



# THE WISDOM OF GOD

**SERMON TRANSCRIPTS**  
**PASSOVER 2024**  
**ADRIAN EBENS**



Adrian Ebens, 2025

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## I. COME UP TO THE FEAST

TRANSCRIPT FROM PRESENTATION  
BY ADRIAN EBENS  
PASSOVER APRIL 23 2024

# 1. COME UP TO THE FEAST

**Pr Adrian:** So nice to be with you all. Haven't seen some of you for quite some time. And I think this is a taste of when we're all in the heavenly city, when we get to see everyone and be with everyone and be uplifted.

It's interesting that we were working out last week because Daniel has a carer and we were saying to him, well, would you like your carer to come and pick you up during the week and take you to some activities? And Daniel said, I don't want to miss any of the meetings. Isn't that the attitude we should have?

Don't want to miss because as Colin presented about the latter rain, the outpouring of the latter rain, and as A.T. Jones said in the meetings back in 1888, he says, you don't want to miss the meetings because the Spirit can be poured out and you want to be there, don't you? To receive. So I'd like to pray.

And do I need this on? Is that on now? That's better. I'll try not to get too excited. All right. For those who can, we'll kneel.

**Opening Prayer:** Dear Father in heaven, it's a source of wonder and amazement to us that no matter where we are, no matter what state

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we're in, we can always come to you and you will always receive us. You are never against us. You are always for us because you are our Father.

And Father, this is your feast and therefore we've come to receive that feasting, to feast with you and your Son and with your angels and to receive of your Spirit, because this world is growing darker and darker and darker. And we need your light. We need your strength because we are surrounded by so many challenging things.

We have friends, family, work associates that are completely blinded to what's going on and our hearts are breaking for them. And we pray, Father, that your light would shine in us, that as we come away from this time together, that our faces will be lighted up and we will hasten from place to place with the message for the present time. Please, may your angels be here.

Please help us to listen intently and to hear the words and to be filled with your grace. And I pray for the words to speak, I pray that you would guide my thoughts so that I speak only what you want to be spoken. And I thank you in Jesus name.

How many of you are familiar with the story I told where this gentleman came up to me and said, "message?" Anyone not heard that story? Haven't heard that story? I was in Bulgaria, beautiful, not far from Sofia, the capital city. And I had the opportunity to do some baptisms and the stream where we were doing the baptisms was coming into this lake. But we were in this stream as it was going to the lake. The water coming in that stream was coming straight off the mountain where there was snow up on the mountain.

And so I had done some baptisms in Germany just before this, and it was fairly cold. But when I got into that water in Bulgaria, that was freezing cold. So the next day I started to get a sniffle and I started to get a cold and as a result of that, and we went out to this..., we went out of the city and they'd hired this place to do the meetings. And well, when we got into the place, there was probably a quarter of a centimetre

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of dust through the whole house. And I started to sneeze because of dust. So I not only had a cold, I also started to get the dust allergy.

I think I got about two hours sleep that night at the max. And then the next morning they were wanting me to get up and speak. And I just said, oh, Lord, I'm just wrecked. [very tired]. I don't know how I'm going to be able to do this. And I just said, well, it was the timing of the new moon. I said, OK, Lord, it's the new moon. And you've promised to... and here's the quote. I want to give you the quote. So I'm not at home with my family. I'm on the other side of the world. I'm feeling sick. I've got an allergy and I didn't feel like speaking. And then I thought of this quote.... Light, health, special, special, strength. There it is. we'll read it from here.

It says, "All heaven was represented to me as beholding and watching upon the Sabbath, those who acknowledge the claims of the fourth commandment and are observing the Sabbath. Angels were marking their interest in and high regard for this divine institution. Those who sanctified the Lord God in their hearts by strictly devotional frame of mind." In other words, they were totally focused on their God, deeply in love with him and believing he was going to bless them. That's what that means. Whenever I hear the word strict, there's something in my head that goes, not good, but this is good.

"And who sought to improve the sacred house and keeping the Sabbath to the best of their ability and to honour God by calling the Sabbath a delight. These the angels were specially blessing with light and health and special strength was given them." [2T 704.3] And as we have come to understand in the divine pattern of the Sabbath, that this promise not only applies to the Sabbath, but it applies to the other appointed times.

The times, the feast, because the Sabbath is the first of the feasts and to all the others, this same promise is applied. And so I wanted to test this principle. So thinking of this and thinking it was the new moon, I said, OK, Lord, it's the new moon.

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I believe you're going to give me strength. And so I did my first presentation and I couldn't stand. I was too tired. So I sat down and we were in this beautiful area. We went outside because it was too dusty inside. And somehow I managed to get through my first presentation after an hour or so and just had a tissue there constantly as my nose was pouring.

And I don't know how they put up with me. And it must have been coherent because within 15 minutes this man came up to me and said, "message," it's the only English word he knew. And I'm like, oh, I just don't know if I can do this, Lord. Oh, no, you promised. You promised. OK, I said, all right, give me 15 minutes.

And so I did a second presentation and I felt just a little bit better. I still felt lousy, but I felt a little bit better. And so I thought, OK, well, that's good. And then we had lunch. I didn't eat much because I didn't feel very hungry. And then in the afternoon, this man came up again and says, "message."

So I'm like, well, OK, Lord, I'm trusting that you'll be with me. And by this stage, we'd gone for a walk and we went to these beautiful caves and we had this third meeting and there was opening in the top where light came down in. Then we're in these caves and we did this meeting. We're singing in this cave and actually started to feel a little bit better. And we did this third meeting. And after that, I thought, OK, we should be good now.

And then this guy comes to me again and he says, "message." Just like most people are happy with one or two, but this guy wanted four. And I just thought, Lord, I'm going to be absolutely wiped tomorrow. I've got other meetings. I've got a plane to catch. I'm going to get back to Germany.

And so I just said, but Lord, this is your time. This is your special time. And I claim this promise. I said, Lord, you promised you'd give me light, health and special strength. And so with this time, we went down by a river and they loved to take me to different places in nature. And I did this presentation on the side of the banks of this beautiful river.



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And after that presentation, I felt completely well. I didn't have any problems that night when I went to bed. I had no symptoms, my cold. And the next day it was completely gone. And I've never forgotten that experience. It was absolutely wonderful.

And I know that some of you have been struggling with your health within the last few months. Some of us from January onwards have had a pretty rough run. It's been pretty...aarrgh!

I don't feel like getting out of bed today. And for the last six weeks, I've been feeling completely lousy. Every time I've got up to do something, I've just gone out and I've just grabbed a shovel and I've done a bit of shovelling or I've done a bit of whipper-snipping. [Grass cutting.]

I've sat down and then it's taken me two days to recover where I feel normal. I just feel so exhausted. I'm thinking, what's wrong with me? And I said, Lord, I don't know if I can do all these meetings at Passover because I've got meetings here and then every night I'm doing meetings via Skype for Germany, for Poland, for France. So I'm going to do all those meetings as well in the evenings. I said, Lord, I don't know if I can do it.

But then I thought of this quote and before the meetings on Sabbath, this Sabbath, I was completely exhausted. I said, Lord, it's the Sabbath. You've promised me health and strength. And so I don't know if you saw the presentation on Sabbath, but I just felt completely normal. I felt completely I had energy, I had strength and I was fine. But then the next day I was completely wrecked.

I just thought, oh, no, I don't know how. But again, I'm going to Passover because if I don't go to Passover and I don't participate, I won't get light, health and special strength. I needed to come to the Passover by faith and believe that God would give me strength to do the things that I needed to do.

And so yesterday, no, two days ago, I've been putting off a treatment that I've been thinking about doing. Anyway, I said, no, I'm just going to do this treatment and I won't talk about it on air because it might



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affect the live stream. So I had a presentation that I did three years ago and I got a message from YouTube saying, oh, we've taken down one of your videos because you've violated something in our policy. And I won't say what it was because this will take this video down again.

But it took them three years. It's like they didn't forget and three years later they come and they tell me we're taking your video down. So in the world of censorship, I won't be negative. I'm just thankful for the platform. I'm thankful we're able to speak to people. But anyway, I took this product and bang, my energy came straight back and I've been feeling good ever since.

And I said, Lord, you know, you promised, didn't you? Light health and special strength. We're staying in Lowood, just 10 minutes down the road. And when we booked the Airbnb, they didn't take a picture of the front because at the front, there's this huge set of stairs because the house is completely on second level and there's nothing underneath. And I had to carry everything up the stairs and we got a bit of stuff. And mum's stuff as well. And oh, poor mum, she's got to get up those stairs. So anyway, I'm still feeling OK.

And if I hadn't made the decision to come and if I hadn't believed that the Lord would give me the strength to do what I needed to do because of this promise, I may still not be well. But I chose to believe that God was going to give me the strength that I needed in order to present the messages, because I believe that God has given me messages to give to God's people and I need to deliver those messages. And I chose to believe, Father, you're going to supply my needs.

And it was amazing. He could have showed me this weeks ago because I was praying. I said, Lord, I need strength. And it's like, [God saying] "well, do you believe me? Do you trust me?" And it comes right down to two or three days beforehand. It's like in my mind, [I am thinking] should I cancel? Should I say, "look, I can't do this." Two days ago, I was completely wrecked.

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I was just like, I can't even move. I'm so tired. And I said, no, I'm going to go because the Lord's promised light, health and special strength. So here we are. So if any of you are wondering whether you're too tired or sick to come, you should come and believe. Put your foot in the water. Believe that the Lord will bless you. Come and be healed. There are healing. There is healing for those who need it. And this goes back to the first time that I celebrated a feast. Craig and I went to the United States and in 2013, again, that was a year when I was completely..., I couldn't hardly do anything. I was so tired. I was so exhausted, didn't know what was going on. And I made this decision to go to this feast in America, on the other side of the world.

Two weeks before I went, I got this flu. I had a temperature. I was completely sick. I couldn't even drive my car. I was that tired. And I'm thinking again, should I go to this feast? Should I not go to this feast? I hadn't kept any feast before this. I didn't know what it was about.

I was like, well, you know, I'm going to the other side of the world. Is it really responsible of me to do this? You know, so anyway, I said, I still remember I sat up this one time and I just heard the Lord say to me, because I was saying, oh, maybe I should just cancel. And I just heard a voice saying, if you want to go, I'll help you. That's all I need. I said, OK, Lord, I'm going to trust you. I'm going to go. I want to experience this. I want to know what these feasts are about. I want to participate. Is there blessing in this? Is there truth in this?

I want to find out. So I was just well enough to get on the plane and then we travelled to the United States. Now, all of the year of 2013, every time I'd done a presentation, I'd have to, when I went home or when I after I finished the presentation, it took me three or four days to get over it. I was that exhausted. So it was very, very hard to speak. So I went to these meetings on the other side of the world. I've got jet lag and all these things. And anyway, I ended up doing 10 presentations. I did a presentation every day.... And we also had fellowship. I was up to one o'clock in the morning every night. And next morning, I still had energy. I still had strength. I couldn't believe it.

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I was literally walking on water as a result of this. And when I get home, I thought, well, when I get home, I'll bounce. I'll hit the bottom and I'll be wrecked [or tired] for months. But then I just thought, well, I'm going to choose to believe the Lord will look after me. I came home. I was fine; I had no problem. In fact, my health went up a notch from that time forward.

And that was one of the subjective tests for me about the festivals, about the blessing that is there for God's people. How can I account for these things that the Spirit of God is being poured out? And there it is, light, health and special strength.

We all or many of us believe in the health message. Did you know that the Sabbath was part of the health message? Did you know that the feasts were part of the health message? Because God sent His Spirit. It's the Spirit of God. Jesus says, I'm Lord of the Sabbath.

And if you come into the Sabbath, believing in the Lord of the Sabbath, the Spirit of the Lord of the Sabbath will come into you and bring you light, health and special strength. So we can run around with all kinds of remedies. I still believe in remedies and I still believe in natural health and I still believe in all these things. But these things will work much, much better when you do them in tandem, in harmony with the Sabbath, the new moons and the feast. What does it say in the book of Revelation? If I bring up my Bible here... Book of Revelation, what does it say? It talks about the leaves of the tree are for the healing of the nations. [Chapter] 22 verse 2. This is the tree of life.

What does it say? In the midst of the tree on either side of the river, there was a tree of life which bared twelve manner of fruit and yielded her fruit. How often? Every month. So every new month, every new moon, what do you receive? "Yielded her fruit every month." The leaves of the tree were for the healing of the nations. So when you come to these times and you claim the promises of God and you claim the healing that God is providing for you, then the leaves of the tree are for the healings of the nations. But it's only for those who believe.

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I remember I was sharing this with one of my friends. I was sharing about all the beauty of the Sabbath and the feasts and the blessing that comes. Raised a Seventh-day Adventist or came into Adventism in early life, been an Adventist for 30 years. And he just looked at me and he said, Adrian, "you've got too much spare time on your hands." Meaning like, this is complete nonsense what you're talking about. I'm like, Yeah?, But I've proved this. I've tested it over and over and over again in different settings. The Spirit that comes. So I hope that you've come to Passover believing that God wants to pour His Spirit out upon you.

Now, we say, fill my cup, Lord. You can only fill a cup if you come empty. And as I've been listening, as I've been experiencing, many of us over the last couple of months have experienced a lot of emptiness. Is that right? A lot of... "I don't know how much longer I can do this", like fatigue and dealing with people. The fun that my mother and I had trying to get the money back from the nursing home after my dad passed and all the questions that they ask you and all of that.

It's like, "what is wrong with you people?" It's like you can just you feel the indignation starting to rise. Have you ever gone into the bank and you want to make a withdrawal and they say, what are you going to use this for?

"Toilet paper. There could be another pandemic. I need toilet paper!" Why do you need to know what I spend my money on? It's like, we're just in really interesting times, aren't we? It's just very interesting and how difficult it is to move money that's yours around. The bank acts like it owns your money, doesn't it?

**Audience:** They're lucky they don't tell you. We don't have money anymore.

**Pr Adrian:** No, it's just a game, isn't it? It's just a big Ponzi scheme. The whole thing.

Anyway, we won't digress into that. But the stress, the challenges and I've had some events happen in the last few weeks that have really made me feel empty inside, just like, like both in the way I relate to my Father

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in heaven and to people around me and like, you know, the story that Peter, when he denied his Lord in front of his Lord, that's written for our admonition. There were things that came out of him that he didn't expect until he was put in a certain situation.

He'd been managing his Facebook profile pretty well until suddenly he posted something that was really ugly. And then everybody knew, everybody knew what was going on. And are these things bad? Well, they are if you stay there and you don't look for the remedy. But where sin abounds... If you're not experiencing sin abounding, then you can't experience grace.

Are you aware of that? You can only experience grace. And this is what A.T. Jones says in the very place where sin abounds. In that place, that very place, does grace much more abound to those who believe. Because it's when you are at your lowest point, when you feel like, you know, you've decided for yourself that you can't stand yourself. Then how could God stand me? And you're tempted to say with Cain, my sin is greater than it can be forgiven. Have you been tempted to say that? Like, how can I come back from this?

I've just completely messed it up. But it's in that very place that the true believer will say, I will arise and go to my Father's house. Isn't that what Jacob wrestled with? Yeah. I will not let thee go except you bless me. He remembered how he defrauded his father-in-law. And he had just reason to defraud him, didn't he? Because he'd been defrauded by him. He'd been deceived in many different ways. He was owed something. And yet all of this, now that his brother was coming to kill him, he's thinking, all of my sinful life is now coming down on my head and I'm getting what I deserve. And he hung on to the Lord. I will not let you go except you bless me. And this is what we're going through now.

You would think we've come into all this beautiful truth. And we have. And we've had wonderful experiences together. And we have. And yet at the same time, when I'm looking through the wardrobe at the back of my mind, something seemed to be getting worse. Or is it just me?

**Audience:** No.

**Pr Adrian:** Because I'm looking at this picture of God now that doesn't condemn, that doesn't have indignation like I thought He had indignation. God's indignation is what? To let His grief, His sorrow and to let us have what we want. That's His indignation. He doesn't get all fired up like I thought He did at the end. He's loving. He's compassionate. He turns the other cheek when people cut him off in traffic. He doesn't respond. He just waves. When people defraud Him, when people do things to Him that they ought not to do and walk all over Him, He doesn't fight back. Have you ever asked yourself the question, do I really want to be like that? Have you ever been... sorry?

**Audience:** can I ever be like that?

**Pr Adrian:** Some people have referred to that as a doormat. Can you be a doormat where people walk all over you and rub their shoes on you and stick all their mud on you? Can you be like that? I mean, my grandfather, he trained boxers, he trained people how to fight, how to defend themselves and to box and to really hit someone really hard when it was necessary. That's in my nature. Is it in your nature? Well, the men maybe, some of the ladies?

To defend myself, but to simply lay down when somebody is taking advantage of me or my family or someone is hurting my family, all the natural impulses that awake within saying, you touch my family, I'll kill you. A pastor wouldn't say that, would he? But you know the feeling, don't you? Someone comes and wants to hurt my family. There's this fire that comes inside. It's just instantly there.

It's like, oh, Lord, you know, and you don't tell anyone about it because you're embarrassed when it comes up, I shouldn't be thinking like this. So you get some deodorant and you just get rid of that. Get rid of it. Can't think like this. I distinctly remember that moment in Melbourne and some people say that it was a man with a wig on. But this old lady, when she got face planted..., she was in this protest in Melbourne.

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She got her head smacked into the ground and she got pepper sprayed right in the face. When I saw that, that fire just... I was just like, I'm ready to go to war. You know, and then the next thing I was like, I was on my knees saying, oh, Lord, help me, help me, help me. I don't want to feel like this. Why do I have this keep coming up inside of me? This anger, this fury.

I've had the opportunity to travel to places like South Africa. And when I when I talk to people...,and talking to some of my friends in South Africa about what's happening there and the breakdown of their infrastructure, the breakdown of society and the order and the discipline of things and how people in informal settlements, they will tap into the electricity informally and it collapses the system. Or other people, because some of the stuff is this copper and stuff there and you can sell copper and you can buy food.

And so they just steal everything. And some of the South Africans there, they have this kind of sarcasm as a way of coping with the complete disintegration of their culture and their environment. And I'm beginning to understand, glad I went to South Africa to experience that, because I think we're starting to experience that here in Australia, aren't we?

The disintegration of society, the inability to treat one another civilly and to actually do a job with pride, if I can use that in the correct term, to do your job because you're there to do a job and to provide a service to your society, and your community. That's all gone. It's all gone. Well, not all gone, but it's going. And we're being tested every day because for those of us that are a little bit older, we remember life wasn't quite like this. And they go, oh Dad, there you go, "good old days."

Yeah, back in my day. But it's true, you know, when I was small, as a child, I could walk to school on my own through the forest, through the woods on my own as a five year old. We didn't think about the stuff that's out there today. Didn't have the issues that we have today. Didn't have to have blue cards like we have today. Didn't have any of that stuff back then.



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Not that things didn't happen from time to time, but nothing like what we're seeing today. And so. We're being tested and I want to encourage you not to be discouraged, not to give up, because when you see yourself, you see how you are responding to things internally and you see your weakness.

I had an event recently where the way I reacted to the situation, it distressed me so much that when I went to bed that night and I got up to, I wasn't feeling very good, I nearly passed out. I was so distressed about the way that I was reacting to a situation in comparison to the way Jesus would react with a situation. It distressed me so much that I nearly passed out.

Is that a good thing or a bad thing? Where sin abounds, grace does much more abound. And I began to understand much more clearly what will happen to the wicked when they see the face of Jesus in comparison to themselves. The anguish of spirit, it will not only cause them to pass out, it will kill them. And it will appear that God killed them. But it's the distress of realising that God was a hundred million, billion, billion times more beautiful than they ever imagined and that they had turned that down and that they'd given up eternal life for this most beautiful, beautiful person.

And then everything comes up before them of all the things that they did that they've never asked forgiveness for. They've never repented of. And it just, bang! It's just all there. So, I'm amazed at our heavenly Father. I'm amazed that our heavenly Father endures with us, how He puts up with us, how He deals with our foolishness and our weaknesses. And every time I think about that, it's like, so Adrian, you know, like if I'm carrying the whole world on my shoulders, can I give you..., would you allow me to give you the strength to just carry the people around you, to deal with them and deal with their weaknesses and their faults? And I'm carrying my cross.

Can you carry your cross? I'll give you the strength. I mean, you can't carry it without me, but I'll give you the strength to do it. And I say, yes,

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Lord, that's what I want to be like. I want to be like that. And this is what we've come to receive....

I've become much more acquainted with this fact that leading up to Passover, hopefully you will have experienced some things that have really shocked you about yourself. Hopefully you've experienced some of that because then your cup is empty. But if you come all happy and all full, OK, you'll get a bit of a top up and that's good.

But it's not getting right down into, Lord, I need help. I need to change. I'm coming to this appointed time in order to receive grace. I don't know how you're going to change me because I can't see. The more I look inside, the worse it gets. But what does it say in the book Great Controversy?

The closer we come to Christ, the more sinful we appear in our own eyes. That's a humiliating work. The message of righteousness by faith is a message that lays the glory of man in the dust. And not focussing on other men, this man to lay his glory in the dust, in the dust. And the thing that I keep saying to my Father and why I tell him that I love him so much is like, you let me do what I'm doing. You let me write these books.

You let me travel to different countries. You let me speak to all these different people and you let me speak words that are really, really beautiful. And yet you're doing this through someone that is evil, that is selfish, that is still very unlike Jesus. Like, how can you? Why do you do this? How is this even possible that you would do this? You would pick someone that is righteous and holy and all of these things. But of course, I choose to believe that the work that He started in me, He will complete it. He will perform it until the day of Jesus Christ.

And I'm believing in that. And that's why I've come to this feast. I've come believing that my Father is planting in me during this time and in our time together, He's planting in me His Spirit and that it will manifest.

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The husbandman waits for the fruit. He's patient for it. You plant the seeds. And typically in Europe, in the north, when they plant the first crops, they plant the crops. And then what comes? Winter. And it sits there dormant, doesn't it? Until finally spring comes around and then, so you plant the seed and then everything gets really hard, gets cold and it gets hard and sits in the ground and it's there. This is the first crop because relating to the barley goes into the ground and it just it's there.

And like I can't see anything. I can't see anything growing. And this is part of our experience. Gets hard. It gets difficult. And we wonder, how can I keep going? I mentioned the other day, and this thought has stayed with me wonderfully when I spoke on Sabbath and just talking to Leigh about she said, thank you for helping to understand what this is all about. What are we celebrating today? Today is the day of the Passover. Passover is an annual memorial. It's an anniversary. The question is, what is it an anniversary of?

We say, well, it's an anniversary of Jesus dying on the cross because Jesus died on the feast of the Passover. But it's more than this because there are passages in the Spirit of Prophecy, and I talked about this on Sabbath. When people say, oh, you keep the feast, do you? I've got the quote just for you. Have you had this one sent to you? This quote? I keep these words in my head. National Festival of the Jews. What does it say? Adrian, read! Can you read English? The National Festival of the Jews was to pass away forever.

The service which Christ established was to be observed by His followers as He ate the Passover with His disciples. Just above, He instituted in its place the service that was to be a memorial of His great sacrifice. The National Festival of the Jews was to pass away forever. "So why are you keeping the National Festival of the Jews? If it's supposed to pass away forever?" This is a question I had to work out in my own mind.

Well, how do I respond to this? Well, firstly, when you look at the quote, he's putting something. What does it say? He instituted where? In its

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place. What does that suggest? Something to continue. But wait, there's more. Something more beautiful. OK, and as I said on Sabbath, the National Festival of the Jews was to be replaced by the International Festival of a memorial of the everlasting covenant. How do we know this? Well, come to...

This is worth repeating. That's why I'm going over this over this material again. Exodus 12, and it's in verse 41. And it came to pass at the end of 430 years, even the self-same day came to pass that all the hosts of the Lord went out from the land of Egypt. So self-same day. Now, it doesn't say this just once. It says it twice. Notice what it says 10 verses later. 51, the last verse in the chapter.

"And it came to pass the self-same day." Why does it repeat this? Must be important. "The Lord did bring the children of Israel out of the land of Egypt by their armies." What was the self-same day 430 years earlier that this is referring to? Covenant to Abraham.

Exodus 15, when He divided the animals and He passed between them. And what do we, as we think about because what is in Genesis 15? What is Abraham? Genesis 15. What happened in Genesis 14? The battle with Chedorlaomer, who was saving the people of Sodom.

And Abraham had made a covenant with another group of men in his region, and they bound themselves together and they went and they took on one of the great powers of the world at that time and they defeated them. And now that Abraham has participated in bloodshed and slaughter and has regained and reclaimed lot and his family, Abraham's thinking about the implications. As he can, without getting too graphic, as he's being reminded of that night of slaughter and the faces of men that he killed and destroyed, and as he thinks about those things which are not in harmony with the character of God, he has to face his future.

He has, as it were, he has sent his drones over another country and taught him to blow them up. And there's always repercussions, aren't there? There's always repercussions when these things happen.

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And what is Abraham thinking about? He's thinking about his posterity. He's thinking about what's going to happen to his children as a result of what he's just done and the wars that are going to come and these nations that are going to rebuild themselves and come back and destroy his children. Retributive justice. Yes. And as he's thinking about these things, God in chapter 15 has said, I'm going to give you the land.

And he's thinking about, I've just really upset a whole lot of people. Like, how am I going to get all of this land? Like, I'm going to be in control of it all. I'd have to wipe out these nations completely. I'd have to genocide the whole lot. Otherwise, they're always going to come back and get me.

So he's struggling to believe. And while he's struggling, he goes into a horror of a great darkness. And in that time, we see it says, verse 12, And when the sun was going down, a deep sleep fell upon Abram, and lo, a horror of a great darkness fell upon him. He's thinking about the future. And it's in this time that it says a smoking furnace and a burning lamp. Down in verse 17, it came to pass that when the sun went down, it was dark. Behold, a smoking furnace and a burning lamp. Jesus is the brightness of the Father's glory, the smoking furnace, the Father and the Son. They walk between the pieces of the divided animals and they make a covenant with Abraham.

This is the day, the self-same day, 430 years later in which Israel went out of Egypt. And it is the self-same day, 1500 years or at this stage, 1800, 2000 years later in which Jesus died upon the cross.

**Audience:** Verse 18 says, in the same day.

**Pr Adrian:** In the same day. There it is, self-same day. So is that a reference? Self-same day? The same day, the Lord made a covenant with Abraham. So we see here that the timing of Passover is not only a memorial of Israel coming out of Egypt, it's a memorial of the covenant that God made with Abraham, which is called the everlasting covenant.

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And if he be Christ, then are you Abraham's seed and heirs according to the promise. So if we are remembering what God promised to Abraham, is that something that we should continue to do? This is a memorial of the everlasting covenant. That's why we keep this. But there's more, as we said on Sabbath, and we want to go over this. Desire of Ages, page 32. It says... Yes, that's the quote. Talking about the coming of Christ.

But like the stars in the vast circuit of their appointed path, God's purpose is no, no haste and no delay. Through the symbols of the great darkness and the smoking furnace, God had revealed to Abraham the bondage of Israel in Egypt and had declared that the time of their sojourning should be 400 years. Afterward, he said, shall they come out with great substance.

Against that word, all the power of Pharaoh's proud empire battled in vain. On the self-same day appointed in the divine promise, it came to pass that all the hosts of the Lord went out from the land of Egypt. So there's the connection being made. But then she says something very interesting. So what does the word so mean here? So...In heaven's council, the hour for the coming of Christ, which council? So what council took place in heaven where it was decided that Christ would come?

**Audience:** Council of peace.

**Pr Adrian:** So at exactly the same time, the decision was made in heaven's council and the council of peace that God would give His only begotten Son to us. The Passover day, this day is the memorial to which God made the decision that He would save the human race at any cost to Himself. And that is the same day that He died.

Is that a day worth remembering? The same day. This is the day where our Father took the decision to give us His Son. Today, I don't want to forget this day. I want to remember this day. And if we just look a little bit further at this, because we look at Early Writings, page 127, where it says, "said the angel, think ye that the Father yielded up His dearly beloved Son without a struggle? No, no," says it twice, intensity. "It was

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even a struggle with the God of heaven, whether to let guilty man perish or to give His darling Son to die for them." This is the day we remember our Father.

Today, He made the decision. Today, the struggle. Will I let them have my Son? Will I give my Son to them, knowing what they will do to Him? This is the decision. He made the decision on this day. And we should remember this day forever because our future destiny depends on this decision that our Father made way back then. Today should be a day of deep, heartfelt thanks to our Father. And do you think, do you think that Satan would want us to forget this day?

Do you think Satan would get people to come up with all kinds of different calendars to forget this day, to change Passover to Easter, to make it on a different calendar, to work in a different system? And of course, he's going to come up with all kinds of different ways so that we do not remember the day our Father said.... And this is something that we believe as well, isn't it?

That God was willing to lose His Son forever to save us, which means that He loves us as much as He loves His own Son because He was willing to lose Him forever to save us. What does that say about our Father?

**Audience:** I think it says He's not like us.

**Pr Adrian:** He's not like us, is He.

**Audience:** If someone does evil towards you, we wouldn't give up. Christ was willing to be lost.

**Pr Adrian:** And Christ was willing to be lost. He went to the Father, took His Father by the hand and He said, let me go. And the Father's [at risk], I could lose my Son. Today was a day of wrestle. But as Christ, because it says in the Spirit of Prophecy that Christ took this world with all of its probabilities.

Christ was looking down into the future for His children and He was in a horror of a great darkness as a result of that. But then He saw that we



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would come out with great substance at the other end. I always want to remember this day, the day that my Father decided that He was going to save us no matter what the cost.

And I never want to forget this day. And do you think when our Father in heaven and His only begotten Son remember, because when you have an anniversary, when a couple has an anniversary, hopefully when they have an anniversary, they have a warmness of heart when they think of the uniting of their two lives together. And in that warmth, in that joy, they renew their vow as it was by walking through it and remembering it and committing themselves to it.

So on this day, our Father and His Son renew themselves to that commitment because for God and His Son walking up and down on this earth today, it's a really hard battle for them with all of the things that are going on in this world. Wouldn't it be better just to let us go, just to throw us off? Wouldn't it be better for them?

But no, today the Father and the Son, they come, they say "You remember what we decided?" We decided to save our human children no matter what. And the Father embraces His Son. He says, We're going to get through this. We're going to come through this and we will have a remnant.

We will have a remnant of the human family that will be with us forever. Can you imagine the celebration when we come to Passover in heaven and we remember the day that God, our Father, made that decision and Jesus committed Himself, I will go, I will do this. We will throw our crowns at His feet and we will just weep for joy and say, You did all of this for me!

You were willing to do this for me. So I pray today that you will take the time to say to the Father and the Son, Thank you. Thank you. I enter into this memorial. I enter in with you. I determine to be part of that fruit that comes from your decision unto eternal life.

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I'm going to be there because you have said it, because you have promised it. In myself, I feel completely worthless and Satan and myself gang up on me and say, You're not going to make it. But my Father is going to complete the work that He started in me.

Jesus is going to complete the work that He started in me. And I pray the same for you and for all of you online, that we will all be together as an unbroken family. It's good with sanctified imagination to picture all the hosts, the heavenly hosts, as they strike a note higher and they give glory to God and the Lamb and they remember all that they suffered in order to save us.

