

A pair of hands is held up, palms facing up, receiving a shower of water. The water is falling from the top of the frame, creating a dense curtain of droplets. The background is a soft, out-of-focus green, suggesting foliage or a natural setting. The lighting is bright, highlighting the texture of the skin and the individual droplets of water.

**The Feasts
and the Sealing**
Adrian Ebens

TRANSCRIPT FROM PRESENTATION
BY ADRIAN EBENS
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THE FEASTS AND THE SEALING

Opening Prayer:

Pr. Adrian: Father, we thank you. We can continue our study in regard to the Sabbath and the feasts. Help us to understand why they are important and why we should keep them and how they will bless us. in Jesus' name. Amen.

Presentation:

Pr. Adrian: So, a feast like Passover is kept once a year. And so in that context, we would call Passover an anniversary. Would we say that? But the question is, what is it an anniversary of? It helps to know why you are celebrating a certain event. An anniversary for us typically is an anniversary of when a couple gets married. At that particular day, it's a special day for them. It's a relational experience. They remember the vows, or they should, the vows that they made to each other and they, as it were, rekindle that vow and they strengthen their relationship through the anniversary. That's the purpose of an anniversary. And the Passover is a memorial. Now, the question is, what is it a memorial of?

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Now, most people understand that the Passover is instituted in Exodus, Chapter 12. Exodus chapter 12, it says in verse one:

And the LORD spake unto Moses and Aaron in the land of Egypt, saying, This month *shall be* unto you the beginning of months: it *shall be* the first month of the year to you. (Exodus 12:1-20)

Now, it's interesting that the Passover, during Passover, it's the first month and it's typically in April. And that is why, when the Pope changed the beginning of the year to January, they would say that those who would keep the new year in April were 'April Fools.' So if you participate in April Fools' Day, you're participating in a spirit that mocks God's calendar. Of course, most people don't know this and they're not intentionally doing this. But this is the origin of this that those who would keep the new year at the time of April. Of course, April 1 is an arbitrary day. It's not always at that particular time. But that's the principle behind it.

Now, verse three,

Speak ye unto all the congregation of Israel, saying, In the tenth *day* of this month they shall take to them every man a lamb, according to the house of *their* fathers, a lamb for an house: (Exodus 12:3)

Now, in this year, today is the 10th day. And on the 10th day they were to take a lamb and they were to bring it into their house. And they were to nurture it and to look after it for four days until the 14th day. Because for us, the 14th day is Tuesday. So Sabbath, Sunday, Monday, Tuesday. So today they would take a lamb into their house. And of course, the children would play with the lamb and they would look after the lamb and they would treat it lovely and beautifully and then they would kill it. Now, what would that do for the children? Well, why do we have to do this? Why are we doing this?

And if the household be too little for the lamb, let him and his neighbour next unto his house take *it* according to the number of the souls; every man according to his eating shall make your count for the lamb. (Exodus 12:4)

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So you not only had to kill the lamb, you had to eat it. And so to make sure that nothing was left over; that if there was too small a number of people to eat a whole lamb, they would divide it between one or 2 or 3 families, depending on how many mouths there were to feed.

And so, of course, it goes on with the rest of the story that the Passover then becomes a memorial of when Israel leaves Egypt. Now, if we come down to verse 41, we find something very interesting:

And it came to pass at the end of the four hundred and thirty years, even the selfsame day it came to pass, that all the hosts of the LORD went out from the land of Egypt. (Exodus 12:41)

Now, what happened 430 years earlier? Do we know? Because it says on the very same day, selfsame day, the very same day something happened 430 years earlier, on exactly the same day and 430 years earlier was in the time of Abraham.

Lorelle: In verse 40 it says that their sojourn was 430 years...

Pr. Adrian: The sojourning in Egypt in this verse particularly relates to when Ishmael began to persecute Isaac, and that's when the sojourn began; because Ishmael had an Egyptian mother, and so Ishmael had an Egyptian heritage. So that's when the 430 years began.

Lorelle: I thought maybe it was when Jacob and his family; Israel and his family came and lived there.

Audience: That's what I thought too.

Pr. Adrian: No. Well, that's the common understanding, but the years don't add up. Abraham was around 2000 to 1900 or 1800 B.C. and when they left Egypt was around 1450 B.C. So if you add 430 years [to 1450, it brings you to 1880 B.C.]. So it takes you back to the time of Abraham. This is what's going on.

