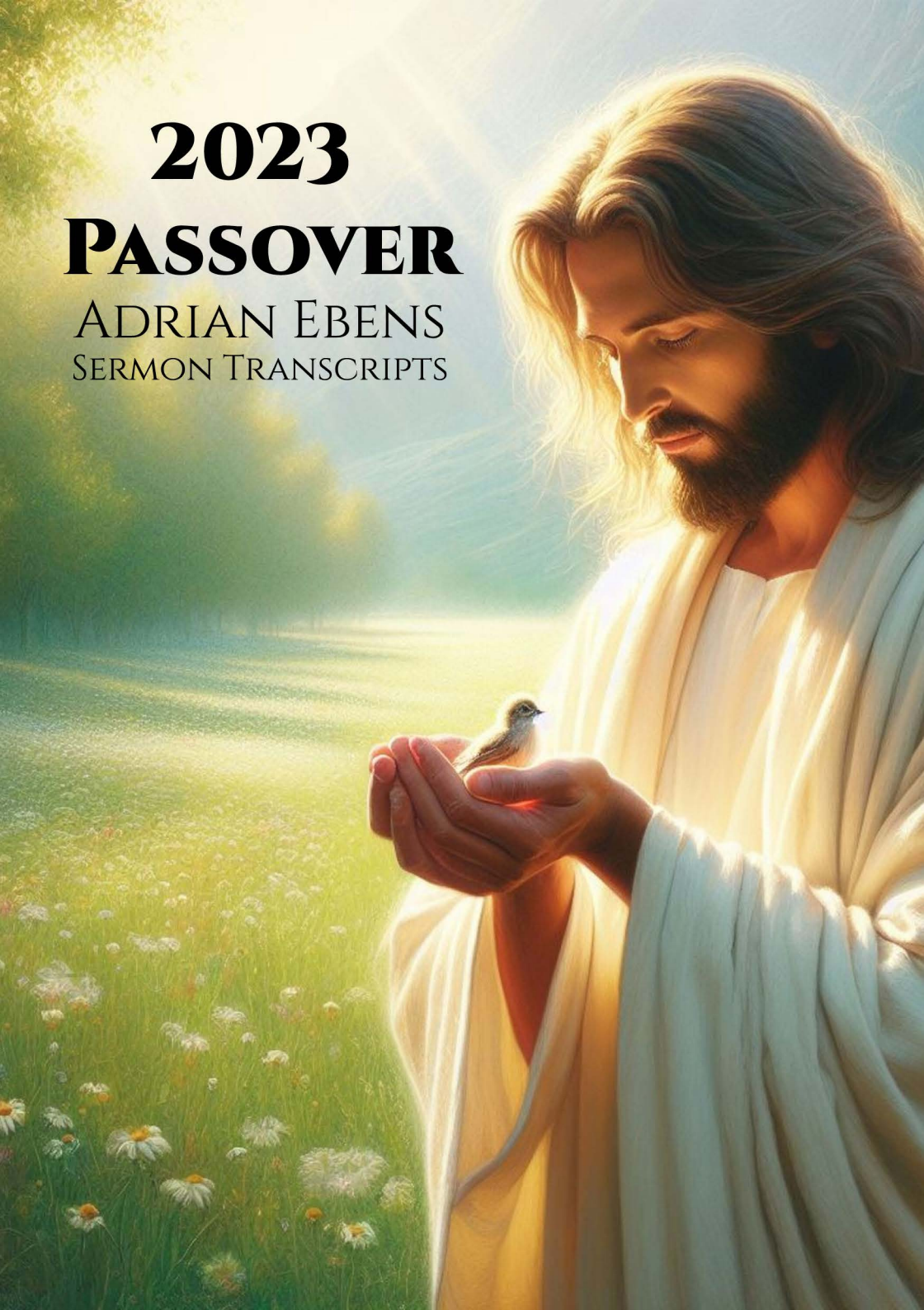


2023

PASSOVER

ADRIAN EBENS

SERMON TRANSCRIPTS





Adrian Ebens, 2025

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TRANSCRIPT FROM PRESENTATION
BY ADRIAN EBENS
PASSOVER APRIL 7 2023

1. EXPRESSING GRATITUDE

Pr Adrian: It's really, really nice to be with you. And on the first day of unleavened bread, it was. It was just a Sabbath, wasn't it? So Sabbath, gap, Sabbath. We're going in for the double barrel. So tremendous blessing. I come to receive the gift of the Holy Spirit. I need the Holy Spirit. Do you need the Holy Spirit. Yes. Yes, exactly. It's a real, real blessing. But [I have] something very exciting to share with you. The Sabbath school lesson quarterly.

Audience Wow.

Pr Adrian Produced by our brothers and sisters in South America with a bit of assistance from the guys in North America and a little bit of help from a young man in Thailand, who you know well. And they're going to keep producing these quarterlies, which will go through all of the key teachings that we have been studying together over the last number of years. This is the second one. It's called the Divinity, which speaks about the Father and Son relationship, the divine pattern. It's very well put together. Jeff and Robin very graciously put 100 together for us at very

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late notice. Thank you very, very much for doing that. So if you'd like one there, over there on the table.

Audience: Do we have the first one printed.

Pr Adrian: We don't have the first one printed yet because it wasn't formatted as nicely as this one. But we will get that available and these will be great to share with people that are still learning and getting used to what we're talking about. Hint, hint. So [it is] good introductory material. I've been talking to the guys for quite some time and they are starting to put these together. And just make a donation, they cost around \$5 to produce these. So just keep that in mind. But they'll be good to hand out to people as well. It will be a tremendous blessing.

Audience: Do you know what the first one was?

Pr Adrian: First one is on the Word of God. So it follows loosely, I suppose, the 28 [fundamentals], but not the 28. Did I hear an amen out there.

Well, I would like to share some thoughts with you, some key thoughts that have been a tremendous blessing. As quite a number of you will be aware, the last 6 to 12 months has been quite challenging. We've faced quite a number of challenges and over the last, particularly last few weeks, I've been feeling quite discouraged. But I thought, no, you can't stay in this place for very long because that's not really helpful to anyone, least of all yourself, but most of all your Saviour. And so as I think about my Father in heaven, as I think about his wonderful Son, my heart starts to grow warm and I'm encouraged. And the trials that I experience in this life are nothing compared to the love that I see in my Father's face through His Son. And that's what I wanted to talk about tonight as we go into our communion service. And I'm so glad we have some new friends to join us. Thank you for coming. Wonderful. I could hear your voices. Very good. Getting into the words this is a real blessing. So before we go any further, I'd like to. kneel, if you're able, you can join me. If that's fine, I'm going to pray.

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Opening Prayer:

Pr Adrian: Father in heaven. It's such a joy to kneel before you, to know you are our Father and to know that you love us with an everlasting love. We will never truly understand how much you have sacrificed for us. But we come tonight to remember your love, your kindness and your grace towards us. And to have our hearts filled with gratitude. Fill us with your Spirit. May our hearts begin to overflow with that ointment that Mary placed upon the feet of Jesus and guide us now as we spend this time together. In Jesus name. Amen.

I bring greetings from Poland. We have a group of 20 or 30 people in Poland keeping their first Passover together. And I was able to share with them yesterday, as well as about 50 or 60 people in Germany who are celebrating a Passover and in many other locations. And so the scattered flock is growing amidst conflict and trial and challenge.

I'd like us to turn to the book of Luke. Luke chapter 17. We look at verse 11.

It came to pass as He went to Jerusalem, they went through Samaria in Galilee, and He entered into a certain village, there met Him ten men that were lepers, which stood afar off. And they lifted up their voices and said, "Jesus master have mercy on us." Luke 17:10,11

Leprosy. Most of us know what leprosy is, does everyone know what leprosy is? Does anyone not know what leprosy is? Do you know what leprosy is? You don't know what leprosy is? Debbie, are you going to tell us what leprosy is?

Debbie: You lose the feeling in your limbs or eyes or ears.

Pr Adrian: You lose the feeling in your limbs. And they will drop off or they can roll in the fire. All things like that. Sin is like leprosy, isn't it? Because what does sin do? It causes you to lose feeling. Your heart becomes hardened. It can become hardened to the point where you are even willing to cut someone off and never want to see them again. And in God's kingdom, that's unthinkable. It's unthinkable that you would cut anybody off or that you would ever stop showing them mercy or

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grace or kindness. Sin brings you to that point of being willing to cut people off, to become desensitized, to speak things out of your mouth that pierce other people, and you don't care anymore what the impact is of your words. And often people get to that point because they're in so much pain themselves. And in order to deaden that pain, they may take substances, they may take it out on other people. And the leprosy just keeps growing and growing in the mind and in the heart so that they cannot feel anything so that they can get to the point where they can kill another person and they don't feel anything at all.

All of us to some degree have leprosy, spiritual leprosy, where we can say and do things without thinking, Oh, what a thoughtless thing to say. But if you have [thought] what a thoughtless thing to say then maybe you get in your feeling back. And it says in verse 13.

And they lifted up the voices and said, Jesus, master, have mercy on us. Luke 17:13

Do you see yourself in that position? Jesus, have mercy on me. Give me back the feeling in my heart and in my mind that I would never want to cut anybody off.

And when He saw them, he said unto them, Go show yourself unto the priests. And it came to pass that as they went, they were cleansed. Luke 17:14

Cleansed. What was it like to have leprosy in a community? What happened to you when you had leprosy? Outcast. You had to be thrown out of the community. [It was] like death. Cut off from your family and your friends. You had to live with other lepers and try and subsist somehow. You could not come near anyone that you once knew before, you were completely cut off from society. And wherever you went, you had to ring a bell or call out to people "unclean, unclean," announcing your identity as a person.

So when these men were cleansed. What did that mean for them? They could go back to their families. They could embrace and hug them once again. They could go to their friends. They could take up the jobs that

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they had before and they could continue the lives that they had to leave behind. What should come into the heart of such an individual.

Audience: Gratitude.

Pr Adrian: Gratitude. Thanksgiving to God. But what happens?

Audience: Only one, 10%.

Pastor Adrian:

One of them, when he saw that he was healed turned back and with a loud voice, glorified God. Luke 17:15

Loud voice! "Thank you, Father."

And fell down on his face at the feet of Jesus, giving Him thanks. And he was a Samaritan. Luke 17:16

"He was a gay, he was a transgender." He gave thanks to God.

And Jesus answered and said were there not ten that were cleansed. But where are the nine? Luke 17:17

Why does Jesus say this? Is he offended that the other nine left. Is He offended? No. He's trying to teach them something.

There are not found that return to give glory to God, save this stranger. And he said unto him, Arise and go thy way by faith that may be whole. Luke 17:18-19

In giving thanks to God, a joy and exhilaration came into his soul that would ensure that the healing would remain permanent and that he would recognize the One that had blessed him. He would live his life differently. He would not go back into the former lifestyle that had led him to this place where he had received his sickness because he gave thanks to God. It is gratitude to God that enables the heart to change and to go into a new direction. It is gratitude that brings about the change in the human heart.

To receive blessing, to receive truth without gratitude means ultimately you will lose it. You will give it up. You will go blind. That's why Jesus

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said this. And so what about us? The leprosy that we have had 20 years ago, ten years ago. My understanding of my Heavenly Father was such that He could get to the point where He could lose patience with my sinfulness or the sinfulness of wicked people, and He could put them into a fire and burn them alive. Isn't that what we were taught? The Bible tells us that sin is the transgression of the law. And as you do the Bible study, and you put the pieces together as the Spirit of Prophecy tells us, the law is a transcript of God's character, which means sin is a transgression of God's character. If you have a wrong understanding of God's character, you are sinning. You are blaspheming the name or the character of God. What a revelation has come to us to know that our Father never destroys anyone.

How many times have you knelt beside your bed as you've thought about this and you've put tears onto your pillow as you thank God saying, Oh, Father, thank you for healing me of this leprosy. This leprosy of believing that you would kill your own children. Do we? Do we thank God. If we do not give thanks to God like this Samaritan, we are not changed. We are not changed. Gratitude. Gratitude. Giving thanks to God. I remember after three or four years of Bible study, as I looked into the face of Jesus in 2014, and the thought struck me as I read a particular book where it says, [quoted from John 14] If you have seen Me, you have seen the Father. And the light dawned in my mind that Jesus never killed anybody when He was here on earth. And the light dawned into my mind saying, surely this is what the Father must be like. He must be like His Son because the Son is the express image of His Father. I wanted to believe it. I had light in my mind that said it must be true, but I had to prove it to myself. I had to go through the Old Testament Scriptures, all of ones to do with the Flood and Sodom and Gomorrah and all of the stories, one by one; is it possible? Some of the stories, my heart trembled as I read them, and I'd go to my Father and I'd say, "Father, when I read this, it looks like you killed them. Can you help me understand this? Because when I look at Jesus, I don't see this. Please help me. I don't want to twist the Scriptures. I don't want to turn them into something that they're not. Because only the truth sets you free. Lies don't set you free."

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I remember taking some meetings in Montana with a group of Baptists. I started to share my testimony of what Jesus had done in my life. And then one missionary, this beautiful Baptist missionary, had been through China and many other places. He suddenly caught wind of the idea that this man, [me,] doesn't believe in eternally burning hell. And he stood up and he challenged me from the floor. "Tell me whether there is an eternally burning hell or not." I said, "Malachi 4:2, the wicked shall be ashes under the feet of the righteous." And we went back and forth, back and forth, until my friend down the front, beautiful man, he said, brethren. He said, "I see Jesus in the face of this man. We may not agree with him, but I want to hear him out. I want to hear him out."

Well, that gentleman did not want to hear me out. He stormed to the door and slam! Got the Montana slap. And I talked to them [those remaining] about the love of Jesus who reveals to us a Heavenly Father who does not kill His children. I remember after the presentation, a young man by the name of John, he came up to me and he said, "can I hug you? I want to believe what you're saying. It's so beautiful. But there are so many things in my mind that say that can't be possible. It cannot be true." But the light was going on in his mind. And there was a great war in his mind. Could it be true that His Heavenly Father is not a killer? That His Heavenly Father is tender merciful, gracious, long suffering, abounding in goodness and truth.

Another young person came up to me [and said], "But if there is no compulsion for the sinner what will make them come to Christ?" "Oh, bless you, sister. What would make them come to Christ? Could it be love?" The love of Christ constrains me. It draws me and pulls me to Him. Not the threat of a whip. Not the threat of death, threat of punishment. You study the statistics. How many countries in the world where they have corporal punishment, when the threat of death exists on certain crimes in the society? How much does it stop the crime? Not a bit. It doesn't change it. The threat of death does not prevent the sinner from committing his sin. It is only the love of God as manifested in Jesus Christ that can change the heart.

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And why is that so? Because if you believe that God looked down upon you at some point and suddenly in His mind make a decision, "You know what? I've grown tired of you. You no longer please me. And so now I'm going to kill you." How much would that person feel worth at that moment? You are worthless. And this is the tragedy of believing in hell, as in God, burning His children in hell. Whether it's three days or three billion years, it makes no difference. The point is that God would be willing to destroy His children in the flames and be done with them, which means that He no longer values you. And if you have the idea that God no longer values you, why should you stop sinning? Because you are worthless anyway, and worthless people continue to sin. Don't they? You have to be worth something to feel worth stop sinning? Does that make sense? You have to know that you have some value to God in order to want to please Him, because if you are worthless, nothing you can do can change His mind. Nothing you can do can impress him. So why try?

Do we realize how we've been blessed over the last number of years as we've gone text by text by text, and God has revealed to us and given to us a beautiful picture of our Heavenly Father and the things that at first that we wondered if it could be possible, that it could be true. Now we know for sure that it is true, and we wonder, aghast that our friends and our families should not see this. Why don't they see it?

Is it because they still feel worthless? They want to believe in a God of death. They want to believe in a God that kills people. Maybe they want to believe in a God that kills people because there are people they want to kill. They can project onto God that which they wish to do to those that hurt them.

I've been healed of my leprosy. My mind no longer believes in a God of death. My God is life and life only. And this is worth celebrating. I wake up many mornings saying "Father. I just love you."

And this is where this story's important. And this is the point that Jesus is getting to. It's very important for us because we can be spoon fed. And we've listened to sermon after sermon after sermon after sermon.

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And, you know, it's like, wow. This is amazing. Quick get the popcorn. Let's just keep this [going]. This is awesome. We're just listening to this and just drinking it in. But where's the gratitude? Where is the gratitude and thanks to God? Do you think this message has come to you through human flesh? Do you think flesh and blood could reveal these things to you? If you do, your [falsely] dreaming. Flesh and blood has not revealed this unto you, but my Father in heaven. He is the One that has revealed this unto you.

And He has sent unto you, men and women to reveal to you the truth of the Father's character. Do you know how long the world has waited for the revelation of the sons and daughters of God? Do you know how long?

Under the fifth seal in Revelation, it talks about the souls under the altar crying out How long, oh God, do you not judge and avenge us of our blood? Not yet. Not yet was it understood in the dark ages of who God really is. They are calling out for vengeance. Vengeance? What is God's vengeance? If thine enemy hunger feed him, if he thirst, give him something to drink. In so doing, you/he calls a fire upon his head. This is the Lord's vengeance. Vengeance is mine. I will repay, saith the Lord. [Rom 12:20,21]

Gratitude, gratitude in the soul. But there's one thing that captures me more and more. And I thought about it. I've been thinking about this over the last number of weeks. It says in the book Desire of Ages, that when Jesus was coming up to the crucifixion, the disciples are busy working out who is going to be on His left hand and who's going to be on the right hand. They're doing all the political backroom deals to get themselves into the best positions so they can be there when Jesus takes control of the kingdom.

And in the midst of all that, Jesus is telling them, I'm going up to Jerusalem to die. "What? No, this is the plan. We have a plan!" Jesus didn't actually fit into their plans. Can you imagine? He didn't fit into their plan. They can see something in Him that was beautiful and

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powerful, and they wanted to take it and mould and shape it in their own image. But we wouldn't do that. [would we?]

And then there's this one woman. This one woman. She listened to Jesus. She thought that by what He said, He's going to die. And so she takes all of her life savings and she puts it into this ointment. Spikenard in an alabaster box. This beautiful box fit only for kings. And she pours it out on His feet. Is that gratitude? 300 denarii, a whole years salary. What's that today for us? Depending on which level. Blue collar, grey collar, white collar, whatever. 60, 80, 100 thousand dollars of ointment poured out on the feet of Jesus.

Judas. Hmm. Connoisseur of fine smells. "We could have sold that for 300 denarii and given it to the poor." "But he cared not for the poor because he was a thief." And he was challenged by the gratitude that Mary showed to Jesus. That's why wherever this Gospel shall be preached, what this woman has done will be told as a memorial of her. Why? Because she showed gratitude.

It says in the book *Desire of Ages*, that Jesus longed to hear the words of tenderness and sympathy from His disciples. And this is the thing that we forget. [Many think] "Jesus is God. Jesus can do anything." "He can leap tall buildings in a single bound, bend steel in His bare hands. He can take it." This is the beauty of the Son of God, as we've come to know Him, is that He is sensitive, He's tender, He's gentle, His feelings can be hurt, He can be pierced by words. Can you be pierced by words? Or do you get so hardened you don't feel it anymore? Every word spoken in hate and anger and retaliation pierces the heart of Jesus. He longed, He longed for sympathy from the disciples.

That's why when he was sweating great drops of blood in the garden, why did He bother to get up and stagger over to the disciples? What did He want to hear from them? Sympathy. Someone to put their arm around Him and say, Lord Jesus. Thank you for what you're doing for us. We love you. To take Him by the hand and kiss Him on the hand. "Oh that's girly stuff!" Is it? To kiss Jesus on the hand. Do you want to hold the hand of Jesus? I want to hold the hand of Jesus. I never want to

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let go of that hand. It's the most beautiful hand. I want to tell Him that I love Him. And that is precious to me. Shouldn't we say these words? "Oh, I love you, Jesus."

What did the prophet say? "Oh, how I love him, I love him, and I see in Him such matchless charms." [Manuscript 7, 1888] Do you see in Him matchless charms? Is heart your heart moved at the thought that in order to break the leprosy of our minds, of thinking that our Father is a killer, He came to this earth. He endured contradiction of sin as against Himself. He showed us what the Father is like. That is the atonement. On the night before He died, He says "Father I have finished the work you give me to do. I revealed to them your character. I have shown them what you are like." What a joy to know these things and what a perfect privilege to be able to write these things out systematically, piece by piece and to show from the Scriptures that our God is not a killer. And He did not kill His Son in order to satisfy His wrath. We killed him in order to satisfy our wrath. We were alienated from God against Him, and He gave His best Beloved Son for us. And you know, the most amazing thing about all of this, and this is the thing that I cannot get my head around, and this is what I call the foolishness of God.

First Corinthians chapter 1:25. Because the foolishness of God is wiser than men. Is God foolish?

Colin In some people's perspective.

Pr Adrian How do you read? What is foolish about what God has done? But His foolishness is wiser than men. It says the weakness of God. Is God weak?

Colin According to some.