It's only a few years from now and soon we'll be there and we'll be with all the redeemed. So I hope that you will be putting up your hands saying, I determine to be there, not by might, nor by power, but by my Spirit. Shall we pray?

**Closing Prayer:** Father, what a joy it is to call you Father and just to stop and think about how much you were willing to give for us. This is the atonement. Our hearts are turned towards you.

We cannot fathom how you were willing to risk your only begotten Son and Lord Jesus that you wanted to come. You asked the Father to come and to save us. Our hearts are turned towards you and these thoughts subdue our sinfulness.

And we say, what sin could be more precious than this, than this beautiful truth of our wonderful Father that was willing to lose everything? What can be more precious than this? Nothing. There is nothing. Father, we ask you to send your Spirit. Please send your Spirit.

We open our hearts. There is nothing good in us. We are not good people. There's only one that is good. That is God. And we pray that you would fill us with your Spirit. We believe that you will and that as you have chosen this day as the day in which you decided to save us, that on this day we say, Father, we choose to receive your salvation. We choose to believe you'll take us to be with you forever. We thank you in Jesus name, Amen.

TRANSCRIPT FROM PRESENTATION  
BY ADRIAN EBENS  
PASSOVER APRIL 24 2024

## 2. WISDOM OF GOD

**Pr Adrian:** Thank you, ladies. I really enjoyed our study time yesterday afternoon. It was really good. Gets us grappling and thinking about the gospel and is it everlasting and the priesthood of Jesus? And I remember as a young Adventist grappling with verses in the Old Testament where it says the Lord is in His Holy Temple.

So what's He doing in the Holy Temple? Because Jesus hasn't come to earth yet. Wrestling with these ideas like, how does this work? How does this fit together? So I want to talk today about the wisdom of God and things that we've written and studied and shared together and connect them into the eternal priesthood of Jesus Christ. And hopefully that will set us up for this afternoon as well.

So I'm going to kneel and we will pray.

**Opening Prayer:** Father in heaven, we thank you that we can come at this beautiful time of the feast. Yesterday, we remembered the decision that you took with your Son to save the human race and you're willing to risk your Son forever. We thank you. We worship you. Words do not suffice to express the gratitude that we feel. And we pray that this will only continue. Lord, speak to our minds, help us, give us a clearer understanding.

We've come from Laodicea. We're wretched, miserable, poor, blind and naked. We need to understand more clearly than we do these present truths that we may lay hold of the arm of God and receive and take hold of and claim the promises that are there for us, that we may be

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overcomers, not by might nor by power, but by your Spirit. And we thank you in Jesus name. Amen.

I remember reading many decades ago a statement in the Spirit of Prophecy. "Not one in a hundred understand the Third Angel's message." And if that was back in the late 1800s, not one in a hundred understand the Third Angel's message. What shall we say for today?

One in a hundred thousand? Considering that the church was back then, maybe two or three hundred thousand members and there was not one in a hundred back then that understood, then how do we... And as Paul says in Galatians chapter 1, If any man preach any other gospel than that which I have preached unto you, let it be accursed.

There are many people preaching different gospels and different understandings of things. One of the things that my mentor would often do when I was a young minister or when I was a young elder, he would draw a line like this and he would always put the cross in the middle. And we should focus on the cross, shouldn't we?

But hidden within this was a problem. Because when you have the understanding that every sin must be punished until the sin is punished, then there is no real reconciliation, is there? There's only the hope of reconciliation.

So all with our wrong conception of justice, the justice of God, all the weight of the gospel bears down upon this point. And as we sing in the song, How Great Thou Art, that God sent His Son for the purpose of dying so that His justice would be satisfied and we now have a substitute so that He died instead of us and that we can obtain forgiveness of sins. This view of the gospel is hiding many, many things.

And we've talked about this in previous presentations, that one of the tragedies this does is it limits the cross to that time period. And as A.T. Jones has said, the human heart is constantly seeking to push the cross away from itself so that we living here in 2024, we are nearly 2000 years exactly away from the cross. The cross is away from us.

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And for those back here [before the cross] that were offering lambs and sacrificing, they were 1500 years to 2000 years away from the cross. Do you understand what I'm saying? Because the cross event was an event in human history and therefore the cross for most of us, except for those of the disciples and those who were there at the time, the cross was a present thing for them at that particular time.

But the rest of us, it's a long way away from us. And yet how many pastors would preach, come to the foot of the cross? What does that actually mean? You can't go back 2000 years. What does it mean to come to the foot of the cross? These are the questions.

But of course, as we've been studying and we've been reading the Third Angel's Message, Jesus defines for us what the cross is in Matthew 16:24. we can pull up the Bible and this is a really important passage. What does Jesus say? If you would follow Christ, what would you need to do? Deny yourself, take up your cross, and what is the definition of the cross here?

Self-denial. This is the cross that when someone strikes you on the one cheek and very few people get struck directly on the cheek, at least amongst a group like us, but people can strike us with their words, can't they? They can strike us on the cheek with their words. Give them the other cheek. Don't retaliate. Don't fight back.

Deny yourself. That requires a cross and this is the cross. And as we have discovered through the writings of E.J. Waggoner, where he said in his studies in Galatians or The Gospel in Galatians, is that the cross is every time that Jesus denies Himself, because Jesus is with every one of us, every time we sin, every time we say and do things we ought not. Christ is present with us by His Spirit. He witnesses us doing these things. And what does it do to Him?

It pierces Him. This is the cross. So the cross covers all of human history. And when we look at the cross this way, it changes the way that we view this event. This event is the supreme manifestation of what Christ has been suffering throughout all of human history. And when we have this understanding of the cross, that Christ is the Lamb slain from the

foundation of the world, it changes our whole perspective of how we view before and after the cross.

Because when we understand what the cross really is, when is before the cross? Before sin. Was there a cross that existed for Jesus even before Adam and Eve were created?

**Audience:** Yes.

**Pr Adrian:** The angels. When Satan had sinned and the angels had sinned, he was bearing a cross already. The cross was already in existence before this human race was created. The cross already existed. And we read that in Education, page 263. (incorrectly said 283).

That from the inception of sin, God has been bearing these things. And so this has completely changed our understanding of the gospel and how we understand things. So when we looked at the priesthood of Jesus yesterday, we were reading about the priesthood of Jesus, how that from the very, very beginning that it has been here.

And a very, very important question was raised, and that is, what is the purpose of Jesus' mediation? We understand that a priest is for dealing with sin, but we want to peel back a bit further than that and say, doesn't the priest deal in righteousness? Isn't that the currency that He trades in?

And He had to trade in sin because we sinned. And so He had to move into that trade as well. But I want to look at the reality that Christ, our high priest, was first a priest for righteousness before He became a priest for dealing with sin.

And we look at Zechariah chapter 6 and verse 13. Zechariah 6:13. And I will magnify that. It says, "Even he shall build the temple of the Lord and he shall bear the glory and shall sit and rule upon His throne. He shall be a priest upon His throne and the counsel of the peace shall be between the both."

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Now, when we're reading that version of the Bible and the book of Zechariah was written in what time period? 700 B.C. So is Zechariah talking about a future event from 700 B.C.? No. And this introduces some of the problem that Hebrew translators have when they translate the Hebrew, because the tensing of the verbs is not so clear.

So if you look at a Young's Literal Translation of this particular verse, notice the difference in how we read this. "Yea, he doth build the temple of Jehovah, and he doth bear away honour, and he hath sat and ruled on His throne, and hath been a priest on His throne, and the counsel of peace is between both."

That's literal Hebrew. That puts it in a better context, doesn't it? So He hath, before 700 B.C., He already was, and of course, we're pointing to the counsel of peace right back in the very beginning, that He was a priest upon His throne and the counsel of peace is between both. And we looked at something very, very important yesterday in Hebrews chapter five, Hebrews chapter five verses four and five.

And I'll come back to the King James. And we read here, we compared verse four and verse five. In verse four, And no man taketh this honour, the honour of being a high priest, to himself, but he that is called of God, as was Aaron.

So now Paul is making comparison between Aaron and Christ and that a high priest needs to be called. And he says, So also Christ, like Aaron was called, glorified not himself to be made a high priest, but, now we're talking about the calling, he that said unto Him Thou art my son, today have I begotten thee. In this verse, verse five, we see when Christ was called to be a high priest.

So the question then, and we asked this question yesterday, when was Christ begotten? And then you can begin to understand why there is such a controversy over the identity of the Son of God as it relates to a multitude of things, but as it relates to His high priestly ministry. The



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identity of the begotten Son is intimately connected to His ability, Christ's ability to minister to us righteousness.

We need to understand when he was called to be a priest. And Paul is telling us, I believe, that it was when He was begotten. Now, for those of us who believe that He is the begotten Son from eternity, then we know that Christ became a priest from eternity.

But many, many people have expressed to me that this term, "this day have I begotten thee" And there's references to this in Hebrews and other places that seem to refer to when He came back from the earth and went back to His Father. And the word says "this day, have I begotten thee."

And that Christ's ministry therefore began when He ascended back after the cross, He ascended back "this day, have I begotten thee." And that's when he became a priest. And we introduce some of the problems of this view of believing that Christ is only a merciful and faithful high priest after this time period here [after the cross].

This automatically means that He is not a merciful and faithful high priest back here. [before the cross] And that's a problem. It's bad for Adam, isn't it? It's bad for everyone before the cross or before Jesus came. It's bad for them because in essence, Jesus is playing a game of hit and miss. I'll try this. I'll try that. I don't know what they need. I don't know how they think. We'll try this. But Enoch, he won the game of Russian roulette. He made it somehow. How did he make it? And Elijah.

**Audience:** And the 15 percent of the angels.

**Pr Adrian:** And the 15 percent of the angels. 15, 16 percent of the angels. that came back to God.

How did they do this? And of course, we look at Psalm 139. What does it say? "O Lord, thou hast searched me and known me." This is speaking about our Father and, of course, His Son who created us. Does

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God know us? "You know my down sitting and my uprising. You understand my thoughts are far off." How can God know our thoughts are far off?

**Audience:** Because He's God.

**Pr Adrian:** Because He's God. Well, that's a simple answer. A simple answer with a simple faith. Beautiful. Because He's God. He knows everything. Okay? [He is] Near. There's one that sticketh closer than a brother. Christ is near you. Christ in you, the hope of glory. He knows us because He dwells with us. And in us. By faith. "You compass my path and my lying down and are acquainted with all my ways."

This is the qualification of a priest, a high priest. He's acquainted with all our ways. He knows us intimately. It is the height of arrogance to say that Christ had to come here and demonstrate and live our life in order for us to think that He is qualified to be our high priest. That's sheer arrogance. "You don't know what it's like to be human being."

"You need to come down here and suffer with us and deal with it like we deal with it." That's a little bit arrogant. And it's actually mocking God, saying that He doesn't know what it's like. You see? So these are the things that Jones and Waggoner began to introduce into the Advent movement, and it rocked the movement. And I want to come back to this point about the begottenness of the Son of God.

And I want to come now to some things that I have discussed in the book *Wisdom of God*. And I want to read a section from *Wisdom of God*. And this I want to say unto you, that only those who believe that Jesus is the begotten Son can have a true conception of His priesthood and therefore have the capacity to understand the 1888 message.

Does that make sense? Let me say this another way, somewhat as a slap in the face. In the Trinitarian mind, you cannot comprehend the 1888 message.

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It's not possible... did you comprehend what I just said? In the Trinitarian mind, the understanding of the person of Jesus disqualifies Him from being a true mediator between God and man. Why? He's the same as God. He's exactly the same as God. You need a mediator. And this is the great tragedy is that, yes, in the Trinitarian framework, Jesus is a mediator, but He's role playing. He's taken up the work of something that He cannot do. And this is why you have people praying "in your name." Because there's confusion about the mediatory role of the person of Jesus Christ.

This is really, really important. In the Trinitarian mindset, you do not have the capacity to reject the 1888 message. It was a non-Trinitarian church that rejected the 1888 message.

These are big statements I'm making here, but I've already lost most of my friends out there, so it doesn't matter. It's the truth. And it's because of the rejection of the 1888 message that the church deviated away from the truth of the begotten Son.

This is how it ended up, moving away from this position. This is so important for us to understand. **The begottenness of the Son of God is prerequisite to understanding the priesthood of Jesus Christ.** Let us consider the apostle and high priest of our faith. Consider him. Now, when Robert Weiland was asked, what is the 1888 message? He immediately quoted from the very first paragraph of the book, Christ and His Righteousness, written by E.J. Waggoner. And in that book, he quoted saying "to know Christ as he is will transform you into a perfect Christian." That's the 1888 message to know Christ as he is.

In order to know Him as He is, you must know that He is begotten of the Father. If you don't know this, you cannot comprehend His priestly ministry and the importance of that priestly ministry and what it is that He is ministering to you. Do you understand?

This is mission critical that we understand this and ... therefore, I want to take you to the book Wisdom of God and how God has led and what it is that Jesus ministered for not only the human race, but for all created beings from the time that He was begotten. And we come to page 10.

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I've got here that these were a series of articles that I wrote in 2010 and we put it in a book in 2016. So I come down, we just want to read the section three.

Sovereign of all. Then we come to the wisdom of God. And this is a principle we've talked about a number of times. It's only three pages. So we'll just read this. So we've got this on the screen, Craig. Thank you.

"It would come as quite a surprise to think that a being that is all powerful and all wise is in a position where he could not do something. Something that was so important that without it, God the Father could not establish His kingdom."

"When we look at the deeper implications of the fact that all life, power, wisdom come from God, we realise that God could not create the millions of inhabitants in His universe, give them a list and then tell them how to follow it."

So if all life is coming from God, He can't give to us a list of things to do because we can't do anything without Him. So handing out a list and saying, do this is insanity. It doesn't make any sense at all. You have nothing with which to do these things. Not only what to do, but how to do it and the way of all to do it must all be given to you. Because as Jesus says, without me, you can do nothing. So God, even if God was to say to you now, I want you all to submit. What does submission mean? What does that mean? How does it work? We have no idea.

We have to behold it in order to be transformed into it. And we have to receive of that spirit of submission in order to submit. Otherwise we don't know what it means. And if we were to look upon God, the Father, and we look for an example of submission, what do we see? But if we look directly at the Father, there is no definition of submission in the father. You can't see it in Him. He does not submit to anyone. Therefore, God cannot give to you from Himself the ability to submit. He can't do that. This is really important that we understand this. Let's continue.

"The problem is that God does not submit to anyone, nor does He need to obey anyone nor follow their way of doing things. So He could not

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provide these things. In great wisdom, God brought forth a Son from Himself, made in His exact image, gave everything he had to His Son and then created everything through him. Notice, God, who at sundry times and in diverse manners spake in times past under the fathers by the prophets hath in these last days spoken unto us by His Son whom he has appointed heir of all things."

And we ask the question, and did God appoint Jesus to be the heir of all things? Or was that decided in the committee of three? God appointed His Son to be heir of all things, who by whom also He made the world, not only this world, but all the world's.

"Who being the brightness of His glory, the express image of His person and upholding all things by the word of His power, when He had by himself purged our sins, sat down at the right hand of the majesty and high being made so much better than the angels as He has by inheritance obtained a more excellent name than they. For unto which of the angels said he at any time, Thou art my Son, this day have I begotten thee."

And people take that. {And say] see, this is this is a reference to when He came of earth and then went back to heaven. That's why they use that. But if you look more carefully at it, as He has by inheritance obtained a more excellent name than they.

And when you read Christ, our righteousness or Christ and His righteousness, as the title was from Australia on page 11 and 12, Waggoner states clearly, how did Christ obtain the title God? And he says by inheritance, by inheritance. This is critical to the 1888 message that we understand the inheritance of Jesus from His father.

But we understand this as it ought to be. And as Jones puts out in his book, Consecrated Way to Christian Perfection, he says, in order for us to understand Christ as inheriting all things from His Father, we look at Christ inheriting all things from man. Christ is the great Pontifex Maximus. He's the supreme bridge builder between God and man. He has inherited everything that is of God and He's inherited everything that is of man. And that's what qualifies Him to be our priest.

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Nothing else. He has fully inherited both from both sides, making Him the only one capable of mediating between God and man without that inheritance, both from God and from man. He could not be our high priest because if Jesus being as he is "God, the Son" and as most people teach, he inherited.

And this is the whole point about the nature of Christ. They say that he inherited the nature of Adam before the fall. How then can he be my mediator? He has no comprehension or understanding of what it's like to be a sinful human being unless he took upon himself my nature, defeating it in my flesh, defeating it, and therefore is able to succour them that attempted. Do you see how important this is? This is really, really important. All right. There's a few other verses here. John 5, 26.

"For as the Father has life in himself, so is given to the Son to have life in himself." Very important text. But verse 19, John 5:19, "Then answered Jesus, saying to them, Verily, verily, I say unto you, the Son can do nothing of himself but what he sees the Father do for what things he does. So also doeth the Son likewise."

And people say, oh, that's only the incarnation. Is that what this is saying? No, I won't read all the other texts, but we'll just come back to this point. Absolutely everything needed for God's universe now resided in His Son, the power, the wisdom, the life, but also the trust, the obedience, recognition of the Father's authority and a sense of the Father's love and acceptance. The Son of God is the completeness of God himself.

And as Ellen White says, Christ is His second self. Even as she says, Eve was Adam's second self. Exactly the same. And so we see here... "Himself and the absolute foundation of the kingdom of God." This is why Jesus Christ is the cornerstone, because in Christ alone is all the ingredients necessary for this universe to exist, because in Christ is that vital ingredient of submission and obedience and trust in the Father. We cannot look to the Father directly.

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We must look to Christ in order to approach the Father in the Spirit of Christ. Does that make sense? If you approach God outside of Christ, you will become Satan. Does that make sense? By beholding, you become changed. You don't submit to anyone. You don't obey anyone. You do what is your own will. That's what would happen.

That's why Satan wanted to approach the Father outside of the person of Jesus Christ. And you can't do this. That's why no one can look upon the person of God and live.

I used to understand this is that if you look upon the person of God, he's going to zap you. No, you can't look upon Him because you will seek to copy Him and you will die because you do not have life in yourself. And if you seek to be independent, you will, as it were, go up to the wall, you'll pull the thing, the socket out because God doesn't have a cord keeping him plugged into anything. He is life. And so he's going to be like God? [No.] You're dead. So you cannot look upon God and live in that context. If that makes sense. Very, very important.

This is why Jesus Christ is life to us. And so Christ ministers to us submission, obedience, trust, all the fullness. I delight to do thy will, O my God. Yea, thy law is within my heart. That is in the spirit of Jesus. That is what Christ is ministering to us.

Does that make sense? And only the begotten Son of God can do this because He is truly in submission to His Father, because He has received everything from His Father. He owes everything that He has to His Father, and that therefore qualifies Him to be a high priest.

This is really important to understand. That's why Paul said in Hebrews 5, verse 5, when the Father called Him this day, have I begotten thee? That's what qualifies Him to be the priest that this living fountain of water flows out.

We consider it another way. Think about Revelation 22. There's a throne. We'll just put a throne there and out comes the fountain of life. And

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right next to the stream is what? Tree of life. On either side and it joins in the middle. And there is the tree of life.

This represents the Father, but Christ is the tree of life because the water that flows out of the Father goes through the person of the Son and makes it palatable for us to drink. It's like the story of Mara, the bitter waters. If you drink water here, you will die because this water has no submission, no obedience, no dependence on anybody else.

It is completely self-sufficient. And this is proof, positive, that Christ is not a created being, because if Christ was a created being, and He drank from this fountain, He would die. But this is proof that He is the Son of God, that He's fully divine, that all the fullness of the Godhead bodily dwells in Him because He can drink from the Father's fountain and not die.

No one else can do this except the Son of God. And once that passes through him, we can then drink from this fountain. It's also interesting, it goes through the tree, it expands. It grows, doesn't it? It's magnified.

This is part of Christ's role, that He is the brightness of the Father's glory. He magnifies it and He makes it more beautiful. And so Christ as a priest was a priest and is a priest for all created beings, a priest upon His throne, administering life, submission, obedience.

And I like to think He also carries within him..., (because where does He dwell? In the bosom of the father. And the Father says, You are my beloved Son in whom I delight.) In the Spirit of Jesus is that sense of belonging, is that sense of being loved and appreciated and cherished. All of that is in him. And we need this.

And that's why we come at these times of the feasts to receive a clearer perception of the Father's love for us. How many people say, "I just don't, I just don't feel that God loves me." I just can't feel it. "I can't feel that God has any love for me." Have you ever said that? Well, you don't have to, if you have Christ, you have all this automatically.

The word that was spoken to Jesus is spoken to every one of us. You are my beloved child in whom I delight. In Christ is all of these things. So



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let us continue. "The Son of God is the completeness of God Himself and the absolute foundation of God's kingdom. And then Philippians 2, 9, Wherefore God also hath highly exalted Him and given Him a name which is above every name, that at the name of Jesus every knee should bow, of things in heaven and things in earth and of things under the earth, and that every tongue should confess that Jesus Christ is Lord to the glory of God the Father."

This is why Christ has a name above every name. This is why God upholds His Son and says, Look to my Son. Look to my Son. He is life. And this is why John says in first John, chapter one, that which we have heard, which we have seen, which we have handled of the word of life, for the life was manifested and we have seen it and declare unto you that eternal life that was with the Father and was manifested unto us. Notice it is Christ that is eternal life.

This is really important to understand. You cannot have eternal life directly from the Father. You can't because of the principle of a created being wants to copy exactly what He sees. You cannot look directly upon God. You must go through a mediator. We will always have this mediator for righteousness forever and ever and ever, a priest forever after the order of Melchizedek. And He will minister to us grace, submission, obedience, trust and that sense of the Father's love for us. And you can only get that when you know and understand that this being has received everything that He had from His Father. Because if He's exactly the same as God, all that goes away.

There is no natural concept in the mind of submission when you are co-equal, you've obliterated His priesthood. This is really important to understand. You can say that there's a priesthood, you can say that He's ministering and doing all these things, but it's all a deck of cards built into a house and it's gone, goes away.

So this is really, really important. So the Father exalts His Son and made Him the divine power and example for the universe. God would transport the Spirit of His Son into the lives of every created being to give them life, a sense of blessing and the knowledge of submission and

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trusting obedience. Without the Spirit of Christ, it is impossible to know how to submit, trust and obey God. That's the big point. That is what Christ ministers to every living being in the universe.

He ministers these characteristics and these qualities as a high priest, a priest upon His throne. And that is why it's so important for us to understand who Christ is as the begotten Son. The begottenness of the Son is what qualifies Him to be called to be a high priest.

And it must be from eternity because, well, I think I've said it enough times now. Because an unbegotten Son has no natural submission towards the Father. He's simply co-equal and they battle out ideas between them and they miraculously come into harmony with one another as a result of that. They just, I think it's like democracy. I think Pope Francis was the one that said it. "You know, the Trinity, when they need to work things out, they shut the doors, they go into a back room and they fight it out and they come out and they're all smiles."

That makes sense, doesn't it? If they're all the same, they all contest the same territory, the same ground, then you have to fight it out or somehow believe that you just miraculously agree. And for all people that have lived in a marriage in a belief of co-equality, we know that human beings do not naturally, automatically agree with each other. They have differences of understanding. They have different opinions. And how do you come into harmony in that context? It is impossible. And that is why, that is one of the reasons we have an absolute pandemic of domestic violence. Because if you can't get your word across so that you are understood, you resort to violence and you beat the other person into submission.

And that's why we have a pandemic of domestic violence. And that's why women are losing this pandemic very badly. Isn't that the way it is? This is the natural result of co-equality. It leads to these kinds of problems existing. And, you know, there's no magic elixir. And that's why I guess people are snorting all kinds of concoctions and white powder to try and get that harmony happening. You know, "we all live in a yellow submarine." [Reference to drugs] Sorry, no, we don't. It

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doesn't work. What we need is Jesus, the only begotten Son, one with the Father, by inheritance. And this is the thought that came to me back in 2010. Click, click. This is how it works. Now, when I wrote this, I hadn't directly connected this to the priesthood of Jesus.

Just simply that He is the one that is giving us all the ingredients that we need to live. This is really important for us to understand. Now, I think I've quoted a few more verses there. But we won't read those. Reading just here.

This is why Jesus is called the wisdom and power of God. The personality of Christ is transported by the Spirit of God through the universe into every created being. It is the wisdom of Christ that comes into the hearts that teaches us how to love and obey the Father. It is the life of Christ that animates every nerve and fibre of our being and keeps us alive. 1 Corinthians 1, 24. But unto them which are called, both Jews and Greeks, Christ, the power of God and the wisdom of God.

And when I say to people, well, Christ is the wisdom of God. And as in submission, they say, "well, are you saying God isn't wise?" Because if Jesus is the wisdom of God, then what's the wisdom of the Father to bring Jesus forth and to do these things? So the human heart is very stubborn in resisting this. And again, in verse 30, Christ, the wisdom of God, sorry, but of Him are ye in Christ Jesus, who of God is made unto us wisdom and righteousness and sanctification and redemption.

All of this we have in the person of Jesus Christ, which is made certain when we understand His begottenness and secondly, His character, which He manifested here 2000 years ago. When you have those two elements, you have everything that you need to live. And the worse you see yourself to be, the more you yearn to receive. But it's because you believe in a being that does nothing of Himself, but trusts alone to His Father, that you are enabled to do the same. Does that make sense? You cannot, in worshipping a being [directly] that does everything Himself, you will die.

You need one that trusts in someone else completely, not in Himself. Jesus doesn't trust in Himself. He trusts in His Father. This is the central

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attribute that is necessary for us to live. And then, of course, Proverbs 8, I'm quoting from Proverbs 8, talking about wisdom and then [verses] 22 to 31, where it talks about wisdom was brought forth before anything else. And then we finish off here.

Thank the Father for the Son. Without Him, the universe could not operate. Nothing would work properly. So now we see the completeness of the Godhead brought together. The Father is the one true God that is the source of all things. He brought forth a Son to whom He gave everything.

Out of the Son flows all the ingredients needed to operate the universe. In the Son is power and wisdom combined with trusting and submissive obedience. The personality of the Son flows out to the universe through the omnipresent Spirit of God.

It is a brilliant system and God is extremely wise to create it. Does that make sense? And this we're adding now over a layer of all of this. This is the priestly ministry of Jesus for righteousness, which He has been doing from the very beginning and continues to do. But, of course, that extended into ministry for sin. And this is what I want to look at in my next presentation.

A mediator is not a mediator of one, but God is one. What does that mean? A mediator is not a mediator of one, but God is one. Well, we've got a little bit of time. We can look at this, can't we? We still alright?

Is it getting a bit too warm? Or is it just me getting warm? Now, a mediator is not a mediator of one. What does that mean? If you need a mediator, that means there's two parties who don't agree. Is that right? That's why you need a mediator, because you have two individuals that see things in a different way. Now, the thing that we need to consider carefully is that Christ is not only a mediator for God, He's a mediator for us. He's mediating two sides.

That's what a mediator does. He meets man where man is, and He speaks on behalf of man to God, as well as speaking on behalf of God

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to man. And this is where some confusion can come in, because Christ is mediating on our behalf to God.

We can think that that's what God wants, because Christ is mediating what we think is needed for reconciliation to take place. And what does man think is needed for reconciliation to take place? This is what man thinks.

Desire of Ages 761. It's a really important passage here. "In the opening of the great controversy, Satan declared that the law of God could not be obeyed, that justice was inconsistent with mercy, and that should the law be broken, it would be impossible for the sinner to be pardoned."

What did Cain say about his sin? "My iniquity is greater than can be forgiven." This is the thinking of Satan. And then he says, "Every sin must meet its punishment, urged Satan. "And if God should remit the punishment of sin, He would not be a God of truth and justice." So when man sinned, that's exactly what man thought. He thought exactly like that. So if God says to man, Look, I forgive you. Well, man says, No, you can't. There has to be punishment. There has to be blood.

So Christ had to become a minister of blood on behalf of the human race to satisfy the human race's understanding of atonement and reconciliation. Does that make sense? So we think that because Christ mediates His blood on our behalf before the Father and says, My blood, my blood. We have the audacity to think that this is the way God thinks, that He thinks like us. And therefore God wants blood because we want blood. Because He "demands" it.

But if that were the case, we wouldn't need a mediator between two opposing ideas. Does that make sense? And that's why in the Trinitarian framework, there is no mediator. Except a role playing one. Because everyone's agreed that blood is required for atonement. Jesus is offered. Done deal. It's all finished. But much of that atonement or that role is then transferred to the earthly priesthood as in the papacy takes that role.

**Audience:** Yes. And Mary, they take it off Christ and give it to themselves.

**Pr Adrian:** They take on that role, don't they? Of administering blood. Of being the go between. And this is why when Ellen White sees in vision, Jesus is there saying, "Father, my blood, my blood." On the human side of the mediation is Jesus saying, "Don't kill them. I've shed my blood. Isn't it enough? I'm the poor battered wife that you bashed to death and I rose from the grave again."

"And now you should be satisfied, Father." That's Jesus interceding on humanity's behalf. But on God's behalf, when Jesus is saying, my blood, my blood. What do we see? "We see a light coming from the Father to the Son and from the Son to the praying multitude." Early Writings 55 It's His life.

And this is what I've written in my new booklet, *Cleanse by the Blood of Jesus*. In the new covenant, the blood of Jesus is His Spirit. That's the cleansing agent. So on God's side, His blood is His Spirit. On our side, His blood is His literal blood that He shed to satisfy God's wrath. And so Christ is mediating between both sides.

He's mediating on our side and He's mediating on God's side. That's what a mediator does. But back to what Paul said, Galatians 3:20. Now, a mediator is not a mediator of one, but God is one. What is Paul saying? You read the SDA Bible commentary, there's a lot of speculation about what it means "God is one." What I understand this is saying is that, OK, we've got two understandings here and Jesus is mediating between those two. But there's only one truth because God is one. Does that make sense? We have to come to this correct understanding.

Ultimately, when a reconciliation is taking place and we've been reconciled to God. And so Jesus is the great mediator on behalf of humanity. God provides His Son for us to sacrifice in order that our understanding of atonement may be satisfied.

And once that is satisfied, then God can begin to speak to us through His Son of actually what He wants and what He wants to give us. And

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He can give us His Spirit because once we believe that blood has been shed, we can believe that God will give us His Spirit. And once He gives us His Spirit, then He can show us where we were wrong in our understanding.

And He can show us the truth of His character. Sacrifice an offering I did not desire. Burnt offering and sin offering I have not required. Really? You didn't require all this? You did this to satisfy my need for blood? How loving is God? God could have just said to us, "well, you don't believe me? You can rot in hell. I don't care. You don't want to believe me. I've told you and you don't believe me."

But God is not like that. God comes down to where we are through His Son and He mediates for us. So this is really important to understand that the mediation on the two sides and that we don't want to confuse that because Christ is mediating for us, that everything that we see and understand is exactly the way that God should see it and understand it.

Again, that's not acknowledging that God is seeing things differently to us, if that makes sense. So I find this tremendously exciting. There's so many points in what we've just discussed. It's really, really important. But I want to and I need to share this point because it's very important because there is a movement that has come from the Adventist movement that has returned to the roots of the Father and Son truth. But this same movement is rejecting the 1888 message and rejecting the covenants, as we laid out here before, the everlasting covenant.

