

A photograph of a woman with dark hair, wearing a red dress and a green shawl, kneeling on a dusty floor. She is holding the hand of a man in a white robe, whose other hand rests on her head. The scene is set against a plain, light-colored background.

Indignation Versus Spikenard

Adrian Ebens



Adrian Ebens, 2024

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INDIGNATION VERSUS SPIKENARD

Pr. Adrian: Good morning everyone. I floated off to bed last night because it was such a beautiful Sabbath; to be with you all; and just praising our father for this wonderful time of study together. And we're trusting that the angels are all around us and encouraging us to keep digging into the word, to keep moving forward. I'm really encouraged by the quotes that Ben brought out about the development of the Third Angel's Message in 1907 – that it was still lacking, it still needed more understanding and to realise that, in the denomination, the understanding of the Third Angel's Message has not advanced. It has rather regressed in many areas. To see these things and to have this thought in our minds that the mark of the beast involves more than simply Sunday, it means agreeing with the teachings of Rome. And there are many areas where there is agreement, chiefly the Trinity. Even if there's a different flavour or a different spice. Of course, the teaching of the Trinity in Rome is the doctrine of eternal generation, and it has all these other aspects to it. But essentially it's 3 in 1. It's the major thing.

INDIGNATION VERSUS SPIKENARD

So today I want to come back to the subject of 'the daily.' And I also want to come and look at some things related to Mary, because wherever the preaching of the gospel is, we must tell the story of Mary and how she washed the feet of Jesus. And so I've entitled this presentation *Indignation versus Spikenard*. So, hopefully you'll catch the meaning of what I'm saying there, and we'll have a little bit more of a look at indignation, and its meaning and what's its origins and where does this indignation come from? So let's kneel together.

Dear father in Heaven, we thank You for this beautiful day. Just really enjoying the fall colours here. And we pray that Your Spirit would fall upon us and Your colours will manifest in our lives. That we would know You, the only true God, as manifested in Jesus Christ, Your Son. And we believe Father, we trust, we have faith in You, that the faith of Jesus will manifest in us, and we will overcome every hereditary and cultivated tendency that we may reflect the image of Jesus. We thank You, Father, in Jesus' name, Amen.

If we come to Daniel chapter eight. Of course, Daniel 8:14 talks about the 2300 days, and in Daniel 8:15 it says, "

And it came to pass, when I, *even* I Daniel, had seen the vision, and sought for the meaning...

He was trying to understand. Like we're all trying to understand what does this mean?

...then, behold, there stood before me as the appearance of a man.

And in verse 16 Gabriel is told to give Daniel understanding. Verse 17, he comes to him, and what happens to Daniel? He fell on his face. The literal reading of those words hurts, doesn't it? When his face hits the deck. But he fell down and he was afraid. And it says in verse 17,

...but he said unto me, Understand, O son of man: for at the time of the end *shall be* the vision.

Which vision? 2300 days. Verse 18

He touched me.

Gabriel touches him and sets him upright, and this is the text that we want to look at, verse 19

And he said, Behold, I will make thee know what shall be in the last end of the indignation: for at the time appointed the end *shall be*.

I've stood in William Miller's little chapel in upstate New York, and on his little chapel, [is written] "at the time appointed the end shall be." It's there in the chapel.

So, Gabriel tells Daniel in a brief summary that this 2300-year period can be summarised by one word, indignation. "I'll show you what will be the end of the indignation." How does the end of the indignation come about? This is interesting. So where did the indignation come from? Where did it start? Well, in the book *As You Judge* we have a chapter that deals with Romans chapter five.

I just want to pick this up. Romans chapter five and verse 16. Very interesting little find here.

And not as *it was* by one that sinned, *so is* the gift..(Romans 5:16)

That's an interesting contrast, isn't it? Paul, what are you saying? Not as this. So is this. Oh, what's he saying?

...for the judgement *was* by one to condemnation, but the free gift *is* of many offences unto justification. (Romans 5:16)

And what are some other translations? What's a modern translation of this? Anyone got a modern translation?

Tim:

And the result of God's gracious gift is very different from the result of that one man's sin. For Adam's sin led to condemnation, but God's free gift leads to our being made right with God, even though we are guilty of many sins. (Romans 5:16, NLT)

Pr. Adrian: NLT. Adam's sin led to condemnation. The question is, where did the condemnation come from? Christianity would teach that Adam's sin brought the condemnation of God upon him. That God was

the one with the indignation; that He was indignant that Adam would transgress Him and break His law, and this therefore would demand death. The issue of indignation is at the heart of this whole controversy. But as we point out in *As You Judge*, as it says in the Greek, “for the judgement was by one,” and the word *by* is actually *Ek*, which means “out of one,” for the judgement came out of one to condemnation. So who is this one? It says “but the free gift is of many offences unto justification.” Who is offering the free gift? God is offering the free gift. So, it says, “for the judgement was by one to condemnation.” Who is this?

Ben: Can't be God; the free gift is from God.