Pr Adrian According to some. What is God's weakness and what is His foolishness? And this is the thing. This is the most amazing thing. And this is why believing that Jesus is the only begotten Son is life eternal. It is because in the fact that He is the begotten Son of God, when He took upon Himself our human form, it was possible for Him to die. He could lay aside His divinity. He could give it back to the Father who gave it to

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Him, and He could die. And He not only could die in human flesh, He could choose to sin and join Satan and be lost. All of this was known to the Father in the beginning as He looked down into the future. And He could see what would happen, potentially. He could see the potential of what could come. And He needed to make provision for us. That somewhere in the future someone could believe a lie about God's character and that that would require death for atonement. And so our Father entered into a place "Could I give my Son, if needed, to die? Could I risk? Could I risk losing my Son forever?"

The begotten Son of God is not God the Son. God the Son who knows the end from the beginning in terms of knowing absolutely everything. Along with the Father they knew, see. They knew that when Jesus came to earth that it was a done deal It was a chess game. Just moving pieces on a board, reciting lines for our entertainment and apparent salvation.

But in the Begotten Son, there was a risk, Christ came to this earth at risk of eternal loss. In coming to this earth He staked His eternal existence. This is the thing that I can't get out of my mind. And this is where my heart says to God, "You are foolish." That's what my natural heart says. "You would give up the most treasured possession in your heart for someone like me, full of darkness and sin? That is foolishness." That's why the majority of the human race are not going to be saved because they say exactly those words.

"You cannot be that good. You could not do this. Let us frame for ourselves a doctrine of God that covers this truth and prevents us from seeing how beautiful you really are. Because if we would believe this, we could not stop ourselves from being drawn to you." That's why the world is going to be lightened with ... glory.

And this is at the very heart of it, the risk, the divine risk of God. I say to my Father, "You were willing to lose your Son to save me." What do you say to your Father? What can you say to Him? It's like a wave that's 500 million feet high. It just washes over you. You don't know what to say. I don't know what to say. Do you think about God's risk? I think about it. I think about the risk. Because if He was willing to lose the most

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treasured possession in heaven in order to save me and you, what does that make us worth?

We are equal in value to the Son of God. How is this possible? We continue to sin because we don't believe this. We don't believe that we are that valuable, yet. I'm coming around to it. I keep thinking about it. And in my darkest moments, people that I've loved and walked with, and cherished, that now walk a different path. My heart is pierced. And I say to my Father, "Father, this is hard." And each person that walks away there is this door that opens and another door opens. It just keeps going back and back and back and back and back. The hundreds of people that I have had to be separated from that I never wanted to be separated from. Why not to stay in the church? Why not just believe in the Three in one God? Why did you have to make such a big deal about all of this? Why did you have to lose all of your friends? What kind of moron are you? Is this the same foolishness as the foolishness of God? Why would you give all this up? You had all your future in front of you!

And each time I lose another friend in the present, I never surrender to forever. I never give in to that thought. But for the present, I come back to this thought and what my Father has done in order to purchase my soul and to bring me to His presence and to give me the assurance of eternal life. And the light, the light returns. The light goes on. The strength comes back into the sinews and the body, the energizing comes back. And the determination to continue comes because of the divine risk of God. If He was willing to risk everything to save me, what right do I have to be discouraged?

And then I think..., I often cry in the car when I think about it. A few weeks ago, on a Sabbath afternoon, I'm driving. It's a beautiful, sunny day in the north part of Gympie. There it's a beautiful part of the world. I am a bit biased and I'm enjoying this beautiful surrounding and I'm thinking about Jesus as He's there with 128,000 children that got aborted that day, the 3000 people that committed suicide that day, for the drug overdoses.....And he is watching and enduring all of this. While He gives to me a beautiful Sabbath afternoon. And I say to Him, why do

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you do this for me? Why do you make my life so beautiful? And you have to suffer all this garbage?

That's what motivates me. You can't turn that down. You can't turn away from that. He's doing all this for me. Do you realize the cost?

As I've said in previous presentations, you know, every time you breathe in that breath, do you know how much that breath cost? Do you know how much that breath costs the Son of God in that instant, in one second that you take in that breath how much gory detail does He have to endure so you can continue to breathe that breath.

But when we get to this level. It's like "Enough Adrian!" It's like, "come on, man, this is...can you stop laying it on. Too heavy." So bright! The cross of Christ is infinitely bright. But I have this hope that this truth that we are talking about tonight is going to lighten the earth with its glory.

It cannot be hidden. And the thing that gives me great joy is that the books have been written. They are translated into many of the languages around the world. Satan can't stop this. And I rejoice. I rejoice. It cannot be hidden. It's there. All we need is the Spirit of God to bring this material, these sermons, to people, so that they can comprehend and see how much their Father in heaven loves them. And to know that He would never destroy them under any circumstances.

As Paul said about his brothers, "I could wish myself accused for my brothers that they could know this truth." I think of my brethren in the church that I came from, and my heart bleeds for them. "Can't you see? Can't you see?" Nothing there. It hurts. "I just want you to see." "I have to go now." Oh, Lord. How do you put up with this? How do you deal with this? Your own people. They turn away from this beautiful light.

Some of my friends say to me, "you know, Adrian, you know, like you're kind of part of this puny little group. But like, you know, you could have been a president. You know, if you had the credentials and you gave all that away to be a peashooter."

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I count all these things, but dung save for the excellency, the knowledge of Jesus Christ. And I say with a little bit of trembling, for which I am willing to suffer the loss of all things because the love of Christ constrains me. And it's such a joy to be with you, my brothers and sisters. And I think maybe you're indulging me a little bit as I regain my canter ready for gallop once again. I fell off my horse. I'm a little bit bruised in the head, but I'm back on that horse and I'm here by the grace of God.

Audience Pass the peas.

Pr Adrian And so it's in this context of gratitude that we enter into the communion service. This is what I wanted to share with you tonight. Will you tell Jesus tonight that you love Him? Would you tell Him in your mind? Will you take Him by the hand when you kiss Him on the hand and say, Do you know how much I love you for what you're doing for me? Are you willing to do that? [It] can't be forced. [It] has to come from an actual belief that He's worthy of doing this for Him. He needs your affection. He needs to hear you say it because it strengthens him. Because today He had to watch another 128,000 abortions. He's had a rough day today. You telling Him that you love Him and that you appreciate what He's doing. It gives Him strength. It lifts Him up. It makes Him go yes, my children, they love me. They appreciate what I'm doing.

Don't let all this omniscience, omnipotence nonsense beguile you into thinking that Jesus isn't strengthened emotionally and relationally by the love of His children. Are you strengthened by the love of your children?

I remember my son, when he was three years of age, he jumped up on the bed and he threw his arms around me and said, Daddy, I love you. It's still right there. Still right there in my heart. It really encouraged me tremendously.

Am I the son of my Father in heaven? Did He make me like this? To desire these things and to express love and to experience love from another? I pray that you will say this. And of course, this is the

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challenge. Maybe I'll talk more about this tomorrow that if you are worth this much. How much is your neighbour worth? Just as much as you are. If he's worth just as much as you are, then how could you cut them off? If you cut them off, you're actually saying I'm not worth anything. You can only cut people off if you yourself are not worth anything. Only a worthless person can cut someone else off. That's the take home point, isn't it? Well, thank you for listening. I pray you've been blessed.

Can we just say a prayer before we separate?

Father, We just want to tell you that we love you so much. Thank you for healing us of our leprosy. We want to be like that Samaritan and give glory to God and say, Bless you, Father. Thank you for sending your Son. Thank you [Jesus] for showing us what the Father is really like and that you are a tender father. You don't kill your children and help us, Father, to be fully healed of this disease, that we may go out and touch others with leprosy and they'll be healed as well. And we thank you. In Jesus name, Amen.

TRANSCRIPT FROM PRESENTATION
BY ADRIAN EBENS
PASSOVER APRIL 8 2023

2. VICTORY OVER INDIGNATION THROUGH GRATITUDE

Pr Adrian Well, I'm glad to see so many of your smiling faces this morning. We're looking forward to the Lord giving us a word from heaven. When we started to keep the festivals and we understood that in the festivals, there was a gift of the Holy Spirit. ...Very early on, because I prepare material just about every week and I share every week. By the time I come to a festival, I'm saying to Lord, "What do I share?" So much material to cover and to share. And in 2015 He said to me, "I do not want you to use any notes. I just want you to get up and present what I've shown you over the last six or 12 months." And I'm like [trembling]. But he has helped me. And for those of you who've listened to the presentations that we've done over the last number of years. It allows the Lord to speak.

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Maybe I should do an introduction like Eddie does in his introduction, and I will do an apology like Eddie does an apology. It's not so much to do with my hands because I'm not Spanish, but I'm Dutch Australian. But when I speak, (sometimes he complains about talking fast), for me, I talk like a fire hydrant. So I'm sorry about that. If I get a little bit excited and at least we record it so it can be gone over a number of times.

I'm very excited because I know that I am loved of my Father in heaven and that's very exciting for me. And that Jesus has revealed to me the love of the Father. But the thing that I want to share with you today, again, I'm very excited about it because just this morning, partly while I was trying to listen to Colin, the Lord gave me a bit of a download, which is just very, very exciting. So I know that we'll be blessed.

Tonight [meaning the next presentation] I want to talk to you about why are we here. Why are we gathering at these particular times celebrating these "Jewish" feasts." Why do we do this? From the background that I come from, I was taught that the Jewish feasts were nailed to the cross. Were you taught that? "They are legalism." So it's been quite a transformation for many of us to say "no, if Jesus kept the feasts and Jesus is my perfect example, then maybe there's something in these things that we're missing."

And when God uses the term feast, He doesn't mean famine. It's a feast! And those of us that have been celebrating the feasts for a number of years now, we have experience and we can say, taste and see that the feasts are good, they're a blessing. They're a gift from our Heavenly Father. So tonight, I want to go a bit more into that.

Because many people say, "what am I supposed to do? What can I do? What can't I do?" And my stock answer always is "when you come to the feasts buy a surfboard and ride the wave, that's the most important thing for you to do." The other things will find their place and we will certainly talk about those as well. So I would like to kneel for those who can kneel. If you'd like to join me.

Opening Prayer

Pr Adrian: Dear Father in heaven, what a joy it is to come into your presence. And we thank you, Lord Jesus, that you intercede for us and you bring us into the presence of your Father. And we thank you, Father, that you draw us with your Spirit. And I pray today, Father, that as we fellowship together, that you would bless us. I think particularly of Robyn's son-in-law, he's in a desperate situation and our hearts go out to him. But you know exactly what's happening. Please heal him. And he is in the same situation that so many in this country and countries around the world are in. They're having heart conditions, they're having stroke problems, they're having all kinds of cancer problems and we know why these things are happening. And we know how much suffering this is causing you, that men would gather together to plan and execute a plan to destroy parts of the human race. We're aghast at this. But surely this must be part of the indignation that men have towards God, that they would kill their fellow man. We pray that you would help us as we look at this subject of indignation as related to the story of the woman who washed your feet, Lord Jesus. And we thank you in your wonderful name. Amen.

I'd like to pick up where Colin left off. Well, part of where he left off. And that's in Revelation chapter 6 and verse 17, It says, "For the great day of his wrath is" what? "Is come." "Who shall be able to stand?" The question is, first, who is he? Who's wrath? Anybody know?

Colin: God's wrath.

Pr Adrian: Thank you, Colin. The next question is what is God's wrath. Turning away? Deuteronomy 31:17. Let's have a look. Deuteronomy 31:17. "Then my anger shall be kindled, my wrath, my anger." And what is God's anger? "against them in that day? And I will" what? "Forsake them and I will hide my face from them. And they shall be devoured by many evils." Is God evil? No. So if they're being devoured by many evils, what is devouring them?

Colin: Something other than God.

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Pr Adrian: Psalms 34:21 "Evil shall slay the wicked." Not God. Evil shall slay the wicked. So God's anger is when He hides His face. And I like to put a picture on this. When God hides His face, does He go [motions turning away in anger] and turn away in disgust. Or does God as He watches His children who continue to rebel against Him and resist His voice and won't listen to His Spirit, that finally He puts His head in His hands and He hides His face in His tears.

What picture do you see of a Father that loves His children? What would you do? What do you do when you see your children going down a [bad] path? Do you say, "Well, you made your bed, Lie in it! You can rot." Some parents do that. But a true parent would cry out to God and they would hide their face and they would hold their tongue and not say the things that they've already tried to say. You know, what the definition of insanity is, don't you, repeating the same thing over and over and expecting a different result if you keep trying to tell your children to go on a certain path and they refuse and you keep, keep, keep, keep trying. What's the definition of that? Insanity. It has to be.

Everyone has a freedom of choice. Everyone has a liberty of conscience. You can't keep beating down on people to force them. We have seen what happens. Many of us have experienced what happens when we are forced to do things by authority figures. We rebel, we find ways to resist, we turn away and we hate that which we have been taught. This was part of my frustration with Sabbath keeping. My parents were fairly relaxed, but other people were not, in terms of what you must do and what you must not do. And I received a completely wrong understanding of what Sabbath keeping was all about because of the rules and the regulations. So we'll get back to more of that tonight.

Indignation. So we understand that God's indignation, God's wrath is when men refuse to listen and God finally hides His face and allows the evils which men have sown to manifest themselves. This is God's wrath. This is His indignation. Let's have a look at one example of this in Isaiah chapter 10:5. I believe that is the one. What does it say? "O Assyrian, the rod of mine anger and the staff in their hand is..." what?

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Audience: mine indignation.

Pr Adrian: Were the Assyrians followers of the true God? They weren't. How do they become the rod of God's indignation? God does not prevent them from destroying His people. This is God's indignation. But the question we ask is, where does the indignation of man come from? What makes men so angry? Shall we go to the first story in the Bible that talks about... well, not the first story. Well, that [first story] was more of a hidden thread through when Adam said "the woman whom you gave to be with me, she gave me the fruit and I did eat." That was indignation, wasn't it? But it wasn't so pronounced as in the story of Cain and Abel.

Why did Cain kill his brother? 1 John 3:12 tells you. "Not as Cain, who was that wicked one and slew his brother and wherefore slew he him? Because his own works were evil and his brother's righteous." Where does indignation come from? When people do the works of God, they are filled with the Spirit of God. It stirs up the indignation of man. Have a look at Daniel Chapter 11, verse 31. You'll see this same word indignation. Indignation is an important word. And where it comes from, Satan, as it says "You are of your father the devil." John 8:44 "For the works of your father, you will do. But he was a murderer from the beginning. He was a liar and he abode not in the truth."

The spirit of murder was in the heart of Satan and this was transferred to Adam when he ate the fruit, he became fallen like Satan. And he had the same hatred as Satan had. All violence, all hatred, all indignation of men towards men are simply the revelation of Satan's hatred of the Son of God. Is that a fair statement? Satan's hatred of the Son of God. And why does he cause men to kill men? Because every time a man kills another man, Satan rejoices and Christ, weeps. One of His children killed by another one of His children. What can be more devastating for a parent than for one child of yours to kill another child of yours? What could pierce you more deeply than this? And so indignation. This is very important. We were heading to Daniel chapter 11. Indignation. Daniel chapter 11 verse 30.

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“For the ships of Shittim shall come against him. Therefore he shall be grieved in return and have...” what? “Indignation against the holy covenant.” And this is what we see. Abel was following the path that God had laid out for him when he offered the lamb according to what he was taught. Cain had indignation against his brother Abel. And if you can make the connection and I remember seeing....I saw recently a montage of a video of two warriors about to strike each other and the picture was changing through the centuries of the different men that have been at war, at loggerheads with each other of trying to kill one another and destroy one another, and really showing over time that the story of Cain and Abel is the story of the human race. Brother against brother, man against man and women being dragged along in all this madness and sometimes stirring it up themselves with their own jealousy and hatred and vitriol creating these things.

And so we see in the story of Daniel chapter eight, where you have the ram and the he-goat and it says that the goat moved towards the ram (with what the old English word is [called]) choler. What does that mean? Rage, indignation. And we see as it were in the image of the goat we see Cain, we see the personification of Cain. And in the ram we see Abel and we see played out that same story of conflict between men. The same seed [that] was planted has grown. Indignation.

But it's important for us to understand that God's indignation is to allow man to manifest his indignation. Does that make sense? God's indignation. Because he said of the Assyrians, You are the rod of my indignation. As in, I have not prevented your evil from being transpired. And when men fall into calamity, and when bad things happen to men, who do they blame? God. They don't blame themselves. They don't take responsibility. They don't own up and say, I am the cause of all of this problem. God, why are you doing this to me? We blame God. And so man's indignation through projection becomes God's indignation. God is doing this to me. All the insurance companies of the world know that bad things are an “act of God.” Indignation.

This word is very, very important because, again, let's come to the book of Daniel. Daniel, chapter eight. Daniel eight is a very important chapter

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for those of the Advent faith. And it says, let's read a little bit shall we? Well, let's read verse 13. "Then I heard one saint speaking to another saint and said unto that certain saint which spake how long shall be the vision concerning the daily" the word sacrifice is supplied "and the transgression of desolation to give both the sanctuary and the host to be trodden under foot?" If you don't understand this passage, it's okay. This is not the focus of our presentation today, but simply a time period. How long shall be the vision of the daily and the transgression of desolation? What basically happens with these two powers? Indignation, hatred for God's people and to destroy them. That's the bottom line of what the daily and the transgression of desolation are.

And verse 14, "he said unto me unto the 2300 days and shall a sanctuary be cleansed." And then it moves on. I want you to come down a little bit where it says in verse 16, "I heard a man's voice between the bank of the Ulai which called and said, Gabriel, make this man to understand the vision." It says, "So he came near where I stood, and when he came I was afraid and I fell upon my face. But he said unto me, Understand those son of man for at the time of the end shall be the vision."

It's very interesting. "At the time, the end shall be the vision. Now, as he was speaking with me, I was in a deep sleep on my face toward the ground. But he touched me and set me upright" and notice what it says, "And he said, Behold, I will make thee know what shall be in the last end of" what? [The indignation]. The culmination of the 2300 year prophecy brings us to the final expression of the indignation. Indignation.

Have you ever connected that to the 2300 day prophecy? That is a culmination of indignation. We saw a culmination, and just for those who understand the prophecies, there's two great periods in history where there was a culmination of indignation. One was during or near the end of the 490 year prophecy, a culmination of indignation where the human race manifested its hatred of God's Son and killed Him. That same indignation will manifest itself at the end of the 2300 year period where God's people will face the death decree for honouring God and His commandments and what happened to Christ will happen to God's

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people. God forbid. Don't want to think about that. All those who live godly in Christ Jesus shall suffer persecution. Isn't that what we're told? Don't really want to face this.

We are beginning to hear the sounds of these things. Listening to... last night I was watching a video about a young 16 year old boy in Canada who because young women were becoming concerned going to the toilets when men identifying as women were going into the women's toilets. And this young 16 year old stood up and he said, "why trouble you in the women?" And you know what happened? He was suspended from school. And when he tried to return the next semester, the police were called for and they frog marched him out of the school and he was thrown out for saying, "why trouble you the woman?"

And of course, you know what I'm talking about when I'm talking about that, don't you? When Jesus stood up, there was indignation. Judas had indignation against the Son of God. What's so fascinating about this story is that in the very text of this story, (the woman who wipes the feet of Jesus), is the word indignation. Isn't that fascinating? Shall we read it? Matthew Chapter 26. And I need to confess something to you here. Something that troubled me. And that's something that I have presented to you before, that I now no longer am under the burden to believe, which is of great joy to me. And that's further in chapter 26. And I want to read to you where it says [Matt] 26 verse 31. Those of you who've been to the feasts before will know I've spoken about this verse. "All ye shall be offended because of me this night, for it is written I will smite the shepherd and the sheep of the flock shall be scattered abroad."

All the disciples were offended because of the Son of God. And I made this pronouncement. Do you think that when everything goes haywire, that you're going to stay faithful for God and His truth? Jesus said to the disciples. All of you will be offended because of me this night. And the Prophet of the Lord says, When there was a great storm of persecution that came, I looked out and I only saw blackness and darkness. And finally little points of light started to come up and return as God's people regathered their strength. And I felt in myself, I felt a kind of a sadness. Lord, I don't want to deny you; I don't want to

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disappoint you; I don't want to be offended because of you. And yet I look at my life, I look at when I mix with men and how easy it is for me to seek to want to hide what it is that I believe. Oh, under the right circumstances, yes, I can be fearless. But in other circumstances less obvious. By the blink of an eye, by the turn of the head, I can deny my Saviour in an instant. Do you know what I'm talking about?

Audience: Amen.

Pr Adrian: And when I think about those things, I think about this verse where my blessed Saviour says, All of you will be offended because of me this night. And I say, Oh, Jesus, I don't want to do this to you. But I felt compelled that this is the lot that we are all going to experience, but have no fear. God will forgive you for doing these things. But I'm here to tell you with great joy that I no longer believe this. We do not have to deny Him. And the story of Matthew chapter 26 lays out to you the process by which we can avoid denying our Lord and our Savior. And it taps directly into what I talked about last night. The gratitude that you feel to your Saviour, the gratitude that Mary, that woman who was a great sinner, according to men. Truly, she was a sinner though, wasn't she, Like all of us? She did not hide the gratitude that she felt. She expressed her gratitude in the most amazing way.