And therefore, as I said before, it's only those who believe in the begotten Son that have the capacity to reject the 1888 message. And what I've experienced over the last 15 years is that nearly all of the Father and Son movement within Adventism has rejected the 1888 message. And therefore, the spirit of rebellion in that movement is greater than the rebellion in Adventism.

It's important to understand this. It's a really, really important. "How can you say such things?" Well, we go back to 1888, the poor Adventist church who believes in God, the Son, they can't comprehend the

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mediatorial work of Jesus Christ. And if any of them watches or say, "who is this arrogant Dutchman saying this?"

Read, look at what the Scriptures say. Look at what the Spirit of Prophecy says. Look at what Jones and Waggoner say. This is what they are saying. Ellen White said. Waggoner has the truth on the covenants. I presented this information to members of the Father and Son movement. They rejected it. No, Waggoner does not have the truth on the covenants.

To which I said to them, "you are committing suicide. If you reject this, you are rejecting the very gospel itself." And so Satan is happy for people to be sucked up into the Father and Son movement outside of the context of the 1888 message. He's happy to throw people into that movement because they still don't have the gospel. They don't have the everlasting gospel. And so we have had repeated.

In the last 10, 15 years, exactly what happened in 1888, a repeat of the rejection of the 1888 message, which cuts off your ability to comprehend what Christ is actually seeking to do for us and to show to us and to give to us the true character of God, which is nonviolent, which is gracious and kind and all these types of things. Again, as part of the mediation, when we read the Old Testament. God is mediating through His Son to us what we think about God. He's meeting us where we are and showing to us what we think God should do if people mess up and they wreck the party. God should wipe them out. That's what we think.

And so Jesus mediates this for us in our reading of the Old Testament because it's what we think and what we understand until we come to truly understand who Jesus is and who Jesus really is, is fully revealed when He came here to Earth. That's the full manifestation of His character. So as usual, obviously, I'm a little bit excited about this topic.

It's really, really important because I just wish that people could see this. It's so beautiful. It's so clear what Jesus really is and what He means to us and why the begotten Son is so important and why we need to believe in Him and why "God the Son" is so deadly to the Gospel.



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When I wrote my apology and confession and I said that the Trinity is a satanic tool of Satan. And I thought they're all going to think that I'm gnashing my teeth that I'm really wanting [to attack them], you know, that's what they'll think of why I'm saying it. No, I'm crying saying this is really dangerous. This is going to destroy your capacity to understand the 1888 message in the Gospel. You must come back to the begotten Son. This God the Son thing will kill you. It's deadly. It's kryptonite. It will destroy you.

But, of course, most people understood me just to be mocking and attacking and being an anti-Trinitarian and all those things. It's really, really sad. But I thank God for what is revealed in the Bible, in the spirit of prophecy, in the writings of Jones and Waggoner from 1888 to 1895.

We see here this beautiful truth. And again, in the book *Wisdom of God*, here is the mediatorial work of Jesus Christ, who all created beings from the very, very beginning, from the very time that He created Lucifer. Christ was a priest to Lucifer, and Lucifer didn't want a priest.

He wanted to be his own priest. He wanted to come directly to God, just like the Pope. Exactly. That's where he gets all his ideas from. So I've said enough on here to make a lot of people upset. I hope I haven't made you upset. I hope I've encouraged you and that it's been a blessing that we can see that Jesus is everything to us. Let's kneel and we'll pray.

**Closing Prayer:** Father, I just thank you so much that we can come to you through your only begotten Son, the one whom you gave everything. All the fullness of the Godhead bodily dwells in your Son. And we thank you, Lord Jesus, that you submit to the Father. You do nothing of yourself. You obey the Father in everything. Give us this Spirit. Please mediate for us your Spirit. I know you want to give it more than we want to ask, that we can be submissive, that we can be kind, not self-defensive, trusting you alone to provide all our needs and that you forever will mediate to us this Spirit of life. And we thank you, Father, in Jesus' name. Amen.

TRANSCRIPT FROM PRESENTATION  
BY ADRIAN EBENS  
PASSOVER APRIL 25 2024

# 3. NOT A MEDIATOR OF ONE

**Pr Adrian:** I listened this morning to a presentation on Father of Love Fellowship by a young Patrick Irving. Another Irving? Patrick Irving. And did you hear it?

Wonderful testimony of a young man and how that he and another young man, Sean, they were in Arkansas, how they have studied themselves into this message, [they] came out of the new age, studying Alice Bailey, Helena Blavatsky, all the new age stuff. And they've come out of that and all of the joints they were smoking and all the other substances they were taking.

And they've come out of that and they've come into this beautiful message. [I am] really excited about what is happening in the United States. We have a young group of people there, as well as in South America, that is really getting excited about this message.

And I'm very, very happy about that. Big things are happening in Colombia. There's an explosion of the message there and South America. It does seem like we're going to be speaking Spanish in heaven. I'm sorry, everyone. The Spanish are going crazy and we've started learning. We've learned early, so I'm going to get on board now. So excited about what is happening in South America and the amount

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of the momentum that is starting to pick up there and the excitement for the message. And soon, soon this message will be visible, but not yet.

Not yet. In the meantime, we are coming to grips with all these beautiful things that we are learning. Just really nice yesterday afternoon to go through parts of A Priest Forever Again. And I'd forgotten about those quotes from Waggoner in there about in the days of His flesh. And it's just like it's a bit of a picture change in your head to think of in the days of His flesh as referring to when he became the seed of the woman right in the very beginning. It's sort of a real jolt to the brain.

It's like, well, but Waggoner said it. Waggoner presented it as part of the 1888 message. And it's opening up many doors for us in understanding. And as we presented yesterday, that the high priestly ministry of Jesus is intimately linked with being the begotten Son. And so I want to move on from there. And Eddie asked me to expand this, which I was more than happy to do.

But before we do that, we're going to kneel and pray.

**Opening Prayer:** Father, we thank you that we can come to you through your only begotten Son, our high priest. It is in the Spirit of Jesus that we are able to approach you and to know you and to find you. And I pray that as we study together, that more of the pieces will come together and this beautiful picture that we're seeing will grow more firm, more solid, more clear in our minds as we seek to share this with those around us. And I pray, Lord, your angels would be in attendance as we dig deeper into the New Testament. And we thank you in Jesus name. Amen.

Part of the work that God has given me probably is best summed up in the words of one of our French translators. And he said, Adrian, you know, you just take the Bible and you just scale these cliffs, you just go straight up these cliffs and I'm trying to follow you. And then I'm climbing, I'm climbing, I'm trying to follow, I follow you. And then I get up onto this ledge and I think, oh, I've caught up. And then you are halfway up the next ledge. What are you doing up there? It's like it's

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part of the challenge of not getting too far ahead, but making sure that you leave footholds and toe holes and finger holds and ladders, elevators, helicopters for people to follow. And that's why we have written this material for people to be able to follow and keep tracking with what's going on.

When I first began in ministry I prayed, Lord, what do you want me to do? And He said to me, four things, write, write, write, preach. So that's what we're trying to do is to explain this, to build on the 1888 message, to put all the pieces together. And I am amazed as the pieces come together, how they all fit together. You would think that we just planned this all from the beginning. but I'm looking at it. Oh, wow. Oh, wow. That's amazing how that all fits together.

Discovery Channel, the real Discovery Channel, the wonderful numberer, Jesus. So we're coming back to Galatians chapter three and verse 20. And Paul says, now, a mediator is not of one and King James has added the words *a mediator*, which in this case, it fits. A mediator is not representing one, but God is one. And if you'll notice in the corner, [of the computer screen] I've got the Seventh-day Adventist Bible commentary on this verse and it says literally not of one.

That is, a mediator does not represent one person only. Mediation presupposes two or more parties with the middle man representing the interests of both. Does that make sense? So Christ is not only representing the Father's interests. He's representing humanity's interests. That's what a mediator does. And we remind ourselves of probably the first verse that I quoted when I started the Identity Wars series was this verse. What does it say?

"My thoughts are not your thoughts, neither are your ways my ways, says the Lord." [Isa 55:8] So clearly that's why we need a mediator. We need someone to represent us. And what is it that man needs? We looked at this yesterday and Gavin put the quote up again this morning, Desire of Ages 761, "In the opening of the Great Controversy," Satan said a number of things, one of them, which was "every sin must be punished." "You can't simply forgive sin." "You must punish it." This

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is what Satan said. And so Adam embraced Satan's thinking on this subject, which is completely contrary to what God is thinking.

God wants to show mercy. God wants to offer grace simply by acknowledging that you are in the wrong. "I am wrong." "I am so sorry. Please forgive me." And the Father will forgive you. This is how God operates. And we know this is what happened to the 15-16 percent of the angels in heaven who sided with Lucifer. And then when they realised that they were in the wrong, they went back to God.

Nobody had to die. Nobody had to lose their life. No blood needed to be shed. They were forgiven, really forgiven. And so this is a point that we need to remember when we're thinking about the plan of salvation is that Christ is representing God, but also man. And He is providing for man that which man believes is necessary.

I have written about this in the book Atonement, and I just want to read to you a little bit from chapter 12, and I've got it up here on the screen here. And it's the chapter entitled The Veil of His Flesh. And it says, Your way, O God, is in the sanctuary.

"Who is so great a God as our God? The primary meaning of the word way is road. Your road is in the sanctuary. The starting point of the road is where fallen man sits in darkness, while the end point is where our Father of light is represented. The road between these two points is revealed in the sanctuary representing Christ. Parallel to this, Jesus says, I am the way, which in Greek is *horos*, which also means path or road."

Your way, O God, is in the sanctuary and Christ is the way to the Father. Jesus says, No man comes to the Father except through me. This way starts where man is and it ends where God is. Now, on this road, we can place another layer of understanding, and that is Isaiah 55:8, and we just read this man's way, God's way. What is the difference between those two? The difference between righteousness and sin.

"They are completely opposite. The path in order to reach from man's way to God's way is going through a complete transformation as

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represented elsewhere in Scripture as darkness to light. We have another verse we can lay down over this, Ezekiel 36:26.”

“I will take the heart of stone out of your flesh and I'll give you a heart of flesh. We are not saying that God is flesh, but represents the softness, the gentleness, the meekness of God rather than the cruel, stern, stony character of man. These are some of the parallels where opposites exist.”

In order for God to reclaim us and to reach us, God sent His only begotten Son. God had to send His Son down to where we are. Now, in the studies we've done over the last number of years, we know that with respect of the sanctuary [draws diagram of Sanctuary] and we have the Ark of the Covenant, we remind ourselves,[and here] it's the altar of sacrifice. [Drew altar large] not to scale.

And what metal is the altar of sacrifice made out of? Brass. Now, who was the inventor of brass? Tubal Cain. Tubal Cain, who was a son of Cain. He mixed two elements into an alloy, which was copper and zinc, and he created brass, which means that this piece of furniture is man-made.

**Audience:** And in our minds, that actually is to scale.

**Pr Adrian:** Thank you, Colin. There you go. It's like, have you seen the picture from NASA of the blue marble and the picture of the United States, which is massive. So, yes, it's all in the mind, isn't it?

So, the altar of sacrifice. This is man-made. This is where man is. This is what man wants. This is what man needs. Now, the Ark of the Covenant is made out of what?

**Audience:** Gold.

**Pr Adrian:** Overlaying acacia wood. Did man make any of those things? No, they are made from elements that God Himself has made.

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So, the law of God, which is under the mercy seat, the mercy seat, the angels looking into the law. This represents where God is. And so Christ, as the high priest, He is often in here between man and God.

He is between the two, representing man, and He is bringing into this sanctuary that which man requires. And we remind ourselves, and I just want to read you this statement. And I've got, this is in, this is a book we've just released, Cleansed by the Blood of Jesus.

This is more of a thought document about directions that I think will be interesting for us. But this is a quote we should be familiar with to remind ourselves who required this. And this is E.J. Waggoner, again, leading the way, where in Present Truth UK, August 30, 1894, he said:

"of course, the idea of a propitiation or sacrifice is that there is wrath to be appeased. But take particular notice that it is we who require the sacrifice and not God."

I try and imagine what it was like for people in the Adventist church who read this article. What was going on inside of their brain when they read this? Like that is just boom. Like we require the sacrifice? We were the ones that required this. This is a completely new thought. But again, what do we read in Psalm? [Let's] just remind ourselves of some of these things.

We've been looking at them recently. Psalm 40 and verse 6. What does it say?

"Sacrifice and offering, thou didst not desire. Mine ears hast thou opened. Burnt offering and sin offering thou hast not required."

... whenever I used to read this, I used to think, OK, you didn't want lambs, but you did want Jesus to die. That's how I used to understand this. "I want you to follow and listen to what I'm saying. And I'm providing you my Son as a sacrifice." But we read in the Spirit of Prophecy that there are two statements that I have come across and I haven't got them right here at the moment. But one of them is the statement where Jesus says, foxes have holes and birds have nests. But the Son of Man has not where to lay His head. And then she says, 4000

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years before this, a mysterious voice was heard coming from the throne. Sacrifice and offering, I have not desired. [Southern Work p. 85]

Which means right back in the beginning, God is saying, I don't want sacrifice and offering. I don't want this. This is not what I want. But I'm willing to provide for you the sacrifice that you think is necessary. And as we have said in a number of places that we as a human race have been captured by Satan and we have Stockholm syndrome, we are convinced that the kidnapper is correct and that what is necessary is to do exactly what the kidnapper says in order for us to be released. And that is for God to send His Son to die.

"Sent him to die. I scarce can take it in." Thank God I don't have to take it in because it's not required. God didn't require it. But we think this is what God has required. Now, remember again, Waggoner says, of course, the idea of propitiation or sacrifice is that there is wrath to be appeased. [Present Truth UK Aug 30, 1894]

The question is, and I've gone through this in detail in the book Atonement, whose wrath is being appeased? The carnal mind is enmity. What is enmity? It's against..., it's hatred. The carnal mind is enmity against God, not subject to the law of God. Neither, indeed, can it be. [Romans 8:7]

So the wrath to be appeased is the wrath that exists in the heart of man. And where did man get this wrath from? His father, the devil, is a murderer from the beginning. [John 8:44]

Satan has wanted to murder Christ. And when Satan insinuated to Adam and Eve that because they ate the fruit of the tree, that God was going to kill them and that they really had life in themselves, it changed their picture of God and it made God look arbitrary, controlling and dominating. And so this created enmity in the human heart.

But as we have read in the book of, I think it's Hosea and again, I've got it all in the book Atonement, the hidden enmity of Adam, the enmity was hidden. [Hosea 6:7] The enmity is hidden deep within the heart. It's not even recognisable to humanity until suddenly it bursts out, like



when Cain kills Abel. When Cain kills Abel, this is Satan seeking to kill Christ. This is the first evidence of what's coming in the future for humanity. And as I present in this book, *Cleansed by the Blood of Jesus*, this enmity, this is the key issue.

This is what the cleansing of the sanctuary is all about. And we might go a little bit into this in the next presentation, that there is a parallel between Daniel chapter eight and Ephesians chapter two. We'll have a look at that, the cleansing of the sanctuary and the slaying of the enmity, the removal of that anger, that enmity.

And how do we manifest this enmity? Every time we think towards another person, one that they are doing the wrong thing and two, they need to be punished. We are manifesting the enmity. And one of the ways that we can punish people is to withdraw our affection and withdraw our presence from that person. That is a judgment, isn't it? And it is enmity. I withdraw myself from you because I consider you obnoxious, rude, arrogant. Now, that person may be obnoxious, rude and arrogant. But if you withdraw from them, what are you doing?

**Audience:** Being obnoxious, rude and arrogant.

**Pr Adrian:** Well said. It takes one to know one. What did Luther say? We're all made of the same dough. And all this judgment that goes on and is taking place.

This now is the great life struggle I'm engaged in to get free of this spirit of judgment. And I won't go into detail, but we were talking just before the meeting about some of the things that are going on from where the places we've come from and the temptation to judge is really great. And the fact that I partly it's... you know, I've got a double dose of this one from the Dutch and the other from the Scottish and the English.

When you misuse and misappropriate funds, that is blasphemy of the highest order. So I got a double dose of that one. And when people misuse funds, I don't like it because I had a father that when he went to a shop,... we were travelling from Sydney to Brisbane and we stopped in at [ a town,] Coffs Harbour and we bought an ice cream and then we

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get 10 kilometres down the road. And dad suddenly says, "the cashier paid me back too much money. I've got to go back." We travel 10 kilometres back to the shop and he handed them two dollars. "You overpaid me, man." Who needs to be that honest? Isn't that a win?

I've got two bucks. It used to be two bucks back in the 80s. Well, it's worth something. It's not worth anything anymore. It's like a one cent piece now. but back then it was worth something. We don't use them anymore. We had a piece of paper, didn't we? Exactly.

So judgment, when it comes to judgment and who are the best people in the world to judge? The politicians. "They're the ones we should judge." But the Bible tells us what? Pray for those in authority. Pray that God will bless them and be near them. Why do you need to pray for them? To stop you from judging them. That's why you need to pray for them.

And so we see this mediation between Christ mediating for us to God, offering His blood to the Father and the Father on the other side wanting to pour His Spirit upon us and bless us. And so when we understand that Christ is actually representing both God and man, that then we can begin to understand truly God's thoughts are not our thoughts. So the idea that we say that God requires the death of the transgressor is only proving that we think that God is altogether like one of us.

We are thinking that God thinks like us. This is the problem. But God doesn't think like us. Now, I want to read,... I think I [will] just read a little bit more here in the Book of Atonement. "We are represented." [adjusting text size on screen] Is that better? So we are represented by the lost sheep.

Christ comes to us because there is none who seek after God. Man is not walking towards God. Christ is walking or running towards man to take those who are willing back to the Father.

I still remember the first time when it dawned on me, Romans chapter 3, verse 10, there is none righteous. There is none that seek after God.

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And I just studied enough Greek to know that the tensing of that word was present continuous, which means when I realised I have never of myself in myself sought after God.

And instantly I began to cry because I realised the reason I was seeking after God is because God was seeking after me. And all the times when I thought that God was far away from me was actually me being far away from God. And that when I thought about being far away from God, it's because God was drawing me by His Spirit.

So the very thing that I was thinking was actually positively false. When I thought that I was far away from God, that was proof positive that God was close to me. Is that true? Yes. I found that very comforting. So every time when I felt that distance from God, now I can rejoice. That means God is near me. God is reaching out to me. He is sending His Spirit towards me.

And the reason I feel far away from God is because I have judged myself according to my own judgment system, which is not the way that God thinks. Beautiful thoughts. It says here, the condition of man in the darkness of sin is dire, because when the light of righteousness comes to us, the Bible tells us that we naturally turn away from the light.

And the things that we have been learning, the things that we have been studying, when you present this to some people that you love, what do they do? Do they go, Oh, wow, this is wonderful. What's your strike (success) rate? "You will not mention that in my presence again!" "That's an order." OK.

I remember saying to a friend of mine who I went to college with in ministry, and I said to him 10-14 years ago, "you realise the gospel that we preach will not save a single person." "Oh, Adrian, that's a big statement." I said, it's true. The gospel that we preach will not save a single soul. Is that right? The gospel that the churches preach. We're in the latter rain message. We are in the final time of the sealing, the sealing message. And if you reject that light, you cannot receive the seal of God. And because I said it with earnestness, he was sure that I was a fanatic.

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"Can't be, can't be. This great empire that we have, worldwide empire that we have built." Have you seen the amount of times that [the church has declared] "we are operating in 216 countries and we have hospitals and we have educational facilities and blah, blah, blah?"

None of it is of any use whatsoever when you preach a false gospel. It's completely pointless. And for me [who was] as a minister of this organisation to realise that I was not sending people to heaven, I was sending them to hell. That was such a shock for me. I didn't even have correct who the Son of God was. I was teaching a false view of the Son of God. Oh, Father, forgive me. Thank God to be free! oh wow. He that has the Son has life.

If you're not presenting the begotten Son, you are not saving a single soul. You are using tithe payers money to send people to hell. Boy, I'm bowling bouncers today. [preaching strongly]

[Audience mentioned a term about the sport Cricket related to the message that was funny.]

And this is the condemnation that light has come into the world and men love darkness rather than light because their deeds were evil. Since God's thoughts are not our thoughts, everything He says is interpreted in our darkness as something against us.

You remember that as a child? I remember that as a child. Particularly in my early teen years, whenever my father would come towards me, I started to get nervous. What's going to happen now? Like, has he found out? Has he found me? Has he discovered what I'm up to? Anyone relate to what I'm saying? Oh, no, he's found out. There's this sick kind of enjoyment in the adrenaline that comes from fear. You know, you sort of get off [enjoyment] on it. It's like, oh, here he comes.

Oh, no, I'm in big trouble now. I'm going to get it now. He says, sorry, interpreted in our darkness as something against us and for our harm. We see this in the children of Israel at Mount Sinai. The sight of the glory of the Lord was like what? A consuming fire in the top of the mountain.

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**Audience:** The eyes of the people.

**Pr Adrian:** Liam taught me that text. [Exodus 24:17] Oh, Liam, that's a good text.

The beautiful glory of God appearing as consuming or devouring fire to the people in order for God to reach man. He had to come to where man was. But when God came towards us, we naturally fear that He is coming to harm us for our sinfulness. It's our own judgment on ourselves. We therefore need a mediator to plead our case before the one we think seeks our punishment and death. We need a mediator.

We need someone to intercede for us. And I might mention at this point, "there is now therefore no condemnation to them who are in Christ Jesus." [Romans 8:1] I used to think that text meant that Jesus, as it were, the battered wife of the father, that he would beat Jesus instead of me.

And I had no condemnation because I was hiding behind Jesus and Jesus' blood was going everywhere and I was being protected. But as we have come to understand, there is now therefore no condemnation in Jesus because Jesus reveals to us that there is no condemnation in the Father. And when you understand this and you believe this and your conscience can be purged of your sins, you will be able to live in the sight of God without a mediator for sin.

Do you know how frightful many of you, those of us that are older, when we're reading the book Facing Life's Record, [in Great Controversy] you remember reading that and running to the toilet? Every sin, you have everything, sins not only of commission, but of omission, things you didn't do that you should have done. All of it's recorded. And you're going to be judged and condemned for all these things. You're hiding in Jesus. And then to think we have to live in the sight of God without a mediator!

And a whole theology that came along and this is the great tragedy, the whole theology that came along in the 1980s to deal with this problem because of a wrong understanding of the character of God, because of a wrong understanding of the Son of God. And [then as a reaction] that

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was, you know, like it doesn't matter. "Sin until Jesus comes." "It just doesn't matter. You don't have to live [without sin]. You always have a mediator for sin. You will always live in sin. You can't overcome sin. When we go to heaven and we walk in the front door, God will just flip the switch [adjust our minds] and we don't sin anymore."

Finally. As we have learned, as in the God that has been worshipped, it's all a role play. It's just a big exercise to prepare us for the Oscars. [movie awards] It's just all drama without substance. That's what is taking place now.

Next paragraph, "the enmity that originated in the heart of Adam against God and has passed to the whole human race prevents the possibility of effective communication without a mediator." Such a mediator is Christ, the Son of God. And then we quote from this in the text in Ephesians, "but now in Christ Jesus, you who once were far off have been brought near by the blood of Christ, for he Himself is our peace, who has made both one."

OK, was two, [now] one. And this is why it's so important to understand the aspects of the 1888 message that teach us that Christ took upon Himself our sinful human nature. He didn't, and notice carefully...He did not become sinful human nature. He took upon Himself, His divine nature, all of our sinful human nature. And what did He do with that?

What does it say? Having abolished in His flesh, He's broken down the middle wall of petition, having abolished in His flesh, He condemned sin in the flesh, but as it says here, having abolished in His flesh, the enmity.

So what Christ had to do was to take, to be both representing God as the divine Son of God and to be representing man as the son of man. And these two are brought together in one. And in that one person, He has slain the enmity. And how did He slay the enmity?

**Audience:** They can't live together.

**Pr Adrian:** They can't live together. He slew it with love. But when His human nature would seek to cause it. Did Jesus have cause to judge

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human beings? And when His human nature would prompt him, ... And [we remind ourselves from] Ellen White, we're not separating the divine and human, but they [two natures] were mysteriously blended. But Jesus, when He was tempted to judge and condemn, He slew that enmity with love and with grace and compassion and kindness.

When He was slapped in the one cheek, He gave the other cheek. He slew that enmity. He destroyed it. And He has broken down the middle wall of petition between us and God. That's why the human nature of Christ is everything to us, as Ellen White says. It's part of the gospel.

He had to slay that enmity, bring the two together. And we notice in Hebrews chapter 10. What does it say? This is really... hopefully this will be an aha [realisation] moment for us. Hebrews chapter 10. It says, verse four, For it is not possible that the blood of bulls and goats should take away sins. Wherefore, when He cometh into the world, He saith, Sacrifice and offering thou wouldest not. And then how does Paul interpret Psalms next? But a body has prepared for me.

What did He do in that body? He slew the enmity. And where did the enmity come from? The lie of Satan that every sin must be punished. A false justice system had to be defeated. This is what is going on to bring us, the humanity, back to God. He had to slay that enmity. He had to expose that false justice system... notice that carefully. It's really, really important. I didn't want sacrifice and offering, but a body has now prepared for me in order that I can get into the human heart and mind. I will make a tabernacle that I may dwell among them.

Christ is that tabernacle, the human tabernacle that He could dwell amongst us and give to us that divine nature. And so that we now can become partakers of this divine nature, having escaped the corruption that is in the world through lust. And, of course, on the earthly side, and this is one of the main points about being cleansed by the blood of Jesus, on the human side, the blood of Jesus is His literal blood.

We require the sacrifice. We are the ones. And when you look at the sanctuary itself, all of the sacrifices, everything here, the blood was poured out at the base of this altar for all of the sacrifices, except two or

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three. There was only,... there was when there was a sin offering of the whole congregation or one of the priests, blood was taken and sprinkled on these horns. OK, that in itself is another whole study, which we won't go into. And one time in the year, blood was brought into the most holy place and sprinkled here.

One time in the year. Now, this is for those that are students of the sanctuary system, and that is we were taught that in the daily ministration of Jesus, that His blood is transferring sin into the sanctuary. But the reality is that blood was not transferred into the sanctuary on a daily basis.

**Audience:** The priest, he also had to partake of the flesh.

**Pr Adrian:** So the only way it came into the sanctuary was that the priest, here, would eat the flesh and go in here. Therefore, making of two, one. One.

There's a whole lot of stuff in there we can't go into, but there was twice. There was in the sin offering of the whole congregation or the high priest, blood would be sprinkled here on the day of atonement would be sprinkled there. And all of this is still accommodation to what man requires for atonement to take place.

But when we think about what is the cleansing of the sanctuary? What is the cleansing of the sanctuary? And I used to think about, as I used to understand it, all the time, every day, blood going in and being sprinkled at the foot of the garment must stink in there. It must be horrible. So what do you need to cleanse the sanctuary? Just on that point, stop bringing blood into the sanctuary. This will cleanse it, won't it?

**Audience:** Begin.

**Pr Adrian:** It'll begin the cleansing process. Stop bringing blood into the sanctuary. And the way I used to understand this was, well, just stop sinning. But when you have a wrong view of God, it's impossible to stop sinning when you have an incorrect view of who God is. How do we stop bringing blood into the sanctuary? We come to the point where we



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realise God never desired sacrifice and offering. And it's interesting, of course, that in Daniel chapter nine that it said Jesus would cause sacrifice and oblation to cease. [Daniel 9:27] The question is, where did He cause it to cease? In the heart.

That we come to the point of realising we don't need to offer sacrifice and offering anymore. Now, it's of interest to note that the sanctuary in Jerusalem, did the sacrifices stop when Jesus died on the cross? No, they continued for another 40 years until the sanctuary was trodden underfoot of the Gentiles [Revelation 11:2]. Then it was stopped. And that's one of the reasons why you have a dome of the rock in Jerusalem to prevent that barbaric behaviour. God allowed this to take place. He gave it to the Gentiles to prevent this so that it wouldn't distract people from what is really needed.

Now, E.J. Waggoner tells us that, or let's put it this way, and I'm just again, I'm summarising and picking parts of this. There was something that Jesus said in John chapter 6, and I call it the 666 moment. What happened in John 6:66? From that time, many of His disciples went back and walked no more with Him. Why? Why did they walk no more with Him? What did He just say to them? Unless you eat my flesh and drink my blood. So what are they thinking? Literal blood, literal flesh. And if you read through this chapter, we'll just go back a little bit and it says. [verse] 53, Verily, verily, I say unto you, except ye eat the flesh of the Son of God and drink His blood, you have no life in you. Now, what does it say in the Torah?

**Audience:** Not allowed to eat blood.

Pr Adrian: Isn't this proof then that He's a false Messiah? Isn't that what the Jews would think? We know what the Torah says. You should not drink blood. You should not eat blood because it has life in it because the life is in it. And here Jesus says, unless you eat my flesh and drink my blood. That's why many of them no more followed Him because "you're violating the Torah!" The Torah says we shouldn't do this. And then He says, "Whosoever eateth my flesh and drinketh my blood hath eternal life, and I will raise him up at the last day."

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But notice Jesus defines His terms. What does He say? "For my flesh is meat indeed, and my blood is drink indeed." "He that eateth my flesh and drinketh my blood dwelleth in me and I in him." So He's defining His terms and He continues to define: "as the living Father has sent me and I live by the Father. So he that eateth me, even he shall live by me." "This is the bread which came down from heaven, not as your fathers did eat manna and are dead. He that eateth of this bread shall live forever." Clearly, He's talking of a spiritual symbol here, isn't He?

If you're willing to listen, but because He's already said unless you eat my flesh and drink my blood, you want to say, "Jesus, look, we need to give you a few lessons on how to win friends and influence people." "You're going about it the wrong way. To a Jewish congregation, you've got to speak a bit differently." "You've got to warm them up a little bit before you get to it."

"These things He said in the synagogue as He taught in Capernaum. And it says many therefore His disciples, when they heard this, they said, this is a hard saying, who can hear it?"

That's a nice way of saying "He's lost His marbles." This is crazy. "And so when Jesus knew in Himself that His disciples murmured at it, He said unto them, does this offend you?"

And you would think He would say, "look, I'm sorry. Look, maybe you've misunderstood. Let me explain it." No, He doubles down. [He reinforces His point] "What and if you shall see the Son of Man ascend up where He was before?" It is now He says it clearly.

"It is the Spirit that quickens. The flesh profits nothing." So now He's telling them, "when I'm talking about blood, I'm talking about Spirit." Can you see that? So blood is Spirit. "Unless you drink my spirit, you have no life in you."

So the blood of Jesus of the new covenant is His spirit. And how are you cleansed by the blood of Jesus? You are cleansed by the Spirit of Jesus.

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**Audience:** Because where the Spirit is, there can't be sin.

**Pr Adrian:** There can't be sin where the Spirit is. "He that is in Christ is a new creation. All things have passed away. All things have become new." "He that is in Christ, 1 John 3, "does not commit sin." Mum's talked to me about this, about these funny hymns, you know, in the fountain of blood and I'm there, I'm getting washed in the fountain of blood.