Pr. Adrian: It's Satan, but more particularly, Adam. Satan through Adam. So the judgement came out of one. How did this happen? Adam? What happened? “The woman whom you gave to be with me.” The judgement came out of one. This is where the indignation comes from. “It's not my fault.” But Adam wasn't really fully aware of how deeply laid this indignation was, because when he ate the fruit, who took control of his mind? Satan.

Because the carnal mind *is* enmity against God: for it is not subject to the law of God, neither indeed can be. (Romans 8:7)

Was Adam aware of this? No. He thought he still loved God. He was very attuned to Facebook. He knew what images to put up and what not to put up. He didn't hang out all his dirty laundry. He put out the good stuff. But deep in the heart, there was something else that was going on. You could say that Adam was the first person to use one of those apps that you use to put filters over and you can make yourself look more pretty – like Photoshop. He was the first one with Photoshop. Put out the right image about yourself. In the book *At-one-ment*, chapter four, entitled “Adam's Hidden Treachery”, is on Romans five. On page 21, we have a chart that goes right through Romans 5 showing that the condemnation came from Adam. Adam was the one who originated condemnation in blaming Eve and in blaming Christ, because Christ was the one who came to him in the garden.

So we read in, Job chapter 31, verse 33, a bit more about Adam's transgression.

If I covered my transgressions as Adam, by hiding mine iniquity in my bosom. (Job 31:33)

What was Adam hiding in his bosom? Enmity. He was hiding it. He was even hiding it from himself. He's hiding this from himself. Now, just check, because maybe some of the translations use the word *man*. Because Adam can also be translated *man*. But the Hebrew is *'ādām*, if I'm remembering correctly. Or this could apply to Hosea six, verse seven. The prophet Hosea tells us what the iniquity of Adam was. Hosea 6:7 in the Young's Literal Translation.

And they, as Adam, transgressed a covenant, there they dealt treacherously against me. (Hosea 6:7, YLT)

What's treachery?

Ben: Deceit.

Pr. Adrian: What's a treacherous person trying to do?

Ben: Harm you?

Pr. Adrian Trying to harm you. This is the point that there was a spirit of harm in Adam towards Christ, which he was not aware of. He didn't realise that it was there. He just had these feelings. He didn't know it was going to erupt. But as in the Divine Pattern principle, the enmity in Adam manifested in his son Cain. What did Cain do to his brother? He killed him. What spirit reigned in Abel? Christ. What spirit reigned in Cain? Satan. And of course, Adam's natural nature. We see what is hidden in Adam is manifested in his sons. The killing of Abel is the manifestation of the spirit of Adam wanting to kill Christ. But it's still hidden. It's not understood because it says in Job 31, it's hidden in his bosom. He's hiding it. And if we connect this to when Moses puts his hand in his bosom and he pulls it out – leprosy. The loss of feeling; the tenderness and the love that man should feel for God is gone. There's

no feeling anymore. There's life but there's no feeling. There's no love for the Saviour anymore.

On page 23 of *At-one-ment*, I've got the word *treachery*:

H898 Baġad: A primitive root; to cover (with a garment); figuratively to act covertly; by implication to pillage: - deal deceitfully (treacherously, unfaithfully), offend, transgress (-or), (depart), treacherous (dealer, -ly, man), unfaithful (-ly, man), X very.

This is what this word is. This is why the Bible says, Romans 5:12,

Therefore, just as through one man sin entered the world, and death through sin, and thus death spread to all men, because all sinned.
(Romans 5:12, NKJV)

Why did death enter the world? Because Adam had death in his mind towards Christ. Why did everything in the garden start to die? Because Adam was vibrating a frequency of death. He didn't even know it was there. He didn't even realise. Ellen White says, when Jesus came to him, Adam promised, he pleaded with God. He promised Him perpetual obedience. I promise to obey you and do everything that you say. Not knowing that in his heart was a hidden treachery that wanted to kill Christ. And Adam's experience is repeated. It was repeated by Israel, "All that the Lord hath said, we will do." But they hated God. "You brought us in the wilderness to kill us." Why are they thinking about death all the time? Because death is hidden in their bosom. Treachery is there in their bosom. This is the indignation. This is the birth of paganism.

Ellen White says that God took Adam by the hand, to place his hand on the head of the lamb. Why is God doing this to Adam? Why is God doing this? What is he trying to show him? What sin has done? Adam, this is what you are doing to Me. This is what you are doing to My Son. You want to kill My Son? And Adam's like, "Do I have to kill this lamb?" He's in disbelief. "Why are You making me do this? Why did You institute the sacrificial system?"

Malcolm: This is like training the child, to help wash dishes or to flush the toilet. You take their hands and you do it because you're trying to teach them what they need to do, to reveal to them.

Pr. Adrian: Yes. Or if a parent takes a strap and is going to strap a child, but then it puts the strap in the child's hand and says, "I want you to hit me with the strap." That's more along the line, isn't it? The child says, "You want me to hit you with a strap!? What!?" "But this is what you're doing to me, every time you violate the principles of our home and you disobey, you are beating me with a strap."