Let's read this. Let's go back to the beginning of Matthew 26. It says in verse one, "It came to pass when Jesus had finished all these sayings. He said unto his disciples. You know that after two days is the feast of the Passover." Very applicable at the Feast of the Passover. "And the Son of man is betrayed to be crucified. Jesus," [The disciples might have thought] "we don't want to hear this from you. We have great plans for you. We've already planned, you know, who are going to be the members of your cabinet. And what you are going to do when you overthrow the Romans. And you'll thank us for the plan that we arranged for you." [Back to the Bible] "Then assembled together the chief priests and the scribes and the elders of the people unto the palace of the High priest, which was called Caiaphas. And they consulted that they might take Jesus by subtlety and kill him." Do you smell indignation? Why did the Jewish leaders want to kill Jesus? Because His

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works were righteous and their works were evil. This is Cain and Abel all over again. Christ is the personification of Abel; or as it were Abel was filled with the Spirit of Christ and the Cain and Abel story is playing out once again in this story. "But they said not at the feast day, lest there be an uproar among the people." Let's not be openly seen to be evil. Let's be evil subtly.

And what do we know, without going into detail? What have we experienced in the last three years? [a reference to the pandemic] Subtlety, not so subtle. We know the smell of these things and where they come from. "Now, when Jesus was in the house of..." We change the story a little bit. The scene changes. Jesus was in Bethany in the House of Simon the Leper. "There came unto him, a woman having an alabaster box, a very precious ointment." How precious was that box? John tells us. 300 Denarii, which was about a year salary. And as we said last night, depending on what job you have, whether it's 50,000, 60,000, 70,000, 80,000, 90,000. I'd say more like 80 to \$100,000 worth of perfume and to blow all that on a man's feet. "Lady, that's foolish." That's what the disciples said, wasn't it? \$100,000 worth of perfume down the drain in an instant. "Oh, that's crazy." So the disciples thought. Notice, "there came unto him a woman having an alabaster box with very precious ointment and poured it on his head as he sat at meat."

"But" this is probably the worst "but" in the Bible. "[But] when the disciples saw it." Who were the disciples? The followers of Jesus that have been with Him. Eating with Him, sleeping next to Him, walking with Him, traveling with Him, watching His miracles, watching Him raise people from the dead. These very ones. What did they have at this moment?

Audience: Indignation.

Pr Adrian: Indignation. Whose spirit is this? The spirit of the enemy, the destroyer. Indignation against this woman. Why? Because her works were righteous. And what did it make them feel? Bad. And what did she do? She simply expressed to Jesus something that began to come into the ballpark of what a human soul should express to God for saving

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their soul. Simply this expression created an indignation. And here is the point I made this last night. I make it again tonight. When God's people begin to show an appreciation for the person of Jesus Christ commensurate with the act which He has done for us and continues to do for us. There will be indignation. You cannot prevent it.

We can talk all about the things in the world and all the swamp [bad government] and the need to clean up the swamp and all these things. None of these things are going to bring about the end. The thing that is going to bring about the end is when God's people open the alabaster box full of spikenard, the rest of the world smell it. And in comparison to this act, they feel evil and therefore they are indignant. "How dare you make us look stupid and evil?" By doing something so beautiful.

Was Jesus worthy of this gift? Yes. A million times more than what she poured upon His feet. He was worthy of these things. And yet, in her world, in her context, a year's salary being poured out in one motion, it symbolized what Jesus was looking for in the human heart, an expression of gratitude. And put that in context of today. How are you today? "I'm surviving." You're surviving. You have the gift of eternal life. You have the assurance of sins forgiven. You have the promise of living with God and His Son forever and ever. And you're [just] surviving. Really? Is that a denial of the Lord Jesus Christ? Is it? It's certainly not Spikenard is it? It's not coming out of the alabaster box. It's probably coming out of a thunder box. [Australian term for an outdoor toilet]

Audience: Yesterday's lunch box.

Pr Adrian: It's not the truth. And so we see that the disciples had indignation saying to what purpose this waste? What purpose this waste? The disciples immediately placed themselves in opposition to Christ. They did not even realize that that's what they were doing. Their own instincts and their own principles. Part of my family history is from Scotland. It's proverbial. The thriftiness of the Scots, isn't it? Yes. All of that manifests in the disciples in this moment. Their thriftiness manifested itself. We pride ourselves on our thriftiness. It's good to be

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thrifty. But this was bad timing. This is very bad timing. And what does Jesus do? "When Jesus understood it, He said unto them, Why trouble you, the woman? She's wrought a good work on me." They said "this was a waste." He said, This was a good work. Now there's a conflict. Who's going to back down?

How wonderful it would have been at this point if Judas, with tears in his eyes, threw himself at Jesus' feet, "oh, forgive me, Jesus, I made a mistake. I thought that it was waste. But you're saying it's a good work. I was wrong. You were right." But what did Judas do when Jesus stood up? Spiritually speaking, for the woman. He stood up. There is the woman cowering in the corner. She always gets it wrong. It doesn't matter what she does. She always gets it wrong. And even in pouring out this gift, this ointment, she can hear the disciples. She can look at their glare. She can feel the atmosphere of the room. And she's like, "Oh, I've blown it." Jesus reads the whole situation. He takes in the scene and He stands up. He knows that when He stands up, this is going to kill Him. You know why? Because when He said... Let's read verse 11. "For you have the poor always with you, but me you have not always for in that she has poured this ointment on my body. She did it for my burial,"

"Verily Verily I say unto you, wheresoever this gospel shall be preached in the whole world there shall also that this woman hath done be told as a memorial for her." Next word, "then" conjunction connecting the last story with what is about to take place. "Then one of the 12 called Judas Iscariot went unto the chief priests." When Jesus stood up and defended the woman, Judas, in his heart, determined that he was going to kill Christ. "How dare you embarrass me in front of all the other disciples? How dare you make a mockery of me? I will make you pay for this." That's part of what Judas was thinking. The other thing he was thinking was I'll back Jesus into a corner. I'll force Him to take the throne and then everyone will thank me. I am the power behind the throne, as it says. We are legion. We do not forgive. We do not forget. Do you know where that spirit comes from? Judas had that spirit. He did not forgive Jesus for what He did, but he twisted it around and made it into

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something that he thought could serve his purpose. So in Jesus standing up for the woman, He secured his own death sentence. Pretty powerful.

But of course, what's beautiful about this story is in the denial in all the disciples, what does it say further on down in the chapter, when Jesus is caught, [captured]. It says in verse 56. "But all this was done that the Scriptures of the prophets might be fulfilled. Then all the disciples forsook Him and fled." All the disciples forsook Him and fled. Why did they forsake Him and flee? Because they had indignation against the one who expressed pure gratitude and love to her Saviour. We have a choice now. Do you want to be part of the group that have indignation and therefore have to go through the trial of denying Jesus in a very, very public way? Or do you want to identify with the woman that poured out her gratitude on Jesus, who was able to bypass this whole event? She was hidden in the pavilion of His protection. She was protected from this event of denying Jesus.

And we pick up her story again, obviously at the cross when she's weeping for Jesus on the cross. But she comes to the gardener, crying "Where have you laid His body that I may take it away and care for it?" She loved Jesus with that pure love of gratitude. "You have saved my soul. You have restored my dignity. You've restored my daughtership to God. And I will be forever grateful. And I will worship you forever." And when you manifest this kind of love for Jesus, you will be spared of denying Him. Is that good news? That gives me great joy. The fear that I once had. You know, it's in the book of Job. The thing that Job greatly feared came upon him, didn't it? I'm capable of indignation. I'm tempted to feel this indignation when I think about what a small group of men have decided that the rest of the world means to them, and they have the power and the means to exterminate a large portion of this population because they no longer please them anymore. I'm tempted to feel indignation about these things, but as we talked about last night, if I am as valuable to God as His only begotten Son, that means these men who are doing these things are also as valuable to God as His only begotten Son. What does that do to indignation?

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Now that's a cancel culture that I want to be a part of, and I want to cancel indignation out of my life. I want to have love for all men. All men because God has had love for me. And what a joy. When I woke up this morning and I told my Father that I loved Him and I thanked Him for a beautiful sunny day, and I thanked Him for my wonderful wife and my dear sons and the wonderful friends that God has given me and all the blessings that He has poured upon me. And I said, Father, I want to say more. I want to tell everybody how much I love you. I want to show this not only in my private moments, but in my public moments. But I was partly raised in a culture where this is not so easy. When my grandfather died, my Opa because I come from a Dutch family on my father's side, when they lowered my grandfather's coffin into the grave, It's a picture that haunts me. But my father stood there and he shook like a mighty tree. But not one tear escaped from his eyelids because men do not cry. And then for the next... three days later, he got the worst flu that he'd ever had in his life. Why? Because he bottled up that pain, that agony, that separation. Same as my uncles. They stood there stoic. I said to myself, Do I have to be like that? I just wanted to cry, saying goodbye to my grandfather. I didn't want to be like that. But I'm thankful that it says, at the funeral of Lazarus, it says, Jesus wept. Oh praise God! Jesus wept! Yes, He wept for their unbelief, He wept for the difficulty of these people to understand that He was the resurrection and the life. But He still shed tears, as He did in Matthew chapter 23 with the men that were intent on killing Him. Woe to you scribes, pharisees, hypocrites. Tears were in His eyes as he was saying these things. And so, according to Jesus, it is a manly thing to shed tears for a right cause, isn't it?

And so I want to express my gratitude to my God who has poured out such a tremendous gift in giving His only begotten Son for me. I want to have in my life that fragrance, I want people to be able to smell that fragrance. This is a man who loves God. This is a man that can't stop talking about how much he feels loved by God. I know my Father loves me. It's my joy to testify to you all. My Father loves me. I know that He loves me. Let that fragrance come out to you and out of your own lives. May people know. I can tell this person loves God. I can see it in their

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face. I can see the joy. Let's not hide this love that we feel. And of course, if you don't have that love, study the gospels, see the beauty of our God as we as we've been studying in these beautiful books, to know that our Father does not kill people. He's ever merciful. He's always gracious. These things have captured my heart. And I can't be silent about them.

And one day, one day soon, the alabaster box very soon is going to ignite the whole world... It's not going to be because I suddenly got the courage to stand up and say that on the pope's mitre, is a 666, and the pope was the anti-Christ. That's not going to bring about the end of the world. Is it? As real as that is? What's going to bring about the end of the world is a group of people so in love with Jesus that they will manifest this? What's interesting about Judas is that Jesus refers to him as the son of perdition. John 17:12. But Paul refers to the man of sin as a the son of petition in first Thessalonians, which the man of sin is the papacy, isn't it? So Judas represents the papacy. The best way to anger and create indignation for the papacy is to open your alabaster box full of spikenard, and pour it on Jesus feet. That will create indignation. I speak as a man.

Do you understand what I'm saying? All the sermons that we've heard over the years damning the papacy and how evil they are they laugh at this. They don't care if you hate them. You only serve their purpose in doing this. And if you hate them and you have indignation towards them, then you only prove that you are of the same mindset as they are. We are commanded to love our enemies. This is the great tragedy of the church communion that I grew up in. It thought itself better than the Roman Catholics. And in this indignation towards that church, the church I was a part of has begun to fall and become one mind with this system, hasn't it? There is no man that is better than any other man. No man.

One of the most beautiful stories that I have recorded in my mind from the Second World War was the story of a man in a concentration camp who was sentenced. Someone had escaped and they said, well, we want one person. He left, so we're going to kill someone in order to replace [pay for] this man that escaped. They called a man forward. The man

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had a family and he trembled and he fell on his face. Please, please, please don't. And at that moment, a Roman Catholic priest, Maximilian, stepped forward. He said, take my life. I don't have a family. Isn't that Jesus Christ? The most beautiful expression of the love of God? He laid down his life for this other man that he didn't even know. He said take my life. Beautiful. It's a lesson to me. This man spoke to me of the love of God, and he didn't know all the things that I knew that I've studied in the Bible. And yet He speaks to me. In that moment. He made an instant decision. I will give my life for this man. That's the Spirit of Jesus. That's the alabaster box. That's what Jesus did when he stood up for this woman. He gave His life because he knew that Judas was going to betray him. He knew that.

In wrapping up, Daniel, Chapter 12 says at that time, Michael shall stand up. I see a direct correlation between Jesus standing up for the woman when she manifests her gratitude and her love to her Savior. And when Jesus stands up for His people at the end of time because they have manifested their love to their Saviour, and the death decree then goes forth and Satan seeks to destroy those who would dare release this perfume to the world. Jesus stands up, He defends His people and He takes them home to be with Him.

I hope that these thoughts have blessed you. They have blessed me tremendously. Beware of the indignation. This is the reality. And I share this with you. It's not good for me to watch these videos when the people were protesting in Melbourne and when I saw a law enforcement officer take a woman and slam her head into the ground, I felt indignation. I felt such rage inside of me for a split second. There I was,[in my mind] I grabbed my AK 47. I was going to blow that guy's head off. In an instant, it came out of me and I fell on the ground before God. I said, Oh, God, forgive me. Where did this evil come from?

Why should I confess this to you? Because you are no different to me. You have the same evil inside of you, and you may not even realize it. I had to stop watching these videos. I said, God, please deliver me. I don't want to hurt any of these people. I want to be like you. Do you think the disciples realized they had this indignation inside of themselves when

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they came to that party? They didn't even know it was there. They had opportunities to see it.

And this is what is coming upon the world. We think that the left who is bringing upon us this insanity, this madness, reworking the whole world order according to gender. We think this is it. But the indignation that is being stirred up in the hearts of Christians and their hatred of the left, that's what we need to be afraid of. That's what's coming for us. God is not going to prevent it. God is not going to stop it from happening. We cannot prevent what is about to unfold on the world now. The anger has gone deep into the heart of the human race. For those who realize what the left has done through medical tyranny, the indignation now has to be played out and there is going to be blood in the streets up to the horse's bridle. That's the hatred that exists inside the human heart. I felt it. I tasted it myself, and I trembled and I pleaded, God, please take this spirit out of me. If we let this indignation remain within us, you will deny your Saviour. That's what Matthew chapter 26 tells you. We need to give up all indignation. We need to let all of that go. We need to pray. God, let me love every man, every woman as myself, and as Jesus loves them. That is my plea. That is my appeal to each of you.

And let's go and purchase the alabaster box. Are you willing to sell everything you have to own it and to release it at the right time and to give up your indignation, your judgment, your condemnation of other men and other women who don't do as well as you do and don't live according to your pristine example. These are the things that we need to consider. I'd like to close with hymn. What are we going to sing, Fiona? Sorry, love at home. That sounds like a good one.

I know it's a fair way from standing to kneeling, but I want to kneel, so...

Closing Prayer:

Father in heaven, we come to you, encircled by the grace of your son. And Lord. I come to you holding your Son's hand. And I thank you, Father, for healing my mind of the leprosy that I had. And I know there's still a work to be done. This indignation that suddenly was

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manifest in all the disciples. I believe that you can deliver me and my brothers and sisters from this indignation, this anger that burns in us when people do not do as they ought to do. Lord, let us remember that we are sinners. Let us not be as the Pharisee that says, "I thank you, God, I'm not like this publican," but let us beat on our chests and say, Father, forgive me. But the things that I have done wrong help me. And Father, I want to purchase this alabaster box without money and without price, and simply with the gratitude that I feel towards you. And I pray my brothers and sisters feel also, we love you. We thank you for all that you have done for us and that we do not need to deny you. If we let go of this indignation now and we thank you. In Jesus name amen.

TRANSCRIPT FROM PRESENTATION
BY ADRIAN EBENS
PASSOVER APRIL 8 2023

3. THE SPIRITUAL FRAMEWORK FOR SABBATH AND FEAST KEEPING

Pr Adrian: All right. Tonight, we're going to talk about the festivals. But I want to set up a framework for you in the context of Identity Wars as to why, at least for myself, I chose to keep the festivals as my Saviour did when He was here on earth because the context is important. And before I continue, I'd like to pray.

Opening Prayer:

Pr Adrian: Father in heaven. How great thou art. We worship you and we praise you. We think of how you are willing to let your Son come to this earth. You delivered Him up for us all, and you caused our punishment to meet on Him. As it says in Isaiah 53. We marvel at your grace. We pray now that we would understand why the feasts are so important. And what is it that you call us to do at this time and how it

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can be such a great blessing for us? And we thank you. In Jesus name, Amen.

How many of you can recite part of the fourth commandment? Remember the Sabbath day to keep it holy? Hands up here all those that are holy?

Audience Yes by faith.

Pr Adrian: So my question is, how do unholy people keep the Sabbath holy? By Christ dwelling in you? In John 20, verse 22, it says, Christ breathed upon the disciples the Spirit, the pneuma. He breathed on them, the Spirit. That's how you become holy. Okay, so in order to keep the Sabbath holy, what do you need? The Holy Spirit. Without the Holy Spirit, your Sabbath keeping is Saturday keeping and Saturday keeping is a waste of time. It's just seeking to please God by your works. All of the commandments are gifts of God.

This is such an important principle. And probably one of the key aspects of this message comes out of Romans chapter seven. [It is a] Vital principle, because when we talk about the festivals, we're talking about statutes and judgments and laws. Aren't we? And if we come to these statutes and these judgments and these laws in our flesh. We are wasting our time. But notice what it says here. "For we know that the law is spiritual. But I am carnal. That's why we need Jesus to breathe upon us, His Holy Spirit, to be filled with the Spirit so that we can be spiritual. To approach the Ten Commandments in your carnal state is abhorrent to God. If you were to take all that is noble and lovely and just in man and offer it to God as having a part in the plan of salvation, it would be rejected as treason. [Ellen White, Faith and Works 24.1]

Law keeping is not going to get you into heaven in your flesh. Law keeping will get you into heaven in the Spirit, because only those who keep the commandments of God have right to the tree of life that they may enter in through the gates of the city. The key to all of these things is the Spirit that we receive. The Spirit. And as I was saying, and I was quite touched by the Young's literal translation of Exodus 19. It was such a joy to read it in that context.

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Verse Five, Yes. Let's read the King James first. "Now, therefore, if you obey my voice. Indeed. And keep my covenant, then you shall be a peculiar treasure unto me, above all the people." That's an if, then, and there is obviously an else. If you keep my commandments. What does that suggest? Because you are not already a peculiar treasure to God, in order to be a peculiar treasure to God, you must do these deeds. You must perform these laws in order to be a peculiar treasure. How is it possible, if I'm carnal sold under sin? How can I do any of these things? This is the problem. But notice the Young's literal translation. And I love this.

And now If you really hearken unto my voice, then you have kept my covenant and been to me a peculiar treasure. Exodus 19:5 (YLT)

Do you see the difference? If you listen to my voice, you will hear me saying, you are precious to me. Just listen to what I'm saying to you. You are precious to me simply by listening to me. You are keeping my covenant. To keep God's covenant is to listen to what He's saying. And what He's saying to you is "you are my beloved child, in whom I'm well pleased," and you don't have to add anything to that. You don't have to put salt of your own making or fragrance of your own making into that equation. You are already His peculiar treasure. And the way the Bible translates it in most versions is that you must do something in order to become a peculiar treasure to God. That is a recipe for disaster. That is Old Covenant. Is it wrong to read it the way it says it in the King James? It simply guarantees you're going to have a long journey through the Old Covenant because the Bible then reflects how human beings think. "In order to make God happy, I must perform all these deeds."

But the literal Hebrews says, Just listen to me. You are a peculiar treasure to me, and you have kept my covenant by believing that I love you. Is this new for some of you? It's beautiful. New Covenant language. And that's what's actually in the Hebrew.

We continue in that theme. Well, first of all, let's go back to the "I am carnal." What does the "I am carnal" mindset do? John 6:28 [KJV], it says

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And they said unto him, What shall we do that we might work the works of God? What language is that?

“If you obey me and you do what I tell you to do, then you will be a peculiar treasure to me.” That's what that language is. And what does Jesus respond? Jesus answered said unto him, this is the work of God that you believe on Him whom God has sent. What do you have to do? We believe that Jesus is the only begotten Son of God.

Gavin: So you have to hear.

Pr Adrian: You have to listen. Listen, [to what God says] “because when you see how much love that I have for my Son and you see the love that I pour upon Him, then you will understand by looking at Him what I feel for you.” Believe on Him whom God has sent. Isn't it amazing. Let's go to John. How simple can this get? John 3:16. For God so loved the world that He gave His... Which Son? Only, monogenes. (Brought forth, established His goings from the beginning, as it says), “that whosoever believes in Him should not perish, but have everlasting life.” Isn't that beautiful. You just have to believe in who He is. And what do you believe? “For God sent not His Son into the world to condemn the world, but that the world through Him might be saved. He that believeth on Him is not condemned, but he that believeth not is condemned already, because” of what, “he had not believed in the name of the only begotten Son of God.” Name equals character, as well as the title “only Begotten Son.” How many Christian denominations believe in the Only Begotten Son?

The only begotten Son. How simple can you get? But men seeking to justify themselves, they twist things around and they give up the belief that of the only begotten Son, and worship God the son instead. It's not that difficult. But we make it difficult.

Again, before we get into the feasts, we need to understand the spiritual component of this, a key component of this message. Jeremiah 9, what verse? 23 “Thus says the Lord let not the wise man glory in his wisdom, neither let the mighty man glory in his might nor let the rich man glory

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in his riches, but let him that glories, glory in this that he understands and knows me." What is it to know God?

Audience: To have eternal life.

Pr Adrian: To have eternal life. If you pray the rosary and you do 500,000, hail Marys, do you know God is?