**Audience:** It's interesting that a lot of the new or younger generation won't sing those hymns because of that. imagery they receive

**Pr Adrian:** [Singing] "There is a fountain filled with blood drawn from Emmanuel's veins." That's a horror movie. But it's drawn from His heart, from His spirit. This is the cleansing of the new covenant. The cup. This is the new covenant in my blood. Drink ye all of it. It is a symbol of His spirit. Do you see the difference? So to God and you've read in Early Writings and there's Jesus pleading before the Father. "Father, my blood, my blood, my blood." To us as human beings, we are thinking in our natural state. Jesus is asking God to remember His sacrifice and that God's justice is satisfied and He doesn't need to kill anybody else because God's already been satisfied. "I've already paid the price. Father, remember there's enough blood now, isn't there, Father?" That's how human beings think.

But when in the new covenant, when Jesus is saying, Father, my blood, my blood, He's saying, let my Spirit go forth and fill your people. Isn't that a beautiful gospel?

**Audience:** This is what He said to the disciples.

**Pr Adrian:** I go to my Father. Send you the comforter. The comforter is blood. We shall wash our robes in the blood of the Lamb. What is the blood? It's His life. It's His spirit. This is the new covenant. And this is why we can say John 17:4. What does it say? John 17:4. "I have glorified thee on earth. I have finished the work which you gave me to do." Jesus finished the work without shedding physical blood. Is that right? He finished the work which God had given Him to do, but He had not

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finished the work which man had given Him to do. What did man require? Blood. This is really important that we understand this. If I be lifted up, I will draw all men unto me. [John 12:32] He had to be lifted up. He had to be offered as a sacrifice on a cross that represents the Son. Pagan Son worship. Now, it's on this point that I discovered a few statements because we've been talking about this.

If you saw my recent presentation, you'll be familiar with the statement in Patriarchs and Prophets that when God made the covenant with Abraham, Ellen White uses the words "God condescended to enter into a covenant with Abraham using customs or ordinances customary amongst men." That is accommodation. That is meeting man where man is. That is doing something for man that man needs, but God doesn't need. So I want to read to you a few statements, and I came across these recently and I found it very interesting. This is in Spirit of Prophecy. Let's bring it up on the screen. I haven't got Spirit of Prophecy open, but we'll open it. [looking for the quote online]. I think this is partway through.

"God was a wise, compassionate lawgiver, judging all cases righteously and without partiality." Yes. "While the Israelites were in Egyptian bondage, they were surrounded with idolatry. The Egyptians had received traditions in regard to sacrificing..." So when we noticed that Israel was offering all these sacrifices, all the other nations were doing this as well. Shouldn't that tell you something?

**Audience:** What was the abomination that the Egyptians had? The type of sacrifice?

**Pr Adrian:** It was the Apis Bull. That was a god to them. So you couldn't sacrifice that. I think it was a particular thing you couldn't sacrifice. "They did not acknowledge the existence of the God of heaven. They sacrificed to their idol gods.

"With great pomp and ceremony, they performed their idol worship. They erected altars to the honour of their gods. And they required even their own children to pass through the fire as the sacrifice."

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And is it interesting, their own children. So the Son of God is being offered. Your son, your daughter is being offered. "Fruit of my body for the sin of my soul." Now it says, if they could do this without being burned, the idol priests and the people received it as an evidence that their God accepted their offering. And then it goes on and talks a bit about that.

"Now it says, even some of the children of Israel had so far degraded themselves as to practise these abominations. And God caused the fire to kindle upon their children." And we know how to read these statements now. [in the light of God's character]

"With who they made to pass through the fire. They did not go to all the lengths of the heathen nations, but God deprived them of their children by causing the fire to consume them in the act of passing through it or allowing the children to perish."

**Audience:** So this was in Egypt.

**Pr Adrian:** This is in Egypt.

**Audience:** I thought that was Canaan.

**Pr Adrian:** This is Egypt. They're sacrificing their own children in Egypt.

**Audience:** So the plague of the firstborn was directly related.

**Pr Adrian:** It's directly related to this, offering your own children. Now notice what it says next. "Because the people of God," Who? God's people "had confused ideas of the ceremonial sacrificial offerings and had heathen traditions confounded with their ceremonial worship." Here's that word. God what? "Condescended to give them definite directions that they might understand the true import of those sacrifices." Which sacrifices? The sacrifices that were confused with pagan traditions.

This sacrificial system that the Jews were operating was a system confused with paganism. But God, through their wrong conceptions, would teach them the truth. This is the principle of the mirror, isn't it?

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That they believe this. This is what they believed. So what can God do with people who believe in a certain way? He can only meet them where they are. God didn't want daily sacrifices. He didn't want all His animals slaughtered. He didn't want any of this. That's why the *daily* is paganism. Now, I make a statement in here.

And again, we're up in the tops of the trees [High level thought process] when we talk about this. So forgive me if you're not picking this up, but the pioneers understood in Daniel chapter 8 that when it comes to the word *daily*, that the word *sacrifice* is a supplied word. Because and it's for the reason that the word, the reason why they added *sacrifice* was because all of Protestants believed that the sacrifices that it's talking about was the ones that Israel were performing that Antiochus Epiphany stopped.

And so in order to break this understanding, they had to say that the word *sacrifice* was supplied. But once you get outside of that understanding, the word sacrifice fits perfectly in the text. Fits perfectly in the text because all sacrifices are pagan. Oh, that's a bouncer. [A strong point] How's that? Knocked out. Knocked for six. [out of the park] All sacrifices are pagan because God never required sacrifice and offering, but a body you prepared for me. Just when you think, oh, wow. You know, like we've learned so much. There's so much more for us to learn. There is so much more for us to learn. All sacrifices are pagan!

**Audience:** Because the next verse in Hebrews 10 says verse 6, Thou hast not required, but I have not required.

**Pr Adrian:** Yes. Hebrews 10. What does it say? "In burnt offerings and sacrifices for sin, thou hast had no pleasure. Then said I, lo, I come in the volume of the book it is written of me to do thy will, O God. Above, when he said sacrifice and burnt offering for sin, thou wouldest had no pleasure therein, which are offered by the law. Then said he, lo, I come to do thy will, O God. He taketh away the first that he may establish the second." And again, we're going into many layers here. But the main point is, and what I present in this book is that the ram and the goat, which are symbolised as representing Medo-Persia and Greece, that the

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clash of these two are representing enmity because the goat has choler, has anger towards the ram. And the point we're making here is that the anger between Medo-Persia and Greece or Greece for Medo-Persia has stemmed from a justice system that comes from Satan and that the war between Medo-Persia and Greece is simply a manifestation of man's hatred for the Son of God. And that's why at the higher invisible level, the goat, which represents Satan, attacks and destroys the ram, which represents Christ.

This is at the higher level. And when we understand this, we then understand that the cleansing of the sanctuary is the removal of the indignation. It's the removal of the false justice system. It's the removal of the need for blood. It's the removal of all sacrifices. This is a pivotal moment in this movement.

We need to think about these things. And we say, oh, these things are so deep. No, it's because we are so shallow. We're so surface readers. But now God is offering to us. These things are not hard to understand.

I learned that when I was in South Africa and this beautiful young black boy, 14 years of age, and I shared with him some of the principles that were a little bit deeper. And you should have seen the look on his face as the light went on in his mind. And he looked at me and he said, "too much light!" and ran out. 14 years of age. He got it. He understood it.

And I knew from that point forward, we're not taught by men. That's the Spirit of Jesus that teaches us these things. And it doesn't matter whether you're 40 or 14 or 400, whatever the Spirit can teach you, if you are willing to learn, if you're willing to listen.

And so Satan will tell you, oh boy, this is difficult. No, it's not difficult. It's simple. Once you say, Lord, help me to understand this. As soon as you say that, He will teach you. He will help you to understand and He will give you the evidence.

What we are presenting here is proof positive of the statement of Ellen White in Great Controversy, because this has been one of the founding principles of my ministry. And it relates to this. And I thought of this

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quote every day that I was in Avondale College. And I hung on to this with all my might. And this is what it says. "The Scripture, which above all others has been both the foundation and central pillar of the Advent faith, was the declaration under 2,300 days, then shall the sanctuary be cleansed."

And in the past, and for many Adventists, what a horrible text to have as the foundation of your movement. Some cleansing of some ancient Jewish sanctuary before Jesus even came to the world. And you make that the foundation of your whole belief system? "What's wrong with you people?" But now we understand this, that the cleansing of the sanctuary is the removal of the indignation that false justice system is taking out of us. The pagan need for sacrifices and offering, taking all of this away through the preaching of the Third Angel's Message.

This is the foundation of our movement, the cleansing of the sanctuary and the cleansing of the sanctuary by the life of Jesus Christ, His spiritual blood. And I've given many proofs in here to show this. And of course, starting with Waggoner, that, you know, because as soon as you say the sacrifices are not required, Hebrews 9.22, without the shedding of blood, there is no remission. But it doesn't say without the shedding of blood, God does not give remission. It simply says without the shedding of blood, there is no remission. Why did he write this?

For the same reason that Moses wrote in the Torah, that you may have a bill of divorcement. He wrote it because of the hardness of your hearts. That's why he wrote that.

**Audience:** Didn't he say almost all things?

**Pr Adrian:** Almost all things. But they don't quote that part. Without the shedding of blood, there is no remission of sins. We have decided it because that is what Satan has taught us because he was a murderer from the beginning. So hopefully I've given you an introduction. [There is] a lot more in here.

And again, OK, hopefully I've put some footholds. We're climbing up another cliff here. It's quite a lot for us to take in because we've all been



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taught very differently to this. But now, now we begin to see what it means to be cleansed by the blood of Jesus. It is His Spirit. This is what it means. And what does He take out of us? He takes out of us that anger.

I remember a few months ago, because, you know, I'm placed in situations where lots of people like to bang on my head with sledgehammers. They really like to stick it to me. And I had this one situation and I could feel this person had really stuck it to me and I could feel it wrangling around inside of me. You feel that burning in your heart and you're wanting to react. You're wanting to say something. I said, Lord, I've got to get this out. I've got to get this out. This is going to kill me. When you get a burning in your chest like that, all it does is burn you. I've got to get this out. I said, Lord, you're going to take this away. Take this away from me. Please take this out of my heart. You promised you will do it. And as I was there and I was talking to my wife and I was saying, God's going to take this away. He's going to take this away. And then like that, it was gone. Enmity was gone! He slew it. He destroyed it. I've experienced it. He can do it, but you have to want it and believe it, that that kind of anger is totally against the character of God, that anger that desires retribution, that desires judgement.

And we are about to be engulfed completely with this spirit. And if you're not anchored in and having your sanctuary cleansed, you're going to be sucked into this spirit. That's what I'm praying for all the time now. Lord, deliver me from that spirit. Deliver me from that spirit. I don't want it. I want to be completely cleansed of this. Give me your blood, your life, that I may not react this way so that when someone would strike me on the one cheek, I might turn the other cheek. Isn't it?

You can only grow stronger through trial and through tribulation and difficulty. And this is where I want to pay respect to our dear brother, Jared Chapman. He told me the story and it just completely moved me when he was working in a psychiatric ward. And this person went crazy and he'd been studying our message. And this person was going on the loose and he was coming towards Jared and had his hand raised like

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this. And Jared said, I want to be like Jesus. And he just said, Lord, help me. And as the person came towards him, Jared said, "I just put my shoulders down. I just put my head down. I waited." Everything inside me screamed, no, no. And as the person came to strike him, something stopped him. There was no vibration inside of Jared that provoked any kind of response like that. Stopped him in his tracks and he sat down and he began to talk to Jared and Jared ministered to him and helped him. The next day he was released from the psychiatric hospital and sent home. That is power. That is pure power. And I just I wept when he told me that story.

I thought, wow, could you do that? Knowing that some madman's coming towards you and just smack you in the head like, aren't you like this? [raised arms in defence] You know, he just put his head down and he said, Lord, I put myself into your hands. I commit my spirit. That is Christ likeness. And so Jared's given me hope for the human race.

And I've experienced it myself in that other story where he just took that fire away from me. But I wasn't where someone was coming at me. Like everything in my being would be screaming, like, prepare for action. You know, it's just like, no, no. You know, I come by it honestly. My grandfather was a boxing trainer, trained people to beat people and knock them to the ground. So it's all in the blood. Oh, God, forgive me. Help me, help me. Yes, [Read the book] Resist Not Evil by Danny Brown.

**Audience:** Very, very good.

**Pr Adrian:** It's very good, isn't it? We all need it, don't we? And to believe that God is going to do this in us, He's going to change us. We are going to become meek and mild and gentle. Isn't that wonderful? This is our inheritance. Our God is our reward. And it comes to us through the blood of Jesus, which is His life. So I hope that you've been inspired, you've been encouraged and again, more in here and more in the Book of Atonement. So let's close with a prayer.

**Audience:** I'll take the words out of [my son] Peter's mouth, "it all makes sense."

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**Pr Adrian:** If it all makes sense. Hallelujah.

Father, we thank you for speaking to us at this feast. This is light for your people and it helps a lot of things make more sense. And Father, we want to confess that we possess naturally this enmity. We want you to take it out of us.

And we know that the way it's taken out of us is to be faced with situations where naturally we would have enmity. Lord, help us to walk this path. We want to go from Peter, who wanted to slice off the guy's ear or kill him, to where he was willing to be crucified upside down. You can do this in a person. We believe it. That's the Spirit that we want.

We ask you to give it to us. And this will mean that we are able to reconcile, bring reconciliation to the whole world, that they'll be able to see Christ in us. And we thank you that you will give us this spirit.

We ask for it now. We plead for it now. This is the latter rain and we thank you in Jesus name. Amen.

TRANSCRIPT FROM PRESENTATION  
BY ADRIAN EBENS  
PASSOVER APRIL 24 2024

# 4. SEEING THE INVISIBLE THROUGH THE VISIBLE IN DANIEL 8

## **Pr Adrian Opening Prayer:**

Our Father in Heaven, we thank you that we can come to you to ask your grace. We thank you, Lord Jesus, that you are the one that enables us to come to the Father. It is through you that we can speak to our Father. And we pray enlighten our minds, help us to understand. Through your prophet, you said there is much to be learned in the books of Daniel and Revelation. There are still many things that we need to learn and understand. And in vision one time you spoke through Ellen White, where you showed her the ministers of God looking through the minor prophets with bewildered looks in their faces saying, we never knew these things were here in these books. We still have much to learn. We cannot stop now. We must keep going. Keep learning, keep growing in order that we may receive the seal of God. And we thank you in Jesus name. Amen.

So if you want to service a vehicle, maybe we can ask Tony this question. If you wanted to do a service on a vehicle, how far would you get

without any tools? We need tools when we come to the Word of God, don't we? We need tools and tools when we come to the Word of God.

Of course, the first tool is prayer. We ask for God's Spirit to teach us and to guide us. We need humility, which of course leads us to pray. And we need faith that we trust that God will guide us and many other things.

But we've learned some other tools in our journey. And in this book, [Mirror Principle] I've put together ten tools in understanding the character of God in the Old Testament. Ten tools that are really important and people would say, well, who are you to just make up these tools? Well, they're tools that I'm finding in the Word of God. The things that I'm seeing that are in the Word of God and applying Scripture and learning where I see a pattern being applied somewhere, we can apply this somewhere else. And that's what we will look at in this presentation.

And I want to go to the book of Revelation chapter 12. And we're going to look at Revelation chapter 12 and look at the way in which we as God's people have interpreted these verses and then take the way that we've interpreted these verses and take it to another part of Scripture.

That's what we're going to do today. So if we go to Revelation chapter 12, and just go there. All right.

“And there appeared a great wonder in heaven, verse one, a woman clothed with the sun and the moon under her feet. Who is the woman?

**Audience:** The Church

**Pr Adrian:** How do we know that?

**Audience:** A woman in the church in Christ.

**Pr Adrian:** Yep. Jeremiah. I've likened my people to a delicate and beautiful woman. [Jer 6:2] My church. So clothed with the sun, the moon under her feet. We could go through all these symbols, but we won't go through all that now.

“And upon her head, a crown of 12 stars.” Okay. “And she being with child, travailed in birth and pained to be delivered.”

Now, this is the next part particularly that I want to start asking some questions. “And there appeared another wonder in heaven and behold, a great red dragon.” Who's the great red dragon?

**Audience:** Satan

**Pr Adrian:** Okay. And one of the things that would lead us to that conclusion is verse seven. I heard someone say verse seven. It was war in heaven. Michael and his angels fought against the dragon and the dragon and fought with his angels. So verse nine, isn't it?

“The great dragon was cast out. That old serpent called the devil and Satan.” But when you read and maybe I should go back and hopefully we've got it there. If we go to we go to verse three, verse three, and we look at..., do I have Daniel and Revelation [By Uriah Smith]? It probably has it written here on verse three. See what Uriah Smith says as he goes through the woman.

What is a woman? He gives that definition. [Audience: We need to know that today.] Sorry, a definition of a woman. [Audience: Laughter] I am not going to bite on that one.

I've got the quote. I've written it in here. This is what Uriah Smith says about particularly verse three.

“The dragon drew a third part of the stars of heaven. If the twelve stars which with the woman is crowned here you symbolically denotes the twelve apostles, then the stars thrown down by the dragon before his attempt to destroy the manchild or before the Christian era may denote a part of the rulers of the Jewish people.”

Did you know that? This is this is actually Adventist pioneer interpretation. Who then is the dragon? Rome is the dragon. And the casting down of the stars, the stars of the leaders of God's people, some of the Jewish leaders that were cast down. And they were cast down by the tail of the dragon. and here is the question that we need to ask.

Well, which interpretation is correct? Is it Rome and the Jewish leaders or is it Satan? Satan.

**Audience:** Both. We have a divine pattern of visible and invisible here.

**Pr Adrian:** Thank you. Gavin just employed a tool. He said invisible, visible pattern. What tool are we applying here? The divine pattern. Both of these things are correct. And it is the visible which opens to us the invisible.

And what's wonderful about how the Scripture does this is that in showing the hatred of Herod for Christ when he's about to be born, not only is it describing those events, but it's describing the very origin of the events that caused the events 4000 years later. That's the brilliance of Scripture. Do you see that?

But it gets even deeper than that, because in the first three verses here, it says... Does it use the word? Yeah, including verse four, "and his tail to a third part of the stars and did cast into the earth and the dragon stood before the woman which was ready to be delivered for to devour her as soon as her child was born.

So the woman, the seed, and the serpent, this is all here in the first four verses. What also does that remind us of? Audience: Adam and Eve

Yes, Adam and Eve, Genesis chapter three, the promise of a seed, the promise of a son that would come, the serpent is there and the woman is there. So here we see these verses here are wonderfully illustrating the events at the time of Christ. And they're telling us these events didn't get created in a vacuum.

They have come from the foundation of the human race and the events that happened at the foundation of the human race tapped back into the war that took place in heaven. And all of these are included in this passage. So it's really important here again, let me underscore the importance of remembering what God taught our pioneers, because most people when they read Revelation 12, one to four, they think of the war in heaven, which is correct.

But when you see that this also applies to Rome and the attack on Christ and the Jewish leaders, you then can see a divine pattern. Now, if you don't have the divine pattern, you would get into an argument about what the interpretation is, wouldn't you? And you would fight to prove your position. But the fact is, both are correct. And in this case, all three elements of this are correct. And this is a pattern of thinking that we should be applying when we read the books of Daniel and Revelation, particularly. Does that make sense?

So verse four, and let's go into the symbolism here. A tale/tail drew a third part of the stars of heaven. What does the tail represent? The prophet that speaketh lies. He is the tale/tail. [Isa 9:15]. And so Satan, with his lies, he drew a third part of the angels and he cast them to the earth. Who cast the angels to the earth?

**Audience:** They left their first estate.

**Pr Adrian:** And how did God cast them to the earth? He called out their lies. He said, no, that's not correct. And they were furious and they didn't like it. And because God wouldn't budge, they left. And because they imagined God to be what they thought He was, the glory of the Lord was like devouring fire in their eyes. And when God came, they trembled and they fled. They left. And therefore God cast them out, just like Jesus cleansed the temple. They were cast out. But Lucifer would have put that picture in their mind. Correct.

So really he was the one that was casting them out as well. And that's what we see in verse four, isn't it? Satan was the one that put that picture in their minds to make them think of God in that way so that that caused them to tremble in fear and they were cast out.

So when we see these principles here being applied, there is a visible understanding and there is an invisible understanding. And what I'm suggesting to you is that when we read Daniel chapter eight, we can apply the exact same principle that there is a visible understanding which is taking place in Daniel chapter eight. And there is an invisible layer which is driving everything that is taking place on Earth.



Now, you should have read the statements in the Spirit of Prophecy that says that the war that was commenced in heaven continued here on Earth, which means that the same principles of the war in heaven are the same principles that are being played out here on Earth. So let's go. Well look at one other thing where it's fairly familiar to the Advent movement, Ezekiel chapter 28. Ezekiel 28 is talking about who?

**Audience:** The King of Tyre.

**Pr Adrian:** The King of Tyre. But how do Adventists typically interpret this?

**Audience:** Lucifer.

**Pr Adrian:** Lucifer, Satan, the attributes of the King of Tyre and the way that he is manifesting himself provided the prophet a means for revealing the unseen, for revealing what took place in heaven through what was taking place on Earth. So these are principles. These are tools that we're all familiar with, but we just haven't applied them in other places in Scripture.

And so what I'm inviting us to do is to take that tool, which we have. We've used it. Well, we haven't really used it in Revelation 12 because most people just take the invisible. And again, in Ezekiel 28, evangelists typically say they give the explanation, this is the King of Tyre, but it's actually referring to Lucifer because he's demonstrating his attributes. So this is more a more accurate picture where we've already done this in our understanding. Now, in the book Cross Examined, if you've read through this book, I use the story of Daniel chapter six, to explain what happened in the very beginning, because you have Darius and then who was made ruler under Darius, but over the other leaders? Daniel. And then there were three... There was the king and then there was three leaders under the king.

And Daniel was the first of the three. OK, and so in the story, Daniel chapter six, we see that it is numbers two and three and some of their friends that present to the king a proposal to make a death decree. And

what I have postured in that is that this is where we see in reading Daniel chapter six and what's going on in the story of Daniel is unveiled to us what happened in the very beginning, because it was Satan and those with him that proposed the death decree to punish sin.

Do you see that? And their death decree was aimed specifically at Christ, because the death decree of numbers three and four in the kingdom and those with them was aimed at Daniel. And so we see in reading the book of Daniel, we see the invisible revealed by the visible.

**Audience:** It was interesting, too, that they created the circumstances that made it a sin. Like they said, oh, you have to worship the king.

**Pr Adrian:** [They said you] can't petition any God.

**Audience:** But it wasn't the king that said everyone has to worship him. It was like they set up the rules.

**Pr Adrian:** And the king allowed it to happen. He didn't prevent it. He didn't stop it. So it's interesting, isn't it? and you can see this again in... we see the invisible and the visible playing out in Daniel chapter 10. It says here. When Gabriel comes and talks to him. Yes. Verse 12, "Then said he unto me, Fear not, Daniel, for from the first day that thou didst set thine heart to understand and to chasten thyself before thy God, thy words were heard and I am come, I am come for thy words. But the prince of the kingdom of Persia withstood me one and twenty days."

Now, who is the prince of the king of Persia? Who is that? Satan and his angels. So we see in Daniel 10 again, the visible is being pulled back and we see that there is a power, an invisible power that is controlling the king of Persia.

**Audience:** And we see that happening now in our circumstances in the world.

**Pr Adrian:** Yes, there is an invisible power. Many people now are wondering because the power seems to be invisible. How could all the world be placed under a health directive? How did this happen? Where

did this power come from? And now people are starting to wake up. Unelected. Yes. Lots of money, but it all comes to nothing.

But here again, we see that there is an invisible power. And of course, we see here that Gabriel is wrestling with the king of Persia. And what is he trying to do? Isn't he trying to impress the king to let Israel go back to their homeland? But Satan is trying to prevent the king from allowing Israel to go back home. And this is where we find something unique in the sequence of kingdoms, that it was the Persian Empire was the one that released Israel, let them go, gave them support, reestablished their temple, paid for the building of the temple and gave them back their autonomy and their judicial system. All the vessels of the temple. And so in this sense, we see something very interesting about Persia. And in the book of Isaiah, before this time, Isaiah 44, and we come to the last verse, what does it say about Cyrus?

"That said of Cyrus, he is what? My shepherd." Who is our shepherd? Could there be a connection here between Cyrus and Christ? When the great river Euphrates is dried up and the kings that come, that is talking in the sixth plague of the coming of Christ. But what is it an allusion to? Isn't it to when Cyrus dried up the river and they went and they took Babylon and they overthrew it again, Cyrus, the Medes and the Persians are symbolised as doing a work of Christ. Interesting, isn't it? So Cyrus is my shepherd.

So when we come to Daniel chapter eight, it's interesting that we have a contest here. And let's read verse three. "Then I lifted up mine eyes," Daniel eight, [verse] three, "and I saw and behold, there stood before the river a ram which had horns, two horns, got two horns there."

So obviously in the Hebrew, the word horns is using a dual meaning, two horns. "And the two horns were high, but one was higher than the other. And the higher came up last." Now, what does a horn represent? Power, a king or a kingdom or the power to rule or the authority to rule. OK, so this ram and we simply ask the question in biblical terms, what does the ram represent? Christ. OK, so and there's two horns now in God's kingdom. How many kings are there in God's kingdom?

**Audience:** One.

**Pr Adrian:** We'll think about like think in terms of Nebuchadnezzar when or which one when one of his sons was ruling, he'd step back and the son was ruling. So he had two in places. Obviously, God is the only king, but He has given kingship to His Son. So there are two rulers in the kingdom of heaven.

**Audience:** My father is greater than I.

**Pr Adrian:** My father is greater than I. But notice these two horns that they're both high, but one was higher than the other. And then the second one actually became higher. Do we see the divine pattern here that the Son was given a name above every name? The Father magnified the Son and lifted him up to whose glory? To the Father's glory. Can you see that the connection there between these two horns?

OK, now again, we remind ourselves that Gabriel tells Daniel that the ram represents who? Medo-Persia and the goat represents Greece. So we have an earthly interpretation. But what I'm saying to you is in the very text itself, the invisible is also being revealed through the visible. And this is a point that I want to get clear, because many people come to the book of Daniel and they come up with all kinds of colourful interpretations as to what something means. Many people get their interpretation of Daniel just by reading the newspaper.

"Oh, yeah, the bear is Russia and this is the eagle and that's America and the dragon is China" and all these kinds of things. But we can't interpret the Scriptures this way. the invisible must be interpreted through the visible.

Well, I've started to write about that in here. OK, another important point. Let me put this another way. When I was in seminary training, this is what I was told, why 1844 was a problem. And one of these statements was that you can't contain God in a box. The sanctuary is simply symbolism. The sanctuary is metaphor. Do you see how dangerous that can be? This is why and spending a little bit of time on this point, when Ellen White asked Jesus, does the Father have a form

like yourself? Yes, the Father has a form. This is really important to prevent us from going into spiritualism. So Jesus is the visible image of the invisible God.

The way that we see the invisible God is through the visible Christ. And this is the pattern we're applying when we're reading the book of Daniel. The way we read the invisible is through the visible. And we cannot go outside of what is visibly presented to provide what's invisible. And we cannot make the invisible supersede or remove the visible or the visible to remove the invisible. Does that make sense?

This is quite a delicate process here that we get these two to work together very carefully so that we're not saying things that are incorrect, because when we reach into the invisible, we must be anchored in the visible. Otherwise it very quickly becomes spiritualism. And that is why, despite what many of my teachers taught me, that "there is no literal sanctuary in heaven." "It's just a metaphor." No, there is a literal sanctuary in heaven which points to invisible truths, because Jesus and the Father are always our pattern as to how to understand things. Yes, there are spiritual principles that are taught through the sanctuary, but the invisible is always anchored to the visible.

This is a very important principle to understand. So when we are reading Daniel chapter eight, we are looking at the battle between Persia and Greece. And then we ask the question when we come down and we read verse four, of course, we see... "I saw the ram pushing westward, northward and southward so that no beast might stand before him. Neither was there any that could deliver out of his hand, but he did according to his will and became great." And of course, that's a reference to Persia. But of course, Christ as the Son of God, He did according to His will, which was the will of his Father, and no one could stand before him.

He was the great sovereign of heaven, as Ellen White puts it. And it says, and as I was considering, behold, and he came from the west on the face of the whole earth and touched not the ground and the goat

had a notable horn between his eyes. A horn represents a king in the earthly setting. This represents Alexander the Great. but what was the spirit that animated Alexander? [The] Spirit of Satan, and he was this notable horn, a king who seek seeking to establish his own kingdom and he comes towards the ram and notice what it says.

“And he came to the ram that had two horns, which I had seen standing before the river and ran unto him in the fury of his power.” OK, so he's running towards the ram with two horns, [not goats] he's coming to what... this is in the invisible, the fury that animates Alexander is the fury that comes from Satan and his attack on the kingdom of God. OK, and so the invisible is revealed by the visible. This is the point that we're making. And I saw him come close up to the ram and he was moved with choler, rage. Now, notice in this text, nowhere does it say that the ram was moved with rage against the goat. Doesn't say that, does it?

And this is where we see the inspiration of Scripture, because no doubt the Medes and the Persians had no love for the Greeks. And I'm sure they had rage towards the Greeks as much as the Greeks had rage towards the Medes and Persians. But in the text, it does not say that the ram had rage towards the goat. And I believe that is helping us to understand what was taking place in the very beginning. And it says, “And smote the ram and broke his two horns.”

OK, and again, in the earthly understanding, this is Media and Persia. The power of these two kings is broken. OK, but in the heavenly realm, Satan caused the angels to see God and His Son through the lens that he had created. He says that the fallen angels would obscure the fact that Christ was begotten of the Father. And they came to regard life as coming from themselves. {TDG 128.2} Satan and those with him developed the idea of the immortality of the soul. And this broke the power of God and His Son, didn't it? Because there then was war in heaven. And it says in the Spirit of Prophecy, and I've got the quotes here.

I won't go to them now, but we've read them numerous times that Satan caused the angels to see God in the light in which he presented it to

them. {RH Sep 7, 1897} All of them were affected by this. Now, we could look at some texts and I have a chapter in here in terms of horns, and maybe we should look at the meaning of the horns.

I'll go to page 51 [of Cleansed by the Blood of Jesus] and we just look at a few verses on horns because we want to dig this out a little bit more. So notice in 1 Samuel 2, verse 10. And it says "the adversaries of the Lord shall be broken to pieces out of heaven, shall he thunder upon them, the Lord shall judge the ends of the earth and he shall give strength unto his king." Now Hebrew parallel. The next statement is a parallel to what's being said "and exalt the horn of his anointed." So giving strength to his king is to exalt the horn of his anointed.

OK, so a horn represents strength. A king, strength, power. This is what we see here and notice as we'll go to Psalm 18, verse 2. We will have copies of these [Cleansed by the Blood of Jesus] when Jeff and Robin come back. Does that word anointed, does that necessarily mean being anointed by? Like oil, spirit.

**Audience:** Yes, spirit given, but not in the sense... because there are those that were anointed and have moved away and walked away. The word anointing is only when the Spirit of God is or only when authority is given to them to do a certain.