Lorelle: So if it was like a major event, would it be when he had that covenant where he divided the animals?

Pr. Adrian: Okay, Very good. So you're right on it! So let's see what this..

Lorelle: If it was just Ismael persecuting, then that's a bit nebulous. Like, which actual day did he start persecuting?

Pr. Adrian: Yes. So I want to show you something really interesting here, because Ellen White leaves us in no doubt about this. And it's in the beginning of chapter three [of *The Desire of Ages*]

“When the fullness of the time was come, God sent forth His Son, ... to redeem them that were under the law, that we might receive the adoption of sons.” Galatians 4:4, 5. (*The Desire of Ages*, 31.1)

Hallelujah. And then we come down to paragraph three.

But like the stars in the vast circuit of their appointed path, God's purposes know no haste and no delay. Through the symbols of the great darkness and the smoking furnace, God had revealed to Abraham the bondage of Israel in Egypt, and had declared that the time of their sojourning should be four hundred years. “Afterward,” He said, “shall they come out with great substance.” Genesis 15:14. Against that word, all the power of Pharaoh's proud empire battled in vain. On “the self-same day” appointed in the divine promise, “it came to pass, that all the hosts of the Lord went out from the land of Egypt.” Exodus 12:41. (*The Desire of Ages*, 32.1)

So, exactly. And we're talking about the event that happened in Genesis 15. We see here in verse 13:

And he said unto Abram, Know of a surety that thy seed shall be a stranger in a land *that is* not theirs, and shall serve them; and they shall afflict them four hundred years; And also that nation, whom they shall serve, will I judge: and afterward shall they come out with great substance. And thou shalt go to thy fathers in peace; thou shalt be buried in a good old age. But in the fourth generation they shall come hither again: for the iniquity of the Amorites *is* not yet full. And it came to pass, that, when the sun went down, and it was dark, behold a smoking furnace, and a burning lamp that passed between those pieces. (Genesis 15:13-17)

And Abraham had divided three animals.

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In the same day the LORD made a covenant with Abram, saying, Unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates: (Genesis 15:18)

So on the very same day that this covenant was made, it was at exactly this time that Israel left Egypt. And so the Passover, because on the night, on the afternoon of the 14th day, they slew the lamb and then they prepared it and for that evening, they ate the lamb and then the next morning they left. And that was the day in which God made a covenant with Abraham. So the memorial of the Passover is a memorial of the covenant that God made with Abraham. And that's the deeper meaning of Passover. But Passover came to signify a memorial of Israel leaving Egypt. And that's what the memorial has been for the Jews.

Audience: And that would be for us too, when we are coming out of Babylon.

Pr. Adrian: So in a spiritual sense, coming out of the world, leaving Egypt and going to Caanan, the heavenly Caanan. So it has a parallel for us.

So, many people have, when I talk about keeping the feasts, one of the grenades that people like to throw at me is this one: "National Festival of the Jews." I'll get it for you in *The Desire of Ages*, there it is. "So Adrian, you believe in the Passover, right? Well, what about this?" It says here:

As He ate the Passover with His disciples, He instituted in its place the service that was to be the memorial of His great sacrifice. The national festival of the Jews was to pass away forever. (*The Desire of Ages*, 652)

"There you go. You're keeping a festival that's to pass away forever."

The service which Christ established was to be observed by His followers in all lands and through all ages. (*The Desire of Ages*, 652.2)

So what do you do with that? Well, it's quite simple. What was done away with was the National Festival of the Jews. What was replacing it was the International Festival of Christ, which connects you back to the

covenant that God made with Abraham. So what we are remembering is the covenant that God made with Abraham, which is the everlasting, it's part of the everlasting covenant. So our memorial of Passover is not a memorial of the National Festival of the Jews of their literal coming out of Egypt, but of the covenant that God made with Abraham and signifying us coming out of spiritual Egypt. And therefore it's still applicable.

But as they say in the advert: "But wait, there's more." So come back to *The Desire of Ages*, page 32 and we'll read a little bit more of that quote, which I just read to you. It says, yes, we'd read up to here: "That all the Lords, all the host of the Lord went out from the land of Egypt. Exodus 12:41." Then she says the words, "So in the heavenly counsels,..." Why does she use the word 'So'? What does that mean? It's a continuation, in like manner, in the same way in which God condescended to make a covenant with Abraham.