Intimacy. Intimacy is spirituality; is a connection; is a knowing; is a loving of the other. This is what God is talking about. This is spiritual. Anything to do with the Ten Commandments must be connected to knowing God, in knowing that we are to have no other gods beside him. What does that teach us about God? What does it tell you about Him? That He is the only true God that life comes from Him and that He is the one that is giving you life? That's what that tells you.

Audience He is a true Husband

Pr Adrian Ebens He's a true husband. Yeah. Caring for us. And that you should not make.... And this is the important thing. Not make unto you any graven image. Doesn't that tell you that God wants relationships to stay in the heart? As soon as you externalize them, as soon as you make an image of stone. What does that do to your heart? By beholding, you become changed and your heart becomes stone. God wants to keep it spiritual, to keep it in the heart. And so this is a critical component. Thou shalt not take the name of the Lord thy God in vain. What does that tell you about God? Integrity of character; No feigning. "Oh, yes, I love God, I believe in God" while you are doing all these other things, Taking His name [in vain] is taking His character in vain. This is what the commandments are all about.

And so with all of that in mind, when we come to the festivals, we need to keep this in mind because it's very easy when you come to the festivals to rack up the list of stuff to do, and there is a temptation for the human heart to want to demonstrate to itself and others that you are spiritual by what you do. What shall we do that we may work the works of God? And when I first became convicted about the feasts, I was very concerned because as I went and mixed with other feast keeping

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groups, I got introduced to the lists. What you are supposed to do when you're supposed to play the trumpet? How long you [are] supposed to grow your beard? How long tassels are supposed to be? How the seder meal is supposed to be organized? Exactly what goes into the recipe, how it is formed and all these "wonderful" details. And then there's the calendar of how to sight the new moon and how to test the barley, it just went on and on and on.

And there is always this temptation and let's talk about the calendar for a moment, because our group here follows the first new moon after the barley in Israel becomes aviv. Why do we do that? Because the Bible says so. Because the Adventist pioneers used the Karaite calendar, which used this system to determine the date October 22nd, 1844. In staying connected to the roots of Adventism, we saw wisdom in following this approach. Okay, so every year we get the people looking to the heavens and trying to work things out. And if we don't get the day exactly right, there's trepidation, there's anxiety about getting things just perfect, just exact. Do we want to get things as perfect as we can get them?

Audience Yes.

Pr Adrian Ebens Yes. But the difficulty of... well, let me put it this way. Have you ever tried to spot the new moon? Can you spot it every month is it easy to pick? What if it's cloudy? What do you do? And when you're looking for the barley in Israel, where do you go and check? You got to check all these different sites. And we have to check. We have to rely on these different people. There's ambiguity in all of these things. And it's not just clear cut. So there are groups of people that invest decades of research into ascertaining moisture content in barley seeds in order to know when the year should begin, and there's debate and there's conflict about all of these things. And that's why so many people, say you know what, if we're going to keep the feasts, let's do vernal equinox. Why should we do vernal equinox? Because we know exactly when it is every year. Anybody can work it out. Well, apparently, apparently.

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And I just need to digress a little bit to that story. What is vernal equinox, by the way? When the day and the night are about the same. And it usually happens... The vernal, meaning spring equinox happens around March 21, March 22, every year around that particular time. Okay. And so what's so enticing about following vernal equinox that March 21 every year [at the same time] and mind you, until Isaac Newton came along and formed out all these formulas for how the heavenly bodies were moving, the vernal equinox kept shifting. It kept migrating because they didn't actually have the calendar worked out exactly until that time. So even if you followed the Vernal Equinox, eventually it would bump into April and May. And then they had to adjust it and bring it back. They had to do that a few times in the Julian calendar.

Some of you are looking at me already [and thinking] "what are you talking about?" This is one of the reasons why people go, "Oh, this is too hard." Sabbath day. I can get that once every seven days. I can follow that. I can understand that. That makes sense to me. But the festivals, they can be hard and there can be lots of details. One of the greatest things I was concerned about when I started becoming convinced about the festivals was how to avoid all of these, "what shall I do that I work the works of God." You know, we could have Gestapo going through the camp checking for someone. Because what does it say in the Bible? You [must] have no leaven in your camp when you celebrate your Passover. Okay. And at least without getting into the gory details in the Old Testament, any man who want to participate in Passover, he had to be circumcised. Are we going to enforce it? That gets delicate. How do you do those things?

Audience Circumcision of the heart.

Pr Adrian Ebens Thank you, sister. But not everybody looks at it that way. And this is why, for myself, I was very reticent to get into this subject. I just felt, Oh, this is too hard. But now I share with you a little bit of my own journey into keeping the feasts.

Tony: So there's a difference between being religious and being spiritual. Which is really what you're saying.

Pr Adrian Ebens Being carnal and [conversely] being spiritual. Religious is carnal and spiritual [is spiritual]. There's a difference as to how we approach these things. And I just want to say, when we first started keeping feasts here, we didn't put any stipulations on anything for fear that people would start, "Well, we're going to do this. We're going to do this, we're going to do this and going to do this." And we just said we're just having a camp meeting. As close as we could work out the timing at which we understand the calendar to be, and we just want to praise God and give glory to him. And we don't want to get into all these rules. But we had people that tried to bring stuff in and wanted [or said] "no, you're not doing the feast right. You've got to do it this way." "Well, why are you angry?"

Audience: Indignation.

Pr Adrian: Rules and regulation are one of the best ways to the human heart to create indignation. Because we set up these... we could call them shibboleth tests. You know what a shibboleth test is? There was a group of, I can't remember, [some of] the Israelites. Some of you may remember they couldn't pronounce [a word] a certain way with their tongue. And so whenever the rest of the Israelites would want to identify these people, they'd make them say this word. And they couldn't say it because their tongue [couldn't say it], they didn't have it in their vocab [or pronunciation]. The shibboleth [was a] test to expose you for who you are. And people introduce this all the time into how they do their religious services. And those of you who've been attending church know that after a while people introduce shibboleth tests as to whether you're really in the in-group or not. By manufacturing rules and regulations by which to judge other people and show that they are less spiritual than you because they don't talk, eat, wear clothes the same as you do. And that is not righteousness by faith, that's righteousness by works.

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So entering into the feasts is quite a delicate process. But what it does do..., and this is where I want to come to the subject of the Father and the Son. Now, many of you are familiar with this, the principle of the divine pattern of Father and Son, "how many people are not familiar with the divine pattern." You all are pretty much. First Corinthians 8:6. But to us there's one God, the Father of whom are all things. So the Father is the source and the Son, by whom are all of things. In the word "by" the Greek means channel, by or channel. Father, source, Son, channel.

When I started studying this, I thought about this relationship between source and channel. And I began to wonder about is there a relationship, the same relationship between God and His Son? Does it exist between the Sabbath and the Feasts? Because in the Father and Son relationship, if you read Exodus chapter 23 talks about the angel of his presence; of God's presence, who is the angel or messenger of God's presence? The Son. Okay, so what God says of the Angel of His presence, His Son, He says, "My name is in Him." So with the Sabbath, can we say, can the Sabbath say to the feasts, "my name is in him." Yes. Because the word Sabbath appears in the feast, doesn't it? [Lev 23:24,32,39] Okay. We also know of the Son that He is the brightness of the Father's glory. Is it possible that the feasts are the brightness of the Sabbath glory? Does the Sabbath have glory? Does it? Doesn't it shine brighter than all the other nine commandments. [EW 32.3] It has a brightness.

And the feast? I began to look in terms of do the Sabbath and the feasts actually reflect the Father and the Son's relationship to one another? That's what started me thinking in this direction about the relationship between the feasts. And then that led me to the question, why do I keep the Sabbath? When I was a young man and I was studying with some Pentecostals, and I said, the Sabbath is the seal of God. And they said, "no Adrian, Ephesians 1:13, the Holy Spirit. The Holy Spirit is the seal of the living God." And you go there and it says that the Holy Spirit is the seal of God.

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Sealed with the Spirit. So how then is the Sabbath the seal of God? Exodus 31:17. What does it tell us? This is fairly straightforward. Exodus 31:17. What does it say? The Sabbath is a sign between Me and the children of Israel forever for the Lord, made heaven and earth and on the seventh day He rested and was what?

Audience: Refreshed.

Pr Adrian: Refreshed. By what? The Spirit. So there is a Spirit that comes to us on the Sabbath. And remember, this is the part about being holy. In order for you to be holy, you need to be breathed upon. And that's what that word refreshed means. Refreshed means to breathe or be breathed upon. The Sabbath is, in our case, as creative beings, it is the process of being breathed upon by the Spirit of God. God breathing His Spirit upon us. Were you taught that when you were younger? The Sabbath is the process of being breathed upon by your Father in Heaven through His Son, the Spirit of God. And if the law is spirit; spiritual, then His Sabbath must be spiritual. And therefore, what we receive on the Sabbath day is the gift of the Holy Spirit. So is the Spirit, the seal of God? Yes. When does it come to us? On the Sabbath. So the Sabbath is a seal of God in which we receive the Spirit in greater measure.

I was taught [in effect] by some people as a young person that the reason I kept the Sabbath was to irritate the Pope. Because he says Sunday is a day of worship, and I'm not going to give him that satisfaction. I'm going to stick it up his nose and I'm going to keep the Sabbath. A lot of people came into my church with that philosophy. If the Roman Catholic Church believes it, I'm against it. Become Seventh-day Adventists because they're against the pope. What a [horrible] way to be known! That was definitely the 1950s and sixties, wasn't it? It very, very much had that element, [or at least] a fair portion of it.

So how much of the Holy Spirit comes to us on the Sabbath? Hopefully you would have the Holy Spirit every day, wouldn't you?

Audience Yes, of course

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Pr Adrian Ebens Yes. But this is where I read and I'm just summarizing here the writings of A.T. Jones or the preaching of A.T. Jones in 1893, where he said, "When the blessed man comes to the blessed day, he receives additional blessings of the Spirit of God." You remember that quote?

Tony: Sermon 20 1893.

Pr Adrian: Which means that on the Sabbath... And what was Jones talking about? Genesis chapter two and verse three. "God blessed the seventh day." And how did God sanctify the seventh day? By His presence. How is God's presence in the Sabbath more than any other day of the week? There's more of His Spirit that comes on the Sabbath than any other day of the week. We ask the question, How? Does God have a bottle called Spirit in Heaven and He pours it out on the Sabbath? How does the Spirit come to us? In greater measure? The law is Spiritual. Eddie talked about intimacy. What happens on the Sabbath that causes the Spirit to come to us in greater measure? God..., verse two, and on the seventh God ended His work which He had made, and He rested on the seventh day from all His works, which he had made.

And who was the agent of creation? Who was the one that made the heavens and the earth? Christ. So what happens on the Sabbath, Christ dwells in the bosom of the Father. The Father rests with His Son and the Father puts his arms around His Son and He says, Son, "I love you." When a couple have time off and they can rest, they spend time together, isn't that what they should do? Tell each other that they love each other? And on the seventh day when God embraces His Son and He said, This is my beloved Son and Him in whom I am well please what happens to the heart of the Son. It's refreshed! And that refreshing is like a cup that runneth over every seventh day. On this day, the Father embraced His Son. The Son's heart overflows with gratitude and love to His Father. And you and I have tasted of that living Spirit, the Spirit of Christ. Have you ever had the Sabbath explained to you that way?

The Sabbath is spiritual. The Sabbath is organic. The Sabbath comes from the heart of God. When you feel that joy, that blessing, you've

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tasted it. Haven't you felt that joy that's in the Sabbath; that closeness between family members, often on a Friday night, I'm thinking of different family members, and my heart is warm towards them because I'm tasting the Spirit of the Son of God whose heart is warm towards His Father. In this context, there is only one Sabbath keeper in the universe, and that is the Son of God.

Matthew 12:8. What does Jesus say? "For the Son of man is Lord also of the Sabbath" What doesn't He say, My Father [is Lord of the Sabbath]? Why is He the Lord of the Sabbath day? Because He is the one that is receiving the Sabbath experience from His Father. He therefore is the one that experiences the Sabbath experience. He dwells in the arms of one that He has given Himself completely to. He has yielded Himself completely to His Father. He has not a care in the world while He is in the arms of His Father, He's in the arms of one that loves Him, has given Him everything and blesses Him, kisses Him on the forehead, embraces Him. He has not a care in the world when He is in the arms of His Father and that is why He says be of good cheer, I have overcome the world, Why? Because He dwells in the bosom of the Father. That's why He is Lord of the Sabbath. The only Sabbath keeping you're ever going to get is from the heart of Jesus Christ. He is our Sabbath rest. But that Sabbath rest comes every seventh day. There remains, therefore, a keeping of a *Sabbatismos* [in the Greek] to the people of God. Hebrews 4:9. Every seventh day, the Father and the Son stop. The Father embraces His Son and says, Son, I love you. If He needs to tell His Son that every week, should we do that towards each other.

Do you see the picture we are painting about what the Sabbath really is? It's spiritual. You know what I was taught as a child? The Sabbath is no TV, getting my boots nice and black, ready for Sabbath, getting everything clean and tidy, running into an absolute panic and flurry as the sun's going down. "[in a stressed voice] Quick, the sun's going down!" and [when] the sun goes down. [suddenly] We're all [appearing to be] happy.

Anyone else had that experience? And as a kid, I loved the Sabbath..., when it was finished. Couldn't wait for the sun to go down. I could turn

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the TV on again. That's not spiritual, is it? That's carnal. Sabbath keeping for me was fire insurance. I don't want to burn. God says keep the Sabbath day. [growling in forced protest] That's hell, isn't it? Was for me as a kid? You know, everyone's there listening to the preacher on Sabbath morning preaching. I'm sitting there praying oh please let him finish. I want to go home. I am so bored.

As a child. I was under tutors and governors appointed of the Father until the time appointed. Oh, [and then at the time appointed] when I would awake and I would understand and I would come to know my Heavenly Father and what His intention was for me. So [now] when I think of the Sabbath, I think of the Father embracing His Son and telling His Son that He loves Him. And the Son's heart is filled with such joy because He has an omnipresent Spirit, that feeling, that joy that He experiences goes throughout the entire universe; to the extremities of the universe. And that's why Jesus is Lord of the seventh day. You can only get it from Jesus. You cannot get it any other way. If you try and keep the seventh day holy as an unholy person and you're not deeply in love with Jesus Christ, Forget it. Forget it. You're wasting your time.

But I would say "fake it till you make it." At least I had the principle of Sabbath keeping in my life, which made it easier for me later on. If you don't have the habit of Sabbath keeping established, it can be hard to establish that habit. And this is what brings us to the feasts, is that if Jesus is the brightness of the Father's glory, then the feasts will be the brightness of the Sabbath glory. And we read in Numbers Chapter 28 about the meat offerings that are offered with the sacrifices. And most of you are familiar with this. We have publications. *Living Bread from Heaven*, and I have a bit of this in the book *Comforter* that talks about the ratios. I'm not going to go into all the details of this tonight, but if you read the Numbers 28 and you read it, and particularly the King James, it says in verse five, a 10th part of an Ephah of flour. What on earth is that? Anyone know. And mingled with a fourth part of a hin of beaten oil. Well it works out to be about 1.1 kilos of flour mixed with the right ratios of oil to make unleavened bread.

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For instance, during the week the amount of flour and oil that was made for the daily offering morning and evening was about 2.2 kilos of flour mixed with oil to make an unleavened bread. On the Sabbath this was doubled. Okay, 4.4 kilos of flour mixed with oil to make unleavened bread. Jesus says in John 6:32 I am the living bread that came down from heaven. I am the bread of life. What does the bread symbolize? Christ. So in the types, what we're seeing is there is a double portion of the Spirit of Jesus that comes to us on the Sabbath. Why is there a double portion? Because the heart of the Son is made glad by the embrace of His Father. Does that make sense? Because He dwells in the bosom of the Father? John 1:18. This is Sabbath keeping like we've never heard of before. I was never taught these things.

[But] I was taught that all this stuff that we are reading here is all nailed to the cross. So why bother with it. "It all points to Jesus and the death of Jesus." I had to read the Bible to get my one of my Pathfinder honours as a kid. And I remember getting to Leviticus and Numbers and [skim reading very fast] Yep I have read it! [This is] Confessions of a pastor.

4.4 Kilos. Double the portion of the Spirit of Christ. And it makes perfect sense, doesn't it, that the Sabbath is a seal of God because you're receiving more of the Spirit of Christ on that day than any other day of the week. Now, you do receive a portion of the Spirit every day. It's interesting in the Book of Genesis, remember it says that God came to him [Adam] in the cool of the evening that word "cool" [in Hebrew is] Ruach. And at a certain time of the day, the Spirit would come to them, morning and evening. So there's an outpouring of the Spirit morning and evening, and there's a portion that's given to us. But on the Sabbath, it's doubled. That's why I'm a Sabbath keeper. In order to keep the Sabbath holy, I need to receive the Spirit of the Sabbath. I need the assurance that I am his beloved son in whom He is well pleased, which comes to me through Christ. And that is what makes me holy.

So when it then comes to the feasts, now again, I'm not going to go through all the details because I've covered this many, many times in other lectures and presentations. But when it comes to the Passover, the amount of flour and oil that goes together during the seven days of the

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Passover is about 140 kilos. Which means that during this period there was an outpouring of the Holy Spirit that is a magnification of the Sabbath experience. It's about 30 times greater than what you would experience on a Sabbath or 60 times a daily portion. Do you need that amount of Holy Spirit?

Colin: It must be if it's being given to us.

Pr Adrian: If it's being offered to us, maybe we need it. But here is the thing. Can you see 140 kilos of living Spirit falling out of heavens; out of the sky. Can you see it? Can you prove it?

Colin I believe and I experience it.

Pr Adrian: This is an act of faith. In the Word of God. This is righteousness by faith. For those who believe it. All things are possible. If you don't believe it, it's [still] falling. But it's all around you. It's not happening for you. Just like rain.

Gavin I just had a thought, Adrian. If we truly believed we're in the [final] stage of history. We're about to enter the time of trouble such as never was. Isn't it wonderful that the Father would make available more of the life of Christ and more of the Spirit of Christ in preparation for that. Because how else are we going to get through it. In the flesh that we have now? So this makes sense in a spiritual sense in preparing for what's coming,.

Pr Adrian: I need to be charged with 140 kilos of Holy Spirit to face what's coming for the rest of this year. If you haven't noticed, Australians are being screwed to the floorboards. Have you noticed, by a nefarious power. I need more Holy Spirit so that I don't get angry and grumpy about it.

Audience Indignant.

Pr Adrian: Indignation, Lord spare me! I need [the Spirit] to stop getting angry about what's happening as if I have some right. What right do I have to live? I think I do but I need the Spirit to shield me from these things. And that's why if you don't come into the festivals with this kind

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of understanding of the Spirit and God hugging His Son, you're going to run into a whole lot of rules and regulations and do's and don'ts. And because here is the thing, the feasts are a magnifier of the Sabbath. If your Sabbath experience is a list that you must perform, then the feasts are going to kill you. The list is much bigger. There's much more to do, and there's much more to compare yourself with other people and think yourself superior. You'll be so carried away with your own magnificence that you will die laughing. So the feasts are deadly if you are in the flesh. This is why feast keeping hasn't helped the Jews because they crucified the one that it was all based around.

And when we reject the only begotten Son in favour of God the son, feast keeping is pointless. You can only get the Spirit of the Lord of the Sabbath from the only begotten Son of God. Feast keeping outside of this person is pointless. You are wasting your time. You will be sucked into righteousness by works and endless controversies about [the] calendar and how to prepare the seder meal. It's a mystery to me how Christians can embrace the feasts and then start slaughtering lambs. This is an abomination to God. Sacrifice and offering I did not require.[Ps 40:6] I didn't want any of these things.

Fiona So you want the 140 kilos of Spirit to break open the Alabaster box.

Pr Adrian: Bless you, sister. You need 140 kilos of the Spirit to break open the alabaster box so it's filled with gratitude. And thanks to God, because that 140 kilos is a full embracing of the Father [embracing] His Son. And what happens on Passover? We know Early Writings. 127,128. Jesus went three times before the Father. And what did He say to His Father? Father, let me go and save the human race. Three times He went in before the Father. And finally it says there, and this is the thing I want you to think about. Do you think it was not a struggle? This is what it says. Do you think it was not a struggle for the Father to yield up His only begotten Son? No, no, She says it was a struggle for Him. Do you see the Father? How can I give my Son? How can I do this?

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And then He thought of you and me. And He said to His Son, Yes. That's what's in that 140 kilos. That He decided that you and I were worth as much to Him as His Son. That's what's in this. Don't you want that? That's what that's all about. That's beautiful. I need that. I got Satan telling me every day how dumb, stupid and evil I am, and plenty of other people, too. They write me emails all the time. Saying how deaf, dumb, stupid and ugly. Don't forget ugly, that I am. And so I need this 140 kilos to remind me I am the beloved Son of God. Jesus was willing to give Himself for me that I might have eternal life. And it was during this time period. You look at it, it's very interesting. What does it say? Exodus 12:41. What does it say? It came to pass, at the end of the 430 years, even the self-same day. Self-same day is what? What happened 430 years earlier.

