from what the Bible tells me that's His Name. The books that I have written in Arabic and Russian and Serbian, my name is pronounced and said a whole bunch of different ways, and they all refer to me, and that's fine, I have no problem with this at all. Jesus is a transliteration of the name Yeshua. It's a Greek transliteration and that's fine. I believe it's a Divine Pattern. (Hebrew source. Greek channel).

I believe that the Greek language has offered us a precision of understanding for the Western mind to be able to grasp aspects of the Gospel and it has its place. I do not see Greek and Hebrew in antagonism to one another. Many in the messianic community loathe Greek culture and understanding, and many in Christian culture despise Hebrew thinking, and understanding. Being opposite on these issues is just evidence of the oppositional mind. But it doesn't have to be opposite. It can be together. Some of you may be having a heart-pounding. What is Adrian going to say next?

(Laughter) I don't underestimate the role that I play within this message in this movement. I'm going to continue, as I have done in the past. but I'm just telling you, this is an issue of identification. Do we have fear?

Congregation: New identity war.

Ps Adrian: (Laughter) I don't want to make people unnecessarily uncomfortable. If it's necessary, I'm willing to make anyone uncomfortable, that's not a problem for me. But if it's not necessary, I don't want to make people uncomfortable. I'm opening a dialogue. I'm opening a discussion, and

I'm looking forward to Shimon sharing more of his thoughts from his walk through the Torah and what he's learned and some of the things. I'd like to be able to have this discussion and to be able to operate in this way so that we lose our fear that if we become, we use more of the Hebrew language.

Now, one of the difficulties, of course, is, well, if you start saying Yeshua, well then there's Jehovah and then you start saying Ruach, and then you start saying, Hamashiah and all these. How many of these words do you need to use to be considered part of the card-carrying believers? This is a difficulty because people start asking these questions and they start practicing using these words, not because they're deeply convicted about it, but because I just want to be part of the family.

Congregation: That becomes an informal creed.

Ps Adrian: Then it becomes an informal creed. This is a difficulty that we have to deal with. You know, we don't want *shibboleth* tests. Do you know what the *shibboleth* is? The story, the Old Testament of how a particular sect of the Israel community how would pronounce the word *shibboleth* and because they'd come from a certain place, they couldn't pronounce it the way... And that revealed their identity because they couldn't say it in a certain way.

(Laughter) Your speech betrays you. But picking up on what Shimon was saying earlier today, there is a gold mine waiting for us in the Torah. I would like to, in my own understanding, I would like to move more into that platform and find that gold that we're looking for. I believe that there will be some people within the Jewish mindset that will connect with this message. They will be able to bring to this message a depth of richness of understanding that we have not seen, and that's what I'm hoping for and looking for. It means that we will run the risk of being called Jews of the flesh, and this will create uncomfortable discussions and all of those types of things. But we can't move by fear, but we have to move by the truth and these types of things. And I know that my excitement in being delivered from Kronos on the Day of Atonement of 2020 led me to act a little prematurely, for which I apologized to my fellow elders. We have to walk in concert on some of these things because I don't want *Shibboleth* tests when I even start using certain language. "Oh, now I'm going to start to use Hebrew", and all of

those things. I know my wife will be having discussions with me, nicely, you know my wife, she's very nice.

It says "He that is a Jew is a Jew in the heart." And well, we can look at that. Romans 2:29,

"But he is a Jew, which is one inwardly, and circumcision is that of the heart, in the spirit, and not of the letter; whose praise is not of men, but of God."

So that's the one you're talking about?

Congregation: No. I think there was another one.

Ps Adrian: All right.

This is just one of the issues that I'm just wanting to speak about. These issues are difficult to manage because people who don't have a deep understanding of our message and its freedoms will find it difficult, and are just looking for "What I have to do? What I have to say?" This will create conflict and I don't want any conflict on this issue. And I'm only saying it's a symbolism of this identity struggle as to who we identify with. At this stage, most of us would identify with Christianity, but we're realizing that this message is transcending much of Christianity and that, in fact, the Christian doctrine is definitely at war with the God that we serve. It's also true that Judaism is at war with the God that we serve because they reject His only begotten Son and the same with Islam, and other things like that.