So in heaven's council [which council is this? The Council of Peace between the Father and the Son], the hour for the coming of Christ had been determined. When the great clock of time pointed to that hour, Jesus was born in Bethlehem. (*The Desire of Ages*, 32.1)

So what is the Passover a memorial of? It is a memorial of:

For God so loved the world, that he gave his only begotten Son,
(John 3:16)

It was in the heaven's council. It was at exactly at this time, at the time of the Passover, that God committed Himself to the decision to give His Son to us with all the risks that it involved. This decision is your and mine Salvation. Is this a day that we should remember?

Audience: Absolutely. Yes.

Pr. Adrian: Should we remember this on the new earth?

Audience: Yes.

Pr. Adrian: I never want to forget this day! I always want to remember the day when God with His Son made the decision that they would save

the world at any cost to themselves. Jesus, and we are reminded, I want to show you in *Early Writings*, page 127, what the Father went through. It says;

Said the angel, "Think ye that the Father yielded up His dearly beloved Son without a struggle? No, no." It was even a struggle with the God of heaven, whether to let guilty man perish, or to give His darling Son to die for them. (*Early Writings*, 127)

Why was it a struggle? Well, the Spirit of Prophecy tells us why it was a struggle. And this is the quote:

Remember that Christ risked all; "tempted like as we are," he staked even his own eternal existence upon the issue of the conflict. Heaven itself was imperiled for our redemption. At the foot of the cross, remembering that for one sinner Jesus would have yielded up his life, we may estimate the value of a soul. (GCB December 1, 1895, Art. B, par. 23)

You will never hear that in a Christian church. Jesus was willing to be lost forever. Meaning the Father was willing to lose His Son forever, to save you and me. And the day they made that decision was the day of Passover. And that's the date that I will never forget. I will always remember this date. The reason for why we keep Passover is important, isn't it? It's important.

And here we come to the next point about the whole principle of Sabbath-keeping and feast-keeping. Sabbaths and feasts, are memorials of events that have taken place that have major significance to us as a people. We keep this day of the Sabbath because we remember that it was on this day that God rested from all his work which He had created and made. We were brought into existence. Today is a memorial of us coming into existence as a human race and all that the world that we live in. This is a memorial, and it's worth remembering every week; to remember that all that we have has come from our Father in heaven and His only begotten Son. And therefore, when God remembers that first Sabbath, when you have warm memories and you have joy what happens? There's a joy that enters into your soul. There's a

remembrance with joy. There is happiness, there is joy. And that brings with it a Spirit. So that's why on the Sabbath there is a Spirit that comes of joy, of gladness, of happiness. And we enter into that Spirit. We receive of that Spirit because God, right now, as I have expressed in other places, because it says in John 1:18 that Jesus dwells in the bosom of the Father. Right now, the father is embracing His Son, He is kissing Him on the forehead, He is stroking His hair, He is saying, "You are my beloved Son and I delight in You and through You I brought the human race into the world." Through You I brought all of the angelic hosts into the world. Through You, I brought all the unfallen worlds into the universe. And how do you think Jesus is feeling, in His Father's arms, being loved by His Father? He is full of joy. His cup overflows. And as His cup overflows, that falls upon us. If we receive the Sabbath, we receive this Spirit, if we are intelligent to this fact. And that is why the Bible tells us... and I've written about this in the book, *Living Bread from Heaven...* that is why there is twice as much bread offered on the Sabbath with the sacrifices than any other day of the week. It is an outpouring of the Holy Spirit. It is a giving of the Spirit of God because Jesus is filled with joy, because His Father is loving Him. They have stopped Their work. They are thinking about the creation of this world, and they are overflowing with joy towards us. And if we stop with them and we enter into that experience, we taste of that joy, we taste of that peace. That is why there is peace in the Sabbath.

Do you know, I never knew that as a Seventh Day Adventist. I never knew this. I knew that God commanded the seventh day to be kept. Why did He demand the seventh day? Well it's in honour of creation, but why do we have to keep it? Simply this: because I said so! That's why you're going to keep it! And if you don't, I'll kill you! But isn't that true? Isn't that what we're taught?