Abraham. Genesis 15 ok I'll show it to you. This was 430 years earlier, and it says. Gen 15:17 It came to pass that as the sun went down it was dark, behold a smoking furnace, (a light enclosed) and a burning lamp, (a light revealed,) passed between the pieces of the sacrifice. This is the self-same day in which 430 years later Israel came out of Egypt. And what I'm suggesting to you that this self-same day in eternity was when God and His Son made a decision to save us at any cost to themselves. Would you want to nail that to the cross and forget about? That's what that means. This is all connected together.

And when Jesus died upon the cross, it was the self-same day. [The Spirit of Prophecy tells you this in Desire of Ages, the self-same day. Of course, because it was the Passover, it was exactly the same day as the covenant He made with Abraham. And that covenant is connecting into the New Covenant, which is the everlasting covenant, the covenant of peace that was made between the Father and His Son. God's mercy.

This is why when I when I celebrate Passover, I think about the time. I imagine I think of my Father struggling. Should I let my Son go? Well, I risk losing Him forever for the human race. Should I do this? And then the Father making the decision. Yes, my Son. Let's save the human race at any cost to ourselves and to the Father. This was the risk that if His Son should be lost, He would live forever without His Son. Can you

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grasp how bright that is, that light of God's love? Do you have any comprehension of how much God loves you? He was willing to lose His Son forever in order for you and I to have eternal life. I cannot get my head around that, but I marvel at His great love. This is what I see in the Passover. But I don't get that feeling when I'm told I need to blow the trumpet so many times, I have to grow a beard a certain length, I have to do this. I have to be circumcised. I have to eat the seder meal I have to do all that. All of that rubbish covers up this beautiful truth of the Father's love for us.

And it was designed to be that way. Satan wants to block and confuse the human mind so that they either get deeply involved in this legalistic nonsense or they go, Oh, you know what? No thanks, it's nailed to the cross. [They say] "oh thank God it's nailed to the cross!" So we don't have to think about this. We don't have to get engaged in this process.

So coming down to the detail, let's have a look. Say for Passover, for instance, Leviticus 23, those of us who know the journey, we know anyone who is a Sabbath keeper is a feast keeper. We say that with a smile on our face.

"Six days," verse three. "Six days shall work be done but the seventh day is a Sabbath of rest. A holy convocation. You shall do no work there. It is a sabbath of the Lord in all your dwellings." And what does it say in the verse before even these are my Feasts. So the Sabbath is a feast. So when you say you shall do no work in all your dwellings, what do you hear? "You are not going to do any work!" [command or] You're not going to do any work [promise]. You're going to be having such a great time. [Expression of joy]. What do you hear?

Audience Oh, I have to do this!

Pr Adrian: So the Sabbath is a feast. Then we have the Passover. Come down to verse six. So there's eight days of the Passover. There is the Passover day itself, and then there are seven days of unleavened bread. Verse six "On the 15th day, the same month is the feast of unleavened Bread of the Lord. Seven days you must eat unleavened bread. What do you hear it? What is unleavened bread? It's the Spirit of Jesus Christ,

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pure, unadulterated, without malice, eat the unleavened bread of sincerity and truth. [1 Cor 5:8] That's what the unleavened bread is. You are privileged to receive a Spirit of sincerity and truth for seven days. It's up to you how you read it.

"In the first day you shall have a holy convocation. You shall do no servile work therein." What does that mean? Servile work? Work for pay. So as we're keeping the Passover here, the first day of unleavened bread that we celebrated was Thursday. Thursday is no servile work, no work for pay, no paying people for work, no employing people. And so we had some people that were working for us. We gave them the day off with full pay because you have the day off. Just take the day off. What a way to introduce people to the feasts!

Audience Does the Spirit of prophecy talk about keeping the feasts?

Pr Adrian: Ellen White says a number of statements. The most memorable one, she says, is, "well, would it be for the people of God to keep a feast of Tabernacles unto the Lord." [PP 540.6] We are building on the shoulders of the pioneers, and we're privileged to know the things that we know because of the decisions that they had made. And that's another whole story. So the first day of unleavened bread is like a Sabbath. It's called a holy convocation. It's not a Sabbath, but it's just like a Sabbath. Now, next Wednesday is also going to be a holy convocation because it says, what does it say in the rest of that verse?

In the seventh day is a holy convocation do no servile work. So next Wednesday, according to what we're doing, is going to be like a Sabbath, not working and spending the day with God. Is that legalism?

We had an experience where we invited some of our friends, and we were coming up to the last day of the feast. And she had little children and she was fairly new at all of this. And she got told, "You can't wash clothes tomorrow it's the Sabbath!" And she didn't know about this. And she was like, Well if this is what feast keeping is all about then I am done. So what did we do? We helped her wash her children's clothes because it's lawful to do good on the Sabbath. She wasn't aware of these things. What is the purpose of these days? To enter us into a Spirit of

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rest. It's not about not doing this, not doing that, not doing this, not doing that. It's about receiving of the Spirit.

The best way to receive the spirit is to have your mind focused on spiritual things. Is it easy to focus on spiritual things when you are working, doing something else? No. That's what God intends by these days, to give you time to think about spiritual subjects while He's pouring His Spirit upon you. He's wrapping you in His arms through His Son. He's kissing you on the forehead. He's stroking you in your hair. He's telling you that He loves you. I don't know if you need that. I need that. I need that from my Father in heaven.

But [for those in the old covenant] it's like oh! Another day where I can't do any work! This reminds me of when I was a kid, I can't watch TV. Maybe in the seventies there were a few things worth watching on TV, but [there is] nothing worth watching anymore. It all started back then though.

This is giving you a bit of a look at why feast keeping is important. But let's come down to my main reason for keeping the feasts. Jesus left us an example that we should follow His steps. Did Jesus keep the feasts? John 5, John 6 and John 7 are all stories relating to feasts that Jesus kept and if Jesus attended the feasts, it says in John 5, after this, there was a feast of the Jews. Ah! It's a feast of the Jews! But Jesus attended it. I'll go to John six, where you see, "After these things, Jesus went over the Sea of Galilee," verse four, "and the Passover, a feast. The Jews was nigh, when Jesus then lifted up his eyes and saw a great company come unto to Him. He said unto Philip, whence shall we buy bread? And talks about the feeding of the 5000. And of course, in John 8 Jesus stood up on the last great day of the feast and He said "if any of you thirst, come unto me." The reason why I'm a feast keeper is because Jesus was a feast keeper. Okay, So if it was good enough for him, it's good enough for me.

But in the spiritual context, because you know many people are like, well, the Bible says you got to do it, so you got to do it! It's not going to work for you if you operate in that context. Well, it might seem to work, but it just gets very stale, very boring in that context. But one of the

things that I found... there is a statement, two statements in the Spirit of Prophecy that really convicted me to support this. One of them was Malachi 4:4 where it says, "Remember, ye the law of Moses my servant, which I commanded unto him in Horeb for all Israel with the statutes and the judgments." And then it says, "Behold, I will send you Elijah the prophet before the great and dreadful day of the Lord." Now being raised in an Adventist context verse five and six are referring to what? "I send you Elijah the prophet before the great grateful and dreadful day of the Lord." What is this referring to? Preparing for the Second Coming through the preaching of the Elijah message, which is Revelation 14. The Third Angel's message is the message of Elijah. It is the final Elijah. Okay. But right before that is "remember the Law of Moses, my servant which I commanded unto him in Horeb." So it says in Southern Watchmen in 1905 [March 21] Ellen White, she quotes this verse [Mal 4:4] and she says, This is a prophecy, both for the First and the Second Coming of Christ. If it's a prophecy of the Second Coming, then we should remember the law of Moses with the statutes and the judgments.

Fiona But it says remember like the Sabbath day.

Pr Adrian: It says Remember.

Tony The same argument that's used to destroy the feasts is actually arguments used to destroy the Sabbath. And conversely, here when God says, Remember the Sabbath, Adventists bang on remembering the Sabbath. But this one says remember the statutes and judgements.

Pr Adrian: This is letter 259 1903. "The instructions given to Moses for Ancient Israel, with their sharp, rigid outlines, are to be studied and obeyed by the people of God today.

Tony This is in the book What about the Feasts.

Pr Adrian: This is 1 Bible commentary 1103.4 or letter two 259 1903. Like what? Like what? Studied and obeyed by the people of God today? What? Why didn't I ever see this before?

Debbie Because the church rejected it?

Pr Adrian: That's why we couldn't see it anymore. And there is quote after quote after quote. Do you know the final article that Ellen White wrote in the Review and Herald before she died is related to the story of Josiah and the finding of the Book of the law in the Sanctuary. Is that coincidence? And she said the many blessings that would come from the law of Moses if we read them. Why did she say this? How did God time this as the final thing that she wrote was the thing that the Church of God needed was to come back to the statutes and the judgments that God had laid out for us.

And we could go on to many other points and many elements. And we've covered many of these things. The book *Fountain of Blessing* over there lists many of these things. But for me, and my house, feast keeping means being embraced by the Son of God, who was embraced by the Father, being told that I'm deeply loved, and being breathed upon with a greater outpouring of the Holy Spirit.

Now, what's very interesting, and I'll make this point, is that there is one of the apocryphal books, and Ellen White says that the apocrypha is the hidden book and that the wise of the last days would understand it. It says that in 15 Manuscript Release, page 65 or something like that and it says in the book of 2nd Esdras 2:38 it says that God's people will be sealed in the Feast of the Lord. Now, if the feasts are a greater outpouring of the Holy Spirit, and it's an outpouring of this... is that possibly when you can get sealed, if there is more of the Holy Spirit being poured out of that particular time? That was a big point for me and was very important.

The book of 2nd Esdras, Joseph Bates says every Adventist should read and understand this book. There are some books in the Apocrypha that are garbage, they're just nonsense. But when the pioneers say this is a book that should be read and understood, I take notice. And James White made several references to the book 2nd Esdras, and he put them in brackets in the *Word to the Little Flock* that was Ellen White's writing, and he quoted from Second Esdras. So I take notice of that. I knew that some of the pioneers quoted the Book of Maccabees from a historical reference, a historical point of view. But they didn't quote many others,

but Second Esdras they did. And so I find that book to be completely reliable because they endorsed it because they supported it.

When I'm looking at sources of authority. I'm looking for pioneer endorsement, looking for Spirit of Prophecy endorsement, because I don't trust any book outside the Bible or the Spirit of prophecy or the books that they would endorse or support. That's where I stand. I don't accept anything else. It's just too dangerous, too dangerous to do that.

You remember that when Ellen White went into vision, she held the Bible up in her hand, and she was pointing to the Scriptures. That Bible had the Apocrypha in it.

Lorelle Some versions of the Bible have different books of the Apocrypha in them that are included or not included in them.

Pr Adrian: Yeah, the original has 14 books. [Esword projected on screen] Here is KJVA. Oh, you've got it there have you have you? Yeah. So there's the Ones in Blue are the first and second Esdras, Tobit, Judith, Maccabees, the four books. And then there's Wisdom of Syriac Baruch That's most of them. [E-sword module only had 12 books, not 14.]

Audience: Is Esdras Ezra?

Pr Adrian: Ezra Yes. First and second Esdras is sometimes referred to as third and fourth Ezra. So a little bit more history on that but since we've got that there Second Esdras 2:38. All right, "Arise up and stand behold the number of those have been sealed in the feast to the Lord." That's in 2nd Esdras. So I found that really, really interesting.

So the important thing for me tonight was to express the context of Feast keeping and why I believe it's so important. The other thing that was... And we do need to look at this before we close. Isaiah 14, it says, What did Satan say. Verse 13? And if we look in the KJV Plus, it says Satan says this "for thou has said thine heart I will ascend into heaven I will exalt my throne above the stars of God. I also sit on the mount of the Congregation." And that word *Congregation* is Moedim from which will get the appointed times. Satan has said I will determine the appointed times.

Tony Thinks to change times and laws.

Pr Adrian: You're going to keep Valentine's Day Easter. You're going to keep Christmas.

Danielle Even New Year's Day.

Pr Adrian: New Year's Day is not New Year's Day. I learned this week that because the whole world used to keep the year from, you know why September means seven, don't you? October is eight, November is nine, December is ten.

Colin They inserted extra months.

Pr Adrian: They Have inserted extra months. So the year used to start around April. And when the Pope decided that January one was the beginning of the year, a lot of people refused and they kept beginning the year round the beginning of April, and they were called April Fools because they kept the calendar according to the ancient tradition of beginning of the year, around April, end of March, beginning of April. So are you on April fool? And they would play tricks on people. They would say how dumb and stupid you are.... You should keep it in January like the rest of us Pagans, I mean, Christians, whatever, whatever you are.

So this is why Satan wanted to determine the calendar. And this is an important principle. I want you to think about this. The one who convenes the feast is the one whose spirit presides in that feast. Does that makes sense. So when Satan is devising feasts it's his spirit that presides in that feast. And that's why it says in Daniel 7:25. What does it say? that he shall speak great words against the most High and wear out the saints to the Most High and think to change times... some translations put "sacred festivals and the law." So if we enter into a feast that God has not initiated, we are receiving a spirit other than from God. Does it matter? I'm just putting this out there for you. As a child, we would set up a Christmas tree and put little lights on it. And why would we do this? Where is this in the Bible? Is it in the Bible?

Audience Yes. [laughing]

Pr Adrian: In the book of Jeremiah. Making gifts to the Queen of Heaven? The evergreen tree. The worship of the evergreen tree and the belief in the immortality of the soul. And all these types of things. There is a spirit now, if a family get together and they want to meet together at that time of the year, I participate with my family. I don't participate in the spirit of that event. I don't talk about it. I try and avoid it as much as possible. But there is a spirit connected to December 25. It is not the spirit of the God of the Bible. And if you engage in that time, you are receiving of a spirit. Now, it doesn't mean that we go and jump up and down on the heads of all of our family members and tell them what pagans they are for doing these types of things. That's not what we're here to do. It's just to be discerning.

Tony That's what they do to us. Because we don't want to keep them

Pr Adrian: Christmas is the only joy that some people get in their lives in this world. I don't want to pull the rug from someone unless I can offer them something better and suggest something more beautiful and loving than what they've already got. Christmas can be a blessing, and I've seen many beautiful things happen at Christmas and I don't want to be a Pharisee because indignation is "I'm better than you because I keep God's feasts and you keep the beast's feasts. That's not Christ like is it? It's not Christ like at all. So I don't want to attack that. I'm just saying there is a spirit that's connected to this. You're not going to receive the Spirit of God in that environment. Revelry, gift giving, drunkenness. That's what's all connected with this. You know, after you have a big Christmas dinner, you're definitely going to be boxing the next day, aren't you? [The day after Christmas in Australia is called boxing day.]

Well, thank you very much. I don't want to keep you any longer, especially for the little ones here. So thank you for listening. I hope that it's been a blessing. Shall we close with a word of prayer?

Closing Prayer

Pr Adrian: Father in heaven. We just thank you for the opportunity to look at the subject of the festivals, and I pray that we will see the beauty

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of your festivals. There's still many questions we didn't address tonight, but I know that you've shown us these things in Scripture and why they are important. The most important thing is Lord Jesus, You are a perfect example. You kept these feasts. You never participated in any ceremonial temple worship, but you kept the feasts. I believe you did that to show us an example of how we might enter into receiving a greater portion of your spirit. Thank you that you're pouring your Spirit on us now. We open our hearts to receive it by faith, and we thank you in Jesus name amen.

TRANSCRIPT FROM PRESENTATION
BY ADRIAN EBENS
PASSOVER APRIL 9 2023

4. MAGNIFICATION IN THE DIVINE PATTERN

Pr Adrian: Good morning, everyone. Glorious day. You're very brave to choose to be in here rather than outside in the sunshine. I want to talk this morning about the divine pattern. I don't know how many of you have read *Escaping the Pentagon of Lies*, the book. In that book, I've tried to articulate how the divine pattern really pulls everything together.

Before I go any further, I want to pray and hopefully we can understand that the foundations of this message are laid very solidly. And when we understand those, then a lot of things make sense. And that will then play into the presentation that I want to do tonight. So for those who are able, we shall kneel.

Opening Prayer

Pr Adrian: Father. We give you thanks for a beautiful day. We worship you. We want to tell you that we love you, that you are merciful, gracious, long suffering and abounding in goodness and truth. We thank you for your mercy towards us and our children and our grandchildren. And we pray, Father, that as we meditate on this subject, that you would teach us and you would guide us. In Jesus name, Amen.

Probably as a preface to this presentation, one of the most fundamental principles that has come into my understanding is 2 Corinthians 3:18, By beholding, we become what?

Audience Changed

Pr Adrian: Shorthand: "Monkey see Monkey do." That's the shorthand version. By beholding, we become changed and this became an important principle to me, particularly in 2016. Why is it that we all die? Because what do we behold? A God of death. That's why we die. That's what Adam did in the beginning. He saw a God of death. When God was coming to him in the garden, he imagined that God was coming to kill him. He imagined Him to be a killer. We are all children of Adam, and by nature, our natural inclination is to believe that God is a God of death. The 144,000 cannot die, because why? They don't believe in a God of death. They have the seal of God in their forehead which is His character, which is a character of a being who does not kill or destroy. He is just like His Son, who is the brightness of His glory.

And so by beholding, we become changed. And this became very important in my understanding, having served as a minister of religion for quite a number of years, I had the opportunity to deal with many marriage breakdown situations and conflicts. In one situation, I had to rescue a woman and her children because there was such violence between husband and wife that I had to take the wife and children to my home until something could be arranged in dealing with that violent situation. And all the time I'm asking myself, why is this happening? Do you know how many domestic violence events occur in Australia, every day? Every minute it's in the hundreds. In the hundreds. We have a crisis in the marital relationship. I think we're all aware of that. Since COVID, it's all gone ballistic. People are having to spend more time with each other and that's making them even more crazy. And marriage is collapsing.

And maybe part of the reason why that is, is I just found this amazing and I'm not going to have any indignation about this statement. But when the New Zealand prime minister was asked what is a woman, he

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couldn't give an answer. He didn't know. It's whatever you want it to be. And when you get to that stage, how do you have a marriage? How does that even work? The whole paradigm has been redefined and reshaped. And I feel terribly sad that this man, he probably knew what he wanted to say, but he knew if he said it, he'd lose votes so he couldn't say it. So there's enough people who've decided that a woman is whatever you want it to be. And that's why a 16 year old boy in Canada, who I think, as I mentioned, who stood up for the young women, he got kicked out of a Catholic school for saying that a woman's toilet should be kept for women. Is that [wrong]? I mean, I grew up believing that.

Everything's changed. We have to go with the new normal. Or do we? We won't go into that today. One of the key principles that I wanted to step you through and I don't have the booklet here. It is on the website, The Divine Pattern of Life, where I listed 7 key principles to the Divine Pattern. And the first one, of course, is based on 1 Corinthians 8:6. Most of you should be familiar with this, "But to us there's but one God, of whom are all things. The word "*ek*" in the Greek is source, one Lord Jesus Christ. By whom, the word by, "*dia*" in the Greek means channel of an act. The Father is the source, the Son is the channel.

And this source-channel relationship is the Divine Pattern of all life. When you understand this system, your whole world will change. Everything will change in terms of how you understand things. Now, when God said, in the beginning, Let us make man in our image. What image are we beholding? Are we beholding source/channel or are beholding a committee of three co-equal, co-eternal beings. Whatever image you behold is the image into which your marriage relationship is going to operate. By beholding you become changed and that, it is the issue of marriage upon which I myself became deeply troubled about the subject of the Trinity. Does that make sense because of its impact on marriage? Because men are acting in co-equal relationships where there is no headship, no submission, principle, violence is much more likely to occur.

Now it is true that men in the 1940s and fifties taking a headship positions that were more dominant, women were treated very badly.

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And part of the current reason we're in this situation today as we are, is that many men in the 1940s and fifties beat their wives in drunken madness. And women had to protect themselves and defend themselves against this craziness. And so now with the reverse, we're getting the opposite starting to take place as a result of that. So headship and submission. And we need to look at some of these texts.

Headship to a human being means "domination." Headship in God's system means "channel of blessing." It's completely different. In the Spirit, headship, and Fiona can recite this for us as we talked about this many years ago, that if you want to have a shower, you must submit to the shower rose. You've got to stand under the shower to get wet. If you want to get clean and get wet, you want the blessing of a shower, you must submit to the shower rose because it's going to bless you with water. Obviously you are controlling the mixture, but it's going to bless you with water. And that's God's principle of headship in how that operates.

And we see the headship principle down here, first Corinthians 11:3, "I would have you know that the head of man is Christ and the head of Christ is God and the head of the woman is the man." Therefore, the same headship that exists between Father and Son is the same headship that should exist between husband and wife. Does that make sense? And one of the great problems that we have today is because changing this headship model into three co-equal, co-eternal beings, husband, wife and children becomes a co-equal committee. Don't they? If you watch *The Simpsons*, who's the head of the house? The kids. They are the spirit that pervades... and the parents are running around trying to please the children and stop them from doing really, really dumb things. That's a trinity, isn't it? Husband, wife, children, co-equal relationship with children, wife, equally deciding ultimate life events and decisions are made by women and children. And the father, the way he gets to make decisions is by beating them to a pulp and forcing them into submission. And that's how he gets to make his decisions as well. That's happens in many families in that situation.