**Pr Adrian:** Yes, yes. And both God and Satan anoint people with their spirit and animate them with their spirit to give them power. OK, so we see in Psalm 18 and verse 2, it says, "The Lord is my rock and my fortress and my deliverer, my God, my strength in whom I will trust, my buckler, the horn of my salvation and my high tower." So the word horn there is connected to rock, fortress, strength.

And the fortress of God and the fortress of Satan are built upon principles, ideas. Now, the strength of Satan's kingdom is built upon lies, isn't it? That's where his power comes from. He tells lies about God and that's what gives him his power. And so the horn of the goat represents not only the king, but the lie, the prominent lie that he spoke. And what was it? "That I should be equal with the Son of God." He wouldn't call Him the Son of God. "He is no different to me." This was

the first great lie, obscuring the begottenness of the Son of God. And the fallen angels bought this lie. And it was with this lie that Satan pierced the ram and cast him to the ground because the whole kingdom of God, it says in Isaiah that the government shall be upon his shoulders. Unto us a child is born unto us. A son is given and the government shall be upon his shoulders. [Isa 9:6].

The begottenness of the Son is what gives to all the universe a Spirit of humility, submission and obedience to the Father. And when Satan attacked the begottenness of the Son of God, he shattered this kingdom and broke the two horns and cast the ram down in the minds of the angels. Does that make sense?

We're stepping into some new territory here in our understanding, but A.T. Jones words it this way when speaking in Ephesians chapter two, and we might just quickly jump there. Ephesians chapter two. Where it says, verse two, "where in times past you walked according to the course of this world, according to the prince of the power of the air," there's Satan and his lies, "the spirit that now worketh in the children of disobedience," a spirit, a horn.

And again, we're reminded when Samuel came to anoint David as king, what did he take with him? A horn filled with oil. This is a symbol of power. And he anointed David as a symbol of being anointed by the Spirit of God. And so God's agents, their horn is in the Spirit of God.

The spirit in the horn and the spirit of Satan was a lying spirit. And we see here that "the spirit that now worketh in the children of disobedience," rebellion, defiance, "among whom also we all had our conversation" or our behaviour "in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind, and were by nature the children of wrath," rage, choler, indignation. This is the fruit of the lies of Satan, even as others.

"But God, who is rich in mercy for his great love, wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ. By grace, you have been saved and has raised us up together and



made us sit in heavenly places in Christ Jesus.” Are we sitting in heavenly places in Christ Jesus right now?

Is the visible that we are manifesting being filled by a Spirit that is seated in heavenly places? Do we yearn and long, as Judy said, to reveal the character of Christ? We have to be anchored in the invisible in heaven to be able to do this. And then it goes on. And I want to come down to where Jones, quoting Paul, says here in verse 13. “But now in Christ Jesus, ye who sometimes were afar off are made nigh by the blood of Christ, for he is our peace, who hath made both one and has broken down the middle wall of petition between us.”

Now, most people interpret this as broken down the middle wall of petition between Jew and Gentile. But again, let's look at the invisible. What causes a wall of separation between Jew and Gentile? Isn't it the spirit of Satan who created a wall of separation between him and God by his lies? So the visible is always manifesting the invisible. But Christ came down. He came, took our human nature upon Himself with His divine nature. He made both one. He reunited us. “A body hast thou prepared for me.” That's what we read in Hebrews chapter 10. And what does it say?

“For he is our peace who hath made both one and hath broken down the middle wall of petition between us.” And that between us is supplied, but it does work. “Having abolished in his flesh,” what?

**Audience:** Enmity.

**Pr Adrian:** The enmity. And where does the enmity come from?

**Audience:** The spirit of Satan.

**Pr Adrian:** The spirit of Satan. And what creates this enmity? Every sin must be punished. The death decree. Satan's justice system. He framed mischief by a law. Psalms 94:20. Through these lies, he created this enmity and this hatred. And so we see here that and I just want you to know, I'll just flag this point for you because it goes in verse 16, “that he might reconcile both unto God in one body by the cross, having slain

the enmity thereby” Christ in himself by uniting our human nature with his divine nature and blending them together.

He has slain the enmity and then he can give to us His Spirit, a Spirit that we can drink from because it has a human flavour to it. A human flavour that we can tap into and take hold of and we can access it through Jesus Christ. Verse 17 “and came and preached peace to you, which were far off and then which were nigh for through him, we both have access by one Spirit unto the Father.”

We won't take time to quote all those. Now, notice Christ has slain the enmity. OK, and then it moves on in verse 20 “and are built upon the foundation of the apostles and prophets. Jesus himself being the chief cornerstone.” What is he moving into talking about now?

**Audience:** The foundation, the temple.

**Pr Adrian:** So, [verse] 21, “in whom all the buildings fitly framed together, grow up unto a holy temple in the Lord.” And what I'm suggesting to you is that Ephesians chapter two is giving to you the process of the cleansing of the sanctuary. OK, in the beginning of the chapter:

you were children of wrath because of the lies of Satan.

Christ has made both one.

We become united to Christ.

Christ has slain the enmity.

We pray for that spirit with the slain enmity.

We then all become joined together as a building fitly framed together to be the temple of the Lord, a cleansed temple.

So what I'm suggesting to you is that Ephesians chapter two is interpreting Daniel chapter eight, the cleansing of the sanctuary, the removal of the enmity. So what is the cleansing of the sanctuary? It is the removal of the enmity. And how is the enmity removed? “I have finished the work which you gave me to do.” I have revealed you on

earth. Christ has revealed the character of the Father. He has shown us what God is like. And if we believe on the name of the only begotten son of God, we can ask and receive of that Spirit and our temple will be cleansed and we will become part of the hundred and forty four thousand that make up that temple. Does that make sense? So I've got all of that in here. [Cleansed by the Blood of Jesus]

**Audience:** So can I ask a question?

**Pr Adrian:** Yes.

**Audience:** In verse 15 it says contained in ordinances, there's the death decrees, the same Colossians.

**Pr Adrian:** I'm glad you picked that up. The word there in Greek is dogma. Now ordinances, most Christians interpret as the law of Moses. But the word dogma, when you read the Greek Old Testament, the word dogma is never connected to the ordinances of God. They are always connected to the ordinance of man and particularly death decrees. He abolishes the death decree. He takes out of us a justice system that demands death. He takes it out of us. That's a very good point. Very, very good point.

So coming back to Daniel chapter eight, looking at the invisible through the visible. And again, I didn't finish my point. I'm just wondering if I did include that here by Jones. Not sure if I've got it in here, but I will tell you that it is written in 1895 that Jones says this, that making both of one, that the slaying of the enmity, that this is a slaying of the enmity between God and man and that all enmity that men manifest towards each other are only the enmity that man has for God.

**Audience:** Yes.

**Pr Adrian:** And so the enmity that we see manifested of the goat for the ram is simply the enmity that man has towards God as under the inspiration of Satan. This is the point that we're making. And so that is why the cleansing of the sanctuary is the foundation of our faith.

Now we come back to Daniel chapter eight and we notice it says that verse seven, “and I saw him come close unto the ram and he was moved with rage against him and smote the ram, broke his two horns and there is no power in the ram to stand before him. But he cast him down to the ground and stamped upon him and there was none that could deliver the ram out of his hand.” And if we think of the present cross, Christ slain from the foundation of the world, what Satan was doing to Christ in crushing Him and the agony that this created for our Heavenly Father, it cast them down as it were.

They were under threat. And when we look at this carefully, that God created this world at the time that Satan was marshalling his forces and preparing to take on the government of God, that God then decided to create man in His image. He wanted to give to the universe a picture of the relationship between Himself and His Son because He had to create a new world, because I would suggest to you that not only the angels in heaven, but all the unfallen worlds were influenced by Satan's justice system.

And how do we know that? Well, I'm so glad you asked that. Ellen White tells us, [in] *Reflecting Christ*, page 58. And I think it's in paragraph four, it says,... “Before Christ's first advent, the sinner refusing to conform to God's law had become widespread.” Apparently, Satan's power was growing. “His warfare against heaven was becoming more and more determined. A crisis had been reached with an intense interest. God's movements were watched by the heavenly angels.”

Why are his movements being watched? Because in another place she says exactly those words and says, because Satan caused them to see God in the light which he had or the lens that he had created for them. And while they're watching to see what God will do, “would He come forth?” This is the question they're asking “from His place to punish the inhabitants of the earth.” Every sin must be punished, urged Satan. “All heaven waited the bidding of their commander to pour out the vials of wrath upon a rebellious world.”

“One word from Him, one sign from Him and the world would have been destroyed.” What does it say next? “The world’s unfallen would have said, Amen.”

This means the unfallen worlds were also impacted by the justice system of Satan. They never committed themselves to these principles. And specifically when God stood up (and we’ll get to that point) and explained to them the true position of His Son, that’s when everybody said, Well, hang on a minute, let’s just let’s just cool down. Let’s just wait and see what happens here. We’re not committing ourselves to what Lucifer is saying here. We’re going to step back.

But here they’re saying “the world’s unfallen would have said, Amen, thou righteous O God, because thou has exterminated...” it is not the word you use to allow something to happen, is it? Exterminate is to take active force and to put it down. This is what the unfallen worlds and the angels were wondering if this is what God would do, which means they’re wondering shows the confusion they had about the character of God.

But angels are perfect. Angels always do what is right. And they do. But did angels have questions? Were they unsure about some things? What does it say in Colossians one verse twenty “to reconcile?” “I say things, whether they be things in heaven or on earth,” things in heaven needed to be reconciled to God. They need it. And we see this because of what it says in the next paragraph.

“But God so loved the world that he gave his only begotten Son that whosoever believed that him should not perish, but have everlasting life. God might have sent his son to condemn, but he sent him to save. Christ came as a redeemer. No words can describe the effect of this movement of the heavenly angels with wonder and admiration. They could only exclaim here it is love.” Now, if they knew God’s character, they simply would have said, of course, of course, this is what God does.

But they didn't do that, did they? They were like, "What! Wow!" That means they had a revelation into their heads about who God really was and what his character was really like, which shows that they were still under the influence of Satan's lies to some point, although they never committed themselves to him except for the third that fell.

Hey, well hang on a minute. So this is telling us and this is what we were saying the other day... This is the point I was making before about... we asked the question about how did Adam and Eve come to understand that God would, as Adam thought, destroy Eve for eating the fruit?

Because some of the angels may have phrased things in a way that could be understood different ways because there was not a complete understanding of what was taking place. You say, well, why didn't God make sure that He did it right and prevent all of these things from happening?

And that opens up a whole lot of other doors in terms of risk and choice and freedom and love and all of these things, because the words that the angel spoke could be interpreted one way or another way. And this is the thing. So when we come back to Daniel chapter eight, we see here it says in verse eight, "therefore the he-goat waxed very great and when he was strong, the great horn was broken for it."

And we just noticed that. So we know what happened to Alexander the Great. He went and he conquered and he conquered. And then he was over in India. He died and the horn was broken up and then four came up. Well, originally it was six generals and then it was four. And then it went down to two. That's the earthly understanding. So how was the great horn in heaven in the beginning broken off?

Well, we read this in Patriarchs and Prophets, page 36. This is how the horn was broken off. This is when everybody went, Whoa, hang on a minute. Pause. Just wait. The king of the universe summoned the heavenly hosts before him that in their presence he might set forth the true position of his son, because the whole government of the universe is built upon the true identity of the son of God.

Do we understand this? His begottenness, as we said yesterday, is what enables him to be the high priest for all created beings. And therefore, we must know his true identity and God explain His true identity.

What did He say? And show the relation He sustained to all created beings. You know, and then at this point, it's like, why didn't God just say, "look, guys, you know, before you were all born, the three of us got into a back room and we drew straws and we all chose a different role. And I'm, you know, I chose, I became the Father, He became the Son." And why doesn't God say this? Because it's not true. It's the lie. The horn, another lie. And that's certainly being caught on the horn of a dilemma, isn't it?

**Audience:** It is.

**Pr Adrian:** The Son of God shared the Father's throne and the glory of the glory of the eternal self-existent one. Can you count? One. Who is that one? But to us, there is one God, the Father, the one, the glory of the self-existent one encircled three? [No,] Both, the counsel between them.

**Audience:** Both, didn't even use [the word] them.

**Pr Adrian:** No, it didn't even use them. There's no ambiguity here.

It's very, very clear. Both. About the throne gathered the holy angels, a vast, unnumbered throne about the throne, 10,000 times, 10,000, 1,000,000, the most exalted angels as ministers and subjects rejoicing in the light that fell upon them from the presence of the deity.

What a wonderful thing it would have been to have seen that in vision. It says before the assembled inhabitants of the king of heaven, the king declared that none but Christ, the only begotten of God. But what's this about Christ being begotten when He came here to Earth? What does this say? Back then, before this world was created, He's called the only begotten of God. And that certainly makes him unique, doesn't it?

“Could fully enter into His purposes.” Is God arbitrary in saying this? No. None other could understand. When you have small children in a home and a husband and wife are discussing things, can the children enter into all the counsels of their parents? Is it because they're exclusive and they're keeping them out? They don't understand. They cannot comprehend it. That's why.

“And to him, it was committed to execute the mighty counsels of His will. The Son of God had brought the Father's will in the creation of all the hosts of heaven. And to him, as well as to God, their homage and allegiance was due.”

This is when God broke off the horn of the goat, Satan. And again, we make the point, do we have anywhere in the Bible where a goat represents Satan? clearly.

**Audience:** It is disputed by some.

**Pr Adrian:** It is disputed by some, which is interesting. “The Son of God had wrought the Father's will in the creation of all the hosts of heaven. And to him, as well as God, their homage and allegiance were due.”

“Christ was still to exercise divine power in the creation of the earth and its inhabitants. But in all this, He would seek no power or exaltation for Himself, contrary to God's plan, which means what? That somebody else was doing this and seeking to place himself above what God had designed for him.

And notice the response. “The angels joyfully acknowledge the supremacy of Christ, the supremacy to all angels. And prostrating themselves before him poured out their love and adoration.”

Notice “Lucifer bowed with them. But in his heart, there was a strange and fierce conflict. Truth, justice and loyalty were struggling against envy and jealousy. The influence of the holy angels seemed for a time to carry him with them. As songs of praise ascended and melodious strains swelled by thousands of loud voices, the spirit of evil seemed vanquished.” There's the breaking off of the horn.



OK. "Unutterable love thrilled his entire being." He's come back to God. He's submitting himself. OK. "His soul went out in harmony with the sinless worshippers in love to the Father and the Son." But what does it say? "Again, he was filled with pride in his own glory."

So the horn was broken off. So what comes up in its place? Four horns come up in its place. So let's come back to the book of Daniel. "Therefore, he waxed very strong and when he was strong, the great horn was broken and for it came up four notable ones toward the winds of heaven." So in the very place where the horn was broken off, four of the horns came up.

Now, based on what we understand about strength and power, the four horns represent what?

**Audience:** Four powers. Four kingdoms.

**Pr Adrian:** Four lies. Power. And out of one of them came a little horn making five horns, making five lies. Pentagon of lies. It's there on the horn of the goat. Right in Daniel chapter 8.

Five points built upon five lies. Now, I'm just going to suggest some other thoughts to you here, because it can represent the power is in the horn, but it also can represent a king. Now, when Lucifer was thinking to overthrow the human race, there was a moment where he began to shake. And as he began to think about what he was planning to do, he became uncertain, like, "I don't know whether I can do this." And he went away and the angels began to discuss, "are we going to join Lucifer? And are we going to seek to overthrow the human race and undo God's kingdom? Is that what we're going to do?" And it says that while Lucifer was troubled and he was in anguish about the situation, the angels came to him and said, "we will join you. And they say, you can't abandon us now."

So his arm was strengthened. And because the angels are marshalled into orders of beings, one of the thoughts that I had was that Satan was assisted particularly by four other angels, four kings. Of course, Satan

is the one that's ruling them all because a horn represents a king or a kingdom.

**Audience:** Can you only get that in the book of those four commanders?

**Pr Adrian:** Which book? [Daniel]

**Audience:** There's got to be a visible as well.

**Pr Adrian:** A visible and an invisible. Now, in Revelation chapter 7, you have the angels of God holding the four winds. So what are they holding? The four spirits. The four spirits. The four generals under Lucifer?

Lucifer is the five star general. It's funny how you get this stuff, isn't it? Five. Okay. And he has men under him. The identity of these individuals is not significant and we don't need to [know now].

But I'm just looking at the consistency of a horn representing a king under the control of Satan. So if we would look at the lies that Satan is using to control is... Okay, here are the four points that I've said about the four lies [Cleansed By the Blood of Jesus p. 58]

lying by obscuring the fact that Christ is begotten,

lying that life is inherent,

lying that the law is unnecessary,

lying that God is arbitrary and controlling in character.

They're the four lies. And out of one of them came another lie that every sin must be punished. And that little horn became the greatest of all. The punishment of transgression, the killing and destroying of those [who transgress]. Okay, .... So here we see on the head of the goat, the four plus one.

And therefore, this leads us into something interesting. Of course, there's four horns on the goat. But one of the horns is different because it has a horn coming out of it, which means there are three horns plus one.

Now, the three plus one pattern is very significant because when you look at the metals in Daniel, Chapter two, you have three metals, but the fourth metal is different because it becomes mixed with clay. It's iron and clay. But the clay comes afterwards. The little horn comes after the four. So it's three plus one.

We see also in the book of the gospel, we have three gospels and the fourth one is different. Three plus one. We also have the sanctuary, in heaven. there is one sanctuary, but on Earth there was three sanctuaries plus one. We have Moses sanctuary, Solomon sanctuary, Nehemiah, Ezra, Zerubbabel, the temple. But then that temple was completely rebuilt. Every stone in that structure was taken out and replaced and paid for by Rome.

And that's a prophecy of what's happened to the church today. Every pillar of faith has been taken out and replaced by another stone paid for by Rome. Just putting some thoughts out there for you. Three plus one, three plus one. How many accusers were there of Job? Three plus one. Job was only us to pray for three of them. But the fourth one? No.

So this pattern keeps emerging. This should drive us into the book of Zechariah. Look at look at Zechariah chapter six. We're just surfing [skimming] a little bit here. Let's just surf together and look at some of these.

And I turned and lifted my eyes and looked and behold, they came forward. Four chariots out from between, Zechariah 6:1, Out from between two mountains, and the mountains were mountains of brass. Brass. What kingdom is brass? Greece. Connecting you to the goat.

In the first chariot were red horses in the second chariot, black horses in the third chariot, white horses in the fourth chariot, grizzled and bay horses. So notice the fourth horse again. The first three have one colour and the last one has two colours. This pattern keeps emerging, it keeps coming out. Then I answered and said unto my angel that talk with me, what are these? And the angel answered and said unto me, these are the four spirits of the heavens which go forth from standing before the Lord of all the earth.

So if there's four major attack points, then there's four defence points as there is four living creatures, [for] all these points. And then it says the black horses, which are there and go forth into the north country and the white horses go forth after them and the grizzled go forth towards the south country and the bay went forth and sought to go that they might walk to and fro through the earth. And he said, get you hence walk to and fro through the earth.

So they walk to and fro through the earth. The reason I'm bringing up Zechariah is because Ellen White specifically mentioned that God's people in the last days were reading the book of Zechariah and others and were like, "wow, we didn't know this was here." This is... what is this? They were in shock. These are the ministers of God and their wives who were reading. That's why I'm showing this to you.

Then cried he upon me and spake unto me, saying, behold, these that go forth to the north country have quieted my spirit in the north country. I'm not going to go into all this, but one more look at this. And the word of the Lord came unto me saying, take of them of the captivity, even of Heldi, of Tobijah and Jedidiah, which are come from Babylon and come out the same day and go into the house of Josiah, the son of Zephaniah.

And it talks about this is the branch, the building of the temple and is this.... [actually] no, there must be another point. There's another point where there's four. There's another four element. Wasn't this part something else? Anyway, I'm just floating some things to you in terms of how this connects. And at this point, if your brain is starting to go, [ouch] oh, you just need [some refreshment]

So can you see then when we understand this is the point of all that we have said, this is the summary. This is the [point] we're going to finish up Daniel chapter eight. So we see the goat, the little horn and notice where it says an out of one of them verse nine came forth a little horn, which waxed exceeding great towards the south, towards the east and towards the pleasant land.

And again, this is talking about Rome in the visible, but it is in the invisible. It's talking about the power of Satan through his justice system. And it says, "and it waxed great even to the host of heaven and cast down some of the host and of the stars to the ground and stamped upon them. Yea, he magnified himself even to the prince of the host."

Who is the prince of the host? Christ. [with] Rome. This is in the visible. This is Christ being killed by the Romans. But this all peeled back in the very beginning. This is what Satan had wanted to do because he was a murderer from the beginning using his false justice system. He wanted to destroy the son of God.

It says, "yea, he magnified himself even to the prince of the host" and it should be there "from him," the daily was lifted up and taken away. And or also "the place of his sanctuary was cast down."

I'm not going to go into all that now. I've covered that in the book. "And then he prospered and practised. But then in verse 13, "then I heard one saint speaking and another saint said that certain saint, how long should we the vision concerning the daily and the transgression of desolation?" The daily desolation is appeasement sacrifice. The transgression of desolation is appeasement sacrifice.

It's all incorporating a justice system that demands death. This is all being presented here as coming out of the four horns of the goat, the lies that he told. Can you see all the connections coming together?

How long till the sanctuary is cleansed? Now, unto 2300 days and notice in verse 19, what does it say in verse 19? Gabriel says to Daniel "and he said unto me, behold, I'll make thee know what shall be at the last end of the indignation." Where does indignation come from? How? How does it come from?

**Audience:** Lies.

**Pr Adrian:** What lie particularly? Every sin must be punished. That's where the indignation comes from. So if we want to see the process by which the indignation is comes to an end, it's the story of the spikenard

that tells us how the indignation comes to an end. So I'll just stretch your brain a little bit further.

And what do we know when Mary anointed the feet of Jesus? What reaction did we get in the disciples? Indignation. She should have been punished for being such a wasteful woman, spending all of that money. So what does Mary teach us here? All she was focused on was the fact she was focused on the present cross, the sufferings of Jesus Christ, that He was about to die.

They were focused on power, position, performance. And because of that, their indignation was revealed. And we notice that the woman here, she doesn't betray Jesus and run away from Him, does she? It's those who have indignation.

**Audience:** She seemed not to notice.

**Pr Adrian:** She seemed not to notice. She wasn't caught up in all of that drama. She didn't forsake Him and flee. Because she had the spikenard. And what is that spikenard? It is the essence. It is the oil in the horn from the ram that has no indignation, no false justice system, doesn't condemn anyone, doesn't judge anyone, doesn't want to destroy anyone. And that is the slaying of the enmity. That is the cleansing of the sanctuary.

So the sum of all that we are saying, all that we have pointed to, the cleansing of the sanctuary now is shown to be overcoming the five lies of Satan, led by his generals and in controlling the kingdoms of this world. We will all be brought to this event where suddenly Mary pours out this ointment. It says, Tidings from the East shall trouble them.

Suddenly this small group of people, while the Sunday law is in effect and all the world is wondering after this beast, there's this little group of people that are manifesting this tremendous love and joy for Jesus, the non-violent, the non-judging King. And it will trouble them and the whole earth will be lightened with the glory and everyone will be given the opportunity to choose you this day, whom they will serve. And then the end will come.

So I've presented to you some new material looking at Daniel in a different perspective, but built upon everything that we have looked upon, building upon what Jones has said about what enmity is, what the slaying of the enmity means, the cleansing, building the temple. It's Ephesians 2, it's Daniel 8, it's all connected together. It's using the same principles we see in Revelation Chapter 12 and Ezekiel Chapter 28.

So I'm satisfied that there is light in this understanding. Now, we need to reinforce, we need to clarify some things may need to be adjusted. But I think this is the direction that we need to go, to unlock and to bring all the points that we are talking about down onto the central pillar and foundation of our faith, the cleansing of the sanctuary. And that's the whole purpose. I'm like, well, this is our foundation. Everything that we believe has to be anchored in that. There it is. It's right there. All right, shall we pray?

**Closing Prayer:** Father in heaven, I pray that the things that we have shared, that we would study, that we would be Berean to see whether these things are so, to compare Scripture with Scripture, Spirit of Prophecy with Spirit of Prophecy, Pioneer with Pioneer, 1888 Messenger with 1888 Messenger, to see whether these things are true and whether this foundation is firm and whether Daniel 8 is revealing to us the hidden, the invisible, the war in heaven, Satan's war against Christ, and therefore making the cleansing of the sanctuary come right down to the point of removing enmity anger from our hearts by removing the false justice system, by overthrowing the transgression of desolation, when ye therefore shall see the abomination that makes desolate.

Now we can see it. That means we are not far. Soon, we will have to run to the hills soon because the economy is about to collapse. The whole new world order is about to come down upon us. But let us not be dissuaded from studying these things. Let us make these things our highest priority.

#### 4. SEEING THE INVISIBLE THROUGH THE VISIBLE IN DANIEL 8

Father, give us a deeper understanding of Daniel and Revelation. Let us now study these things with the tools of the divine pattern. For as the prophet has said, the temple of the Lord will be built according to the divine pattern. And we thank you in Jesus name. Amen.



## 5. SO THANKFUL

TRANSCRIPT FROM PRESENTATION  
BY ADRIAN EBENS  
PASSOVER APRIL 27 2024

# 5. SO THANKFUL

**Pr Adrian:** Amen. I don't know about you, but when I woke up this morning, it was a beautiful sunny day, wasn't it? And wonderful to wake up to receive life and to be able to kneel by my bed in the morning and ask for the Spirit of our Father to come into my life and to look forward to meeting with you all today.

I'm going to share a few thoughts. And my presentation is called So Thankful. So thankful. And I'm so thankful that you're all here. And I'm especially thankful that my mother is here. We laid my dear father to rest last December. He died in November, but early December we laid him to rest. And so it's been a wonderful joy to be able to have my mother and she is living with Lorelle and I up in Glenwood. So thank you, Mum, that you can be here, that you can come down.

Although we're making you walk the stairs at our Airbnb. We're sorry about that. You'll get some exercise. You'll be fit as a fiddle when we get home. Before we begin, for those who are able, shall we kneel together?

**Opening Prayer:** Father, we thank you that we can come into your presence. We know that we are sinners and that we are in need of your grace. We thank you, Lord Jesus, that we can come under your arm, under your leadership to the Father to receive his blessing and to hear the words. You are my beloved child in whom I delight.

## 5. SO THANKFUL

Just as you spoke these words to Jesus at the baptism 2000 years ago, I pray for everyone that has come and everyone online. May we know that all of our sins are freely forgiven, that you don't hold anything against us. We cannot and dare not try to work out our own salvation without you.

It's only in you that we can have salvation. Let us believe that it is freely offered to us without money and without price and that we can have the assurance today that our names are written in the book of life, written in the heart of Jesus and written in your heart, Father. And we thank you in Jesus name.

As I think about the events over the last 20 or so years, I think about how the Lord has led in my life and the influences that have shaped my ministry and the work that God has given me to do. And I want to share a bit about that today because God clearly gave me a work to do and He announced that to me in 2006. And I'll talk a little bit about that.

But it was in 2003, 2004 when I first came to a place called Eden's Landing. I mean, you can't make this up, can you? Eden's Landing. And there I met Eddie and Fiona and they welcomed me with open arms.

**Audience:** As they still do.

**Pr Adrian:** As they still do...

Yes, and they still welcome me with open arms. And while we were at Eden's Landing, the Lord began to show us some things. And I'd like to read to you the statement that was the catalyst. Well, there was a statement before this, and I haven't got the book here, but I was reading in the book by A.T. Jones, Empires of the Bible, where he contrasted the life of Nimrod with the life of Abraham. And he made a statement in there.

It's on page 51 of that book that Abraham's kingdom was a family kingdom and that the relationships were family based. But Nimrod's kingdom was a state based system and that everybody in his kingdom

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was under his authority, not by family relationship, but because he had an army. And if you didn't do what he said, he'd kill you.

And that clicked something in my mind, like, wow, the difference between Abraham's kingdom and Nimrod's kingdom, a family based kingdom where there is a family. And are we not called the family of God? And then there's the state based system.

We are all living in the territory of Australia and therefore we are under the jurisdiction of the Australian government and its army, as we discovered recently. On the borders and if you get out of line, then you have to do what they say, not because the prime minister is your father, but because he is the leader of this territory and he has an army to back him up and a police force as well. And not saying that those things are inappropriate in their correct space, but when it comes into the worship of God and how we approach God, no man has right in these areas.

And then we came across in 2005-6 this statement in Desire of Ages. We have it up on the screen here. Suddenly it struck me as I read this and we read here the light, the light, "the light which fell from the open portals upon the head of the saviour."

This is at His baptism, "will fall upon us as we pray for help to resist temptation." Isn't that a wonderful promise? "The voice which spoke to Jesus says to every believing soul, this is my beloved child in whom I am well pleased."

And it was like a light went off in my mind. The only way that this statement makes sense is if Jesus is God's beloved child. Does that make sense? In order for that to have power, in order for me to be able to take hold of this, Jesus has to be God's beloved child, His beloved son. And it sparked something off in my mind and I began to study this. This was in 2006 and it didn't dawn on me until the end of 2006 that to be His Son, He needed to be his only begotten son.

That's when it came. But it was through His statement that the light started to go on for me. And so it was around this time that I had I felt impressed after reading several of the writings of Waggoner and Jones

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to put together a little book called Identity Wars, which is building on that theme. You are my beloved son in whom I'm well pleased. What is it that makes us His children? How do we believe that we are His children? Do we have to prove it by doing some work? Do we have to do a pilgrimage, go somewhere, give money, pay? What do we have to do to be His children?

Accept it by faith. And I realised in this statement. "You are my beloved child in whom I am well pleased." I had to believe this by faith. And this is the heart of righteousness by faith. And that became the centrepiece of this book. You are my beloved son. Identity War. How do you define yourself?

I remember at school when the teacher would hand out to students in order that the marks were received in their test. And he would start with the person with the lowest marks and hand them their paper first. And we all knew the ritual, so we were all terrified that we would receive the paper first.

This is part of a ranking system. It's part of a brain damaging system to cause you to think you are at a certain strata in society based on the marks that you receive in school. We are his beloved children. Not because of the marks we receive. Not because of how good we do at school. We are his children regardless of these things.

And invariably, those who believe they are beloved and have no fear of having to prove themselves tend to do better anyway, don't they? Because they're not afraid. It doesn't matter if they fail, if they make a mistake. Everybody has a bad day.

I remember in university I had a bad day. I had to do an exam when one of my wisdom teeth was pushing right up against my...[other teeth] I had a terrible headache when I did my exam. I didn't do very well in that exam. We all have bad days for various reasons. And so this became the theme in my thinking. You are my beloved son. And then in April of 2006, I was called to go down to Sydney to do some meetings. And Edward came with me. We went down to Penrith. And I just want to show you something because this is a calendar of 2006.

And we went down the 28th, the 29th and the 30th. I should roll that up. Sorry if it's a bit small there. [Looking at Website Timeanddate.com] Friday, Saturday, Sunday, up the top. And we see down the bottom 28th, 29th, 30th. Now, if I blow this up... Can I blow it up? Boom. See down the bottom. What does it say down the bottom? The phases of the moon. What does it say?