...If any man worship the beast and his image, and receive *his* mark in his forehead, or in his hand, The same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and

brimstone in the presence of the holy angels, and in the presence of the Lamb: (Revelation 14:9-10)

You're going to be tormented in the presence of God and the angels because you didn't keep the Sabbath. Isn't that what you were taught? So we kept the Sabbath because we wanted to stick our finger up the nose of the Pope and we didn't want to die. Is that a good reason to keep the Sabbath?

Audience: No.

Pr. Adrian: It's a jolly lousy reason to keep the Sabbath. And it's no wonder as a teenager I had no interest in the Sabbath whatsoever. I was much more interested in football and sports than I was in keeping the Sabbath. Sitting up the back of that old church listening to a boring preacher, preach the most boring sermons I could imagine.

Mum Ebens: They were too.

Pr. Adrian: Mum said "They were too." Who wants to be told every week, "Get yourself right with God or God's going to burn you in the flames." Not all sermons were like this. Some of them were okay. Some of them were not bad. But there was not an understanding of what the Sabbath really means. The Sabbath is a beautiful memorial, and I'd like to suggest to you that with every Sabbath, with every feast, there is a Spirit that comes with it. And the Spirit of Passover is the Spirit where God said to Himself, "I will save man even if I lose my Son." What Spirit then comes in Passover? It is a Spirit of a being that has... How can we put a number on it? What has He been willing to lose to save us? I want to enter into that Spirit. And when you understand Passover, as it should be understood, you enter into that Spirit. You went into the arms of the beloved Father through His only begotten Son.

And this is what the Christian church has called legalism, legalism. If you understand the Truth as it is in Jesus, then you understand that this is the first of the feasts of the annual feasts. It is the most important one because this is the decision where God so loved the world that He gave His only begotten Son. That's why I keep Passover. That's why I

remember the Passover. And it is at this time of the year that God and His Son remember that They committed Themselves to save us at any cost to Themselves. And I want to be in that Spirit. I want to be swimming in that stream, don't you?

So, yes, the National Festival of the Jews passed away forever, and it was replaced with the International Festival of Jesus because, as it says in Leviticus 23,

Speak unto the children of Israel, and say unto them, *Concerning* the feasts of the LORD, which ye shall proclaim *to be* holy convocations, *even these are* my feasts. (Leviticus 23:2)

"These, even these are My feasts." They are My feasts. And as it says of the wedding in Matthew chapter 22, I think it is, that God has convened this feast for His Son and His bride and for all that would attend, that would come to the feast. God is the convenor of the feast and His Son is the principal object in that feast that we would honour Him, that we would serve Him with all our hearts. And so I want to participate in this feast.

Now, would I be mistaken in thinking that Satan, knowing this principle, could it be possible that he would institute feasts that memorialise the big decisions that he has made in seeking to subvert the human race and to overthrow it? Who would want to participate in the Feast of Saturnalia on December 25? What possibly could this be a memorial of? Was this the day that Satan decided that he would destroy Adam and Eve? It could be. We don't know what it relates to. But I can tell you, it's not good. It has nothing to do with Christ. It has nothing to do with the Father. And therefore, I want nothing to do with this spirit. I want to be completely separate. It was amazing to me when God, I believe, spoke to me and said, "Adrian, let me get this right. You are willing to have a camp meeting in my honour at any time except the times that I've asked you to in the book of Leviticus. Do you have a problem?" I said, "I think, Lord, maybe I do." But the whole world, the whole Christian world, they celebrate Easter and Christmas, which are based on pagan principles. They have nothing to do with God and the

plan of salvation. And I don't want to be connected to that spirit. Now, if family members who don't understand all these things want to have a family get together and have a meal, fine. I'm happy to meet with family members any time and to celebrate with them. I won't come with the Santa Claus cap and I won't be making a Christmas tree in my corner in honour of Semiramis and Tammuz and the ever green tree – all of these things have symbolism which are utterly pagan. I want nothing to do with these things, but I will participate in a meal with my family if they invite me at Christmas, my extended family, I will go, I will participate and I will share the Spirit that I have received from my God. There's no need to be nasty about these things and start attacking people. Attacking people about Christmas is a dumb idea. It's not really intelligent to do that. It just makes them hate even more the fact that you would keep a different time.