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But the headship of heaven is that the Father loves the Son and gives to Him all things. He pours everything in His heart upon His Son. And this is the image a husband should pour everything he has upon his wife. He should not hold anything back from her. He should tell her what is in his heart. And there should be nothing in his heart that is hidden from her and nothing in her heart is hidden from him. They have a transparency. They have a love for one another that darkness does not enter into. Darkness enters in when we have secrets, when we have to have secrets, when we are engaged in addictions or activities that we're ashamed to talk about. So we don't talk to our spouse about these things, that's evidence of darkness. You don't want them to know you're engaged in certain things.

Now a caveat on that, of course, is that sometimes Satan can tempt you as an individual to do things or to say things that you don't want to do. The things that Satan tempts you with you don't pass all of that information on to your spouse, you go to God and say, No, I don't want that information in my head. I don't accept it. I reject it. But it's things that you consent to do, things that you wish to do that you would hide from your spouse, that's darkness. That's not transparency. The Marriage relationship is about transparency, not bearing false witness. That's a key component. Integrity of relationships require transparency. When there's a lack of transparency, relationships are always going to come to an end. Is that true? The lack of transparency guarantees the end of the relationship, ultimately.

And I'm sure you've been in relationships where you're dealing with people where because they know two groups of people. They want to be friends with both groups. And so they act this way with this group and they act that way with that group. And when the two groups come together, they get crunched because they can't be both things at the same time. And a person in that situation ends up having to dump one or both of their friends because they can't deal with the contradiction anymore because they've lived a life of dis-integrity, of lack of transparency and men and women who bend themselves to be what the people are around them, are definitely showing a lack of worth and

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value within themselves because they need the approval of other people and therefore they do what other people think. And then when their with their friend and then they see them in another situation and they completely change who they are. It's quite a shock. I think many of us have experienced that kind of relational situation.

Telling the truth is critical to lasting relationships and of course, Matthew 3:17 This is my beloved Son in whom I am well pleased. Absolutely vital for the source to bless the channel, to tell them that they are precious, to tell them that they are important. You know, you often hear men say, well, you know that I love you, but do I have to tell you every day? Yes. That's what a blesser does, is says I love you and it backs it up with actions. Not the Jekyll and Hyde. I love you. [and then] stick him under the fifth rib. [with a knife] Yeah. Don't do that.

The big thing that I want to focus in on today is the glory and the brightness component of the divine pattern, and we see that in Hebrews one. I wanted to focus in on this component. Verse one, "God, who at sundry times and divers manners spake in times past unto the fathers by the prophets, hath in these last days spoken unto us by His Son, whom He hath appointed heir of all things." Did God appoint His Son to be heir of all things? Do I even have to ask this question? You know, it's like a what is a woman question? It's really basic. Did God appoint His Son to be heir of all things? Yes. Which means that God then had an authority over His Son in order to have the ability to confer upon Him this ability here of all things. That's obvious, isn't it?

"By whom also He," being the Father, "made the worlds." So who made the world's? The Father through His Son? And this is the principle of life. This is how life operates.

God made all things through His Son. So the thought about this whole world and the way that it was created in the beginning was the thought of God. God transmitted this thought or these thoughts to His Son and His Son magnified the thoughts of God and made them into existence. And this is how every one of us have come into existence.... The man has a seed which is invisible to the human eye. The seed goes to the

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woman, the woman magnifies the seed, and she makes it a person, she makes it a reality. This is the principle upon which how God works. We were made in the image of God. Each one of us, we come through the source of our father and the channel of our mother. And the woman is the one that makes it. She magnifies it. She grows the seed from very, very tiny, and she's the one that grows it into a child.

So, yes, glory and brightness. And we continue. And it says "who being the brightness of His glory." The word "his" there is supplied. But the reason its added is because that it says the expression, the image of His person. Whose person? God's person. So Jesus is the brightness of whose glory? The Father's glory. So the Father has glory, and Jesus is the brightness of the Father's glory. Now, in an independent way of thinking, if you look at Jesus and He's brighter than the Father. Does that mean that Jesus is more valuable than the Father? No, because He's not the glory of His own brightness. He's the glory of the Father. He's the brightness of the Father's glory. This is a really, really important principle to understand.

So in the divine pattern, the channel is the magnifier of the source. And this is a very, very important principle to understand. I just wanted to use that as an introduction of understanding that in the divine pattern, the channel is a magnifier of the source. So we have the magnification principle. One negative example of this. I was counselling a couple when I first started counselling the couple, the woman was showing signs of being a complete nutcase, emotionally unstable all over the place, crazy. Talk to the man, completely composed, logical, reasonable in his expression. But as I continued to talk to them and discuss with him, he was the nutcase and she was manifesting his nuttiness. It was a magnification principle. Now, that's not always the case, but usually emotional instability is manifested more in a woman than in a man. Typically, [but] not always. And therefore, when a woman is making lots of noise, it can often be because the seed that's being planted and the environment that's been created for her is such that she manifests it, [while] he's able to hold it in and stay much calmer typically around other people. At home, boom! But around other people, holding

together and she's the one that's melting down and therefore she's the problem, right? [Obviously not.] This is what often happens, you know, in a magnification situation.

In a positive sense, [the] wife is feeling loved and blessed and cherished. She's much more vocal. And this is where we come again to the male female relationship. And you get a laugh out of this. But men typically speak 10 to 12,000 words a day. Women typically speak 16 to 20,000 words a day. There's a magnification principle. I think I'm an exception to that rule. I talk a lot. But typically, because men typically tend to summarize information and say things in shorter, more summarized sentences. Women will describe things with much more emotion and feeling, and therefore they need more words to say what they need to say. And that's a very important process. Now, if men and women are co-equal. One of the pet peeves that men unfairly have is they say, "can you get to the point? Get to the point. And your point is?" Am I speaking nonsense? Whereas, you know, round and round the garden like a teddy bear. Getting to the point by this part and this part and this colour and this and that, and the woman will pick up much more detail than the man will pick up. He's looking for the skeleton, the key main elements, because he's got to summarize all of the information, whereas the woman will pick up the sense, the colour, all these other beautiful things to make it beautiful.

And one of the principles of blessing is that a husband in blessing his wife will listen to her when she's describing something. And the natural male tendency is like, yeah, and your point is? Because he just wants the end point where she's giving him the cook's tour.

Fiona: The whole experience,.

Pr Adrian: The whole experience, the whole enchilada. So to give it richness and depth and feeling. And there is some, you know, there's a balance here in terms of... because it does say that that woman sometimes says 16 to 20000 words with gusts of up to 25,000 words. When you get up to 25,000 words, it's very windy, ladies. You know, like that's not good sailing weather.

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So, magnification. And if men and women have to be the same. It creates friction, doesn't it? Because we're not the same. We see the world differently. But we are in a divine pattern relationship, there is a harmony which brings magnification. And so taking that point about magnification, understanding the Father and the Son relationship and understanding the differences that they can harmonize when a husband blesses his wife and cares for her and protects her, and she has a safe environment where she feels safe and protected. The gusts aren't going to be as big. If she doesn't feel safe and protected. You're going to get more gusts, much more. You know, what is a woman? It's just very basic stuff. Happy wife, happy life.

So taking all of that principle into other aspects of magnification, this is what interested me about the feasts. If there is a divine pattern relationship between the Sabbath and the feasts, then that means there is a magnification principle that occurs, which means the blessing that you get in the Sabbath is magnified in the festivals. That's what attracted me to the feasts. It was the divine pattern principle of magnification that attracted me to the feasts. Now, if your Sabbath is a legalistic experience, then the magnification is going to be Wormwood, isn't it. It's going to be bitterness, it is going to be terrible. But if your Sabbath experience is sweet, and there is a divine pattern relationship between the Sabbath and the feasts, then your feast experience is going to be marvellous, it's going to be wonderful. That's what the divine pattern would tell you. And we discovered this to be true in terms of the bread offerings, we talked about this last night, the bread offerings that exist in the Sabbaths, which are then magnified in the feasts, so that as Jesus is the brightness of the Father's glory, so the festivals are the brightness of the Sabbath glory. And as the Son is the express image of the Father, the feasts are the express image of the Sabbath.

Once you get the pattern clear in your mind, it's very simple, isn't it? Very, very simple. That's what really attracted me. And one of the things that convinced me of this is in John 19. It says "and that day was a high day." John 19:31. "The Jews, therefore, because it was the preparation,

that the body, should not remain on the cross on the Sabbath, for that Sabbath was a High day." Why was it a high day?

Audience: Passover, first day of bread first day of unleavened bread.

Pr Adrian: On [or According to] their [the Jews] time. For our understanding it's second day of unleavened bread. But it's still a high day because it's within the feast. So when a Sabbath occurs within a feast period, you get a high tide of the Spirit of God. Does that make sense? That's what the Scriptures are saying. And what's fascinating to me is that with the tides of the moon, that at the time of the new moon and the time of the full moon, what happens to the tides? You get bigger tides, don't you? And at the new moon there is a festival. And two times in the year, the Passover and the Tabernacles begin at the full moon, when there is a greater tide of water, similar to the Spirit upon the earth. So this magnification principle really starts to kick in when you see the relationship between the Sabbath and the feasts. For those of us that have been Sabbath keepers, not feast keepers. We've been given the rough end of the pineapple, at least we've got the pineapple. But we've just got the rough end because we didn't get the whole deal. Once you put the source and the channel together, you get flow. You get movement. When you just have one element sitting there spinning around. You don't have movement. But once the two come together, you get momentum. You get movement occurring.

So if we understand that the Sabbath is protection, it's a protector. What are the feasts and in magnification principle? Isn't it a greater sense of protection? You know, if we were taught that the making up of the breach in the hedge was to keep the seventh day Sabbath, but God says, if you keep my statutes and my judgments. Are the feasts statutes and judgments? forever. So the magnification principle of the feasts is that we're going to experience a greater level of protection.

Moses proved this to Pharaoh in word and deed in Exodus 5:3. For those of you who understand the typology that the plagues in Egypt are a typology of which plagues? The last plagues. What was it that triggered the plagues to begin? What was the question that Moses asked? Can we

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go to the feast? This is what initiated the plagues. Okay, that's important to keep in mind. Pharaoh refused. And what did Moses say to Pharaoh? "Then they said the God of the Hebrews has met with us. Let us go, we pray thee three days journey to the desert. Why did they need to go three days journey to the desert? Because if they sacrificed the animals in Egypt, what would have happened? They would be stoned. So they had to go three days away in order to not offend the Egyptians. "Sacrifice unto Lord our God, lest He fall upon us with pestilence and sword.

Not keeping the feasts will lead to pestilence and sword. I just want to check the Youngs literal. What does it say? "We sacrifice to Jehovah, our God lest He meet us with pestilence and sword." In other words, that He hides His face and He allows a breach. So in this case, not keeping the feast led to a breach which would bring pestilence and sword. And those things are what happened. A word to all of us that are preparing for the coming crisis. Feast keeping. It's right up there. You want to be protected from pestilence and sword. You need to keep feasts.

What is the principle, and we want to go to this level of understanding? Remember the Sabbath day to keep it holy? Six days shall you labour but the seventh day is the Sabbath, a day of rest. So that means, as I talked about last night, to rest, human beings who are unholy, there's no rest for the wicked. The only way you can rest is to receive a Spirit of rest. So when Jesus breathes upon you, His Spirit of rest, what happens to your body, mind, soul? Rests. And when you rest, what frequency do you vibrate? Rest. What goes into the earth? Rest. We are made of the earth, and we affect the earth. This is why if you truly enter into the Sabbath and feast experience, the rest that comes into your soul, and just try and capture this, wherever you place your foot, there will be peace. No earthquake can touch you. No tornado can touch you.

And this is how this message is going to become noticeable to the world. It's this principle. It's vibration. It's frequency, it's energy, that's what Tesla said, isn't it? But it's connected to the Sabbath and the feasts. So when tornadoes, and hurricanes, and earthquakes come, God's people cannot be touched by these things, unless when you see these things

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coming and you forget this truth and you are filled up with fear and anxiety about what's coming, and your soul then is overwhelmed with negative vibration and frequency, and you then suck that vibration into you, you're going to get hit with earthquakes, famine, and all these things. And of course, the greatest thing that is going to cause earthquake and fire and wind, [as] we learned from Elijah the spirit of indignation within Elijah created, earthquake, wind, and fire. We have to extinguish the earthquake, wind, and fire, [extinguish] the indignation by receiving a spirit of rest in order that we can be protected from the elements. Because, as God said to Cain, the curse will come to you from the earth.

Does that make sense? He that dwelleth in the secret place of the Most High shall abide in the shadow of the Almighty. That is to be in the bosom of the Father, and when Christ rests in the bosom of the Father, most prominently is on the Sabbath and during the feasts. And that Spirit of rest that is in Him, He breathes upon you, you embrace that Spirit, and therefore there is rest all around you. This is how we are going to get through the plagues. Does that make sense? You need to keep the feasts to receive this Spirit because we need much more of this Spirit because of the spirit of antagonism and anxiety and fear and everything is going to come upon us.

Let's remember Exodus 5:3. If we don't keep the feasts, God will meet us with pestilence and with sword. Not that He's bringing it. Simply the consequences of all the vibration and frequency that we are engaged in. This is really, really important. And the feasts are a magnification. Those who keep the Sabbath will have a measure of protection. But again, it's severely muted if you don't worship the Begotten Son because He's the Prince of Peace. If you worship God the son, you're not worshipping the Prince of peace. You are simply worshipping a piece of the prince.

But anyway, [You] only got the shower on a tiny little bit because of the seventh day. You will have some measure of protection. And we ask this with all sincerity and without malice, during the Second World War, did the Sabbath keeping of the Jews protect them? No, it didn't. Many of them died because they did not have the Prince of Peace, who is in the

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Sabbath. He couldn't protect them. We need to remember this. It's not simply keeping a day. It's receiving the Spirit of the Son of God in that day, in the bosom of His Father. That brings that peace to you.

We have many examples of this, but I'm simply saying, as this is a typology of the last days, feast keeping is going to become very important. People say, do you need to keep the feasts to be saved? That's a loaded question, isn't it? And my answer is, do you need the Holy Spirit to be saved? Well, then you need a feasts. You need more of the Holy Spirit and the Sabbath. This is the magnification principle that we see in the feasts.

Now, I want to talk to you about another aspect of magnification. Is tithing important?

Audience: Yes.

Why is tithing important? Is it a statute? It's a statute. So if we have tithing as a source. Is there a channel? [have] you ever heard of second tithe? Deuteronomy 14 talks about the second tithe. If you're tithing, you've got the rough end of the pineapple. You need to second tithe to get momentum. Did you catch that. Second tithing creates momentum and magnification. Deuteronomy 14 and 16. Talk to us about the second tithe. Okay. Now, second tithe, what was second tithe for?

Second tithe is for coming to the feasts, caring for the Levite, for the poor, [and] personal evangelism. Second, tithe is your personal evangelistic budget, both to feed yourself and those that you want to reach. The first tithe (based on the divine pattern principle of invisible and invisible,) is for the Levites, which means for the priesthood, which means it's for the ministry. It is a 10% that goes to the ministry and is not under your control. Well it's under your control to give it.

But it's a free will offering. Second tithe does not go to the ministry. You can give it to the ministry if you want, but I would suggest that you should use it to get to the feasts. Which means that if you're gathering your second tithe, should you ever have any problems finding accommodation to come to the feasts. Second tithe covers all this, and

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you know, save up during the year, get yourself a nice place to stay for the feast that's comfortable for you. If you want to rough it, rough it, but use your second tithe to make yourself comfortable. That's what God wants you to do so that you have a comfortable place to be and using your second tithe to do this. And when you second tithe from your tithing, you get momentum, you get movement and things start to happen.

People say 20% of my income! Whose income? Who gave it to you? Where did you get it from? Who gave you the talents; the abilities to earn money? God. Is He going to shortchange you and say I want 20% of your income, is He going to rip you off? No. You can't outgive God. You're going to be blessed.

Second, and this is really important, just like with the feasts as a protection. We're heading into an economic crisis. What do you need to do to prepare for that economic crisis? You need to tithe and second tithe. If you want to get through this crisis, you need to do these things. Do you need to tithe to be saved? It's the same issue isn't it.

You need to tithe to receive the Spirit of generosity so that the Spirit of generosity as it's flowing out of you, you create a vacuum and it comes down into you. The vibration, the frequency of generosity comes back to you. God ensures this. He makes certain of this. And I've told some of you the story, not all of you have heard. It was in 2014 that I said to my wife, I want momentum, I want flow. I want to test this to see whether there's a magnification principle in second, tithing. I want to start second tithing. Now, when we made the decision to second tithe, we had just moved house for the schooling for our sons. Our rent had gone up \$80 a week. We then had to pay extra money for the schooling, which was another few hundred dollars involved there. So our costs had gone up \$400 a week and our income had not gone up and right then Adrian comes up with this brilliant idea to start second tithing.

"Whose idea was this?" And I said, Well, here's the way to test it. You said, "Prove me now," Father, "prove me now here with if I will not pour you out a blessing" greater than what you can receive. And so we

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started the second tithing, and it just all worked. It's amazing how that it worked. And it was in 2014 when I started second tithing that I was in the United States for seven months, that year while my family was at home. I originally had arranged with someone to help cover my costs while I was overseas so I could continue to provide for my family. Once I got to the United States, that offer disappeared. I'm on the other side of the world for seven months, and I don't have the promised money that I was going to get to support my family. What am I to do? Well, I'm second tithing. God made it happen. The money just came in and just came in. Just amazed me.

Now, part of the thing to do, particularly around the Feast of Tabernacles, and we really need to look at this for a Feast of Tabernacles that we gather a second tithe. We gather all the people around the community that are in a hard way. We put them up, we feed them, we bless them. We pour in a second tithe on them. That's evangelism. The excess that you have, because you're going to get excess when you start a second tithe, you're going to get momentum. And when you get momentum, you're going to get excess. And I remember in 2014 at Tabernacles, I had excess from all, not from the person who I originally tried to secure myself some money that blew up, but from all the money that was donated to me over the time that I'd been traveling all around these different countries and I had all this excess. So at the Feast of Tabernacles, I started listening to the ground, looking, listening for people that had financial difficulty. And so I'd slip them some money. You know, every time I did that, I'd slip someone \$500, go back to my caravan and under my pillow [I found] \$500. I couldn't get rid of it. It just kept coming back to me. The more I gave it away, the more it came back to me and I was laughing my head off. "This is fun Lord." You know, we're all passing money around and giving it to each other. Isn't that's the spirit of generosity. I think I'm going to get rid of a couldn't get rid of it. I just couldn't.

That's what you get with second tithing, you get momentum. And I would encourage you to keep this second tithe for evangelism, to purchase books, to help people, to help the poor, to get to feasts, to pay

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for feasts. This is what second tithe this is all about. And when you do this, I noticed that my ability to survive cost of living pressures became easier. I used to watch the bank account more closely before I second tithed. I've been second tithing since 2014, and I don't worry so much about those things. I just leave that in God's hands and just give it to Him. And He's just blessed me so abundantly.

And it's not primarily the financial, okay, I'm going to second tithe. I give someone, I get more back. That's a mercenary approach to things. But I give it because I love my God and I'm happy to do that. And whatever happens, I let him worry about those things. And I've just found the best thing for me has been the psychology of not worrying about money. We all understand the psychology of worrying about money don't we.

Second tithing can cure you of this worry if you believe it, if you believe it. And the Divine Pattern principle tells me that second tithing is going to create momentum, it's going to create flow. And my wife and I are living proof of this principle. And, you know, I've had some people say to me, Oh, we'd like to give you some second tithe, give it to someone else. I'm part of the ministry, you, I don't need second tithe. Use it yourself. Get the blessing directly to help somebody else. That's for you to use for your evangelism and outreach.

But if we have a joint project, we want to purchase something we all put second tithe into. Okay, we can do that, but only the first tithe goes to ministry, not second tithe. That's really important to understand. I was talking to someone recently that was having financial difficulties. And it's a delicate subject. I say "are you tithing." Oh I can't really afford it? I said put God to the test. Put God to the test. And within a few months, suddenly the situation changed and the financial situation improved. God comes through every time.

And I want to say this with all sincerity. We are coming to an economic collapse very soon. If you want to survive that collapse, second tithing as well as first tithing is mandatory for yourself to get through that process. That's the main point I wanted to make in this presentation. It

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seems counterintuitive to give away, but this is the law of heaven. This is the law of life for the universe. Christ received to give, to pour out, to give to others. And this is what I would really encourage you to do.

One of my friends from Germany, I asked him once, "in this message, what is the thing that has really been one of the best things for you in this message?" He said the divine pattern of tithing. That sort of shocked me. But it didn't. I didn't expect him to say that, but it was a real blessing. So I would encourage all of you to do the research, look at it, consider it. And I'm hoping that at Tabernacles we'll have saved up the second tithe and maybe then we can invite more people, do a soup kitchen or, you know, whatever. That's kind of where we need to head, I think. And this is going to become more important as we're noticing that many Australians are suffering. They're being thrown out of their homes, they're having difficulties, they're being squeezed. And well, some of the media are mentioning it just to remind us of who's in charge. And we are in control and you're going to suffer. And Queensland is suffering some of the worst housing shortages in the country. Why because of what's happening in Victoria and partly because of the energy crisis. People are worried about not having enough money to pay for gas and electricity, so they come to a warmer climate where they don't have to use so much of those things. I think that's part of what's driving the drive north.