**Audience:** 28th is the full moon.

**Pr Adrian:** 28th is the dark moon. So the dark moon is on the 28th, which means the next night the new moon will appear, which means on the 30th is the day period of the new moon. And after I did a series of presentations at Penrith, You Are My Beloved Son and Whom I Am Well Pleased.

And I presented these themes and the congregation there were thrilled with... the realising that believing this statement is righteousness by faith. This is what righteousness by faith is. And the very next morning, early in the morning, I heard...

I woke up at about five o'clock in the morning and I heard what was like singing. I could hear singing. And it was like angelic voices were singing and I could hear, And can it be that I should gain an interest in the Saviour's love? Died He for me? And can it be? That famous hymn.

And I was thinking about the fact that I was God's beloved son through Jesus Christ. His Sonship is the basis of my sonship. And I was just filled with a sense of love for my Father. Oh, how wonderful to know that I am His son. And then, as it were, I felt as if, and I'm sure I was, I sensed that I was being embraced. I was being embraced so tightly and the love that I felt coming into my soul was so great that I thought I was going to pass out. It was just such an immense feeling of love that came over me. And then I heard these words. This message you must take to the world. Wow. This message you must take to the world. What message?

You are my beloved son in whom I delight. This is the message you must take to the world. And I jumped straight up because Eddie was with me. I went straight to Eddie. I said, I've just received,... I just got

this thought in my head. I need to take this message to the world. What did you say, Eddie?

**Audience:** I don't remember

**Pr Adrian:** Well, tell me what you didn't say. You didn't say, Adrian, go back to bed. It's early in the morning. What's wrong with you? You didn't say that.

**Audience:** I'm surprised because he doesn't get up early.

**Pr Adrian:** I was all excited and I said, my Father said, take this message to the world. And he could have said to me, who do you think you are? Take this message to the world. What's wrong with you? He didn't say that. He said, okay. That's what we're going to do. Take this message to the world. And that gave me confidence.

That gave me encouragement. And he believes what I'm saying. He doesn't distrust what I'm saying. It gave me courage. It gave me confidence. Later that year, in 2006, the penny dropped. Jesus is the begotten son. Jesus is the begotten son. I was so excited.

As the Father has life in Himself, so He's given to the Son to have life in Himself. The Father gave it to Him. As by inheritance He's obtained a more excellent name than the angels. He is, as Waggoner says, in Christ and His Righteousness, He is God by inheritance. He received everything that He had from His Father.

In Him dwells all the fullness of the Godhead bodily. Wow! It was like this bolt of lightning. He is the Son of God. And I went to one of my closest friends who was a deep student of Jones and Waggoner. And I said, this is wonderful, I've found it. And I started to share with him. It just poured out of me. You know how it happens when you discover this truth and it just pours out of you? And he looked at me and he said, "don't you ever say that again in my presence." I was shocked. I was like, what? "We always talk about everything. What do you mean? Jesus is the begotten son. He is the Son of God. He was begotten of the Father."

"Don't you ever say that to me again." "Never mention that in my presence again." Now, if I had not already received the instruction from my Father, this message you must take to the world, I might say, well, maybe I'm how do you say? Off with the fairies? [completely crazy]

Maybe I'm on the wrong track. I mean, he was so firm and so decided in what he said that I was like, oh, wow. Why such hatred? I mean, we've always discussed everything. We've discussed any topic. No topic was too taboo to talk about. We could talk about anything, but not this subject about the begotten son. Why not? Why couldn't I talk about this?

And so immediately after that situation occurred, I became very sick and I was pastoring at Eden's Landing at the time and then I became ill and I couldn't continue to do my pastoring work. And while I was sick, I began to think, why is this happening? God was preparing me for a transition in ministry.

And if I had still been where I was and come to this knowledge and this understanding, the pressure may have been too great. So He took me out of that situation. But I didn't like the fact that I was just sick and I couldn't do anything and I wanted to serve the Lord and do all these things.

Shortly after this time, because I was sick, I had been juice fasting for quite some time and I'd lost a whole lot of weight and I was troubled as I was contemplating this thought that Jesus is the begotten son. And I began to think about all my mentors, these wonderful ministers that had mentored me and guided me like, could they be wrong? How could they be wrong? Who are you to think that they are wrong? Well, I'm not thinking about the fact that they're wrong. I'm just thinking about Jesus being the begotten son. He's the Son of God. And I began to question myself. Maybe you're wrong. Maybe you've got this wrong. You need to be very careful about this. I mean, after all, you've spent all this time going to college and getting a degree and becoming a minister and are you going to throw all that away? You need to be very careful about what you're doing here. There's a lot at stake here.

**Audience:** John 3:16

**Pr Adrian:** Yes. Or as it says, you shall know the truth. The truth will set you free. Only the truth sets you free. No position, no rank, no authority bestowed upon you by man will set you free. But only the truth. And Jesus is the truth, the way, the life and the truth. And I thought, I've got to study this. And then all of a sudden I woke up very early in the morning and all of a sudden I just saw I saw texts and I saw them join together and I saw this connect with that and this connect with that.

And I lay there for about four hours and all of a sudden at five o'clock in the morning I thought, I've got to write this down. This is really interesting. And so the first draft of this book, *Return of Elijah*, came to be. It was about 170 A4 pages and I wrote it in two weeks. All the charts and diagrams and everything like this. All of a sudden a whole lot of things that hadn't made sense to me before. They all went click, click, click, click. Debbie?

**Audience:** What year was that?

**Pr Adrian:** 2007. So June 2007, July, no July 1, 2007 till the middle of July I wrote this. Well not, this is the expanded version, but I wrote this book and after I put this together I began to think of the implications of writing these things and who am I to say to my colleagues in ministry I think we've got this wrong. I think we've made a mistake. We're actually worshipping a pagan God. Can you imagine saying that?

Now, some people could imagine saying this by storming into the brethren and with a scowling face saying, we're worshipping a pagan God. But anyone can do that. But if you have love for those in authority over you and you want to share with them and your heart is for them and you love them, you're tortured inside like, oh brothers you know, mentors, please maybe we're wrong. Could we consider this? Could we look at this? And so I was to-ing and fro-ing [going back and forth] between this growing certainty that I had in the Scriptures and the anxiety that I had about, but what about everything you've been taught? And the men that have taught you, they all love Jesus. They all believe all that the pioneers thought at that stage. And then I began to study



and I realised the pioneers didn't believe in the Trinity. I didn't know this. I wasn't aware of this. And suddenly all the statements that I had read from Jones and Waggoner, they all started to make sense.

That Jesus would obtain the name by inheritance. That at some point, way back in the beginning, before it's even comprehended, Jesus came forth from the Father. I never understood these statements before, but now I understood them.

What was I to do with this information? And so I had the first draft of this book and before I thought, I've got to take it to the leaders of the church. And some of my friends said to me, don't be silly. You'll be crucified if you take that to the church. I said, but they're my leaders and I owe it to them. I need to go to them first and show them what I have found. Look what I found. I found something really amazing here. And it was around this time that I gave a copy of my manuscript to Craig and Bronwyn.

And what did you say, Bronwyn, at the time? After reading this, what did you say before that, before you read it?

**Audience:** I was very cautious.

**Pr Adrian:** This can't be right. I'm going to test this out. And so you should. You should test it out. You should look at it. But when they had finished reading it, they said, this is the light of the fourth angel.

That encouraged me tremendously to have my friends who, they're seeing what I'm seeing. If they had have said, Adrian, what a load of rubbish this is. You need to throw this away. What effect would it have had on me? I would have been discouraged. Maybe I'm wrong. Maybe I've got all this wrong. And it was not long after this and it was around the same time when I'd been writing all these things and I began to have doubts. And I of course I'm sharing all of this with my wife. I'm sharing what I'm finding and I'm talking to her about these things and she's looking at them and of course everybody knows, and this is what my poor wife has had to deal with. Well, she has to agree with him. Well, she's got no choice, has she?

Do you know that she got a higher score in high school than I did? She's a bright lady. And she listened to what I said. And she said, that makes sense. That makes a lot of sense. And one time when I'd been speaking to... after I'd spoken to some of my friends. No, it was after the time when this manuscript I gave it to someone because I'd actually been invited to become part of It Is Written. And it was around this time that I'd written this book and I thought oh, I don't want to cause problems for them, I really should tell them what I'm doing. And I went to one of the leaders at that time and I said, look I've written this manuscript, please don't share it with anyone else.

Famous last words. I'm just wrestling with something at the moment and maybe you don't want me to join your organisation if this is a problem for you. So he gave the manuscript to my mentor and suddenly fires were being lit everywhere and some people were ringing me up and saying what are you doing? We've heard this, we've heard this. And I then rang my mentor and I said can we talk? I want to submit this to the church leaders and he just said to me, he said you are going to hell and I'm going to do everything I can to destroy you.

Well I was depressed that night. I was like why such a spirit? Why not come beside a young misguided minister and say, Adrian let's study this, let's look at this together. Why this animosity? Why this direct,... I was shocked. And that night or shortly after that time I said oh Lord, you know like nobody believes me. And I heard the voice of Jesus say your wife believes you? That's right! She does! And that gave me courage. And Craig and Bronwyn said this is the light of the fourth angel. They believe it.

They haven't given up on what you're saying. And then Eddie said yes, we're going to take this message to the world. He still believes.

Well I know you're wrestling a bit for a little while there because we're all wrestling with it. And so the influence of many of you in this room that have encouraged me, that have helped me and as we continued and I lost a lot of friends, a lot of friends. You know when you have a relationship with someone and then you discover that they don't have

the relationship with you that you have with them. That you are persona non grata. Well it's him. It's the heretic. Can't have him. And so praise God, Gavin was sent along to investigate. And I can't tell you what it meant to me.

I know Paul and Di didn't understand when I looked at them with a worried face when they invited me to come and do Bible studies at their place. Do you know what you're doing? Do you have any idea what you're bringing on yourselves? And they looked at me like what are you talking about? We're just studying the Bible. What's wrong with studying the Bible? I said oh thank you, thank you. That gave me a lot of courage, a lot of confidence. Not everyone's thrown me under the bus.

Tell you what I was under a lot of buses for a while there. It was quite difficult, it was quite a challenge. And then Gavin comes along to investigate. We're going to see what this is all about. So we open the Scripture and we're talking about the divine pattern. And Gavin said this makes perfect sense. This is great. He never stopped coming. What a blessing Gav, thank you so much.

So many people were saying to me this is rubbish Adrian. The church can't be wrong. Are you saying that all these men are wrong and you're the only one that's right? And I said well there's a lot of laymen that believed this before I did. I've come late to this. Isn't that true? Yes. All these laymen were coming to me and saying you know what I mean by laymen. Other Bible students that haven't gone and had their head rearranged at an institution.

Other Bible students and they're coming to me and saying Adrian look look look and I remember looking at some of this material and going oh wow this is [good]. So I'm thankful to all those Bible students Adventist Bible students that came to me. And then I remember when I saw one about the pioneers and it had all the quotes from the pioneers and what they believed.

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I was mortified. I'm like wow books of the new order would be written. Our fundamental principles would be changed. Right on the borders of Canaan we bow down and we worship the gods of Moab. We worship pagan gods. It's like wow.

Well of course that's not very popular is it? So after a period of time of course and I didn't share this volume with anyone. I didn't want to prejudice anyone in the church and thankfully God impressed me. Don't go back to the church as you were pastoring and start sending this material out. It will cause division and new people in the church will get confused. Don't do that.

And so the Lord in his wisdom sent me to the backside of the desert. Sent me down to Mildura. There's lots of saltbush on the Murray River there and down there I started to write more books and the Lord led and the Lord guided.

But through that time period I lost so many precious friends. People that I have just loved and still do love. And that's the thing. That's what hurts about it. Is that you've lost so many people that just think no Adrian you've completely lost it. And I remember when I was discussing and I have the dialogue in the back of the book here, Return of Elijah, my discussion between the conference and myself the union and myself.

The brethren were very gracious at least in the union and in the conference. They talked to me in a kind manner and we discussed back and forth. But then I was asked this question well Adrian do you believe that the Adventist church is in apostasy? I said I've always believed that. Ever since Leroy Froom I've always believed that. We've rejected the 1888 message.

I've always believed that. Robert Wieland taught us that. He was shocked. I said I just didn't know how much in apostasy we were. It's quite a challenging thing. And to be able to I mean I didn't come into Adventism. I was born into this system. I was born in an Adventist hospital. I was trained in Adventist schools. I went to Avondale College. I worked for Sanitarium Health Food Company. I'm an Adventist of the

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Adventists. I'm third generation. My wife's fifth generation. Her great grandfather was the first missionary from Australia. Audience: He must be going to heaven. If he believes he's a son of God. So it's quite a difficult thing. Being suddenly cut off from everything that was your life.

To be a minister of the Adventist church was most precious to me. I didn't want to give this up. I didn't want to lose that joy of doing those things. But the begotten son means more to me than all of this. Because it's only in receiving the begotten son that I can hear the voice of my father saying like my son you are my beloved son. That's what gives power to that statement.

And I need to hear those words. Because when I stumble, when I fall, when I make mistakes, I need to hear the words. Adrian, you are my beloved son. I don't condemn you. I'm not against you. You're my child.

And I couldn't hear that before as clearly. When I would stumble and fall, I would be mortified. I would be so, oh no. And of course with the God we believed then like, oh Lord, I don't know if I'm going to make it. You're just going to have to burn me. I'm not good enough. You had that feeling? Because of the God that I believed in. And he was mysterious.

He was, well he was the father, but the Father, the Son, the Spirit and dear God in God's name. You know, all those prayers that we prayed and like, it was not clear to me. And I was always being told, well, you know, God's a mystery. He's just, He's way above us. Well, if He's way above us and I'm just this little pygmy, what am I supposed to do with my sins? How do I get rid of them?

Well, yes, the blood of Jesus and all that. But what helped me overcome in my life was "you are my beloved child. You are precious to me." "You are important to me. That's why I fell in love with the begotten Son." And that's why I could say because you read in the Song of Solomon that all the women in Jerusalem say to the Shunammite, what is your beloved more than any other beloved?

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Is it a salvational issue? Does it matter which Son you believe in as long as you are in love with the Son? It doesn't matter which son you believe in, does it? One in three? Three in one? As long as it's not the begotten Son. Isn't it interesting? Jews don't believe in the begotten Son. Muslims don't believe in the begotten Son. And Christians don't believe in the begotten Son. Who believes in the begotten Son? The Father!

And then we began to study, didn't we? From 2015, 2016 we started to study and all of you that have been with us on this journey from that particular time and the things that we've discovered and the things that we've shared together and the wonderful things that we have learned and then to realise that Waggoner and Jones have validated all of these points along the way. Such a blessing.

And it was just so wonderful to have Colin and Lynn come along and all their years of experience in Adventism and the positions they've held in the church and to validate the things that we're saying week after week that we would study together and Colin would validate it. It would give me more confidence to go forward. And this is the amazing thing.

It's wonderful for me because amongst the elders, I'm the youngest. And I'm the one with the loudest voice. So, it's good to have my older brothers that if I'm off track here, you know, like please help me out here.

Because sometimes I get a bit excited and I can rush ahead and a few times Colin's had to pull me on the back of the chair. Slow down, slow down. Not too fast. Not too fast. But I'm so thankful. I'm so thankful because at any time along this way any of you could have shut me down and it really would have sat me back.

Many people, I remember after I was disfellowshipped, one of the young men came up to me and he just said, Adrian! Fearless! You are fearless! Aren't you afraid? Like, people think that I'm fearless. But like everybody else, I have fear. I have anxiety. Things that trouble me. Things that make me wonder, like, am I on the right track?

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You don't want to be leading people astray. You're writing all this stuff and you're putting all this stuff out there and people are believing it. What if it's wrong? The devil comes to me and says, yeah, it is wrong. You can't believe this nonsense. But every time I go back to the word of God, every time I go back to the pioneers, every time I go back to Jones and Waggoner, I hear the voice of Jesus saying, this is the way.

Walk ye in it when you turn to the left hand and to the right. And of course, we've been buffeted in our journey, in our time together. And I do find it interesting that many years ago that Ellen White said, Australasia is a divinely appointed centre from which the light of present truth will go to many lands.

And I'm sure the brethren in the conference believe that applies to them. But it's interesting, isn't it, that now when God had said back in 2006, you must take this message to the world. I stand amazed because we have publications in 40 languages going into many countries, being translated.

We have groups of people now celebrating the festivals with us in many, many, many different countries. Who could have imagined just a short few years ago that all this would come about? I don't know how it all happens. I'm just amazed. But I must simply do. And as Eddie said in the last presentation of the Apostle Paul, an apostle is one who is sent.

I am one who is sent. God said to me, Adrian, you must take this message to the world. And I believed God and it was counted unto me for righteousness.

Many people say, who do you think you are? I'm a son of God, called by the Father to preach His gospel. And as it were, I come bound in the chains.

My former church, and I hate to say that word, but they have bound me and prohibited me. But I still am free to preach the gospel as my Father has given it to me. Oh, how great it is to be free from the 28 [Fundamentals]. I had no understanding how much of a restriction this

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was on my brain. You can't say that. It's against the 28. You can't do that. Brethren, we have our Bibles. There's many beautiful things in the 28.

Many beautiful things, and I agree with them wholeheartedly. But I'm not bound to any man's creed. And I do not say that in rebellion. I do not say that in arrogance. I say that in sincerity. I am captive to the word of God alone. And I must be convinced by Scripture. And if someone can come to me and say, Adrian, look, you haven't considered this. Look at this.

I'm always willing to consider, because I may have missed something. I may have misunderstood something. But I am not captive to any man saying, you will not preach in this name. I'm sorry. God didn't give you that authority to say those things. He gave me the authority to study His word, to be His son and to preach His gospel.

And so, of course, our enemy is not happy about this fact that there is a group of people who are rejoicing in the Son of God. The enemy seeks to create confusion and rumours and divisions and all these things. These things must come.

But let us hold fast. Let us hold fast what was said in this in the beginning. The voice which spoke to Jesus says to every believing soul, this is my beloved child in whom I am well pleased. I hope that you will take that thought and hold on to it and don't let any man take that away from you. You are His beloved child because Jesus is God's beloved child. That's the simple math. That's the simple reality. And that is righteousness by faith. All right.

Well, we're going to partake in the communion service. So let's just have a closing prayer here and then we will separate. Let's pray together.

Father in heaven, how joyful it is to call you Father and to know that you are our Father, a tender loving Father. And we thank you Lord Jesus that you reveal to us the Father. You are the only way to the Father. Only the begotten Son can show us the way to the Father. May we take hold



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of this truth and may we not let anyone take this from us. In Jesus name.  
Amen.

TRANSCRIPT FROM PRESENTATION  
BY ADRIAN EBENS  
PASSOVER APRIL 28 2024

## 6. FOUR WINDS OF HEAVEN

**Pr Adrian:** Welcome back everyone. Hope you had a good prayer session. And for those online, I hope you've been praying as well.

We're going to sing, Zlata's picked this song and it's very appropriate. So I'm going to sing 326, Open My Eyes. Music Open my eyes, illuminate me, spirit divine.

Open my ears that I may hear, voices of truth, thou sendest clear. And while the wave notes fall on my ear, everything false will disappear. Silently now, I wait for thee.

Ready, my God, thy will to see. Open my ears, illuminate me, spirit divine. Open my mouth and let me bear, gladly the warm truth everywhere.

Open my heart and let me prepare, love with thy children thus to share. Silently now, I wait for thee. Ready, my God, thy will to see.

Open my heart, illuminate me, spirit divine.

For those of you that have read *Escaping the Pentagon of Lies*, I have this hymn in the book, *Place in My Hand the Wonderful Key*, which shall unlock and set me free. And I'm referring the book to the divine pattern of the Father and the Son that does this.

Are you right there, ladies? As we're singing this song, I was reminded of an earlier time in my life and it was at the time of the funeral of Jim Aribito. And Jim actually put a different tune to this song.

And I think they sung it at his funeral, *Open My Eyes*. So he goes, *Open mine eyes that I might see glimpses of truth thou hast for me. Open, where is it? Wonderful key that shall unclasp and set me free. Do you think we can do that? And it skips past the chorus.*

So we start again. *Open mine eyes that I might see glimpses of truth thou hast for me. Place in my hands the wonderful key that shall unclasp and set me free.*

So we might come back and sing more of that a bit later, but I wanted to share with you this morning that when I awoke this morning, I had such a tremendous download of information in the Scriptures. And I want to try and share some of this with you this morning. But I'd like to ask a number of people to pray before we do. And we may go a little bit over time, but if we're all engaged and we're all understanding, then I think we'll be tremendously blessed by the information. and I did want to sing this song.... My eyes have seen the glory. What I saw this morning was so glorious. It was so good.

And I do want to say that I think we all experienced yesterday such a tremendous outpouring of the Spirit. You could feel that the Spirit was there. People didn't want to leave. It was joy. People are opening their hearts to the truth. Books were being given to people that previously had not been open and new people were coming.

And so I think off the back of that, I've picked up a bit of a download or big download. So I'm going to try and put it out there today. So we don't need the microphone. If you hadn't noticed. At some stage, we need to sing that. I'm just concerned about singing it online in case they shut

down the presentation because it's copyright music. That's the only concern. But after that, we can certainly sing it. So if we can sing this song and then we'll have a group prayer and we'll get into things. Welcome to those online. Glad you can join us. There's Paul. Paul's up in the house. Adam, Wendy, Robin, Lorraine, Kevin. Wonderful. Tracy, thank you for joining us. So we can understand these words in the context of the character of God. So have no fear. It's quite all right. Let's sing this one. I have seen the glory of the coming of the Lord.

...

**Pr Adrian:** Wonderful, Mum. That brings back a lot of memories, doesn't it? I can see the big choir and the evangelistic crusades that we used to have. Sing glory, glory. Wonderful.

So I'd like to ask two or three people to pray before we begin and just pray for clarity and that we all will hear the Spirit speaking to us, so we'll be able to track with what's being presented and begin to see a picture of something. And as I was going through the Scripture this morning, it was just bang, bang, bang, bang. I just couldn't keep up. It was just so much information coming.

Audience: Now you know we feel listening to you. (Laughing)

I did think of that, Debbie. I thought, well, this must be what everyone has to deal with. I just thought, Oh, Lord, this is whoa!

So let's all be praying because, you know, I believe the Lord wants to show us much more. And as Craig presented, it was after the road to Emmaus, after His death and resurrection, then he opened their mind to understand the Scriptures, which means before that they really didn't have a grasp of things. They were still feeling around. And there is many things for us still to learn. And many people say, Oh, there's so much. Why is there so many books? Why is this? Well, there's so much for us to learn. And why? Because we've been in such darkness and it's deep because we're so dark. That's why it's so deep. So, all right. So, Eddie, would you like to start?

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Eddie" Precious Heavenly Father, Lord, you have called us here today for a special message. It is still during the Feast, Lord, and Your Spirit is calling. Pray Your Spirit to fall on the path of Adrian, that what You have shared with him over this morning and during the night, that will be clear, that will be precise, that will be consequential, and that Your Spirit will open up our ears, Lord, to this understanding. Help us to realise that we know nothing as we should know. And as Craig pointed out this morning, we don't know anything. Lord, we are totally dependent on Your Spirit. May our preconceived ideas be pushed away. May we be malleable, Lord, so You can change us and guide us and teach us anew and challenge us. We pray in Jesus' name. Amen.

Tony: Father, I just pray now. I feel that the latter rain is falling, Father. We've been praying for it. We've been asking for it. And now, Lord, may our ears be open to hearing what You would say to us. Let Your voice speak through Adrian. Let it speak to our hearts so it can go throughout the whole world. Might know the glory of You. This is my prayer, Father. Thank You for hearing our prayers. Amen. Amen.

Colin: Father in heaven, I come before You, Father, because we need more of Your Spirit. It's not wrong for us to ask for more of Your Spirit because You're just waiting to pour it out upon us. And You're doing so in this feast period, Father. And we have just had so much.

But we need more. We need so much more because we've come from a place of such great darkness. Father, I just pray for Your Spirit here this morning upon Adrian in great measure that it would give him clarity in speaking and that we, Father, with clarity, will receive what He's saying, understand what He's saying, and come together in our minds, Father, and that we will reach new heights of understanding through this, Father. I ask in the precious Name of Jesus. Amen.

Gavin: Precious Father, it gives us great joy to know that You have a desire to pour out more knowledge about Your Word, more knowledge about Your plans for us. And I thank You that You have found a channel through which You can pour out Your thoughts to us. We thank You for the Spirit of truth as it is in Christ.

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And we just thank You for this opportunity this morning to listen to Adrian. We thank You for filling his heart with love and his desire to share the message. And we pray, Lord, that You will catch the holes in each one of our vessels, that nothing might leak out today, that we might capture every drop of that rain that You have for us. And we thank You in Jesus' Name. Amen.

Craig: Amen. Father, I just add my voice to my brothers. And I ask, Father, for Your blessing also upon the technology we have. Yes. Father, this is not just for us, it's for the world. And for our brothers and sisters, wherever they are, they need to hear these messages. And we just pray, Father, that You'll watch over the technology, that You'll allow all to hear clearly Your words, that You'll bless Pastor Adrian, that he will be able to impart the things that are necessary in Jesus' Name. Amen.

Pr Adrian: Father, I thank You that we can come to You in Jesus' precious Name. There's much, much that You want to reveal to us. But as we learned in the last presentation, men are so filled with themselves that they're not able to hear Your voice. We pray to be empty, Lord. There's nothing good in us. Everything good comes from You. There's only one that is good. That is God. And we pray, Father, we pray for light, because as we look out into the world, we see that the plans of the beast and its image are making stealth and steady progress towards their completion. The externalisation of the hierarchy, the top of the pyramid is about to come down.

And we need present truth to understand the events that are taking place at this present time. The Spirit of prophecy has told us that when we understand the books of Daniel and Revelation, as we ought to understand them, there will be a revival of primitive godliness. There will be such a revival amongst God's people. We do not understand them as we ought. And I pray, Father, that today we will get a measure of this that we can understand. Thank you for your patience.

True, it is said of us, O fools and slow of heart to believe all that the Lord has revealed to the prophets. We have been fools, but we thank you that you don't condemn us. We accept the diagnosis and we ask for the

remedy that our eyes may receive eyesalve, that we may see the things that we need to see and share the things that we hear. In Jesus' name, Amen.

I alluded to this statement in my presentation the other day. This is Review and Herald, February 4, 1902. It's a statement that has stuck with me for much of my ministry. When I first read it, I tucked it away in my mind. I thought this is going to become important. Now, what's so fascinating about this statement is if you read the top paragraph, Ellen White is talking about tithing. She's in the book of Malachi and she's talking about tithing and the faithfulness of God's people on the subject of tithe. And then she just spears off in another complete direction. Like, how is this even related? But it must be related.

Notice what it says. The tithe is God's portion, not at all the property of man. And the Scriptures declares that he who withholds it is guilty of robbery, who then will stand with clean hands before the Lord. So here she is putting a connection between clean hands and the returning of tithe. And for those of us who understand the divine pattern, we know that there is two tithes. There is a divine pattern of tithing, isn't there? There is the returning of tithe, the first tithe to the ministry. But the second tithe is not to be given to the ministry, but to be used for your own ministry, to get you to the feasts, to ensure that you're comfortable wherever the feasts are being held. If you need to fly, drive, whatever, you have money to be able to get to the feast, provide for your accommodation.

You should have no reason not to attend the feast because second tithe is for that purpose. We've talked about this in the past. And when we do the double tithes, there is a magnification because the channel is always a magnifier of the source. Are you tracking with me? Divine pattern principle. This is basic. This is 101. And when I began to second tithe, that's when the Lord just opened up the floodgates of heaven on a whole range of issues for me personally. Then she switches and says this.

"In the night season, I was in my dreams in a large meeting with ministers, their wives and their children. I wondered that the company present was mostly made up of ministers and their families. The prophecy of Malachi was brought before them in connection with Daniel, Zephaniah, Haggai and Zechariah. The teaching of these books was carefully considered. The building of the temple and the temple service were considered. There was a close searching of the Scriptures in regard to the sacred character of all that appertained to the temple service. Through the prophets, God has given a delineation of" what? "What has happened in the past? What will come to pass in the last days of earth's history? This earth's history. This earth's history. And the Jewish economy is full of instruction for us."

Isn't that an interesting statement? So in the books of Malachi, in connection with Daniel, Zephaniah, Haggai and Zechariah, there is delineated there in connection with the building of the temple, events that delineate the end of this world's history. As it says, the last days of this earth's history. So we want to look at this. Now, what is interesting is the other day we spoke about Cyrus. We spoke about the book of Daniel, Daniel chapter eight. And we looked deeper into the ram and the goat and how that the rage of the goat towards the ram is a symbol of Satan's hatred towards Christ. And this is what is at the heart of the cleansing of the sanctuary, the removal of the indignation, the removal of the anger, the hatred. And this is what allows for the rebuilding of the temple, for the building of the spiritual temple that we talked about in Ephesians chapter two.

We who were children of wrath, Christ has poured His Spirit upon us. He has slain the enmity. And in that Spirit, He pours upon us. We become a building fitly framed together. We become the temple of the Lord. You're tracking with that. And Ephesians 2 and Daniel 8 have a parallel. The cleansing of the sanctuary and the slaying of the enmity and we all becoming the temple of the Lord. There is a connection here.

And we said in Isaiah, we'll just look briefly. Isaiah 44, verse 28. That saith of Cyrus, he is my shepherd and shall perform all my pleasure, even saying to Jerusalem, thou shalt be built and to the temple thy



foundation shall be laid. So Cyrus plays a critical role in the building of the temple. If it wasn't for Cyrus, the temple never would have been rebuilt. And we know that the angel Gabriel was wrestling with the prince of Persia, Satan, to try and encourage Cyrus to let the people go back and rebuild the temple. Babylon didn't allow it. Greece wouldn't allow it. Greece defiled the sanctuary and polluted it. Rome wouldn't allow it. Only the Persians with the Medians allowed God's people to go back. And it's for this reason that Cyrus is compared to Christ.

And we see in the sixth plague, we see this reference. So it says, And the sixth angel poured out his vial upon the great river Euphrates, and the water thereof was dried up, that the way of the kings of the east might be prepared. Now, what is this a reference to? What is the drying up of the river Euphrates a reference to?

**Audience:** Cyrus went in and overtook Babylon.

**Pr Adrian:** They diverted the waters. This was about the destruction of Babylon. And we, as the world, are about to go into the new world order and Babylon will reestablish its authority. You will go to mass. You will go to church on Sunday or you will die. That's where we're going, isn't it? That's where we're going. And then after the kings of the earth rule one hour with this beast power, the kings of the east will come. The river Euphrates will be dried up, the gates will be open and the Father and Christ, the kings of the east come and they destroy Babylon.

This is all symbolism for us to understand. Now, as I was thinking about Daniel chapter 8 and the invisible implications related to that, that we have Medo-Persia and Greece and then I was thinking about, of course, and then that relates to Christ and Satan and the enmity that is there. I went to Daniel 7 and I thought, what are the deeper implications in Daniel 7?

And I stopped at verse 2. Daniel spake and said, I saw in my vision by night and behold, the four winds of heaven strove upon the great sea. And I stopped right there and I asked myself a simple question.

What are the four winds of heaven? What are the four winds of heaven?