Ben: That's a good illustration.

Tim: That flips the disciplinary roles, doesn't it?

Pr. Adrian: It does, doesn't it? It's like, "No, I don't want to hit you dad." Some kids, "All right. Yeah. Bring it on!"

But God had to show Adam. And this is why the sacrificial system is a mirror. It's to show you what you are doing. But what do we notice in the book, in an early chapter of the book *As You Judge* – Psychological Projection. What is the process of psychological projection? It is to deny, unsavoury attributes in ourselves and to project them onto others. And when God is trying to show Adam, this is what you're trying to do to My Son, in a short period of time, the human race turned that around, and says, "This is what You want; this is who You are." Psychological projection; projecting onto God that which was hidden in man. And so man very quickly perverted the sacrifices.

In Hebrews 11:4 it says,

By faith Abel offered unto God a more excellent sacrifice than Cain,
by which he obtained witness that he was righteous.

What did Abel understand through the sacrifices? He understood the mirror. He saw that in his action in slaying the lamb, that this was actually a reflection of himself, and that he was repenting of this attribute in himself, and therefore he obtained true diagnosis, and God freely gave him the remedy. He was righteous by faith. He discerned

the true meaning of the sacrifices, and therefore he was righteous by faith. Cain didn't want the mirror. He smashed the mirror and refused to bring a lamb. Now many people say, "well you say that God didn't want sacrifices, but Cain was the one that wouldn't bring a sacrifice. And therefore, you are agreeing with Cain." [My response:] Jeremiah 7:22, "I didn't instruct you concerning burnt offerings and sacrifices the way you're doing it." But all these things are a mirror to help us to diagnose our problem. You can't get remedy without diagnosis, and the sacrificial system had to be instituted to give us correct diagnosis. And Adam came to understand this correctly and therefore he, along with his son Abel, took God's mirror, accepted it as it was, confessed their sin, humbled themselves, received righteousness by faith, and therefore they overcame the indignation that was in themselves. They didn't attribute it to God.

This is really important as we go down towards the papacy, as we go towards "the daily," because this is the heart of the issue. When we see the sacrificial system, do we attribute it to God, as God killing His Son? Or do we attribute it to ourselves as us wanting to kill His Son? This is the heart of the issue, and this is the whole issue in regard to the 2300-year prophecy. Because all the pagan nations, having this indignation, having this enmity in themselves, all established the sacrificial system of not only killing animals, but killing people, killing children in order to appease God. It was a cynical way of saying, "We know what You're like. We're putting all of this onto You, and we're not going to attribute this to ourselves."

And so wherever, and Waggoner says this, wherever we see the need for a victim, we see this principle of enmity. But Christ came to break down the middle wall of partition between us – not only this middle wall of partition between man and man, but as Jones points out, the middle wall of partition between us and God in this enmity that exists within our hearts. So wherever we feel a spirit of anger towards our fellow man, and we feel this enmity inside of ourselves, this is enmity towards Christ. "Because if you've done it unto one of these, the least of My brethren, you've done it unto Me." (Matthew 25:40). If you say, I

never want to see that person again, you are piercing Christ. You are offering him up as a sacrifice, because Christ is with that person. Christ would never say to any person, "I never want to see you again," would He? He would never say this. So if we say this, we are manifesting the indignation, we are manifesting this hatred. Since I've come to learn this truth, Satan sometimes plants this thought in my mind, "I'm really tired of this person." And Jesus says to me, "I'm still giving them breath because I love them. What's your problem? I'm right here. You don't get to see them every day like I do. You don't have to live with them and deal with all the garbage like I do. And you're already tired of them? I've been with them for 30, 40, 50 years, 60 years. I'm still here. I haven't let go."

And this is the same thing with the Seventh-day Adventist Church. "You don't want to hang around these people anymore. I've got to go there every Sabbath. I've got to listen to their sermons, worshipping a false god. I have to put up with this. I have to walk into their hospitals. I have to see them aborting babies. I have to deal with that. I haven't given up on them."

Malcolm: And He says, "And I love him even as I love my son."

Pr. Adrian: Yes. I remember when I realised how prevalent abortion was occurring within Adventist hospitals. And I remember watching this video, of this young woman, they attempted to abort her in an Adventist hospital (I'm pretty sure it was); and she survived. And this woman, now in her 20s, says "Where are the men? Stand up and defend us." And I felt that really deeply: we need to do something about this! And I felt this spirit come in to me: "That's it! I'm done with the church, we're going to war." And Jesus says, "Really? Just take a step back. I'm still there. I've forgiven them. I'm not holding this transgression against them. I still call them My people." And I'm like, oh wow. I felt like the angels, as it says in *Reflecting Christ*, page 58, that they were ready to exterminate the human race; they are ready to go in. And then God says, "I'm going to send My Son, and I'm going to show them that I love them." And then the angels were like, "Oh, whoa, whoa!" I had my moment then "Whoa! Okay, Lord, we're not giving up." Because what

are we saying? Are we better than them? Do we possess a nature that's better than theirs? Don't we have the same nature? In the right circumstances, in the right situation, wouldn't we do exactly the same thing? "Oh, not I, Lord, not I. I wouldn't do such a thing."