The other thing why I think there is potentially [people coming here] (I don't know if everybody's thinking about this,) but there are there are provisions in the Queensland Constitution that are different to any other state that offers more freedoms to people in this state. Now, if you don't know about them, you can access them. But I was looking at this recently. There are statutes in the Queensland law that gives you more freedom than other states. And constitutional people are aware of this. And whether that's going to stay that way, I mean, they could strike that at any time. But at least it's a bait for some people. I think that's why they want to come to Queensland. And it's a big state. It's a big state to get lost here. All right. Thank you for listening. I hope that was a blessing. Let's close with a prayer.

Closing Prayer

Pr Adrian: Father in heaven. We thank you for the divine pattern between you and your Son; the principle of magnification. And I thank you, Father, for the divine pattern of the Sabbath and the feasts and the divine pattern of tithing. May we take this to heart that we may receive of your Spirit, and we may be protected from the challenges that are coming upon us. We thank you in Jesus name. Amen.

TRANSCRIPT FROM PRESENTATION
BY ADRIAN EBENS
PASSOVER APRIL 9 2023

5. BIBLICAL LEADERSHIP

Pr Adrian: Good evening everyone. Hope that you had our blessed day...Well, I'd like to share with you tonight a little bit of my journey, particularly in terms of life, my life experiences in ministry. The things that I've learned along the way. Maybe I have been inspired by reading about Pr Austin Cook. Riveted! It's a really good read. So I'd like to kneel and pray.

Opening Prayer

Pr Adrian: Father, I just thank you so much that we can come into your presence tonight. We just thank you for the beautiful day that you've given us. When the sky is clear, and the wind is fresh and all the trees in the water. And we're reminded of the creation week and all that you made. We just give you praise and honour. We thank you for this. I thank you for the way that you've been leading us, the meetings that we've been sharing, the thoughts that we've been having. I pray that you would bless us as we consider some things tonight that you will lead us and guide us in Jesus name. Amen.

I was baptized in 1979. That's when the Adventist church still believed in God the Father, His Son, Jesus Christ, and the Holy Spirit, which I still believe today, even if it's a little different to what some people believed. I was 12 years of age when I was baptized. A faithful Adventist minister encouraged me to take baptismal classes and I was in the country town of Mildura and the school was on the church property grounds and the pastor would come. I don't remember much about the studies, but I remember that I wanted to committed myself to the God of my father and my mother. That's the decision I made in 1979. And then I became a teenager and then I discovered what sin really was. But growing up in an Adventist home, I was blessed by a father that had never drunk nor smoked cigarettes. If he had, I probably would have unless he was excessive. But I'm very, very thankful for the example of my father and the encounters that I had with a few drunks when I was small. It really gave me the impression [that] I don't want to get involved in that sort of activity. I talk about my conversion experience in *Identity Wars*, in *My Beloved*, but it was through my mother who gave me the book *Steps to Christ* to read in 1985 that Christ found me. And it was such a transformative experience for me . For me, it was Damascus road. It was day and night in terms of the change....

But so great was the change that had occurred in my life that one of my friends came up to me, [at school] and said Adrian, you are such a superb joker. How you've convinced everyone that you're a religious nut. And I just looked at him and said, It's not a joke. [I saw] the whites in his eyes and he ran off. Jesus was now my best friend, and I moved to a church. I moved to Kingston Church where I loved to study the Scriptures. My experience as a young person that's 18, 19 years of age, I couldn't wait to get to church in the morning. I would turn up at 8:30am and some of my friends, we would pray together before Sabbath school would start at 9:30am, and we would be together the whole day. And I didn't want to go home. And often I would go home 11:00pm at night because we spent the day together. Usually in the afternoon we'd go door knocking. We'd start Bible studies with people. Sometimes I'm sitting in somebody's home, they're puffing away on the cigarette blowing smoke in my face. My lungs are on fire, but I'm preaching to

them the word of God. So my heart's on fire as well, wonderful experiences.

I had the privilege of working alongside Pr David Lawson, who did many evangelistic public meetings. I've doorknocked plenty of homes. I've handed out thousands and thousands of leaflets advertising. I worked his slide machines. Nine slide projectors all stuck together. I had to fill them and shift them and do all that in evangelistic campaigns. And it was a wonderful experience to work with the team to see people coming in. People hungering for truth. And then later on as I worked with other men and women, we would have an action team [Bible study group]. And I was one of the action team leaders in my early twenties where we would study, we would try and bring people into our small groups and then bring them to church, and just the experiences that I had as a young person in my early twenties of seeking to save souls had a profound impact upon me. I remember one day on [a program called] *Appeal for missions* knocking on doors. You know, the first ten doors were tough. But after that, you got into your stride and you got going and you would meet people.

And I remember knocking on a door where this party who was going, it was really loud. And I knocked on the door and this guy comes out, he's little drunk and he's got this big knife in his hand. And I thought this isn't going to go too good. And I just started to talk to him. And we got talking and his whole demeanour changed. And I invited him to come to church. And he came to church and we would study the Bible together. And he was baptized.

The thrill! The absolute thrill of having seen someone from the doorknock, the first time I met them, inviting them to come, seeing them become interested in spiritual things, and then watching them go down into the waters of baptism. There's such a thrill in seeing someone commit their life to Jesus Christ. And because I was very much involved in this, I also became involved in the choir that we had there in Brisbane, in Kingston, and we would travel from place to place. And I started public speaking. I started doing Sabbath school lessons and everything like that.

And the more I got involved, the more you have to engage the machinery of church life. In order for things to operate, people have to coordinate, they have to work together. And soon I became a member of the board that introduced me to a whole new set of dynamics about church life, how to deal with prickly characters. How to be Christlike to people. Being on the nominating committee, listening to all kinds of stuff that maybe you really don't want to know about other people. Do I really want to be listening to that.

But being in this machinery, I looked up to a number of men who were leaders of men, who were shepherds of the flock, and they knew how to run a church. They knew how to run a board. They knew how to do mid-week meetings. They knew how to seek and save the lost. I was privileged to work with men like this. When Lorelle and I got married, we moved to Sydney. I had the opportunity to work with Louie Torres, and I did a number of missions with Louie Torres and the lists of people we prayed for as a group [evangelistic team]. We prayed through the list of those that were coming and of course, a free Bible for those that came to X amount of meetings and all the different things that were involved in that process. And then I would follow up and Louie Torres called me his bloodhound. I wouldn't let anybody go. Just pleading with another soul for Jesus, just somebody praying for them, pleading with them. Please come. Please give your heart to Christ. Please. He's so beautiful. He's wonderful.

And listening to men like Louie and others how they presented the gospel. I've listened to the 'Gospel,' preached thousands of times over the years as I've sat in evangelistic meetings and other meetings, and as a young minister, I had to lead out in Net 98 [Satellite Evangelism] and coordinate all those events, and do all those things, but that was 1998.

I was ordained as an elder in the Seventh-day Adventist Church in 1994, and it's quite a solemn thing when men you look up to and respect, they lay hands on you in front of your community and call you an elder. The laying on of hands is a vital part of community life. It is how God works through His church by the laying on of hands. God calls men, but other

men recognize the gifting and they lay hands upon individuals to validate that gifting and to launch them into their ministry.

This is a very, very different principle to what most people operate today. Today we operate in the time of the judges, in the time of the judges, every man did what was right in his own eyes. He cared not for the channel of blessing. Did what he wanted to do when he wanted to do it, how he wanted to do it. And what do you do when the community becomes like that, you have chaos. That's what you have.

I still remember senior pastor, Pastor Bruce Price, a true shepherd of the flock, loved his congregation, prayed for them, worked for them, tireless in his efforts. He ordained me as an elder. And I still remember Ron Timewell and David Tyler's father, Colin Tyler and then the Big Maori guy. Can't remember him, a wonderful man. These men ordained me as an elder of the Seventh-day Adventist Church, something I don't forget. So it's a moment in my life. It's part of the rite of passage. And then to be involved in ministry. And then several men would come to me and say to me, have you considered the ministry? Have you thought about going into ministry they would pull me aside and say, you should go to Avondale.

Well, I'd heard about it. And because of the understanding of the Scriptures that I had, and I was taught by my mentors, I wasn't particularly interested in going. I believed in victory over sin. And I believe Christ took the nature of Adam after the fall and all these [would be] strikes and these marks against me [at the college]. I listened to George Burnside. I read most of George Burnside lectures. I read widely, Truth Triumphant, Great Controversy, all the Conflict of the Ages series. I read and studied Uriah Smith. I studied all these books voraciously. And through all of that experience, I was constantly looking for ways to introduce Jesus to people. I would pray, Lord..., (you know, I would often say this to people. This one pray that Jesus will always answer,) give me someone to talk about you. I want to tell them about you.

Before I went into ministry, I actually worked for the Wesley and Uniting Church as an accountant for Wesley Mission under Gordon Moyes. I worked in Pitt Street in the middle of Sydney, and every day I would pray Lord, someone on the train, someone somewhere to minister to. I had Kenneth Cox [Adventist Evangelist] tapes [videos] and I'd take them into work, smuggling my contraband into the Wesley Methodist Church and handing out Kenneth Cox tapes. So they're all there and I had them at my desk. Had them all lined up there, and I'd walk in with my little three angels badge, I was a Seventh-day Adventist. Three Angel's messages. Thinking of ways to minister to people.

I remember when I was coming into work on Mother's Day and before I went to work one, [I went to one] of the stalls and there I picked up a bunch of roses, went to all the women in the office. I said, Happy Mother's Day. Some of them were tears, just wanted to bless them because I just wanted them to open their hearts so I could talk to them about the Jesus that I knew. My boss, Church of Christ Man, David Bentley wonderful man of God. I learned so much from him as a mentor and as a leader, as an older man than myself. As a young man. I looked up to him. I respected him. I honoured him. It's a bit emotional, but it was an honour to serve him. My job was to make him look good. That was my job. I wanted him to succeed. It was a great joy for me to do things to bless him.

And I tried to do that as a young person when I worked for Sanitarium Health Food Company. Same thing. My boss Rob Scoines, and again I learned many things from this man, industrious man, meticulous man with accounting. I learned many, many wonderful things. As I was saying earlier, it's quite funny now because I used to work with the paymaster and I was the one have to go to the bank and get the money from the bank. So there I am walking down a side alley with \$30,000 in a in a briefcase just hopping in my car all alone, anyone could have knocked me off, taken the \$30,000. [When I arrived back at work] I'm there counting money and paying people and looking for ways to share Christ with people.

I still remember one time my wife and I were going to go to Victoria. We registered a business called Total Health Management. We were going to go to Victoria and we were going to do health work. And then one day I was sick. While I was lying there, sick, I was lying on the floor and I had all these books around me, all these history books and all this stuff. And a dear friend of mine, Pastor Mark Wilson, he burst in through the door and he said in his dramatic style, What does thou hear, Elijah? Arise and go up to Avondale!

I prayed about it. And Lorelle and I prayed about it and we felt that the Lord was opening the door, that I should go and do this work. And the Lord did bless tremendously in terms of support in regard to the fees. I was a computer programmer for the Wesley Mission, and I'd developed a number of good relationships with people there. And one of the things that I had done was to... we were operating in a UNIX mainframe system and I had worked out a way to download all of the mainframe data and put it onto my PC and I could make it work much, much faster than the mainframe. And I still remember we would have multiple call centers like budgets that had to be submitted and people would type them up on their Excel spreadsheet and then they'd print them out, send them in the head office, and I'd put them all back. And [I thought] no, I'm not doing that nonsense. So I set up this system so that this was an access database and they put, they typed it in to this, put it on a floppy drive and sent it in to head office, I just put the floppy drive into it. I'm not going to retype all that stuff once they have typed it. And then we would crunch the bottom line and the mainframe would take 40 minutes to work out the bottom line. So I thought, we've got to find a better way to do this. So the Lord help me to develop a smaller system and I downloaded all of data. And the boss said to me, Can you give me a bottom line. I came back a minute later and here it is. What? [says the boss]. We can't wait 40 minutes to get a bottom line every time we want to know what we're going to do. So I just wanted to bless my boss and the Lord help me to do that.

So being called to ministry, and studying at Avondale College. It was a very challenging experience for me to study at Avondale college and I still remember being there.

Audience: What year did you go there?

Pr Adrian: 1995. It was quite a challenge to walk into Avondale and then partway through to see a huge screen put up there and all the young people watching the State of Origin [Rugby football game] that really, really..., what's the word? Indignation. I think that's the one thing. "I didn't come here for this." I left all that behind when I gave my heart to Jesus. And so this is a battle that I had in my mind.

There was a statement that I read as a young person, which pierced me, my three great loves in sport. I read the statement "tennis, cricket and football are a species of idolatry," I was impaled on that statement. It haunted me wherever I went and wherever I went at Avondale, tennis, football, cricket and all those things. So it was a wrestle for me, because I know for myself that when I engage with those things, I developed a love of domination, a love of superiority, a competitive spirit. And I knew that the Spirit of Christ was not competitive. And so I didn't like those things, but I tried my best not to be condemning of other individuals because as a younger person, I thrived on all those sports, who was I to condemn someone else when I had loved those things myself in the past. So I prayed to be gracious to other people when those things were occurring.

But I do remember one time as a young person, I was in a ministers meeting and one of the conference leader came in and said, Oh, what's the cricket score? I was horrified. I'm just ready to get up and walk out. Indignation. It just was me dealing with my own love of something from the past, I suppose. But going to Avondale was a real test of what I believed. Did I know what I believed and why I believed it? Because I had to fight for everything that I believed in, [and] they were wanting to take it away from me.

I was told by one lecturer, when you come to Avondale, what we will do is we will slowly dismantle you and then we'll put you back together.

Another lecturer said truth is a slippery slope. You decide where you get off. I said it's not what I read in my Bible. And I was introduced to all kinds of different theologies and ideologies and feminist theology and all kinds of different things in psychology. I was told at Avondale that the 1844 disappointment was a psychological aberration. I learned all these things at Avondale. You know the "best" thing about this? I was paying money to hear this stuff, but it was a traumatic experience for me, but it was also a helpful experience to me because it explained a lot of why stuff was going on in the local churches where I was attending, it explained a lot of those things because I worked a lot alongside some other younger men than myself. I was older. I was 27 when I went to college. I'd already studied a lot of the Bible and the Spirit of Prophecy by that stage, a lot of younger men didn't know it, they just had their conversion experience. They wanted to give their life to Jesus and they went to Avondale and they were like lambs to the slaughter because I didn't know what they believed.

I had one young man saying to me, he was in his fourth year. And he said, "What's the wounding of the beast of Revelation 13? What's all that about?" You're just about to go out into ministry, and he doesn't even know what that is. I felt for him.

It was also very painful for me because I had family members there that were also studying theology, and I was watching them slowly lose their faith in the Bible and everything because you're introduced to a whole range of ideas that are not just taking the Bible as it reads. And it's very confusing for a young man. And then when that young man goes out and he encounters the saints and they have him for breakfast, [they devour him] they quit and they go to the world. It's a cruel thing. And I really had to pray during that particular time.

I remember one time some of the questions that were put to me in class. I remember one question was put to me and it really troubled me and I said Lord? And I heard the voice, "do not speak to the serpent." It's what I heard. Do not engage this. Leave it alone. It's intended to destroy you. This is..., you know, confessions of a pastor.

But in the midst of all those things, I had to go back and I'd go back and I'm talking about justification, sanctification. I'd go back and I'd read chapter 27 about Modern Revival in Great Controversy. And I'd go through that piece by piece and I get myself straight on what the plan of Salvation was all about and how that it worked. And then I'd go to class and I would hear all this completely different stuff, and different understandings. And it strengthened me in my faith and what I believed, and I had to learn to deal with men with completely opposing views, men that I still (and this is the great challenge, lecturers that I) wanted to look up to and I wanted to respect. I wanted to honour them because that's what young men should do to older men. But the things that some of them taught made that incredibly difficult for me.

And I remember going and talking to one lecturer and I was pleading with him with tears in my eyes, saying, why are you teaching this? I don't understand, why did you say this in class? And it was a "no, I didn't say that." Smoke and mirrors. It was "you heard wrong." I had a period where I thought I was going crazy. Very, very difficult. But I prayed a lot and I asked my Saviour to help me. I only had to do two years because I had an undergraduate degree in computers. So I only had to do a postgraduate degree in theology and thankfully I only had to do two years. Four years would have just been really, really tough for me. Again, I saw a number of my friends shattered by that experience.

And then to go into ministry, I went back to Sydney. I worked with Bruce Price, and in that period that I worked with him both while I was at College and while I was working under him together, we had about 150 baptisms in the time that we worked together, a lot of Bible study, a lot of doorknocking, a lot of mid-week meetings, a lot of work. Wonderful work, wonderful experiences.

And then sitting in board meetings, deliberating again, working with coming to understand the human species in a different way, dealing with people, how do we deal with the situation? How do we deal with the situation? What do we do in this situation and how we'd all kneel and pray together and ask God to guide us as elders and as leaders. This is a training ground and I'm very thankful for that experience that I've

had over the years. Learning to work in a community environment, in a church environment, in a volunteer organization where you're seeking to motivate people not by pay or by money, but by the love of God.

And so I continued to find myself in a position of perplexity because of the schisms in the church and the different theological views. I would go into a church [as their new pastor] and I would present my understanding of the gospel. Things would flourish, things would grow, and then after I left, [after a few years] somebody else would come in with a different theological point of view, and it would all change. And all the work that I had done was overturned. And I began to ask myself, Why am I doing this? What is the purpose of what I am doing? If all my work or 98% of it is going to be dismantled and destroyed?

This troubled me greatly. The bigger issue I was dealing with was I was coming across (on a regular basis) young women who'd been molested by elders, pastors, teachers, and that distressed me tremendously. In other churches, communions as well as within the Seventh-day Adventist Church. I still remember one young lady that stayed with Lorelle and I when was a youth leader, I could still hear the screams from the nightmares that this girl was having as we were caring for her in our home. It haunts you because she had been interfered with as a child. Those things really affected me in terms of I want to make a difference in people's lives.

Working in Brisbane, working in two churches and it was quite a challenge. I had two churches. Both Eddy and Fiona [were] at Edens Landing. We probably had, when we started about 80, 90 people and maybe it went up to 160. I can't remember somewhere around there, it was a while ago. We had 150 or 160 people at that church, and I had another church with about 100 to 130 people. So you've got nearly 300 people here, running two boards, preaching on a regular basis. You've got multiple issues that you're dealing with and challenges that you have to face. You're working with your elders. You're working with a group of people that have varying understandings of Seventh-day Adventist message.

5. BIBLICAL LEADERSHIP

Whenever I would go into a church, I would never assume that anyone there understood the gospel. I would always start from the beginning, because I could never be sure whether they heard the gospel, at least as I understood it. I would always start from scratch.... I would always look for young men and seek to mentor and train and bless them and encourage them to take up the work of ministry.

And the reason that I'm sharing all these things is because my life experience has involved the work of eldership and leadership at multiple levels, and you get to see and experience and work with a community in a way that you wouldn't otherwise get to experience. And you see the effect of the decisions you make on people, how people react. And it's a constant learning experience that you're going through when you're dealing with this.

I remember vividly when I was in Sydney and one of our younger members had become absolutely convinced that all the ministers had studied NLP [Neuro Linguistic Programming] and they [thought they] were hypnotizing the congregation. And he came into the meeting and he started pulling people out of the meeting and was accusing the person at the front of hypnotizing people. What do you do in that situation? In this particular case, I didn't take the view that my senior minister took. He put him [the person pulling people out of the meeting] in a headlock and he dragged him and threw him off the property. I knew that wasn't the right way to deal with people, [although] I understood his feeling. When one of the conference brethren was coming to be accused by one of his members of hypnotizing the congregation. He didn't take it very well. But as a young elder, I went with another young elder and we went to this man and we asked him questions. Could you explain [whether] you read these books? What is your understanding of these things? And when he explained his position and his understanding, it made sense to me and I respected it. I did the hard yards of not just simply, oh, well, I'm not going to say anything. No I wanted to find out for myself. If this man is hypnotizing people, I want to know what it is and I put my head up to ask the hard questions. Of course, in the beginning, he didn't appreciate

that. But when we came to the conclusion, I was satisfied and everything like that. But doing the right thing by people sometimes requires me to make decisions that are hard for the people to swallow.

And you have to live with the consequences of the choices that you make. And this is one of the things that I thought deeply about when I came to the truth, that Jesus was God's only begotten Son. With all the experience that I had in ministry, I thought, How do I deal with this without creating unnecessary upheaval within the church? When you've taken weeks, months, years to bring a single individual into the church, you know the worth of a soul. And you know that if a young Christian has [is faced with] controversy by people older than them in the church, you can drive them out of the church and you must not do this. You must protect them. And even if their understanding is not perfect, and even if there is imperfection in the ministry, you must not destabilize the members of the church. Because it takes a long time to bring them in and to get them stable and to make them solid in the Third Angels message.