**Audience:** Strife.

**Pr Adrian:** We understand winds of strife, but these are winds of heaven. Now, when you look at Revelation chapter 7, notice the difference. Where are the winds here? The four winds of? Earth. But in Daniel chapter 7, it talks about the four winds of heaven.

So what are the four winds of heaven as opposed to the four winds of earth? And this is where I want to focus my study on this principle of the four winds and the moving of the four winds. Now, when we come back to Genesis chapter 6, we notice something interesting.

God says something in relation to the time of Noah in verse 3. What does it say? The Lord said, My spirit shall not always strive with man. So when the Spirit of God is striving with man, there is a [word]... and the same word for... and I think it's the same word, the same. Is it 7307? What does it say?

My spirit 7307. And what does it say? Sorry, I'll have to bring that back to this 7307. What is it? My spirit. What does it say? What's the word there? Wind. So wind or spirit.

OK, my spirit, my wind, shall not always strive with man. OK, so when we see and we come back to Genesis 1, notice this in Genesis chapter 1, what does it say? Right in the beginning.

And the earth was without form and void. Darkness was upon the face of the deep. And the wind of God, the Spirit of God, moved upon the face of the waters. This is right in the very beginning. This principle of wind moving in the hearts of all created beings. And it is striving with man.

OK, now I want you to notice something very interesting in Zechariah chapter 6. And it says,... And I turned and lifted up mine eyes and looked and behold, there came four chariots out from between two mountains and the mountains were mountains of brass. That's interesting. We won't stop there. In the first chariot were red horses.

Second chariot, black horses. I'm looking at the language here. Are the horses pulling the chariots or the horses in the chariots?

**Audience:** Sounds like they're in there, doesn't it?

**Pr Adrian:** The horses sound like they're in the chariots. That's an interesting picture, isn't it? Then I answered and said unto the angel that talked with me, What are these, my Lord? Now, listen. The angel answered and said unto me, These are the four spirits of the heavens.

Again, you can translate this. These are the four winds of the heavens. Both translations will fit into the text. Four chariots, four horses. And they're being described as winds, which is interesting, isn't it? Now, notice what it says.

We continue to read. The black horses which are therein go forth into the north country and the white go forth after them and the grizzled go forth toward the south country and the bay went forth and sought to go that they might walk to and fro through the earth. Now, when you hear that word, walk to and fro through the earth.

What text comes to mind? Job chapter 1. Where have you been? From walking to and fro in the earth. Interesting, isn't it? And it says here, So they walked to and fro through the earth. They cried. Then cried he unto me and spake unto me saying, behold, these that go toward the north country have quieted my spirit in the north country. So here we see these horses, there's winds, there's strife.

And then through this process, the spirit of God is quieted in the north country. So, I want to take you to another part and we'll come into the New Testament. But before we do that, I think we need to look at Psalm 68. I think this is the right one. Thank you. What does this say?

The chariots of God are twenty thousand thousands. The word even is not there. Twenty thousand thousands of angels. So the chariots are angels. Are the angels not all ministering spirits, ministering winds? And are they not chariots in the sense that they Spirit of God in them and they carry that spirit wherever they go?

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Does that make sense? So that wherever the spirit of Satan is going, seeking to do damage and destruction, the angels of God are there and they are quieting the spirit. A good way to express this is in the story, and I think it's in Mark 4. Notice this. Jesus calms the storm. I felt this was a good illustration.

Well, the Lord showed me this is how it works. Let me put it that way. The same day when the even was come, he said unto them, let us pass over unto the other side. And when they had sent away the multitude, they took him even as he was in the ship. And there was also with him other little ships. And there arose a great storm of wind and the waves beat into the ship so that it was now full. And he was in the hinder part of the ship, asleep on a pillow, and they awake him and say unto him, Master, carest thou not that we perish? dear disciples. And he arose and he rebuked the wind and said to the sea, Peace, be still. Now, here's the illustration.

When someone speaks, what comes out of the mouth? Breath, wind. So one wind is coming forth from Jesus and it is quieting the wind and the waves that are being stirred up. Do you see the illustration? So [it is] the Spirit of God and there is quietness that is coming into the earth. OK, so this is how the four angels of heaven are holding the four winds of the earth.

They are bringing as living chariots, the angels are bringing Spirit to different parts of the earth and they are quieting and they are dampening down. There are individuals in this world today that have the ability to flip a button and unleash nuclear holocaust on this earth in a blink of an eye. There are angels of God blowing the Spirit of God onto them to hold their minds and to prevent them from destroying themselves and all of us.

It is the Spirit of God that restrains them and holds them and prevents them from doing the things that they want to do. This is what we are seeing in all of these things. Now, what is interesting to me is it talks about the four winds of heaven. And I thought about this, the four winds of heaven. Now, if we come to Acts chapter 2, do we see wind in

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Acts chapter 2? A mighty rushing wind. And when the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven as of a rushing, mighty wind. And it filled all the house where they were sitting.

Now, I'm just going to do a little bit of divine pattern here. Sabbath, Invisible. Feasts, Visible. What do we get on the Sabbath in terms of the Spirit? Get a double portion of the Spirit that has been given to us. And the Sabbath is the source of what comes in the feasts.

Now, what comes in the feasts? How many times a year are God's people told to assemble? Three. Three times in the year we're told to assemble at Passover. Passover here, at Pentecost. And at the three feasts together of trumpets, atonement and tabernacles. They're gathered all together at the same time. This is three times in the year when there is a greater outpouring of the wind of God. But there's another time in the visible when it appears. And when's that? The new moon. These are all connected in the visible.

The Sabbath is the source. And these, the feasts and the new moons, is four times. And notice there's three that are the same, but then there's one that's different. Three plus one, three plus one, when the Spirit is being poured out in greater measure and striving with men on the earth. Does that make sense? The four winds of heaven.

Is that a possible connection? I'm asking the question, when are winds being poured on the earth from heaven? It has to be at these times, doesn't it? These are the times when the Spirit is in greater measure than at any other time. Therefore, there is three plus one, the Passover, Pentecost, tabernacles and the new moon, three plus one, where the Spirit of God is striving with man. Now, what happens when God's Spirit strives with man and man refuses to listen?

What happens? Hardens their hearts. So Pharaoh, when he did the deeds that he did and he resisted and he fought against God and he became one of the archenemies of God, what was it that caused Pharaoh to become like this?

Grace and mercy being offered to him and he resisted it and he fought against it. And it made Pharaoh to be much more than he would have been otherwise if he had not been pled with. So whenever there is a moving of the Spirit of God, there is the opportunity for man to either submit to and receive this or to resist it.

Now, I was talking to Gavin about this before, and I find it rather interesting that in Revelation chapter 10 that we see something very interesting here. And it says in verse 10, And I took the little book out of the angel's hand and I ate it up and it was in my mouth, sweet as honey, and as soon as I had eaten it, my belly was bitter. When a message comes and you don't receive it and you get a bitter belly, what does that create?

**Audience:** Wind!

**Pr Adrian:** How many people, and Gavin was telling me about this, I've experienced the same. Have you experienced wind where you've just been in agony, rolling around just in so much pain because of the wind? You see, these are the four winds of the earth. Human beings resist, or should I say human beings resisting the message from heaven. God is striving with man, reaching out to man and man is resisting and fighting against God. And this creates wind. It creates pain. It creates travail. What happens to those in the Second Coming of Jesus? They're in travail. They weren't ready for Him. They resisted the message.

And so they are in travail, their knees are knocking together and they are in agony because they resisted. It was sweet in their mouth, but it became bitter in their belly. Because they resisted or they were dull or they didn't take the time to look at it. They didn't care to listen to what the Spirit was saying to the churches. And so what we see here is that every year, as the Spirit of God continues to be poured out upon God's people, upon the whole world, He's pouring the Spirit out. Men are responding. Men are rejecting what is taking place.

Now, I want to come to Zechariah chapter one. This is really important. Why is it important? Verse one. What time is this message being given? The eighth month of the second year of who? Darius, who was a?

**Audience:** Mede.

**Pr Adrian:** So this is about 520 BC. And this is at the time when the Persians had just defeated Babylon at this time. So this has relevance to us at this time because God is going to defeat the new Babylon with the kings coming from the east. And we have to prepare the way of the Lord by responding to the Spirit, made straight in the desert, a way for our God, for the kings of the east to come. We are the ones that are called to prepare the way of God by receiving the messages that God has given to us. Now notice verse two.

The Lord has been sore displeased with your fathers. Therefore say thou unto them, thus saith the Lord of hosts, turn ye unto me, saith the Lord of hosts, and I will turn unto you, saith the Lord of hosts. Is God saying that to our church today? Is He displeased? Yes. Turn unto me, return to me. Be ye not as your fathers, unto whom the former prophets have cried, saying, Thus saith the Lord, turn ye now from your evil ways and from your evil doings. But they did not hear nor hearken unto me, saith the Lord. The Spirit of God is striving with these men and they are resisting.

But my words and my statutes, which I commanded my servants, the prophets, did they not take hold of your fathers? And they returned and said, Like as the Lord of hosts thought to do unto us according to our ways and according to our doings, so He hath dealt with us. And then it goes into a vision of what? A horseman. Upon the fourth and 20th day of the 11th month. That just happens to be the middle of February.

[Zech 1:7] In the month Shebat, in the second year of Darius, came the word of the Lord unto Zechariah, the son of Bechariah, the son of Iddo, the prophet saying, I saw by night and behold a man riding upon a red horse and he stood among the myrtle trees that were in the bottom and behind him were the red horses speckled and white. Then said I, O Lord, what are these? And the angel that talked with me said unto me, I will show you what these be.

And the man that stood among the myrtle trees answered and said, These are they whom the Lord hath sent to walk to and fro through the

earth. And they answered the angel of the Lord that stood among the myrtle trees and said, We have walked to and fro through the earth and behold, all the earth sitteth still and is at rest. So these ones that are walking to and fro in the earth are these good angels or bad angels?

Good. Why are they good angels? The earth is at rest. It's not at war. So it's good angels. So when Satan is saying, I'm walking to and fro in the earth, what is he insinuating? He's trying to pretend he's doing what good angels do. He's fabricating his position. He is thinking, because Gabriel obviously is one of these angels that is quieting the earth.

And Gabriel took the position that Lucifer had and Lucifer saying, I still hold my position. It says, Then the angel of the Lord answered and said, O Lord of hosts, how long will thou not have mercy on Jerusalem and on the cities of Judah against which thou hast had indignation these three score and ten years? How long has our church been under the bondage of the Trinity?

Since it first came, well, 1931 at first was introduced, but 1980 it officially came in. How long are we going to be under the bondage of this idolatrous god? And the Lord answered the angel that talked to me with good words and comfortable words, Comfort ye my people, the message of Elijah.

So the angel that communed with me said unto me, Cry thou saying, thus saith the Lord of hosts. I am jealous for Jerusalem and for Zion with great jealousy. And I am very sore displeased with the heathen that are at ease, for I was but a little displeased and they helped forward the affliction. How did they help forward the affliction? By being at ease, by not listening to what the Spirit of God is saying to them. Therefore, thus saith the Lord, I am returned to Jerusalem with mercy.

My house shall be built in it. And this is the thing we're talking about, everything that we are discussing. We are engaged in the work of rebuilding the temple. We have been called out of Babylon. We have been given the cornerstone, the only begotten Son of God. We are building with the measure and the plumb line, and we are relaying the foundation that was given to our fathers. And now we are building



upon it the character of God and all of these things. And we are preparing for the Spirit of God to fill this temple. Isn't that the work we're engaged in?

And we are gathered here during this time because it's time when the winds of Passover descend upon God's people to fill us with light, health and special strength. OK, and that's why this is really important for us to understand. And notice as it continues here in Zechariah chapter 1[:18], Then lifted up mine eyes and I saw and behold four horns. Interesting. Four horns. And I said unto the angel that talked with me, what be these? And he answered me, These are the horns which have scattered Judah, Israel and Jerusalem. Now, when we were studying Daniel chapter 8, what came out of the goat? Four horns.

And what did we say these represented in the original controversy? Four generals. And these are the lies that Satan has been delivering. We were in darkness for a moment. [Lights went out briefly]

**Audience:** In case you won't be able to see.

**Pr Adrian:** That was an interesting little situation there, wasn't it? Satan's lies. You think about the lies of Satan, that Jesus is not the begotten Son, that God is arbitrary, that we don't need a law, that God's justice demands death. And of course, that's the biggest one. And hasn't God's people been scattered and destroyed by these lies? It has.

And then it says in verse 20, And the Lord showed me four carpenters. Did you know all this stuff was in the Bible? Then said I, What come these to do? Now, we've all read this stuff. But of course, when you don't have context for something, what happens? You go straight over your head because you've got no context for it. I'm sure you've read the book of Zechariah, haven't you? Did you remember this? I didn't remember this because I had no context for them.

Then said I, What come these to do? And he spake, saying, These are the horns which have scattered Judah, so that no man did lift up his head. But these are come to fray them, to cast out the horns of the Gentiles, which lift up their horn over the land of Judah, to scatter it.

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So the carpenters, I wonder what the word for carpenters is? I just want to have a look at that while we're here. What's that in the Hebrew? Carpenters, a fabricator of any material, craftsman, engraver, mason, skilful, smith. OK, so it's not just a carpenter. It's a tradesman that works with precious metals as well as common metals, wood, stone, mason, all this kind of stuff.

The builders of the temple. That's what we're called upon to do. Like Nehemiah, he had to be a mason to lay the foundations, to build the gates, to use carpentry, to rebuild the temple and to undo that which the four horns had done in scattering Israel and scattering Jerusalem. It gets interesting, doesn't it? When you think about these things.... we come back to Daniel chapter 7, and I just want to make this point in Daniel chapter 7.

I saw in my vision by night, verse 2, and behold, the four winds of heaven strove upon the great sea. What is the great sea? What does the sea represent? Nations. We'll just look that up right now. Revelation 17. Revelation 17: 15. What does it say?

[Rev] 17:15. And He said unto me, The waters which thou sawest, whereupon the horse sitteth, are peoples, multitudes, nations, and tongues. So when the four winds of heaven are striving, they are coming down.

And particularly every Sabbath, the Spirit of God envelops the earth. Every Sabbath, men either respond to the Spirit or they resist the Spirit. When did Jesus perform most of His miracles? On the Sabbath. And the big miracles occurred during the time of the feast. The book of John, John 5, John 6, John 7, John 8 are all feast times that are being recorded. This is the timing when God moves things forward. His Spirit is poured out to quiet the earth. And men either respond to that Spirit or they resist that Spirit at that particular time.

And if they resist that Spirit, what happens? It goes down, it goes bitter in their belly and it creates tremendous pain. And there is conflict that comes as a result of this.

Now, it's interesting that in John chapter 6 that, and... it says in verse 4, "And the Passover, a feast of the Jews was nigh." And I'm trying to gather as many of the thoughts that came to me this morning for you.

And He feeds the five thousand. It's just about the time of Passover. And what did the disciples, when they saw Him feeding the five thousand, and all these things, what did the disciples determined to do at that point? To take Him and make Him king. Jesus orders them to get into the... [boat]

They wanted to take Him and make Him king. All right. And the Desire of Ages says, and you can look this up, that because their designs were defeated, it says that their thoughts were stormy. So even though they obeyed, inside they were resisting what Jesus was telling them, and their thoughts became stormy, which affected the sea.

**Audience:** Yeah, but they didn't get in the boat straight away like they were told either. They were out on the shore hoping Jesus would come.

**Pr Adrian:** There you go. If they had have gone, they might have been all right. Maybe, maybe.

Verse 18, And the sea arose by reason of a great wind that blew. So when they had rowed about five and twenty or thirty furlongs, they seen Jesus walking in the sea, drawing nigh unto the ship, and they were afraid. There they are, they're afraid again. But He said unto them, In His eye be not afraid. Now, when Craig was talking before about when Jesus appeared in their midst and He said, and again, He's speaking like He did to the ocean. What did He say to them?

Peace be unto you. Just like with the waves. But what is the reaction of the disciples? They're terrified. Why are they terrified? Because they're resisting the truth that Jesus said, I would be raised on the third day. They're not wanting to believe it. They don't want to be deceived. But they're resisting this spirit.

And that creates in them terror. And again, I might say that when people get terrified, they often get wind, don't they? It's a wonderful analogy. It really works. They get gas.

**Audience:** And we often say that He's windy because He's frightened.

**Pr Adrian:** Because He's frightened. He's windy. Yeah, you say that.

Yeah, there you go. So you see the relationship between peace, the wind of God, man's refusal to listen and the wind of man. The two winds meet and it meets in the mind of man where man... And notice Isaiah 63 verse 9. We know this well. In all their affliction, He was afflicted.

And the angel of His presence saved them in His love and His pity, He redeemed them, bear them all and carry them all the days of old. But what? They rebelled and vexed His Holy Spirit. Therefore, He was turned to be their enemy and fought against them. Was He fighting against them or were they fighting against Him?

**Audience:** They were fighting against Him.

**Pr Adrian:** But of course, they attributed to the fact that He was fighting against them. They projected onto Him. Then He remembered the days of old, Moses and his people saying, where is He that brought them up out of the sea with the shepherd of His flock? Where is He that put His Holy Spirit within Him? Then that led them by the right hand of Moses with His glorious arm, dividing the water before them to make Himself an everlasting name. So there was winds, too, wasn't there at the crossing of the Red Sea that divided the sea.

And made a way for God's people as a result. The truth that God has given us is going to divide the world, isn't it? Everyone's going to be talking about this and God's people will walk through it. And all the other people are wondering, do we walk with them or do we destroy them? And those that seek to destroy will be destroyed. It's the same principle.

And notice what it says here, [Isa 63:14] that led them through the deep as an horse. There's those horsies again. In the wilderness, they should not stumble as a beast goeth down into the valley. The Spirit of the Lord causes him to rest. You can't make this stuff up, can you?

So there it is again, the horses, the Spirit of God causing rest in the earth, the four horsemen. Is your mind starting to spin? I'm like, there is so much here and I hadn't seen this before. "So didst thou lead thy people to make thyself a glorious name."

**Audience:** So are we saying that the horses, because the horses are in the chariot, that they're the angels?

**Pr Adrian:** The chariots are the angels.

**Audience:** What are the horse?

**Pr Adrian:** A horse is related to wind, the Spirit. It's like the Spirit, like the Spirit of Jesus, like a horse. And the angels are the chariots that deliver the wind.

And we see what, a good question, what do we see in Ezekiel chapter 1? We should know this. The glory of the Lord. Now, look to behold, verse 4, a whirlwind came out of the north. This is all related, isn't it? A great cloud and a fire enfolding itself, and brightness was about it out of the midst thereof, as the colour of amber out of the midst of the fire.

And now what do we see here? It says we get the four living creatures are now being described. Four again. Okay, but what does it say?

Come down. So it describes the four living creatures and looking for the part. Yeah, it says, verse 20, withersoever the Spirit was to go, they went thither, was their spirit to go.

And the wheels were lifted up over against them, for the Spirit of the living creatures was in the wheels. When those went, these went, and when those stood, they stood. And when those were lifted up from the earth, the wheels were lifted up over against them, for the Spirit of the living creatures was in the wheels.

And I'm looking for the verse where it basically says that this is the throne of God. Where does it say that? Is it verse 6? 26. And above the firmament that was over the heads, yes, there it is, was the likeness of a throne, as the appearance of a sapphire stone upon the likeness of the throne was the likeness and appearance of a man upon it. So these four

living creatures. And what are these four living creatures? We see them in Revelation as well around the throne of God. And what did the four living creatures announce? They announced the four horsemen, the white horse, the red horse, the black horse and the chlorine coloured horse, the vomit looking horse.

**Audience:** Dappled.

**Pr Adrian:** [That's] a little bit softer [expression]. So we see that the throne of God is being carried. And so as the angels carry the Spirit of God and God sits on the throne of the heart of the angels and they are moving this God's Spirit is moving and going through all the earth as the angels are carrying it and moving it and bringing quiet and peace.

And this is the other point that we make. What is it that brings what day is it that brings rest? It's a Sabbath day and the feasts are a magnification of this. Our gathering together, we've talked about this before. This is bringing peace to this region, isn't it? Do we believe this? Because we bring down the Spirit. We have peace in our hearts. Those that came yesterday, they're filled with joy.

They go home. They take the peace with them and wherever they go, that peace rests. What does Jesus say to the disciple? Those that welcome you into their home, your peace shall abide there. If not, it says, cast the dust off your feet and leave. All these things are all connected together.

But the big thing for me was the connection of the four winds to the four timing, the four parts of the feasts and how this is striving upon the hearts of men. And as we see, as this message begins to grow and begins to reach out and here I want to shift gears a little bit because people talk about in their worship of Chronos, they talk about an exact time when the beast will do this and the pope will do this and the pope will do this and all of this. But it is the striving of the Spirit upon the hearts of the kings of the earth that actually causes them to rise up and do the evil things that they do because they resist the Spirit of God.

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So these powers can only manifest themselves as God's people submit themselves to the Spirit of God and allow more of the Spirit to go out onto the earth. The kings of the earth are actually held captive by God's people. And that's turning things on its head, isn't it?

And we're not going anywhere until this temple starts to be built. The foundations have been laid. The walls are going up. The pieces are coming together. And soon we are going to invite people to come to the wedding feast. We're starting to do this to come in, come in.

And as we have done in other presentations, what we are putting together is the ark, the gopher wood, which again is the breath of God. It is our protection. There's so many layers that we can look at this and put all of these pieces together. So, I don't think I'll say any more unless you...

**Audience:** Preach!

So we see in Daniel chapter 7, that Daniel spake, I saw in my vision by night, and behold, the four winds of heaven strove upon the great sea. Now, if we look and simply, if we just put in four winds and we look for all of the parts in the Bible where it says four winds, we have Jeremiah 49:36.

And upon Elam, I will bring the four winds from the four quarters of heaven and will scatter them towards all those winds. And there shall be no nation with it. The outcasts of Elam shall not come. Now, the four quarters of heaven seems to suggest more geography than timing.

**Audience:** Or accommodation? Quarters?

**Pr Adrian:** Well, there you go. That could be as well. Have to have a look at that. Quarters. And of course, notice in Daniel 8 verse 8, Therefore the he-goat waxed very great when he was strong. The great horn was broken, and from it came up four notable ones. Now, notice what it says. Toward the four winds of heaven. What is that telling us?

The resistance of these horns to the Spirit. They keep resisting and becoming harder and harder and they grow. And so in this sense, the

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Spirit of God is bankrolling these beasts that are coming up out of the sea. They get created because of their rebellion and their resistance against the Spirit of God and their hearts are hardened. And again, Daniel 11 verse 4, And when he shall stand up, his kingdom shall be broken, speaking of Alexander, and shall be divided toward the four winds of heaven, and not to his posterity, not according to his dominion, which he ruled for his kingdom shall be plucked up even for others beside. And again, notice what it says in Zechariah 2, Ho, ho, come forth and flee from the land of the north, saith the Lord, for I have spread you abroad as the four winds of heaven.

And what's interesting in Matthew, what does it say? And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds from one end of heaven to the other. But hang on, aren't the people on the earth? This is from one end of heaven to the other. Where are we seated? In heavenly places in Christ Jesus come to gather His people. Just all these things about four winds coming out. Had you noticed that before? Towards the four winds? From the four winds? Now we have a context for this that's very, very interesting.

**Audience:** It takes winds to use a trumpet.

**Pr Adrian:** It does. Very good. The heavenly winds, heaven's winds, the chariots, the angels are coming down to gather us. And then, of course, the last one, the four winds of the earth in Revelation 7. It says that the wind should not blow on the earth, nor on the sea, nor on any tree. So I just wanted to introduce to you some thoughts about the four winds and who knows where that will lead us next, but there's a lot more for us to learn, isn't there?

And as we read here, it comes to those that are faithful in the little things. Is it a little thing to return tithe unto the Lord? It should be a little thing. It shouldn't be too hard, should it? And she seems to be connecting those that are faithful in the statutes and the judgments and the tithe and the second tithe, that there is a connection there to the



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study of Daniel, Zephaniah, Haggai and Zechariah. We need to be pouring over these books.

And hopefully we've opened a curtain a little bit in regard to the four winds and the building of the temple and the striving of the Spirit and how God's Spirit and Satan's Spirit interact with each other. And we need to be studying these things. So we won't go any further.

Let's pray for God to add increase to what we've planted today. Father in heaven, we thank You for the opportunity to study these things. We see that You are calling us to dig deeper, much deeper than what we have before. And Father, I pray that we would look at the books of Daniel, Zechariah. We see all this in Zechariah is at the time when Darius the Mede and Cyrus are coming. They're overthrowing Babylon and the four horsemen and the winds and all these things. Father, help us. And I thank You, Lord, because I didn't have this all clear. And then all of a sudden all these points started coming out.

I pray that all of God's people would prophesy and we would all present these things and all come together in a harmony and a unity, that there may be a rushing, mighty wind that will scatter the Gentiles and their horns, their lies, their deceptions. And we thank You for hearing this prayer in Jesus' name.

TRANSCRIPT FROM PRESENTATION  
BY ADRIAN EBENS  
PASSOVER APRIL 29 2024

# 7. ABOMINATION OF DESOLATION IN THE HOLY PLACE

Father in heaven, we thank you. We gather together here. It's a glorious day. And we thank you for the gift of life. We thank you for your great mercy towards us. We know that the basis of these world's kingdoms are crumbling, as we just sang. And the economies of this world are falling apart. And we know that it is all by design to bring in a new world order. And we pray in the midst of all these things that we would be focused on you and presenting your message. And we thank you in Jesus name.

Actually, while that's coming up, we want to ask you and most of you here have been listening to the presentations. What is the definition of this gospel of the kingdom? What does that mean for us? You remember?

**Audience:** The revelation of the character of God.

**Pr Adrian:** Exactly. More specifically. But that's heading in the perfect direction. That's exactly where we want to go. There's a statement in the

Spirit of Prophecy that tells us exactly what this gospel of the kingdom is. It's in the book Education. It's page 263. And we know this quote because this is the one talking about those who think of the result of hastening or hindering the gospel:

"Think of it in relation to themselves and to the world. Few think of it in relation to God. Few give thought of the suffering that sin has brought our Creator. All heaven suffered in Christ's agony. But that suffering did not begin or end with His manifestation in humanity."

What is Ellen White talking about here? It began when sin began. The cross of Christ is a present thing. The cross of Christ is not the satisfaction of divine justice. The cross of Christ is the willingness of God and His Son to endure human sinfulness for 6,000 years....

The cross, what does it say? "The cross is a revelation to our dull senses of the pain that from its very inception, sin has brought to the heart of God." So the cross is the self-denial of Christ and His Father and in bearing with us. And it goes on and it says, in all their affliction, He was afflicted. It says that there and then it goes on. Our world, page 264.

"Our world is a vast lazar house, a scene of misery that we dare not allow even our thoughts to dwell upon." I don't know if you saw the news, but yesterday in Nebraska and Iowa, they had 80 tornadoes. Absolutely obliterated. Hundreds of houses, one town, one small town, 180 houses were obliterated, completely destroyed. Do you think of all the suffering? Can you imagine having your house completely obliterated? And the sorrow and the tears of the people saying, yes, we'll rebuild. And there are tears. Jesus feels all of that suffering, doesn't He?

But beyond that, it says here, "did we realise it as it is, the burden would be too terrible." And these are the words, "yet God feels it all." And then she says, "in order to destroy sin and its results, He gave His best beloved and He has put it in our power through cooperation with Him to bring this scene of misery to an end."

Now, here is the definition. "This gospel of the kingdom shall be preached in all the world for a witness unto all nations, and then shall the end come." What is this gospel according to this definition?

**Audience:** The present cross.

**Pr Adrian:** Exactly, Fiona. The present cross, the sufferings of Jesus Christ. And when we realise that the cross is the suffering that God and His Son feel, then what is the cross not, according to what Christianity teaches? Appeasement, a 24 hour appeasement event to satisfy God's justice. When you know the cross as it really is, then your eyes are opened to what the cross is not.

And when your eyes are open to what the cross is not, then you will therefore see the abomination that makes desolate. Isn't that what it says in the text? Isn't that what Jesus says? Matthew chapter 24. We come to Matthew 24 verse 14. "And this gospel of the kingdom shall be preached in all the world." That's what we just read. That's what Ellen White quoted. "For a witness unto all nations, and then the end shall come."

When ye therefore, the word "therefore" is doing what to the previous passage? It's connecting it, isn't it? This is a connecting as a result of this because of this, this gospel of the kingdom.

When you understand this, when ye therefore, which means that if you do not understand the present cross, as was taught by Waggoner and Ellen White over 100 years ago, then you will not therefore see the abomination that makes desolate. Is that a fair assumption? Because you cannot see the appeasement-based system, the paganism that was lifted up into the transgression of desolation or the abomination that makes desolate, demanding a blood appeasement for sin.

But when you see this standing where? In the holy place. What does it say we should do? Then let them which be in Judea flee into the mountains. Divine pattern, OK? Divine pattern.

Invisible. Visible. We remind you, desire of ages 761, "every sin must be punished, urged Satan."

Christ triumphant, page 11, paragraph 4. Satan introduced a counterfeit system of justice. Do we need to look at the quotes again or you're all familiar with this? You're all good. Counterfeit system of justice, that every sin must be punished. This is the abomination that makes desolate.

And this is what is being presented to God in heaven, in the holy place, in the heavenlies. Christianity thinks this is what God needs. This is what God wants. Now, if we all agree here that we can see the abomination that makes desolate in the invisible. Which means, because we can now see this and let us ask the question, how long have we been seeing this?

Well, I went back and I had a look at when we first started presenting on this. 2019 was when we first started sharing about this. When ye therefore shall see the abomination that makes desolate. What happened immediately after those days in 2019? Lockdown. We saw a manifestation of the abomination that makes desolate.

We know we lost our liberty. We lost our liberty. OK, we are seeing this in the invisible. We are starting to taste it in the visible. Now, when you see the abomination that makes desolate stand in a holy place, obviously the application applies specifically to events that are taking place on Earth. But as we know in the divine pattern, events that take place on Earth are preceded by a seed that is planted in the invisible.

And now that we can see this in the invisible, we have a little bit of time to respond to verse 16, verse 16 and verse 17. Then let him which be a Judea flee into the mountains. Let him which is on the housetop not come down to take anything out of his house. Now, obviously, by the time you get to verse 17, it's manifested in the visible. But we can see it in the invisible now. So what is the point of what I am saying?

This is what I am saying. If you're paying close attention, you will notice that the fertility rate in women, say, for instance, in Europe, has dropped by 90 percent. Is that going to have a dramatic effect in the last four years, the last three years?

Ninety percent drop in fertility rate in the last three years. We all know the reasons why. The economies of the world, America is printing money as fast as it can to put more liquidity into the markets because the system is failing. The currency is falling apart. The countries in the East are beginning to shift. The BRICS nations are calling out.

America has ruled the world through its fiat currency, the petrodollar system, and it has ruled the nations. And now the nations are buying up in the East. They are buying up gold by the truckload at the present time. And we are preparing for a shift. People are moving away in the East, the BRICS countries, away from the American dollar. And this is putting tremendous pressure.