We see things in the world; for example, on the road coming here, there is a big house and they've set up this massive Halloween display there with these big ghouls and things. They've even built a little cemetery in their front yard. And my brain is going, what is wrong with these people? And Jesus is saying, "They're my children." Oh, yes. That's right. Yes. "Adrian, are you saying that you're better than them? Haven't you learned anything from Me yet?" Oh, sorry, Lord. Sorry, sorry. I'm really trying to stop judging. I'm a judge-aholic. I'm really, really trying to get over this problem. But at least I have the diagnosis. I can detect it now. I can smell it when it comes, I can feel it. "Oh, oh, there's the judge-aholic again. Oh, Lord, help me pray for these people. Oh, Lord, open their eyes and please help them." We need to pray for these dear people. They don't know what they're doing. "Father, forgive them, for they know not what they do." They don't know any different. Why should you condemn them, other than you are seeking for righteousness outside of Christ? **That's why we judge other people. We seek for righteousness outside of Christ.**

Wayne: All those that hate me love death. So of course Halloween is a favourite.

Pr. Adrian: Yes. They love death. They love skeletons and skulls. Have you seen everywhere – skulls and skeletons and bones. Worshipping death, the god of death. So amazing.

So this indignation, it comes down through human history and some people captured a realisation, shall I give the fruit of my body for the sin of my soul? (Micah 6:7). The whole principle of Abraham offering his son? And as we have discovered, as I have written in this book, *At-one-ment*, God says to Abraham, when you read the Hebrew, come up into the mountain, come and worship me with your son. How does Abraham turn this around to "Sacrifice your son?" We're sick in the

head! It's because of this enmity that exists inside of us that we misread what God is saying, and we turn it all around. God knew that Abraham would misread him, and that's why He used the words that He did to act as a mirror. It could be read two ways, but he read it in a very specific way. So God could bring out of Abraham what was inside of him, the same thing that was in Adam, the same thing that is in all men. The same reason why Israel now will go to war with Hamas, and why Hamas wanted to kill all those people. All of that is hatred of Jesus Christ. It is hatred of the Son of God manifesting itself in hatred of other men and women. This is the reality. And wherever we feel that hatred, wherever we feel alienation, wherever we feel like, "I don't want to be around this person anymore; I just wish they were gone from my life;" this is hatred of Jesus Christ.

Now, I'm not saying that if someone is in a position where they're being beaten or abused by somebody or being sexually abused, you should stay in a relationship. It's what's going on in the mind. You should separate yourself if you are in danger in this way. But in your mind, you shouldn't be saying, "I wish all the fire of hell would come down upon them. I wish that God would burn them to death. I never, ever want to see this person. I hate them." We want to avoid that thought process. We want to separate in order to say, "Oh Lord, please help this person. They are really going to destroy themselves. They are on a path destined for death." That's the thought process that we need to have in our mind.

So we notice, what is it that surfaces this reality of the problem in our heart? I go back to the story of my conversion experience. It's in the book *Identity Wars*. And those of you that have read the book, you know it well, that my mother comes into my room. She tells me to clean up my room, and then I unload on her a string of expletives – "it just came out of me, I don't know where it came from." Of course I know where it came from. I was listening to Queen, AC/DC. I was listening to all this music and it just all comes out. The spirit of rebellion just came out of me and I blurted it out. And my mother, in that moment, if she had unloaded on me, "How dare you talk to me like that?" I would have justified myself because I would have seen my own image reflected in

my mother. But my mother didn't do that. God inspired her at that moment. She simply put down her head in sorrow and quietly shut the door. And that pierced me. I couldn't hide from the mirror. If she had retaliated, she would have smashed the mirror and I never would have seen myself. But in humbly receiving my aggression towards her and simply meekly accepting it, I saw a mirror of myself. And I hated it. And I desperately wanted to change from who I was. And that led to my conversion. I went to my mother and I said, "I want to be a Christian. I don't want to be like this." And she gave me the book *Steps to Christ*, and that began my journey.

I'm thankful for my wonderful mother. And what's amazing is that my mother has had a very difficult life. My grandfather beat her with a horse strap. She had welts all up and down her body. When she would go to the Adventist church, he would come to the gate of the church and he would beat her as she was trying to go into the church. My mother's had plenty of issues to deal with, with anger. But in that moment, she didn't manifest any of that. Jesus just took over. And she manifested the Spirit of Jesus Christ. It's a miracle. It's an absolute miracle. And I'm so grateful that Jesus did this for me. He allowed a mirror to occur, and I saw myself in a moment. And in that moment, I had a decision to make to either harden my heart and say, "Well, good riddance; get out of my life," as many people do. Or to see it myself and say, "I don't want to be like this. I don't want to treat my mother like this. I want to honour my mother." And that's the decision I made. As Kirk and I was saying last night, why did I make that decision? I don't know. I'm just so glad I did because this led me to where I am today. I could have gone in a completely different direction. I could have just turned on AC/DC and rattled the whole house, but I didn't. I was shaking, I was like, I don't want to be like this. I want to be like Jesus. I want to be kind and mild. My spirit wanted that and I'm so grateful. I'm so grateful that that happened.