If you've ever done this work, you think twice about jumping in with a new idea, and blowing a congregation apart with a controversial idea. That's not what you should do. It's not a good idea, even if it's the truth you shouldn't do this. Why shouldn't you do this? We come back to this issue of respect. Respect of eldership, leadership, ministry. Any person can come in and claim to be a prophet of whatever order and just seek to take control. We had plenty of situations where, as elders and leaders, other people would come in assuming that God had called them, they'd come down in a spaceship from heaven and they were going to deliver a message and show us what the truth was without talking to any of the leadership, without making an approach or asking the leaders what their intentions were.

Now, when you are a shepherd of God's people and someone comes in without announcing what their intention is, as a shepherd of the flock, it's your duty to protect the sheep. It's your duty to do this. Now, not all of us have had lengthy experiences on how to deal with individuals and Ellen White says working with minds is one of the nicest works you can

do because it's a process in psychology and understanding how to work with people and how to get the best result and prayerfully ask God to lead you and guide you in these things so that you can provide for the people that come into your congregation a stable, loving, warm environment.

And on the same token, if a minister comes into a church as a new minister and he knows that a congregation believes a certain way and he starts injecting controversial ideas without going to the local elders who've been there a long time and sharing with them his understanding and warning them about what he believes. You don't do things like that. You don't just step over your local elders and just start injecting new ideas as if you're Jesus yourself. There is protocol to follow.

The Bible tells us, as the centurion in the Bible. He said, "I am a man under authority. I say to this man, go and he goes, this man come and he comes." This is how society is supposed to work in systems of channels, of blessing, mentorship, leadership. When a community doesn't operate like this, it gets decimated.

The Bible tells us we can look at this in Romans chapter 12, verse three, "For I say through the grace given unto me to every man that is a man that is among you not to think of himself more highly than you ought to think." It's good advice. "But to think soberly according as God has dealt to every man the measure of faith. For as we have many members in one body, and all members have not the same office. "So we being many are one body in Christ and everyone members of another, having then gifts differing according to the grace that is given to us whether Prophecy, let us prophesy according to the proportion of faith, or ministry, let us wait on our ministry. Or, he the teachers on teaching or he that exhorted on exhortation or he did giveth, let him do with simplicity. He that," what? "Rules."

There's no place for rulers in Australia, is there? What does it mean ruleth? What does that mean? Lead, guide?

Audience: The New King James says he who leads.

Pr Adrian: Leads. Leader. So there's a gift of leadership. Who gives the gift? God. Does He give this gift to everybody?

Audience: No.

Pr Adrian: Why not?

Audience: because there are many parts to the body.

Pr Adrian: So when a crisis comes in amongst God's people, I say to you, "everybody is a leader." Everyone thinks they're a leader because everyone makes up their own mind without consultation. They make their decision and they act on it. That's suicide for a community of faith. It's going to be dismantled when you do that.

Now, if God gives gifts to all of us, very different positions, different understandings. To leaders, part of that gifting is the ability for oversight.

So oversight means the ability to penetrate deeper into the future, the implication of current events within a community. So, for instance, Moses on the shore of the Red Sea. The Egyptians are bearing down upon them. What does Moses say? Stands still. Are you crazy, Moses? Stand still? The Egyptians are coming! Are you a complete moron? Stand still! Did Moses know something that they didn't know? He had faith in God. God had told him that He was going to prepare a way for them. Moses believed it. He acted in faith, God parted the Red Sea. They didn't know that. They didn't understand that.

Part of the role of eldership and leadership is you would hope that God gifts elders and leaders to see things that other people may not see. And this involves a level of confidence and trust. Not blind trust. Because true love for a leader involves the process of appeal. Because we all know that leaders can make mistakes. Elders can make mistakes. The Bible is full of leaders that have made mistakes. But a member of a congregation or a group that loves their leader, if they do not understand something, they will go to him in love and say, could you explain this to me? I don't quite understand what you are saying. And listen for the answer and listen intently, *shema* [in Hebrew]. And if it

made sense. Oh, okay. I think that you've explained to me, but if it doesn't make sense. Okay, I understand you're saying [this], okay, what about this text? And the leader may go. Oh, wow, I hadn't considered it from that perspective. You've got a point there. I need to take that onboard.

So then there is a transaction that occurs between the leader, the elder, the elders and the congregation that have other giftings; prophesying, other abilities that God gives to them. And this is how community works together. And they circle the wagons when the enemy comes in and attacks them. They all work together to preserve a structure. And why do we need to preserve the structure? Many people say so that people in leadership can dominate those underneath. Headship, you know all that kind of stuff.

In the message that God has given to us, why do we need to preserve an eldership, headship structure?

Audience Channel of blessing.

Pr Adrian: For the purpose of blessing, the blessing of God. So the blessing of God, for the laying on of hands, for the acknowledging of gifting, for preparing people for ministry in whatever capacity they operate. Plenty of people over the years have come to me and I've been involved in ministry for over 30 years and people come to me and they say I have my Bible, I don't need you or any man to tell me what to do. Is that true? Well yes. It's true. There's a point to that.

Audience It's a loaded question.

Pr Adrian I often ask people this question. Do you need Abraham to be saved? Who were the promises made to? Has God made promises to you; that you will be heir the world? No. He made them to Abraham and His seed. Which is Christ, and if you be Christ's then are you Abraham's seed, and heirs according to the promise. You must be a child of Abraham in order to receive the promise of salvation. Earthly channel, human being, human point of contact. I will bless you and you will be a blessing. And through you all nations of the earth will be

blessed. Why can't we all just come individually. This comes back to the heart of the Great Controversy. God says, "This is my only begotten Son. Hear, Him." If you want access to me, you must go through him. Lucifer says no. I want direct access. I don't need to talk to some subordinate. I want direct access. I don't need to talk to you. It's the human spirit. It's the way that humanity operates. I don't need to talk through intermediaries.

What is it? My name is Karen, I want to talk to the manager. I want to go to the top. Why do you want to talk to the manager, not to tell them that you love them, [but] to rip the head off. That's the whole purpose of it. That's human nature.

And so human nature instinctively is destructive. And when I look at history and ages passed, the erosion of the channel of blessing system, of the family system, we are at an absolute crisis point. Nobody respects anybody any more at all. Bart Simpson [A cartoon comedy TV show] rules the world.

This is the difficulty. You know, I found it particularly of interest when I was in the United States of America. I'd sit there and listen to young men and the way they would approach me and talk to me. And I'm just like, you think I know nothing at all? You think you know everything. What do you do with a person like that? Well you don't say anything. What's the point? They know everything. And the difficulty that that creates and the problem that creates.

And for me to be talking on this subject. Why am I talking about this? Why did I bother to tell you some of my profile and my past. Just to tell you my life experience? Does that mean that all of you here have to submit to me? No. It doesn't mean that at all. But in order for communities to operate together, there has to be a channel of blessing. And we've talked about this before and coming back to when a man would come to me and say, I don't need submit to any man, I got my Bible, I'd say, Is that what your wife thinks to? Doesn't the Bible say that wives submit your husbands?

To live in a community there is leadership. One of my favourite characters in the Bible is Jonathan, son of Saul. He epitomized to me the absolute essence of chivalry, of wisdom and loyalty. He didn't have to die with his father. He could have just sided with David and backed him. But he knew that David had been called by God to be the leader of Israel. He knew that he would be a problem if he lived. He knew that his father was probably going to die. And so he chose to die alongside his father. One of the most selfless acts you'll ever read in Scripture. Jonathan. I find it very moving. That kind of loyalty to his father for a lost cause, communicating with evil spirits. Why would he do this? It doesn't make any sense to me.

But as I studied it, Wow. Wisdom in Jonathan. To preserve his community. He sacrificed his life for Israel for the best of the nation. Phenomenal. It always stands out to me as a story. And David and the way that he dealt with Saul. He knew that he was the anointed of God, but he still treated Saul as the Lord's anointed. He smote himself when he took a portion out of [his garment]. You know, his soldiers are saying Saul's here asleep, God's delivered him into your hand, Just put the knife in him.

These stories speak to me about how communities need to operate if they're going to survive. Those of us that have been gathering together around this message, all we're focused on is sharing a message. But in order to share our message, we gather together in groups to hear the Word of God. And when we gather together in groups, we have to deal with each other. And when we come together at a gathering like this, we have to live together for a little while. And therefore, there needs to be some semblance of order and organization for these things to take place. If every man does what is right in his own eyes, we get, well, those of us as elders we get lots of complaints about how things are not being done right and fair enough.

So when I was making this transition and realizing that by accepting the Son of God and that this could lead me to conflict [with] the leaders of the Seventh-day Adventist Church, I agonized over this. I don't want to set an example of rebellion and resistance against the leadership of

the Seventh-day Adventist Church who ordained me to ministry. If I offered that example to other people, I'm only destroying myself for any future example of how to lead a community.

I had to engage the church over an extended period of time. I had to write to them what I understood. I had to listen intently to what they had to say, choosing to believe that what they wrote was with the best intention and for the best desire for my soul and for my salvation. I had to choose to think this way. This went over a two year process. And I needed to test my own ideas against the institution that had raised me, had taught me and mentored me in the gospel. I owed this to them. This was vital for me to do. It is a rite of passage. For me simply to stand up and say "I found the truth and follow me." That's insanity. It doesn't matter what communion, whatever communion you've come out of or in, when you find truth, you have a duty to present the truth to the leaders in that communion. You're going to get difficulty in trouble and trial, but you owe this to them in order to preserve the element of a headship structure.

You must honour the headship that you find yourself in, regardless of what the headship is. And you must present to them the word of God as you see it, as you understand it and listen carefully to what they have to say to instruct you and to guide you and pray about what they say to you. And if you're still convicted, then you pray. And I still remember saying to the Lord, if I take this step, if my conscience, is still captive to this idea that Jesus is the Son of God, Father, will you bless me if I say to the conference, No, I don't see it that way. Will you bless me?

This was the issue that was really in my mind, because if you don't bless me, it's pointless me taking the next step. I need to know from you, Father. Will you bless me if I stand for my conscience on this issue? I really needed to know this. And He convicted me about this. On this issue, Adrian, you need to stand according to your conscience while you love your brethren and pray for them. Not to talk down to them as if you were superior to them, as if you are the prophet and they are the plebs that have to listen to you. You talk up to them and you respect them, all of them. This is vitally important, a vitally important principle.

And so, everything that we've written about in the book *Return of Elijah*, *Life Matters* all deal with issues of family structures. You know, it says in 1 Timothy 3:5 that if a man does not know how to take care of his family, he is not qualified to take care of the church. What does that tell you? That an elder acts as a father for a community. The Bible says "Rebuke not an elder, but entreat him as a father." That's how community should operate. But we've been so trained by Rockefeller and associates on how family structure should operate. We don't care about those things anymore. We just say what we think, shoot from the hip. And if you don't like it, tough, I'm going to say what I'm gonna say because I am equal to you. Isn't that the way it works? No mindset of how family structures work. Anybody should know that if children, wife and husband all are on an equal level in terms of decision making, that's disaster. That's an absolute disaster. Can't work that way. That's why domestic violence is going through the roof, because it can't work in that capacity.

And so. This issue is really important for us to consider in terms of a community of faith. We have just passed through a series of events in the last twelve months where the leadership have taken some decisions that have invited everybody into investigative judgment on the eldership as to whether they have made the right decisions or not. These decisions were taken with much prayer and a lot of agonizing about what was the best thing to do. And as a result of that, there is still within our community an atmosphere of uncertainty.

Now, many may be certain and convicted, but everyone is making a judgments in their own mind. The one thing that's very problematic is when people, for instance, when people say, I'm not going to take sides, what are you saying? What are you saying to the elders when you say I'm not going to take sides.

Audience I'm not on your side. But you're taking sides,.

Pr Adrian: That's what you're saying. Not taking sides is not the answer. What the answer is, is to say I'm confused. Could you explain to me could you help me to understand? I'm not understanding some things I

am missing some things. I believe that God's called you, and I'm praying for you. So if you can help me to understand or I see this in Scripture and I think this applies to this case, can you tell me what you think? Because the Bible is the only mechanism by which we can resolve these conflicts. We have to go to the word of God. But when it comes to matters of the heart, this is something that we've been warned about in the apostasy, the Jordan, when it comes to matters of the heart. A lot of people just don't care what anybody says. I'm going to take what's mine and you're not going to stop me.

And I can understand that feeling. When it comes to matters of love and relationships. Who wants to listen to a bunch of crusty old elders about what you should or shouldn't do. I get it. I understand that. But if we're going to function as a community, well, we have to deal with this issue because the reality is at the moment we have a schism in the movement. It's split because a decision was taken [by the elders] which wasn't accepted by a significant minority in the movement. No explanation was asked for. Decisions were made and the split happened. That's very distressing. Very distressing. Now, from everything we know when you do this, we all know the principle of vibrational frequency. When someone chooses not to listen, go through the appeal process, go to Scripture, pray, come together, plead, listen, and seek to understand. When you say, "not interested" you begin to vibrate rebellion. And that vibration is a plague, and that plague goes through the whole camp. Everybody gets affected by it. Everybody feels that it's there.

One of the most beautiful components of the message that God has given us is the blessing principle. Over the last 12 months, as I've talked to my fellow elders, none of us have felt impressed to invite people forward, to be blessed because we do not feel the atmosphere is right for that to occur. That breaks my heart. That was a key component of this message of what inclusiveness is all about, the feeling of joy and freedom together to lay hands on people. But because of the plague of rebellion and resistance that has permeated the whole group, that atmosphere is no longer safe. And it runs the risk of eldership

appearing as a pontificate. Does that make sense? We have authority over you.

Who called me to be a judge and a divider over you? It's not my position. It's not my role. That's not what I am called to do. We can only bless when there is a congenial environment that people feel safe. The feeling of safety is not in entirety. And as I talk to my fellow elders, as I pray about this, I don't have a clear resolution in my mind how to resolve this issue. This is happening in several places. The great concern that I have is that the things that I do see from the years of experience that I've had in ministry is that we are going into a fairly major crisis in this world and we should be in a harmonious, cohesive environment together. So we can support and encourage one another. That's the greatest tragedy that I'm concerned about. But I can't fix it because I can't.

Because, as it says, the government is on Christ's shoulders, not the Father's. Christ is the one that determines how much authority the Father has. And so the congregation decides how much authority the elders have. And there has been a significant pushback within the community saying, we don't recognize your authority. And all we can do is accept that, because we're not seeking to place authority over anyone at all. We feel called, and I need to say this to you, that the men that work with me as elders, the Lord brought us together. They have years of experience. They know what it's like to be in a board meeting, a nominating committee. They've worked with community volunteer structures for many, many years in many capacities within the Church.

That's why the Lord brought us together to act in that capacity. And every one of these men have had hands laid on them, through the rite of passage to be called into eldership. This is the way that it works. This is the way that it takes place. And so I just wanted to share some things about this as we are praying as a community of faith. Many people have been wonderful to come to us and ask us, and sought clarifications or understanding. Wonderful, marvellous and even if someone would come to a different decision, you know, at some point someone says, "look, you know, okay, I see what you guys are saying. I don't see it that

way. I don't think this is for me." You know, I'm sad, but I respect that. I respect that, you don't see it that way, you see it a different way. You see the Scripture differently. We've talked about it. We've tried to resolve the conflict. We can't come to an agreement. It's time to separate and go different ways without being aggressive or, you know, separate, amicably. This is what you need to do.

So I'm praying that the Lord will bring back to us the channel of blessing, because at the moment the sanctuary has been taken out of the camp. It's gone. And I'm saying, Lord, you know I'd really like to [bless the people]. I didn't get any sense from the Lord: "Yes, go ahead, do this." I didn't get that. There's still something missing. I guess this is a call to prayer. And how do we resolve this? How do we resolve this difficulty? Because everyone is still talking about it or a lot of people still talking about what's going on with this kind of stuff.

But the Lord has allowed us to come to this position. It's kind of like a Red Sea experience. I'm trusting that the Red Sea will open. Of course, I question myself how could you have done this differently. Of course, you're second guessing yourself. You start to second guess yourself a lot when these things happen. And then you ask yourself, all I was asked to do is to take a message to the world. But when you take a message to the world, there's always community involved in that. And I say very clearly, when the Lord said to me, You must take this message to the world, that involves the principle of one who is sent. And that's what an apostle is, one who is sent.

The Lord has called me and sent me to go to many different countries to take a message to the world. And with the apostleship comes eldership; comes these responsibilities. In some respects, when I see some things that I know that maybe need to be addressed, but the feeling often is, well, if I say something, I think I'm going to be misunderstood. So I just better not say anything. But if you don't say anything and your Father in heaven says, "why didn't you speak to them? Why didn't you tell them what you know and what you understand?" "Well, they'd be upset with me." "I called you to this position. It's what you were called to do. So, too bad if they get upset

with you. Tell them." You remember when Ellen White was told to write out testimonies and she started to get, "oh but they won't like me anymore and this is too hard."

So I'm asking, "Lord, help us to navigate this." I'm confident He's going to lead us. But I just want to make the point that if everyone believes that they have the gifting of leadership and that means assessing the situation that's happened within the community, and you've already got all the answers, and you've already worked it all out. If you're acting in that way, you're not acting biblically because God doesn't give the same gifting to everyone. There's different gifting given to different people and that's what the Bible tells us. And so I'm confident that the Lord will lead us and guide us.

Now, here's the other aspect of this. You know, over the last number of years, many people have come forward for blessing, baptism, and communion. We celebrate communion. If you come forward for communion, if you come forward for baptism, you come forward for blessing, You are entering into a social contract that you are opening yourself up to guidance and leadership from the elders. If you don't want that, don't come forward, don't , seek baptism, don't seek communion, don't seek any of those things. If you don't want to be advised from Scripture, from those same men who are offering these things. Is that fair and this is the dilemma, is that some people that I've baptized and I've have come to them. And I've said that really isn't a good idea. [Often the response is] "Who do you think you are?"

"Well, I've baptized you. You asked me to baptize you. Jesus laid on me the responsibility to care for your soul." "I'll care for my own soul, thank you very much." Okay, if that's what you want. I mean, it hurts, but, okay, I have to respect it. I have to accept that that's what an individual wants. But many people think that baptism is, the person who baptized you is just a picture that you take and hang on the wall. And it's just an ornament. It's not. It's not what the Bible teaches. It's not how the Bible operates.

They're not just ornament on the wall as of your happy experience. You are inviting counsel, what does it say? Correction, instruction Correction? Who wants to be corrected? Who wants to offer correction? But this is the dilemma that we have. So I'm saying these things because I'm not quite sure what the next step is in this process, but I'd like to get back to blessing, a blessing process again. But I'm not getting, neither are the other elders getting any indication that [we are] in a safe place. It would be misunderstood, and that's disappointing. I find that very disappointing.

But these are some of the principles that I have learned from Scripture and I want to share with you. It's a sober message, but it's also a message of hope and encouragement. I know the Lord's going to work all these things out, but sometimes you have to do a State of the Union address, and this is the State of the Union....

But Paul says in Romans that no man lives to himself and no man dies to himself [Rom 14:7]. We are in a community. We have to operate together. And it takes discipline to do these things, how to operate. And sometimes, you know, when I wrote my letter of appeal to the leaders of the Seventh-day Adventist church, a lot of people said to me, you're wasting your time and they're not going to listen. That may be so, but there is due process to go through. Give them the opportunity because they are your leaders.

So further down the track we'll understand why we had to walk through this. But we have to have a diagnosis of the situation and ask God, well, how do we address these things? And like I say, none of the elders asked to be put in these positions. When I came to this truth of the Father and the Son, I wanted an older man than myself to lead? I didn't want to be in a position of leadership. I wanted to walk under someone else, an older man that would lead me and help me....

It was just nice to have an old man pray for me and encourage me. Keep going, Keep going. You know, like I said, Lord why am I in this position. Anyway, thank you for listening everyone. It's been a tremendous blessing. We've enjoyed the time that we spent with you. My wife and I

have to go back. I've got meetings to do with Germany and the US in the next few days, but it's just a real blessing. Okay, I will say a prayer and then we'll have a song.

Closing Prayer

Father in heaven. We bless you. We thank you. We thank you that your church is modelled on the family unit and for blessing, encouragement, support instruction correction, and for those in the supporting positions to pray for, to appeal to, to question in love so that we can all stick together and we can all walk together on the Scriptures together. Thank you for the way that you've organized things and that you've ordained human channels, feeble as they are, weak [and] defective as they are. The church weak and defective as it is, is still the apple of God's eye. And we thank you for hearing this prayer. In Jesus name, Amen.

2023 PASSOVER MOOGERAH

In this series of presentations, I turned my mind to the joy of the Father of Love message and enumerated a number of its foundational principles as a way of reminding myself of what a privilege it is to know this truth.

My reason for doing with was partly to do with the fact that I had passed through quite a severe conflict 6 months earlier. Such was the conflict that I was tempted to “give up” whatever that means. But as I meditated on this Character of the Father and the risk He took in giving us His Son, I was strengthened and encouraged to press forward.

The final presentation indicates some of the crisis that I passed through without giving details. The reaction to the presentations were very positive and generated quite some healing in our community of faith. While some of our beloved friends remain alienated from us, we hold onto to our dear Saviour and pray for them and their salvation.

The first presentation is most precious dealing with the gratitude principle that comes with knowing the truth. The second presentation applies the principle of gratitude to helping us navigate the final crisis. I then provide a spiritual framework for the feasts which leads naturally into a discussion on the Divine Pattern.

It has been a real joy to go over these transcripts. I hope you are blessed in reading them.