But it's always been the case that the memorial of God's true festivals has always been under attack by Satan. Because, I want you to notice very carefully that it says in Daniel chapter seven and verse 25, it says

And he shall speak *great* words against the most High, and shall wear out the saints of the most High, and think to change times and laws: (Daniel 7:25)

That word times can be translated sacred festivals.

Audience: Yes; *Moed*.

Pr. Adrian: This word is not *Moedim*, but it is in some of the translations... let me just see if I've got some translations up here that will give me... I know that the Jewish Bible will say sacred festivals. I wonder what Young's Literal Translation says: seasons; and *Moedim* is seasons. But that word is not *Moedim*, but the word that is *Moedim* is this one: Isaiah 14, It says, "thou hast said in thine heart.." I'm still in Youngs, I'll go to the New King James.

For you have said in your heart: 'I will ascend into heaven, I will exalt my throne above the stars of God; I will also sit on the mount of the congregation... (Isaiah 14:13, NKJV)

Now the word congregation is, and I need to come back to here, is, oh where did it go? Congregation is the word *Moed*, "appointed place; appointed time." *Moed* – when God says "even these are my feasts," that's the word that He uses. So Satan said, "I will determine the timing of the feasts. These will be my feasts."

And in my understanding of the relationship between the Sabbath and the feasts: The Sabbath is, of course, a memorial of God, the source of all life. The feasts are those directly related to Christ. And so Satan, not only wants to get rid of the Sabbath, he wants to get rid of the feasts which point directly to Christ and His work.

...I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, in the sides of the north. (Isaiah 14:13)

I'll determine the calendar. I will work this out. So of course he is attacking this time.

Audience: He is the god of this world.

Pr. Adrian: The God of this world. So God's people, as much as possible, want as little to do as possible with the feasts of this world. Or what some of my friends have referred to as the beast feasts, the beast of Revelation.

Mum Ebens: The old people, the ancient people kept them. The old people, the ancients, they kept the feasts. Then they were destroyed because of it.

Pr. Adrian: Yes. And in my book *What About the Feasts*, (Gary wrote most of that one, but I wrote some of that as well,) we have the quotes where it says that all the apostles and the disciples, they all kept the Passover, all of them. The Waldenses kept them, they all kept the feasts. They didn't believe in the Trinity. And they kept the law of Moses, except for the laws of circumcision and sacrificing animals. They didn't keep those. That's the group I want to belong to in regard to these things.

So, this is right at the heart of the war. Satan wants to control the timing of the feasts. So if the majority of the Christian world is keeping Christmas and Easter, you know that it's wrong. You know that it's not right. You must know this, that Satan is leading people in this direction.

And so if there is a spirit that comes... and I would like to suggest to you something else here. Acts, chapter three. Hopefully I can make this connection for you. So here we have:

Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord; (Acts 3:19)

Now that word times is also connected to the word times...let's get that in the Greek...so we need Strongs... it's not *Moedim* because it's Greek... "Set or proper time." The set or proper time. And G2540 if you look up that word in the Greek Old Testament, let me just connect that. It's G2540. So if I go to there and I look up G2540. This is the Greek Old Testament. So I'm comparing Greek with Greek. So here it says in Genesis 1:14.

Let there be luminaries in the firmament of the heaven for giving light upon the earths... and let them be [the sun, the moon] for signs, and for times, and for days, and for years! (Genesis 1:14, ABP+)

Now, that word in Hebrew is *Moedim*. So this word here can be translated or is the equivalent of *Moedim*, which is used for the word feast.

So in Acts 3:19, we see that "Repent ye therefore, for the wiping away," this is this is the Apostolic Polyglot, that won't read too cleverly.

Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord; (Acts 3:19)

"When the feasts of refreshing" and the feasts are the Seasons, the Sabbath and the feasts. And let's think a little bit from an Adventist

perspective. What is the seal of God? The Sabbath is the seal of God. Why is it the seal of God? Because that's when the times of refreshing. That's when God and His Son have their anniversaries or their weekly-versaries, whatever you want to call them. It's the Sabbath and the feasts when these things are occurring. And it's at that time that the Spirit is being poured out. And I would like to suggest to you it's not arbitrary, it's not God saying, "OK, I'll pour out my Spirit now." It's because when God and His Son remember the steps They've taken to save us, Their hearts are filled with love towards us, and Christ's heart overflows with Spirit. And if we tune in at that particular time, we will catch that Spirit and we will be transformed by the refreshing, that comes, like a wave.