So, it is the goodness of God that leads us to repentance. It is not threats of hell. It is not all of the claiming that you're going to burn in hell forever, and all those things. Those things don't lead you to repentance.

This doesn't lead us to repentance. It is the goodness of God, that leads us to repentance.

And this is why we need to come to the story of Mary in Matthew chapter 26. Jesus said, wherever you preach the gospel, you need to tell the story. That's why we're telling this story. It's interesting that when Jesus told the disciples He was going to die, what did the disciples say? "Be it far from you Lord, this will not happen unto You. What You just said interferes with our plans. We have great plans for You. You're going to be our Messiah. You're going to take care of us when we go into battle and we destroy the Romans. You're going to heal us and make us all good. And we're going to crush those Romans." That same enmity against another man is still enmity towards Christ, still manifesting. There was only one woman, when He said He was going to die, that says "He's going to die." She believed Him and that's why she took the time to purchase this spikenard, in the alabaster box, because she believed that what Jesus said was true. This woman, that the disciples thought was at the bottom of the pile, was the only one that believed in Jesus and acted upon His word, according to what He said. And so we see in Matthew 26:6,

Now when Jesus was in Bethany, in the house of Simon the leper, there came unto him a woman having an alabaster box of very precious ointment, and poured it on his head, as he sat *at meat*, [or sat at the table]. (Matthew 26:6-7)

And notice, you think the disciples knew that this ointment, spikenard, was the ointment for kings. It was very expensive, as it says in John, that it might have been sold for how many denarii? 300. They say this is about a year's salary. What's an average year's salary in the US?

Ben: Probably, \$45-50,000.

Pr. Adrian: \$50,000 for a bottle of perfume! It would be about \$80,000 in Australia. \$80,000 AUD for a bottle of perfume, and boom, the whole lot gone, all over Jesus. Was He worth it?

Ben: Yes. Infinite!

Pr. Adrian: You would need to bring in 50 to 1000 semi-trailers full of this ointment to even begin to appreciate the value of Jesus Christ. This was only a drop in the ocean of the love of God, of what Jesus deserved. So when this perfume is poured on Jesus, shouldn't the disciples go: "Yes, she is honouring our master; she is honouring our King?" But how do they reply? How do they respond. There's that word.

But when his disciples saw *it*, they had indignation. (Matthew 26:8)

Wow. Same word. "I'll show you what will be the end of the indignation."

...they had indignation, saying, To what purpose this waste?
(Matthew 29:8)

Malcolm: Oh wow, what a disgrace!

Pr. Adrian: What are they manifesting? They don't realise this hidden enmity, that they actually have an enmity towards Jesus Christ. They don't know it's there. They think that they love him. "Though all men will forsake you, yet will I not forsake you." (Matthew 26:33,35). They didn't know the enmity was existing within them. But the woman, who had a disreputable past, she exposed them as hypocritical and actual haters of Christ. They would be shocked. This is what we're seeing here.

For this ointment might have been sold for much, and given to the poor. (Matthew 26:9)

Who instigated that idea? Judas. Because he held the bag. Not that he cared for the poor, as John said, but because he was a thief. "Oh 300 denarii, I could do a lot with that money. And now it's been poured out here. It's wasted." We see the love of money was more important to Judas than the love of Jesus; as was proved later on, shortly after this, when he betrayed Him. He was willing to betray Jesus for money, convincing himself that he could move Jesus to action. But in his heart there was enmity against Jesus.

Now we come to the Second Angel's Message. Ben really pointed out very well that the First, Second and Third Angels' Message, is

justification by faith in verity. And as Adventists have taught, the Second Angel is a combination of the First and Second. The Third Angel is a combination of the First, Second and Third Angel's Message. So the Third Angel's Message includes the First, which means fear God. Which God? The Father that has a Son, give glory to Him. What is His character? The hour of His judgement is come. We are deciding what character He has. This is all part of the First Angel's Message, which is built in a framework of "I saw another angel flying in the midst of heaven, having the Everlasting Gospel." The Covenants have to be correctly understood for the Everlasting Gospel to take place. But as a young Adventist minister, I had difficulty with the Second Angel's Message, "Babylon is fallen." What is our job as Seventh-day Adventists in declaring that Babylon is fallen? Expose the Pope, expose the fallen daughters of Babylon. The wine of Babylon, Sunday sacredness, immortality of the soul; we believe in the Sabbath; we need to expose these false doctrines. How is this justification by faith? Condemning somebody else.

Ben: Justification by condemnation.