But the Jewish faith is in the best position to receive this message because of the platform that we are upon. I've had plenty of people, particularly in the United States, that the American mind is freedom-loving in some respects. I've had plenty of people say to me, Adrian, you need to be reaching out to our messianic brethren and sharing your message, you know, by saying the things that you're saying, um, it's turning people off because of the language you're using. My immediate response, well, it's not my problem....They should be able to step over those things, and if that is a problem to them, then they're not ready for this message, and that's fair enough.

But, I would like to open a dialogue about this and how we move forward because we have to think about these types of things, because it's still

something that I believe my Saviour spoke to me on, on the Day of Atonement, in regard of a memorial of the released from Kronos. And that was a dedicating my life to Yeshua and serving Him and following Him. I've had all my prayers answered in the name of Jesus and I will continue to do so. I have absolutely no fears about that whatsoever but I'm challenging our identity, that's what I'm doing by asking this question, challenging our identity and how we identify ourselves.

And this is somewhat of a sabbatical, so I'm trying to run a moratorium for myself, both in my level of writing and how much that we stretch ourselves or challenges that I put to you about things that I'm thinking about. Nothing's going to change in the near future in that regard. All those that are worried, you can stop worrying, but I'd like to have a dialogue about these things, and how we approach them. I know that a number of you in the community would like that discussion to take place, but this is where we come to the other point.

The central features of this message relate to God and His only begotten Son. Their character and Their appointments. Outside of this, people can hold a varying range of views and understandings, and I think that's healthy for the most part, as long as what is held does not contradict those elements of what I would call the first angel's message. "Fear God, Father and Son. Give glory to Him, the character of God. The hour of His judgment is come in terms of, again, the character of God who's judging who. Worship Him that made heaven earth, the seas, the fountains of waters, that's a reference to the Sabbath and I believe the festivals." That's all in the First angel's message outside of this, we may have a range of different views.

I pray that in the character of God we have come to understand that others can hold a different view from us on a particular point. Because this was important in Millerism. The Millerites had a whole range of different ideas in other areas and I didn't stop them because their love and their enthusiasm for the character of God's message overrode all of those things and it provided freedom for God's people to just follow their own conscience. And therefore, outside of these things, other subjects, and this is only by manner of appeal because there's no coercion of conscience and there is no punishment connected to these things. But I'm just appealing to these things, other things should be secondary in my mind to study the character of God.

Obviously, things of a political nature, we don't worry about talking about those things. They're irrelevant in terms of the message that God has given us. Or siding with different political sides is completely pointless. Our views on vaccination. Personally, on vaccination, I stand for the liberty of conscience. If a person is convicted to be vaccinated, I support that conviction. This is a pastoral point that I would ask you to consider. Once someone has taken a decision to be vaccinated, stop talking to them about the problems of vaccination. It's utterly pointless. You're only trying to stick it up the nose and it doesn't work. "Okay, you've made the decision. Okay, that's fine." I presented the evidence. I've talked to friends of mine within the movement that are holding high positions in the movement. They've made that decision, and I love them, and I respect them, and they've looked at the information I provided, end of story. I support their freedom of conscience, so I appeal for no partisanship in the issue of vaccination. I would say the same thing. I thought Craig was going to have a hard life when he mentioned the cosmology of the earth.

Congregation: I thought no condemnation here.

Ps Adrian: There's very passionate positions on both sides of this question. I like to have subjects in which people can have different understandings without any fear of condemnation. I believe this to be one of those subjects where we can hold different understandings, and if someone has a different understanding to us, praise God, it's completely fine. It doesn't matter, and we don't have to convince one another on this particular subject. I pray that I've thought long and hard about this in terms of bringing this subject into the public arena. Compared to these subjects (Holding the book At-One-Ment), it's like wading through manure. This is gold! (At-One-Ment) This is what's most important.