And we can connect that also to Exodus 31:17.

It [the Sabbath] *is* a sign between me and the children of Israel for ever: for *in* six days the LORD made heaven and earth, and on the seventh day he rested, and was refreshed. (Exodus 31:17)

This is when the refreshing comes, it comes on the Sabbath. But it also comes at the timing of the feasts. And as Christ is the brightness of the Father's glory, the feasts are the brightness of the Sabbath glory, and therefore the outpouring of the Spirit during the feasts is a magnification of the outpouring of the Spirit on the Sabbath. So therefore the feasts are directly connected to the sealing. Does that make sense? And if you want some evidence for that, I'll take you to the book Second Esdras. And so I need to read the, it's in the Apocrypha. Second Esdras chapter two and Joseph Bates says every Adventist should read the book of 2nd Esdras and it's quoted in the Spirit of Prophecy, they believed this book. And notice what it says;

Arise up and stand behold, the number of those that be sealed in the feast of the Lord. (2 Esdras 2:38)

When does the sealing take place? It takes place during the feasts. Now, doesn't it make sense that the whole feast calendar is about celebrating three major harvests; the barley, the wheat and the general harvest. You have the barley during the time of Passover. You have the wheat at the time of Pentecost and you have the general harvest at the time of

Tabernacles, or just coming up to the Day of Atonement. So a harvest: we are the ones that are being harvested. So, the feasts are what prepare us to be harvested for the Second Coming.

...Thrust in thy sickle, and reap: for the time is come for thee to reap; for the harvest of the earth is ripe. (Revelation 14:15)

So if we enter into the keeping of these feasts, we can be sealed in the feast of the Lord, because this is the times of refreshing from the Spirit of the Lord. And I want you to see this confirmation in the Spirit of Prophecy. And it is in *Early Writings* page 33 or 34. it says this;

I saw that God had children who do not see and keep the Sabbath. They have not rejected the light upon it. And at the commencement of the time of trouble, we were filled with the Holy Ghost as we went forth and proclaimed the Sabbath more fully. (Early Writings, 33)

So what does it mean to proclaim the Sabbath more fully? Doesn't it mean to say that the Sabbath and the feasts are where you receive the outpourings of the Holy Spirit? These are the times of refreshing from the Spirit of the Lord. That's the sealing. That's how it takes place. And we are filled with the Holy Ghost. Why? Because we're keeping the Sabbath and the feasts, in honour of the only true God and His only begotten Son. If you don't worship the only begotten Son, you're not going to receive the Spirit of the only begotten Son, and you're not going to be sealed. Ooh, that's a strong statement.

He that hath the Son hath life; *and* he that hath not the Son of God hath not life. (1 John 5:12)

Whosoever denieth the Son, the same hath not the Father: (*but*) *he that acknowledgeth the Son hath the Father also.* (1 John 2:23)

You must have the only begotten Son in order to receive this sealing.

[So] at the commencement of the time of trouble, we were filled with the Holy Ghost as we went forth and proclaimed [and lived – to proclaim something, you have to live it] the Sabbath more fully.

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This enraged the churches and nominal Adventists... (Early Writings, 33)

Isn't the Adventist Church already enraged at the fact that we worship the begotten Son? But then if we start keeping those stupid Jewish feasts as well! But then if we are filled like Stephen, filled with this Spirit and there's this shining in our face like it was for Moses. It says in *The Great Controversy*, page 612,

Servants of God, with their faces lighted up and shining with holy consecration, will hasten from place to place to proclaim the message from heaven. (*The Great Controversy*, 612)

The servants of God go from place to place with their faces lighted up with the present message for this world. This is what awaits God's people.

This enraged the churches and nominal Adventists, as they could not refute the Sabbath truth. And at this time God's chosen all saw clearly that we had the truth, and they came out and endured the persecution with us. I saw the sword, famine, pestilence, and great confusion in the land. The wicked thought that we had brought the judgments upon them, and they rose up and took counsel to rid the earth of us, thinking that then the evil would be stayed. (Early Writings, 33-34)

And then it goes on to describe the death decree. So what is the catalyst for the death decree? It is a small group of people keeping the Sabbath and the feasts; worshipping the only true God and His only begotten Son; remembering these times. And that's what we're doing today. And if we do this, then we will enter into the times of refreshing. We will be sealed with the seal of God. And what is it that we, of course, in order to be sealed with the Father's name, we must believe in the Father's character. So believing in the begotten Son, believing in the character of God and believing in the Sabbath and the feasts. These three things are critical for the sealing; to be sealed with the seal of God; to become part of 144,000 and those that are taken to the heavenly city.