Pr. Adrian: Justification by condemnation, self-preservation. "I know the truth. I know all of these things." And so I remember one day when it suddenly dawned on me, here is Babylon, where are you standing when you say Babylon is fallen? If you're standing here [Outside Babylon], it's condemnation. If you're standing here [inside Babylon], it's freedom. When you say Babylon is fallen, when you're in here [inside], it's because you've been released. You've acknowledged that you are part of this system. You acknowledged that you're no different to the people of Babylon. And when you say Babylon is fallen, you've been set free. If you're standing out here [outside], you think you're better than these people and you're simply condemning them. That's not justification by faith [outside]; that's justification by faith [inside]. Do you see? This is really important. You need to acknowledge that you are no better than any other man, you are no better than the person erecting ghouls on the nearby road for Halloween parties and things like that. We are no better than any of these people; we're exactly the

same, because we have enmity in our hearts towards the Son of God, unrealised, hidden in our bosom.

There is a component to the Second Angel's Message that does bring condemnation to Rome. So how does an expression of freedom, being justified by faith alone, bring condemnation to Rome? Because they don't have it! And when they hear that cry, it's the smell of spikenard. They can smell it. They don't have it. They don't possess it.

Now, what's really interesting is that Jesus says in John 17:12 that "none of them is lost, but the son of perdition," Jesus is referring to Judas. He calls Judas the son of perdition. Paul in Second Thessalonians chapter two, calls the "man of sin" the son of perdition. So Judas represents Roman Catholicism. Ellen White says, in *The Desire of Ages*, that when Mary poured out that ointment on His feet, she put Judas to shame. She exposed Judas. The question is, did she go in there to expose Judas? Was she thinking about Judas? She wasn't even thinking about him. She was just thinking about Jesus, and that she had been forgiven of her sins, which were many. And she was just so full of joy and so full of gratitude. And she expressed her love to her Saviour. And in doing that, Judas was condemned. The other disciples had indignation. And this woman, did she intend to rebuke all these disciples? No. She wasn't trying to do this at all.

Malcolm: She had probably just acquired the oil and she says, "I need to find my master." It didn't matter if He was just under a tree somewhere, just wherever He is.

Pr. Adrian: Just wherever He is. Okay, He's here. I'll just go in quietly and I'll just do this quietly. She didn't want to be noticed. She didn't go in with a fanfare. She didn't go, "Here I am!" She just went in quietly and she just put it on, but she couldn't hide the fragrance. Judas being a connoisseur of fine fragrance, "Oh whoa, wow, wow, wow, wow, wow, oh no no no! It's all over the floor! I could have sold it; I could have made money out of this?" And so there's the woman. She's poured out her gratitude. She's been justified by faith alone. And then she can feel the vibration of indignation against her. And she's thinking, "Oh no,

everything I do is wrong. I always get it wrong. It doesn't matter what I do, it's always wrong." How does Jesus respond?

When Jesus understood *it* [he looked around], he said unto them,
Why trouble ye the woman? (Matthew 26:10)

He defended her. And then he labels what she did:

for she hath wrought a good work upon me. (Matthew 26:10)

Can you imagine the music to her ears, It is like, "I did a good thing? It was good what I did? Oh, wonderful." Because she's feeling all this condemnation, because the majority is always right. Right? It was just Jesus and her against the rest. Okay, being with Jesus is always a majority; just thought I'd point that out.

For you have the poor always with you; but me ye have not always.
For in that she hath poured this ointment on my body, she did *it* for
my burial. (Matthew 26:11-12)

"Well there's Jesus talking about dying again. Why is he talking about dying all the time?"

Verily I say unto you, Wheresoever this gospel shall be preached in
the whole world, *there* shall also this, that this woman hath done,
be told for a memorial of her. (Matthew 26:13)

So, the indignation that was hidden, the hidden treachery in the disciples, got manifested all of a sudden when the spikenard is revealed. If we would say that the disciples represent the Protestant churches, and that Judas represents Rome, that suddenly Babylon is revealed and is exposed. In that moment, by a woman with an interesting past. And we prove true the words of Jesus that "the first shall be last." Because all the disciples thought that Judas was first; "and the last shall be first." They all thought that she was the last; "We're glad she's part of the group, but it's just that she's really not that important." She becomes first. She's the only one that responded to the gospel the way that someone should respond to the gospel. And she condemned Judas and the daughters of Babylon without even trying. She wasn't

trying to do it. She wasn't even focusing on them. She was just so thankful to Jesus. The goodness of God led her to repentance and it brought out the indignation.

So what happens next? How does Judas respond? We would say, in the common vernacular, that Judas just got his butt kicked, wouldn't we? He was the one that instigated this, and then Jesus stands up and challenges: "No, this is good; it's not waste, it's good." Of course, He said it very gently, as He always does. We have the joining word in Matthew 26:14, "Then." "Then" is responding to what has just happened.

Then one of the twelve, called Judas Iscariot, went unto the chief priests. (Matthew 26:14)

Judas: "You're going to embarrass me? I'm going to put my plan into operation now." So when Jesus stood up to defend this woman, Jesus knew that it was going to lead to His death. He knew that, He knew what Judas was going to do. He knew this was going to happen, this was going to take place.