I know these other subjects hold a lot of interest and fascination for us but I believe and again, I'm only presenting my view, this is not law. I believe that this would involve us in controversies that would derail us from our central message in regard to the character of God. I encourage every person to hold their convictions. Study it! Believe it! If God should show us that this becomes important and needs to become part of our platform, He will show us these subjects. Until then, I'm just appealing. Let's not make this a point of urgency to convince other people on this point. It's only a request, of course. Every person has to be free to follow their own conviction and to

share as freely as they want with everybody because I want to encourage the free flow of information. I'm just saying, in my mind, this subject is very much secondary at the present time. And the Spirit of Prophecy tells us, and I would like to mention it this way because some people forget this, whether the earth is round or flat, let it be what it is.

Congregation: Amen.

Can you change it?

Notice she started with the Copernican theory, whether it's round or flat. Either one, don't make that a central issue. Study it, follow it. Believe what you're going to believe about this. But she said the third Angels message and some people say, I'm just speaking from a pastoral perspective as I watch what's going on in different communities, believe what you want to believe and be completely free. I want people to believe according to conscience without feeling they have to believe a certain thing to be part of this community. At this present time, this issue is a good test of our maturity to be able to work together and walk together, even if we have a different understanding.

I cherish that ability because most communions are not able to do this. They have to be conformed to one position in order to be part of that communion, and I don't support this idea at all. I'm sure some of you saying, "Yeah, well, when everyone gets the memo that I have the truth on this subject and then it becomes part of the platform, then you'll know that I was right."

But my primary focus and to just layout for you briefly, (we've taken a decision as we've talked about this and we appeal to on this point that we want to now shift into in at least in our feast times), that we provide much more facilities for the instruction of children, which is probably a little bit overdue. But we're at the right place now where we can do that in order to make that transition, we need machinery, we need organization, which means we're going to have to start to do some of those things, and other people are going to need to step in those positions to help make those things happen.

I would like to see, in our free time in the afternoon, (I was talking to Marco about this), we might have some afternoon activities of going fossicking and

doing things like that. We can do activities, going canoeing, doing whatever and doing things, making things and doing all kinds of things. This is a transition if we take this step. Now, we are taking this step and that does involve responsibility for the government and protecting ourselves from particular challenges that could come from those things. We're only taking these steps because of necessity. I mean, normally we just go ahead and do them. We live in the world and we have to render unto Caesar the things that are Caesar's and we need to do that.

The next 7-year cycle involves a simplification process of what we have been studying. A lot more channel material, a lot of Bible study material, leaflets, and shorter booklets. I could hear Gary Hullquist yelling out AMEN from the other side of Pacific and others.

Thank you all for your patience as we've been trying to layout the core elements and nut them out. I think we've got to that point now where the core structure has been established. For this to be established, I suppose it's been a 20-year process if we go back to the beginning of Identity Wars. But the acceleration of building that structure has been over the last 7 years. I believe that our participation in the festivals has been the reason for that acceleration as to why we have been able to do this, and why we're now operating in several countries, and people are picking up this message, and running with this message.

The next 7 years I hope to see, as I was saying, that I'm just fleshing out some ideas for you. A lot of you were intrigued about the material that we saw on EMF, and lighting, blocking blue light and things like that. We have the opportunity. I'm just thinking and Ruben and I have talked about this. If you go to a market and you just plonk these books on a table, you're not going to draw as much interest as if you have plants, or maybe you can have blue light blocking things, or some stuff on EMF and information on that level, and then have some books on the table as well to make available. Markets, I think are going to become an important process [and] colporteurs, going to the doors.

There's going to be a need for simplification. As part of the simplification process, we're going to have to write a whole lot of children's booklets and materials. This is already beginning to take place, but we've got to do this at a much more rapid rate, I believe, over the next 7-year period. We get the simplification process taking place. I do hope (and this is my thought process)

that the last 7 years have been the foundation. The next 7 years of simplification and trialing out transmission processes in terms of getting things out, and will happen over the next 7 years. Then it's 7 years after that I anticipate an explosion will take place and the earth will be lightened with the glory of the Lord.