So, people say, "Adrian, based on what you are saying, are you saying that you must keep the feasts to be saved?" And my response is: "So do you believe that you need the Holy Spirit to be saved?" And of course, they're going to say "Yes." Well, I'll say well the timing, when the Spirit comes is Sabbaths and the feasts! That's when the Spirit is being poured out in greater measure. So I want the Holy Spirit, when the Holy Spirit is coming to us. And the calendar of the feasts is a tide chart showing you when the Spirit is coming and when the Spirit is not as fruitful as at other times. You would be foolish to ignore the tide chart that God has provided for you and to sail when the tide is low. That wouldn't be a very, very good idea.

Mum Ebens: The sevens.

Pr. Adrian: Yes, the sevens. And that's another really, really good presentation.

So, I also will just mention this briefly because the timing of God's people at the end, because we mentioned in the beginning about the leaving of Egypt, so we are leaving Egypt. But notice what it was that precipitated the whole conflict with Moses and Pharaoh. He asked Pharaoh that they may keep a feast, unto Me in the wilderness. And he said, if we don't keep this feast, there will be pestilence and sword. And Ellen White said in that quote, that sword, famine, pestilence. This is what comes to those who don't keep the feasts and the Sabbaths. We're getting it now, aren't we? Do you want to be protected from these things? Keep the Sabbath, keep the feasts and you'll be protected. This is a hedge of protection. We know that the Sabbath is a hedge of protection to God's people.

So you want to be a prepper for what's coming? Be a Sabbath prepper. Sabbath preparation, feast preparation. And that's why from one Sabbath to another and from one new moon to another shall all flesh come and worship before Me. (Isaiah 66:23). That's the time of gathering before our Father. What a day that will be when we're in heaven at the time of Passover, we remember for the first time together the decision that God made to save the human race at any cost to Himself. What a

joy that will be. I think I'll need lots of buckets. I'll be just crying and praising God and thanking Him that He did this to save me. So I pray that we will all enter into this time of Passover as a memorial not of Israel leaving Egypt, but that "God gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." (John 3:16).

Closing Prayer:

Okay, shall we close with a prayer?

Father, I thank you for this opportunity to share these important truths. We pray that we would participate in the days, the feasts, the Sabbaths, in which the sealing will occur. That we may be filled with the Spirit of God, the times of refreshing from the presence of the Lord, at the times that you have appointed. Help us to see that these times are very important and that they will shield us and protect us from the sword, from famine and pestilence. I pray that all will heed this counsel as it was in the time of Israel, that when the destroyer came to wipe out the Egyptians, those that honoured the Passover, that God stood and protected them and did not allow them to be destroyed by the destroyer. And so it will be now as we place the living blood, the blood of Jesus, which is His Spirit on our mantle, on our foreheads. We shall be shielded from the destroyer. Let us enter into this process and we thank you in Jesus' name. Amen.

THE FEASTS AND THE SEALING

The Sabbath is the seal of God. The feasts are a magnification of the blessing found in the Sabbath. Both the Sabbath and the feasts are special seasons of the outpouring of the Holy Spirit.

As Jesus is the brightness of the Father's glory so the feasts are the brightness of the Sabbath glory. They are precious to God's people and they are the Sabbath more fully.

"I saw that God had children who do not see and keep the Sabbath. They have not rejected the light upon it. And at the commencement of the time of trouble, we were filled with the Holy Ghost as we went forth and proclaimed the Sabbath more fully. This enraged the churches and nominal Adventists, [see also appendix.] as they could not refute the Sabbath truth. And at this time God's chosen all saw clearly that we had the truth, and they came out and endured the persecution with us. I saw the sword, famine, pestilence, and great confusion in the land. The wicked thought that we had brought the judgments upon them, and they rose up and took counsel to rid the earth of us, thinking that then the evil would be stayed." Early Writings 33.2

Jesus blessed the feasts with His presence. Jesus is our example. May we walk in the statutes and judgments our Father has given us for our blessing.