So, how does this relate to the "little horn power?" Indignation. "All these things are written for our admonition." (1 Corinthians 10:11). The story of this woman must be told wherever the gospel is preached, because this is the pattern for how indignation is revealed. So that where sin abounds grace might much more abound.

So with the 2300 years, we see from 457 BC – the pagan sacrifices have been coming all the way down here. We have here the 2300 years. We have "the daily." Now, let's supplement the word indignation, because Gabriel said, I'll show you what will be the end of the indignation. But in Daniel 8:13, "

How long *shall be* the vision *concerning* the daily [*sacrifice*], and the transgression of desolation.(Daniel 8:13)

Transgression, desolation. As we said in our second presentation, "the daily" represents the pagan sacrifices. What are pagan sacrifices? They are manifestations of the hidden enmity in the human heart that gives

the desire to murder Christ. That's what the daily is. Rome takes this principle and it sucks it up into the transgression of desolation. It's the same principle of enmity against Christ and it's being manifested right through until 1844. And it's after this time that the closing scenes of the life of Christ, as Ellen White says, shall be repeated in the final days of earth's history. That this Mary event will be repeated. That a woman which represents a church, a group of people that the rest of the world look upon as worthless and useless. They manifest this grace. They manifest this gratitude towards Jesus. And suddenly all the churches are on the back foot. They're really upset. They have indignation. And that indignation, in those that do not repent... and thankfully for the 11 disciples, they repented. But because of their indignation, they had to go through and fully manifest the fact that they forsook Christ and fled because they weren't truly with him in their hearts, were they? John was the quickest to realise. And it's okay, because where sin abounds, grace can much more abound. As soon as John realised he was running, he was like, "No, no, what am I doing? Oh Lord, forgive me, I need to be with Jesus." And he recovered very, very quickly. And he went in. But Peter went the next step and fell again after running away. He then comes in. He starts to lie, then he starts to curse. He starts to swear and then he says, "I do not know the man." The question is, did he tell the truth?

Malcolm: Oh yes he did. He knew the man, but he did not know the man.

Pr. Adrian: He thought he knew the man. He had an acquaintance with the man. But he didn't know the man in intimacy, in closeness because he never would have done this. "I know not the man."

This is a danger for all of us. Do we know the man? Or do we still have this indignation abiding in our hearts? This is the question. There's only one way; is for it to be fully manifested. We all have to be put in the crucible to see what comes out. But whatever comes out, God's never going to condemn you. Because remember, just before Elijah went to heaven, he did some pretty crazy stuff, didn't he? He called fire down from heaven to burn up people. To call fire down from heaven to burn

someone up is enmity against Jesus Christ. Isn't it? It's the hidden enmity. And it manifested itself in Elijah. But Jesus didn't condemn him. Elijah realised.

How do we know he realised? Because of the story of John the Baptist. In the story of John the Baptist, it says that he sent his disciples to Jesus, and when they came back and they told him, it says that John realised that Jesus did not come with fire, earthquake, and wind, but with a still small voice, and that He overturned men's hearts, not by swords and spears, but by a still small voice. He realised, and he turned, and he came in the power of the spirit of Elijah. Elijah must have done the same thing. The invisible story is manifested in the story of John the Baptist. And therefore what happened to John the Baptist also happened to Elijah. He realised in the destruction of these men, that he still had enmity towards Jesus Christ, and he confessed this sin, even as John the Baptist confessed his. And Elijah was taken to heaven in a chariot. Not as a superhuman prophet, but as a forgiven sinner covered in spikenard, grateful to God.

And if Elijah can do that, any of us can do that, can't we? We only have to acknowledge this enmity that exists within us and confess it and forsake it. Isn't it beautiful?

Ben: Amen.

Pr. Adrian: Have you ever seen "the daily" in such a beautiful way? "The daily and the transgression of desolation." It's such a beautiful thing. God doesn't condemn us for having this enmity towards Him. He just wants it to be revealed so that He can forgive us. And that we will accept that where sin abounds, grace does much more abound.

And so the transgression of desolation is merely "the daily" transformed into a far more sinister version of this [enmity]. And it's quite interesting that on the earth we had a priesthood. We had a visible priesthood, a visible lamb. We had a visible liturgy that is manifested here. But when Jesus went to heaven, it disappeared. The only way for God's people to follow Christ was in the mind. The gospel went into the mind when Christ went to heaven. So the papacy had to follow into the

mind and to change the visible daily of killing animals into a far more sophisticated system to get it into the mind, to neutralise the power of the gospel. I've just said a lot in a few words there! But do you understand what I'm saying?

Ben: Satan's method evolved.

Pr. Adrian: Satan had to adapt his method. He had to make a system that would go into the mind where Christ had gone. He "caused sacrifice and oblation to cease." (Daniel 9:27). And so this system would track us down and would hold us and prevent us from escaping. But the woman would come, the woman with the alabaster box, that expressed love to Jesus in a way that was just so beautiful. It was so beautiful what she did. She didn't have indignation. She had forgiveness of sins. She had the assurance of eternal life. She was the first entrant into the kingdom of heaven from that time-frame. She was the one that responded to Jesus. It's such a beautiful story. I don't want to lose this point. There's much more I want to say on this.