I'm just guessing, you know, this is my thought process on the basis of 7s. The Spirit of Prophecy says that God teaches his people to number by 7s. It's a 7 process that we're talking about. And clearly, over the last 7-year period, a foundation has been established. Now we can begin the simplification process. As I've said many times in the past, we have been working on the motor. Now we can put the bucket seats in, we can put the leather on, we can put the air conditioning in and all those lovely things, and the stereo system and make everybody happy.

But everyone will have to play their part to do these things. And I trust that God will lead each of us on trusting this will be the case that each person will not be asking another person what they need to do, but they will do what God tells them to do. And typically the way things have operated here is when someone makes a move and then starts to act, the movement will act to support and fund and help them in what they are doing. If you come to the leader, "So why aren't you doing this? Why aren't you doing that?" You're going to get not much response.

There's not going to be much response to that, like. "Well, yeah, it's a great idea. Do it. Make it happen." Use your God-given gifts and the ingenuity that God has given you and will back you. Make it happen. This is the way that we're going to have to operate. As I concluded at the end of the Feast of Tabernacles in 2013, I'm reminded of that in closing. That of the things that we have experienced, the things that we are learning, the beautiful things that we see and the character of God. We come back to Isaiah 53,

"Who hath believed our report?"

Who is going to believe our report of the things that we have seen, and the things that we have heard, and the things that we have handled, of the word of life? 1 John 1:1-3

"For the life was manifested and we have seen it, and declare unto you that eternal life that was with the Father and is manifested onto us."

As it says here of our Messiah, in terms of the movement.

"He shall grow up before him as a tender plant, and as a root out of a dry ground."

Who could have imagined that this movement could come about and take place? Satan surely must have been convinced that he had this sewn up, boxed and diced, as he had the whole thing covered. But lo and behold, this message comes forth just as God predicted in Revelation 18. As the Spirit of prophecy pinpointed in Life Sketches 412, where it says, when the great towers of New York come down, then the fourth angel will begin to sound. Exactly! This is what happened and has taken place.

"He had no form nor comeliness,"

We're a ragtag bunch, aren't we?

"...and when we shall see Him, there is no beauty that we should desire Him."

Nobody desires this message.

Of course, I'm giving a spiritual application to the text, but I'm talking about the Spirit of Jesus, where it manifests, the person of Christ, this is an application of that understanding. People look at this message, no beauty in this. How come they can't see? A God that is ever merciful, never condemning, never judging, why can't they see the beauty in this? Oh, Lord, open their eyes so they might see the truth.

As we come to the end of the feast, I want to commend all of you to our Father in Heaven. May the Lord bless you and keep you, and make His face shine upon you, and give you peace.

Shall we kneel before our beloved Father?

Father, we bless your name. We worship you in the name of the Lord Jesus Christ. We thank you for leading us step by step onto a solid, immovable platform and the work that you have started, you will complete. I pray that

from Passover, Your spirit will enter into each of our hearts and that each man, each woman, and each child will know their duty as a debtor, both to the Jew, to the Greek, and to all men and women of the world. Father, we pray for wisdom, maturity, and clarity. Help us in the simplification process to develop the materials into all of the languages that they may be spoken in the simplicity of a child that our father is truly love and His only begotten Son. Your Son, our Lord, is the full expression of Your character. Seal this into our hearts, guide us as we travel home, grant us opportunities to share, and bless us until we come together again in the near future, in Jesus' name. Amen.

PASSOVER 2022
FERNVALE

The past seven years have given a burst of light for which we are eternally grateful. In these presentations we look at how the Lord has led us to this point as we face the future just before us. We consider some of the history of the Father of Love movement and how it came into existence. Questions are considered related to the calendar and the character of God. Especially how the mirror principle operates in the Old Testament. We close with two presentations on counsel and guidance for the days ahead. Many you be blessed as you consider this messages given at the time of the outpouring of the Spirit of God.