Tonight I'll go more into "the daily" because we need to look more at this issue about "the daily and the transgression of desolation." But the point we're making today is "the daily and the transgression of desolation" are manifestations of indignation, of the hidden treachery that was in the heart of Adam and has come into all of us. It's a horrible thing for all of us to have to admit that we have in our hearts a hidden enmity towards Christ. It's very hard. It's very natural for us to project it onto... Let's project it onto the Pope. Let's project it onto the fallen Protestant churches. Let's project it onto anybody else, like Adam did, other than myself. But to simply fall into the arms of Jesus and say, "I have this evil nature. I'm so sad, I'm so overwhelmed by this thought. But I know that you love me. You love me. I am your child. You treasure me even though I have this in myself."

I've had that a number of times. I can't change myself. I have in me this enmity towards Jesus and that pierces me because I love Jesus. I don't want to be like this and I have to accept the fact, funnily enough, I have to accept the fact that I'm a fallen, sinful human being that does really,

really crazy stuff. And that's really, really humiliating, isn't it? Didn't you say something about laying the glory of man in the dust? That's what this message does. It lays the glory of man in the dust. But I look at Elijah. He went to heaven in a flaming chariot as a forgiven sinner. Do you know what that means? It means that everybody here can be part of 144,000.

Ben: Amen.

Pr. Adrian: You don't need superhuman prophet qualification. You just need to be a forgiven sinner. You just need to acknowledge the enmity that's inside of you and say, "I believe you're going to change this. I acknowledge it. I acknowledge that I am the one that is slaying the lamb. I acknowledge it in the enmity that I feel to all the people in my life from my past. I acknowledge this is actually enmity towards Jesus Christ."

This message just gets better and better, doesn't it? When I woke up this morning, I said, "Lord, what am I going to tell them today?" So he told me as we were driving in the car. It must infuriate Satan. I write all these things about what I'm going to talk about, and then we just change it all. He's got no idea what we're going to talk about. And then boom, we drop this bomb! It's so awesome. It's so good.

But I want to end this by saying, I'm just so thankful to Jesus that He took me, just a young punk that would swear at his mother and do all these terrible things, and just full of garbage in my life. And He would take me and He would show me this beautiful truth. What a privilege. I feel so privileged. Talk about privileges and rights! I feel privileged. And this has to alter how we understand "the daily and the transgression of desolation," doesn't it? What it really is. And, brothers and sisters, I'm not speaking to you as someone who's known this for the last 50 years. This just clicked for me this morning. I'm just clicking the pieces together, saying "This must be it!" So if this is all clicked together and it's all making sense to you, then it's not because of me. Because I didn't put this all together. It just suddenly... "Oh look, that goes with that, that goes with that." I've often had the situation, when

I'm preaching to a group of people, where there is stuff coming out of my mouth, and I'm kind of in the back, sitting in the sofa in the back of my head, just watching it all happen. It's just amazing. So if the Spirit of God has come unto you today and has blessed you today, then we should praise our Father through His only begotten Son. Shall we pray?

Father in heaven, Your Spirit is manifest. I see it in the eyes of my brothers and sisters. I see their tears and I cry with them. Lord, we are wretched, miserable, poor, blind and naked. We confess it. We acknowledge it. There's nothing good in us. We lay this all before you, and we want to pour out our gratitude. Thank you. Because I believe that I am forgiven. I believe that I'm forgiven of all of my transgression and sin. I believe that You forgive me, Father, for the murderous thoughts towards Your Son, which I didn't even know were there, but are manifested in my past anger and hatred towards other men and women. Thank You for forgiving me of these things. Thank You for forgiving my brothers and sisters. May they believe. May they believe that You forgive them. You're not holding this against them. You merely want to bring it out; not to condemn, but to forgive. Help us to accept this, that the sanctuary may be cleansed of this indignation. The shedding of physical blood is a manifestation of indignation. May it not be in us anymore. And I thank You, in Jesus' name. Amen.

INDIGNATION VERSUS SPIKENARD

This presentation came together while taking a 20 minute drive to the place where I had to present. I had no idea that this is what I would be talking about.

The connection of the daily and the transgression of desolation described in Daniel 8 to two manifestations of human enmity towards Christ, and that this is what the cleansing of the Sanctuary really means: being cleansed of enmity towards anyone.

The person who shows us the way is Mary, when she poured Spikenard on the feet of Jesus. The reaction to her demonstration of justification by faith – meaning her soul temple was justified, set right, and cleansed caused indignation in the hearts of all the disciples.

This enmity motivated Judas to betray Jesus for exposing enmity through standing up for Mary.

So many layers in this presentation, but I can assure you that this is the first time in which I presented on the subject of the daily that a number in the audience were moved to tears as they heard the message of justification by faith.

May you also be blessed by this most precious message.