We are seeing in the United States and here in Australia, for instance, last month or yes, last month, we had the highest number of small business failures since 2015. And they are increasing. We are seeing the rental, the pain level for rent, the rental stress. We all know it's through the roof. We also know that there is quite significant migration taking place out of New South Wales and out of Victoria into Queensland and into Western Australia. Why are people doing this?

They have a memory of what's happened in the last few years, and so they are moving to where they think there is going to be less problems than where they are. Where was the most problematic state in Australia four years, three years ago?

**Audience:** Victoria.

**Pr Adrian:** They're leaving. And they're coming to Queensland. Why? Because it's not so cold at night here as it is down in Victoria. Heating your house. People are having to make decisions between paying their rent or heating their house and eating. You have to pay a lot more to heat your house down south than you do up here, don't you? Pray that your flight be not in winter or on the Sabbath day. So what I am seeing in the economics, what I'm seeing in the central banking system, they are urgently, they are pushing very hard, a central bank digital currency.

They're wanting to bring this in. This is all happening right now. And at the same time, we have rumblings between China, Russia, America. Do you know part of what is causing this? Inflation occurring within the American dollar. Any of you heard of Janet Yellen? Who is Janet Yellen?

**Audience:** Head of the Central Bank over there.

**Pr Adrian:** So she goes and what America has done and she's been part of this because Russia still has treasuries in U.S. dollars. Janet Yellen and those with her to penalise Russia. They have frozen their assets that are in U.S. dollars. And so what do you think Russia is going to do? You're going to use the U.S. dollar as a weapon against us. We're going to use the U.S. dollar as a weapon against you. We're going to trade in the Chinese dollar. We're going to buy gold. We're going to deal with India. We're not going to deal with you anymore. If you're going to play those kinds of games and weaponise your dollar against us, we're going to take you down and we're going to beat you at your own game. And this is what the BRICS nations are now doing.

They are now intent on collapsing the U.S. dollar and the U.S. economists. And as one of the leading... Andy Schectman from Miles Franklin, who sells gold and silver, he said, this is too stupid to be stupid. They know what they're doing. They are collapsing the economy in the U.S. That's what's taking place. And why are they doing this? Well, one of the reasons why they are doing this is because the U.S. election is coming up in November. And how many of the international bankers and the people on that side want Donald Trump back in? Not many. They're going to do whatever they can to stop him.

And one of the ways to stop Donald Trump is to put the whole thing into martial law, collapse the economy, go to war with Russia or with China. That'll stop the election. And why would America want to go to war? Because those that are controlling the situation are arms manufacturers. They make lots of money by going to war. It's in their interest to go to war. They're never going to lose by going to war. Who

is going to lose? Us, the man on the street, we're the ones that are going to lose. Do they care? Of course not. Of course not.

So one of the main points I'm making here is because we now can see the abomination that makes desolate, we should be moving out of the larger cities. This is what we need to be doing because the collapse of our civilisation is imminent, but more so America at this stage. It will come here.

I think we have a little bit more time here, but have you noticed the amount of people that are complaining about crime rates in the major cities of Australia? What happens if the bottom drops out and you're living in a highly populated area? Where are people going to go to get resources?

They'll go to your backyard, your front yard, your bedroom to get whatever they need to survive. And it just so happens that we have imported a whole lot of people who could care less about Australia. They have no care or interest. They have other agendas and other desires, and it's all by design. It's all been designed this way. Now, some of you may remember a presentation that was put out by Walter Veith four years ago. In it, he put up a list from a website from a company called Deagle. Deagle is a weapons trader, part of the CIA operative. And in that list, there was a prediction for 2025 for what the populations of all the countries would be. Do you remember what the population of America was supposed to be in 2025? A hundred million. It was going to drop 250 million people. And people were like, what? Where are they going to migrate to? Australia was going to drop from 25 to 15 million. And Germany was going to drop from 80 to 30 million. France was going to drop from 68 to 30 million. And people were like, what's going on here?

And people started to wake up. So they took them down. But with the fertility rates plummeting in all the countries around the world, people, can I say, I won't say it, what's the word? This is what's happening at the present time. Everywhere, the population is being impacted. And of course, we may not see that. We won't see the full results for quite some



time. And there is tremendous transition that is taking place at the present time. And all of these things are crying out to us.

And so the burden of my presentation this morning is to pray earnestly, where does the Lord want me at this present time? Because the reality is that if you're in a highly populated place and the economy drops out and you're in a large city, you're going to get locked in to the city. You're not getting out and you will be at the mercy of whatever the people in those cities say to you.

And this is what's coming. And so it would be negligent of me not to sound an alarm and say, flee, leave the cities, get out now while you can. And we have been given a little bit of warning because we can see the abomination that makes desolate. We can see the principle in operation. But it says, when you see it, flee, get out of the cities. We are now beginning the little time of trouble that comes before some other things that take place.

From the great time of trouble, people are in great distress. And if you look, like I say, the occupancy rates... and you think about this at a time when Australia's occupancy rates for rentals is at its worst, the government decides to double the immigration intake. Even a kindergarten child could work that out, what you're going to do to the people if you do this. And so they're all wringing their hands while the other hand is here like this, getting paid, paid off. I mean, many years ago, you've heard about Rhodes Scholars, haven't you? Rhodes Scholars, what are Rhodes Scholars intent on? What are they building on? Globalism. How many of our politicians are Rhodes Scholars?

There's quite a few of them. Quite a few of them that are. And prime ministers that are Rhodes Scholars. They're paid for by Chase Manhattan, by Rockefeller, by all of these people. They are paid to do a certain job. No, it's not good, is it?

So I'm asking for us to pray and to think while we still have a little bit of time, because if you have to make an exit very quickly, and as it says in verse 17, let him which is on the housetop not come down to take anything out of his house. Once you get to that stage, it's quite

traumatic, isn't it? You have to get out because they're going to shut the city by midnight tonight. What are you going to do? You got to get out. Better to make the transition. [now]

They are going, I'm telling you, they're going to collapse the economies of the world. The American economy is going down. People are already in a situation. They can't pay their bills. They're printing money flat out. And as I saw last night, the Japanese dollar is weakening, weakening, weakening. It's collapsing. What effect is that going to have? All kinds of effects that it's going to have on us in looking at these things. Also, if you have excess liquidity, put it into something that's not going to disappear. I'm just saying, you know, maybe there's a double application for Laodicea. I counsel you to buy me what?

Maybe there's a divine pattern here. Just saying, just saying, whatever, I don't care, whatever it is, just recognise that the value of your dollar is plummeting at the present time because the gold price is rocketing at the present time. That doesn't mean that the value of gold has changed.

It means the value of our currency is plummeting. It's gone up six or seven hundred dollars in the last few months. That's a lot. That's a lot to go up, but it's not going up. The dollar is going down because of all the things that are happening. And at the same time, they're saying, oh, we need to build more houses, but they can't build more houses because all of the major building companies are going broke because they can't get supplies and they have all of these red tape and all the things they have to organise to pay for their workers.

They are being hamstrung unless you are the biggest of the big and can afford to haemorrhage lots of dollars. All the vaudois, all the middle class are being wiped out. And when you see this happening, you see the middle class disappearing, you know regime change is going to happen.

It's going to take place. And it would be nicer that we don't talk about these things, wouldn't it? It's just it's a lovely day. Why talk about stuff like this? Why spoil the party? And talk about, "oh, I just want to lay down and wait for all this to go. Everything will be fine."

But Matthew 24 is telling us, when ye therefore, and I'm saying we can see it now. We can see the abomination that makes desolate. We can see it standing in the holy place in heaven. Soon it will fully manifest itself on the earth. And by then it's too late. So have you read the book *Country Living*? Pray to the Lord and say, Lord, open the way for me to get out. Now, for some of us, we may not be able to get out.

...if we're doing our best in the situation we're in, the Lord will take care of us. The Lord will look after us if we are faithful to Him and doing the work that He's called us to do, because we still need to work the cities, don't we? We still need to work the cities and everything like that. That's something that we need to do. So I just thought it was very interesting that we first started presenting this in 2019 and then, bang! Everything changed for the first time, connecting the present cross of Jesus Christ to the abomination that makes desolate. And all of a sudden, everything went,... So this is an invitation to prayer.

Obviously, when we hear a presentation like this, there's an unsettling feeling like, man, but I've got this and I've got that. And those of us that are able to get out, we should be preparing and making the way for others who have to flee to come out and to be with us and to prepare for these events. So I remember in 2021, around July, I did a presentation then saying, think about leaving, think about getting out. It was, yes, it was around the time that Brian passed that I did that presentation, I remember. It's been nearly three years since that time. And I'm fairly confident that 2025 is going to be a very, very hard year for the world. It's going to be very, very difficult. And we are going to see wars and rumours of wars. I mean, some of the statistics I picked up, I went to that website you mentioned, Colin, and I looked at some other articles and some of the research that's coming up and I'm like, wow, wow.

But there is so much information coming at us now. It's like a hurricane of negative information. So it's sometimes just to turn it all off and just, I can't think about all this at the present time. But let us pray, say, Father, help me to be where you want me to be. And that may be to still be located in a city area. It may be. But if you can, say, Father, I'd like to move further out, to move where the mandates won't hurt you so much,

put it that way. You won't get locked down. And if you're in a larger city environment, you're going to get locked down.

And the army will be present and they'll be there to administer to you whatever is necessary to be administered, whether it be physical or mental or spiritual. they'll administer it to you. This is where we are headed.

So in this context, we want to be reminded of something else. Because all these things are about to take place, we are going to see a plethora of false prophets give to us a what I call a worship of Chronos type situation. They're going to put up all these charts and they're going to lay out sequences, the exact year when this is going to happen, this is going to happen, and all these things are going to happen.

But I want to take us to Revelation chapter 10. And it says, verse 6, "And swear by Him that liveth forever and ever, who created heaven and the things that are therein, and the earth and the things that are therein, and the sea and the things that are therein, that there should be" what? What is this meaning? Time no longer. What does this refer to?

**Audience:** Prophetic.

**Pr Adrian:** Prophetic time. There is this Spirit of Prophecy [that] says this statement represents the closing of the prophetic periods. Period. Now, when did this angel stand? What's the context of Revelation chapter 10? When is this occurring?

**Audience:** Seven thunders.

**Pr Adrian:** 1844. In 1844, we see the closing of the prophetic periods. Why? There's a very simple reason why. The reason why is our Father in heaven never says to His children, you get ready now, and if you're not ready by this date, you're dead. Our God doesn't do this. Does that make sense? Anytime somebody pulls out a chart and says the closing of probation is occurring at this particular date, you know for sure God has not sent them. The Spirit of Prophecy says God has not revealed to any man when probation closes.

Why has He not revealed to any man when probation closes? They're trying to slip in, but the motivation is not love. The motivation is fear of death. It's not God. Thank you, Eddie. It's not God that sets the close of probation. It's man who sets the close of probation. And how does man's probation close? He hardens his heart because there will be a group of people that will lighten the earth with the glory of God.

And they will reveal the character of God to everyone on the earth, and everyone will make a decision. And he that is righteous will be righteous still, and he that is filthy will be filthy still. Every man will make his own decision. God doesn't draw the line in the sand. Man draws the line in the sand. Just as Cain said, My iniquity is greater than can be forgiven.

That was the close of his probation when he said those words. And as Paul said to the Jews that tried to kill him, seeing you... What does it say? Now we turn to the Gentiles. Seeing you judge yourselves unworthy of eternal life. Who makes the judgement as to who's unworthy of eternal life? [Acts 13:46] Man does. And therefore, it will all be in a similar period because when the fourth angel lightens the earth with its glory, everybody will respond either positively or negatively, and everyone will make their own decision whether they will accept or reject this message. And therefore, the close of probation will take place over a period of time.

It's not on one specific day, but there will come a day when everyone has made their decision. Does that make sense? So God has not revealed to any human being. You can read the statements. We could... I won't bother. Look it up. There's plenty of statements, and I've talked about this in plenty of presentations. So there will come a plethora of false prophets predicting, trying to get people to get ready out of fear. And this actually does the opposite of what God wants. If you're getting ready out of fear, you're not getting ready. You're getting unready.

It's what Satan wants, if you're terrified, like, "Oh, Lord, not yet, please don't let me die." You're not going to receive the seal of God. You can't receive the seal of God. And this is why, as it says in here, the word *time*,

and we bring it back to Revelation 10:6, that there should be time. And what does it say? Chronos. There should be Chronos no longer. Now, you remember, we've done the presentations on this. We know that Chronos was actually one of the gods and actually Chronos, and I've talked about this in, Escaping the Pentagon of Lies. Chronos. There's a chapter about Chronos. There's a few chapters in here about Chronos, the Greek god.

And Chronos, of course, represents time and the Greeks worshipped time. And he was called Father Time because time is the uncreated God of the Greeks, sometimes represented as a three-headed serpent. You can't make this stuff up, can you? Very, very interesting. And why did time... Well, let me put it this way. When did we have eternity? [writing on board] Eternity. And then we have time.

Now, some people say that eternity is an ethereal, mysterious... We can't, it's outside of our mind. We can't comprehend it. I would suggest to you there's only one difference between eternity and time. And that is the introduction of death. Eternity. You read the Spirit of Prophecy where it says the angels would assemble for the hour of worship. They work according to time, but in eternity, time has a completely different meaning. When death is introduced, when time, when any commodity suddenly becomes scarce, what happens to its value? Goes straight up. And when Satan introduced death and man chose to follow Satan, that made time become scarce. When you have time to live forever, are you rushing about trying to get things done in a short amount of time? No, you've got forever. You can take your time. There's no need to rush about.

But when Satan introduced death, [it changed] time, what does the Bible say? Men became time servers. To serve time is to worship time. And therefore, we worship the God Chronos. So when this angel says there should be time no longer. There should be Chronos no longer. What is it saying about the group of people? What do they believe? They live in eternity.

They no longer fear death because they have living in them He that is eternal life. Amen. So they love not, as Liam shared this morning, they love not their lives unto the death because they're not afraid of death anymore because they know that God is not a God of death. You see how all these pieces fit together? That we will go back into and just remind ourselves, we remind ourselves again in the book Education. Education, page 304.

And where does it say? ... "Then will be opened before him the course of the great conflict that had its birth before time began and that ends only when time shall cease. Time ceases when death ceases." Does that make sense? Time goes back to its original value. It doesn't disappear. It doesn't become mysterious. God doesn't live in some ethereal concept that you can't comprehend. It's easy to comprehend what time is in heaven. It's simply a concept, an experience of time outside of death, which means it completely changes its value. And that's what it means to live in eternity. When when becomes whenever. It's okay.

It doesn't mean that we become lazy. It just means we're not rushing about. We're not pushing around because Chronos is not belting us over the back of the head, trying to make us work and do all these things.

So in order for God's people to be prepared to live without Chronos, they have to come outside of a system that motivates people with time. And what do we... You know, we're familiar with the term deadline, aren't we? What is a deadline? If you're not finished by the time of that line, you're dead. Isn't that what it means? Well, yeah, you're dead in some capacity. You're going to be injured, suffer loss, lose remuneration, lose your job. All of those things. That's how we're motivated in this world by a deadline. And can you think, and this is something that many of you will appreciate. Imagine putting a group of young people into a room and they have to regurgitate all this information in a specific amount of time.

And they're under pressure and they're sweating and they're... You remember being in exams? Why do we have to do this? If you know the information, why do you have to regurgitate it in a certain amount of

time? What's putting pressure on people? So they can't copy or cheat or do all those types of things. Which isn't human nature. And OK, we live in a sinful world, so sometimes there is accommodation to those types of things. But the point we're making is that you're going to see a whole lot of presentations.

And this leads me to another point that I really want to underscore. That many people are failing on at the present time. Now, in order to receive advanced light, you have to digest previous light. Can I make it obvious? It should be obvious to us. Anyone who does not believe that Jesus Christ is the only begotten Son of the Father cannot give you advanced light. Can I say that for your salvation? Can I encourage you? It doesn't work.

The Spirit is given to those who obey Him. Which means that even Satan can get somebody to present the truth of the character of God without believing in the Son of God. And Satan will use this as a decoy because they're still in the pentagon of lies. Do you understand what I'm saying? It's a false gospel. There's plenty of people that are presenting the character of God at the present time, but it's not on the 1888 message. It's not within the context of the begotten Son. And if you continue to listen to a voice that is not on the begotten Son, you are listening to spiritualism because Trinitarianism is spiritualism. bowling bounces again. [Strong statements]

But I say in plain words to you, do not listen to them because it's spiritualism. But because we are such a small group of people, it's not, oh, they're getting it. They're starting to see it. And the people run off and listen to this presentation, that presentation. Yeah, I know he doesn't believe in the Father and Son, but this is truth. Don't be deceived.

You must build on the begotten Son of God. And if you don't build on the begotten Son of God and you don't build on the character of God, invariably you're going to listen to someone that is worshipping Chronos and they will produce for you charts and end time events and all these types of things. Or the counterpart of that is always the



opposite. Ah, Jesus will come in a million years. Don't worry about it. Don't stress about it.

There's always the two sides. Get ready, get ready, get ready in terms of fear. God's going to destroy. He's going to wipe everything out. And God's not coming for another million years. Don't worry about it.

Satan's happy for either one. So for anyone listening, there's so much stuff on the Internet that you can watch and go to YouTube and other channels and Rumble and a brand new tube or whatever it is, X. You can go on there and listen to all kinds of stuff by people that are Adventists, Sabbath keepers, believe in the Second Coming.

Remember what happened on the borders of Canaan. God's people were deceived by someone who was perceived to be a leader, a prophet. He led them to their destruction. He caused them to bow down and worship false gods. The Trinity is a false god. Someone who comes in the name of the Trinity is coming to you in the name of a false god.

Do not listen to them. Ask for the credentials when you listen to someone. Do they believe in the only begotten Son of God? This is critical information. Listen carefully. Who am I listening to? Or when you receive the information, always put it in a certain context. OK, they're saying something here. It may be of value, but don't be uncritical about the information coming from that source because they are not standing on the begotten Son.

Oh, that's so harsh. Some realities in life are harsh, and this is one of them. We want to be loving towards all. Yes, we do want to be loving towards all, but we do not want to be drawn off the foundation. We don't want to be led away by false spiritual understandings.

**Audience:** So you're saying not to completely write them off if they haven't maybe received the possibility of learning of this.

**Pr Adrian:** No, we should never write them off. But be critical of what they can do. But don't make them your teacher. Seek to reach them and help them. We're talking in the context of receiving information and teaching. ...because the Father and Son message is going throughout

the world. It should have been present truth. It was in the 1840s and 50s and 60s and 70s, et cetera, up until the death of Ellen White.

But it has been lost. But now it has come back. Since the 1990s, it has started to come back to God's people. If someone has had the opportunity to receive the truth of the Father and the Son and they've rejected it and they are presenting on the character of God, beware. Beware. And if someone from Protestantism who goes to... who believes in Sunday and the immortality of the soul and all these types of things, wine of Babylon. Do you think some of these people don't believe in the character of God? Of course they do. Do you think Satan doesn't want to deceive the remnant by getting them to hook up with those who believe a false gospel? Of course he does. And so when you hear this information, beware because they are building on a certain foundation.

Now, they may get to the same point as we do, but they may be coming from a completely...[different positions] So when two people come to the same point, they may be going in opposite directions. And if they're going in opposite directions, you're going to collide and you will drop to the ground and you will destroy yourself. Beware. Test the spirits to see whether they are of God. This is my appeal to all of us.

As I see people, why are you listening to someone who you know doesn't believe in the begotten Son? Like you're playing with fire when you do this. Oh, they'll come to this truth. Well, hallelujah. They may. And I pray that they do. But until they do, they do not have advanced light. There's no light in them. There can be no light in them until they come. Yes, the Lord is leading them.

You know, it reminds me of a number of years ago when I got into a fair amount of trouble. I have a habit of getting in trouble. A movie came out called Tell it to the World. Tell the World. And my wife got really excited about it. And then she started looking stuff up and she said, Adrian, the people that are producing this, the normal things they produce is horror movies. And the woman that's playing Ellen White, the last movie that she was in was How to Plan an Orgy in a Small Town. And the other movie she did was she was a witch in a coven. And

this is the woman that's playing Ellen White. Should we listen to stuff like that?

I wrote to some people in the Adventist church saying, you know, like, this is a problem. You should say it. Because if I say something about it, they're like, [negative] they're not going to listen to me. And they just washed their hands and said, Adrian, there's nothing wrong with it. They're just bricklayers. It's just part of a process. You know, their spirit, their person has no influence. No, they didn't say that, but that's what they're saying. Has no influence on the production.

Someone that plays, you know, and as I said to this one person, so when we get to heaven, you're going to tell me, you're going to go up to Ellen White and say, oh, we found someone that played the role of a witch and a whore to play you. You're going to tell them that? I have a way of bowling bouncers. [Speaking strong things] It's just like, no, this doesn't work. This is completely bad. So and then one person said, well, Adrian, you don't know if this person could be saved through playing this role of Ellen White. Come on. Well, of course they may be saved, but you're lifting them up as the presenter of truth. This person who's playing the role of a witch and a whore, you're holding up as a paragon of virtue and playing the role of Ellen White. Like, hello, anybody home? Like this, that's ridiculous, you can't do this.

**Audience:** That's what evangelical dating is, going out trying to save someone by dating them, but they don't know who they're out with there in the world. Oh, come and play this one.

**Pr Adrian:** And if it's evangelism, you may as well do speed dating as well, because you get as many as possible. It's crazy, isn't it? If you join yourself to a person like this, you're influenced by their spirit, by their person. And I am amazed, why do people do this? They want to die. They want to throw themselves off a cliff. Oh, house of Israel, you love worthlessness. Why do you destroy yourself? Can you imagine our Father saying, why are you doing this to yourself? Why don't you listen to what I'm telling you? It's so discouraging for our Father. So please

don't take on board as new light information coming from those off the cornerstone of the begotten Son.

If you want to live, listen to my words. I'm telling you, I'm willing to stand by these words completely. You will thank me at the other end. And many of you believe this already, but for some of those watching online, be very careful. Be very careful. If it were possible to deceive the very elect. And this is what amazes me about the doctrine of universal restoration, is it's being promulgated by people either in Protestantism or who believe in the Trinity. And people say, this is advanced light. No, this comes from origin, the chief of mischief makers. This comes from the third or fourth century. This is an abomination. Why are you getting involved in this? The Spirit of Prophecy, the Spirit of Jesus through Ellen White has repeatedly said, no, this is wrong. And our pioneers have developed the pillars of our faith, one of which is the non-immortality of the wicked.

It's one of the pillars of our faith. If you step off that platform, you're going to die. So we need to pray for our brothers and sisters and for ourselves that we, who am I listening to? Who am I participating with? What am I participating in here? Yes, you might pick up certain information, but if it's not on the platform, take it in a certain context and then verify it with the truth that you know to make sure that it's true, because Satan is always seeking to deceive the very elect.

So we're going to see a whole lot of time charts, a whole lot of prophecies coming out, predicting based 1260, 1290, 1335, 2300 literal days. We're going to see all of this. It's all Chronos.

Now, we operate on a principle of our Father's appointments. OK, so when there is an outpouring of the Spirit like there is at the present time, the world is going to react because God's Spirit now is being poured out on the earth in a greater measure. And what happens when you prepare a bed and you plant seed in it and you put water into it?

Do only the plants you plant grow? Everything grows in the character that it is, when the Spirit of God is poured out. And that is why, as we were saying yesterday with the four winds of heaven, that when God's

Spirit is poured out, it softens the hearts of the righteous and it hardens the hearts of the wicked and it propels them forward in the direction that they are going.

So now God's Spirit is going out into the whole earth and is pleading with men to receive the message for this hour. And men are hardening their hearts and selling themselves like Judas to Satan and are preparing to destroy God's people because they will not receive this message. And so it's on a cycle.

It's on a cycle of the festivals that things are going to take place. The end of all things is going to take place. But as we all believe and notice, this is one of the reasons why we observe the first new moon after the barley. Why? Because we are not worshippers of Chronos. The harvest has to be ready before he thrusts in his sickle to reap. The other system of an absolute deadline time where the harvest has no part to play in when the calendar begins is Chronos based. It is Babylonian, Equinox. The first new moon after Equinox comes straight out of Babylon.

If you follow that calendar, you may as well worship on Sunday. It comes from the same place, the same worship system. And again, we're bowling bouncers all over the place. But let's bounce around and have a good time because we need to be aware of these things. We need to understand these things. You will not receive the seal of God if you are under duress and a spirit of force and you're feeling like you don't have enough time. Your internal feeling is like, God, why are you doing this to me? And I'm not ready and I'm not ready to do all these things. And you can't receive the seal of God. It's just not possible. So when all the charts come out and there's already plenty of them out there, don't pay any attention to this. Just keep focused on our Father's appointments because the sealing comes during the time of the feast.

2 Esdras 2.38 says, God's people will be sealed during the time of the feast. We in participating in this are preparing ourselves. We are being sealed in a process of being sealed and prepared. And the seeds that are being sown in us now will reap a harvest six months later, 12 months later, 18 months later. So we are going to go through a very difficult

time over the next [little while] We are, this is, if I can put it this way, the last jubilee was in 1994 and this is when the Father and Son message started to take off. The identity message came in 2001, right after the Twin Towers fell. Life Matters, the channel of blessing came in 2008. The character of God and the feasts, they were settled by 2015. The last Shemitah seven year period came in 2022. So 7, 14, 21, 28. When the temple of Nehemiah was built from the going forth of the command to restore and rebuild Jerusalem. It says it should be seven weeks and 62 weeks. The temple was built in 49 years from 457 to 408. The temple that we are building will be built within 49 years. Does that make sense? Ellen White says, look it up, we are repeating the history of Nehemiah. We are repeating the history of this time.

So now we are in 2024, which means we're two years into the next Shemitah. And I'm suggesting that in the latter half of this seven year period, we are going to experience 1260 days approximately of a very difficult time, very, very difficult time. Why? Because the seeds that are being sown in us must go through, unless a corn of wheat fall into the ground and die, and we say die to self, it shall not grow. The reason why we go through this difficulty, through this challenge is to cause the truth of God to grow within us and rapidly expand within us, because we all have to make choices under pressure because of what's going on around us. Will I just go along with the crowd?

Will I receive the mark [of the beast] in my forehead or in my hand? For whatever issue that it is. We've already had a form of the mark being issued, haven't we? It's a rather pointed question. But anyway, people are already making decisions about which direction they're going to go. And so I'm believing that up until 2029, we're going to see tremendous difficulty over the next five year period. And that will then prepare God's people for the cycle of seven after that, for this message to go to every nation, kindred, tongue and people up to 2036. Now, I'd like it all to be finished long before this. I wish that it would finish. But remember, we are dependent on the outpourings of the Spirit of God. That's why we need to maximise these time periods. This is one of the time periods of maximising.

And 2029 is going to be a Shemitah. That whole year is a Sabbath, which means you get acceleration of growth in these years, in these time periods. That's why in 2022, we had an acceleration and whatever was in the hearts that have been developed in that seven year period manifested. And that's why we had splits, divisions. People manifested themselves. We had things taking place as well as consolidation of the truth that we have been given. Am I making sense? So between 2029 and 2036, we should see a massive expansion of this message. I would like to say it would be before this, but again, it's not us. We're dependent on the rain that falls and we need another whole year Sabbath to propel us forward. But we're going to face difficulty over this five year period. And it will consolidate us so that I would like to think that sometime between 2029 and 2036, that the end would come. It would be wonderful. I don't want to be in my 80s when Jesus comes. We all have that desire, don't we?

But if you're attending the feast, you're going to be like Caleb who went out full of vigour. So, all right. So I'm just giving you a bit of a timeline. Of course, within the 50 year cycle, the next jubilee, as we understand, is 2043. And the completion of the temple. I'd like to think we can hasten the coming of Jesus Christ. I'm not saying this is the date. That's the last date because we're not based on Chronos. We're not basing it on time. This is the last date.

But I think that this time period here, 2029 to 2036, is going to be boom when the whole Earth is lightened with its glory. And the decisions we make now will determine how long it's going to take or whether it will go to the very last. And I hate to say, knowing human nature, it typically goes to the bitter end. Doesn't it? But it doesn't have to. It doesn't have to. He can cut the work short in righteousness. We can see it coming before that. How wonderful.

You know, all the people that, wouldn't they love it if Jesus came in 2031? So that's the year when Jesus, AD 31, 2,000 years, has to be... We're going to get lots of charts. Lots of charts coming out of that particular time. He may come in 2031, but it may be sometimes in this time period. But then there is the rejection.

Then there's the seven last plagues that come. Then all the events of people rejecting and resisting the truth and the culmination in the second coming of Jesus Christ. It's going to get very difficult.

And I'm suggesting that's why it's going to be sometime between 2036 and 2043. And if you're already in your mid to late 60s or early 70s, I don't want to hear this. Just, you know, keep the health message, keep going, be strong, do your push ups. But we're going to get there. We're going to get there. But we're just coming back to what we started in the beginning.

This gospel of the kingdom shall be preached in all the world. How many people in the world know this gospel?

Audience: Not Many.

Pr Adrian: So let's be realistic, OK? God can do anything. Yes, He can. But He has to do it through us. And we all know that we're all struggling and finding the way hard and difficult and we're still, you know, dealing with family members that are really annoying. And sometimes we get really frustrated and we drag everything out. We drag it all out and we drag our feet and do all those types of things.

So God's working with some pretty rough clay here. And I speak to myself, I speak to myself. So that's why I'm saying I doubt whether it's going to be within this time frame. It's probably more in this time frame. But, oh, Lord, let's make a decision now. You know, I'm in for 2033, 2034. That'll be fine. But if you have eternal life, you could live to 120 on this earth. See, like Caleb, you know, we're going to walk around and people will be filled with the Spirit of God.

So that, you know, remember when Peter would walk past people and his shadow would fall on people and they would be made well? We're going to be full of that Spirit in this time frame. So, you know, living to 100, that's nothing. So don't worry about that, because if we think, oh, you know, like, you know, dying in your 80s, it's a little bit like pointing the bone, [putting a curse] isn't it? All the people in the world, they die in their 80s, but we don't have to.



**Audience:** I'm being realistic.

**Pr Adrian:** Because of He that has the Son has life. There's no need for us, you know, to die. But some of us, it may be better. I mean, with all the stuff that's coming, you think, oh, slip into the grave, beep, see Jesus coming. Oh, better option, isn't it? For some of us? Do I have to go through all of this and all this stuff and see all this terrible stuff? I'm thankful that my Father doesn't have to see all this stuff. Mom, we're getting ready. We're getting ready for, you know, the beast in its image. You've got to keep an eye on me. Just keep doing your press ups. All right, let's close with prayer.

Father in heaven, we thank you for the opportunity to consider some of these points. We can see the abomination that makes desolate. We see it in the heavenly. We see the false justice system. We see the present cross. Therefore, we receive the admonition. It's time to leave. It's time to get out of the highly populated areas. It's time to listen to your voice. It's time for us to pray. Father, where would you have us to move?

It's time for those in the country to prepare for those that will have to flee to prepare a place for them, that they may be able to come if they come later, if they're doing work that they have to do in the cities at this present time. And we pray, Father, that we would, as your sheep, hear your voice. Let us not listen to the voices that are not anchored in the begotten Son, but let us listen to your voice and through the agents that you have called to present the present truth. And we thank you in Jesus name. Amen.

# 2024 PASSOVER FERNVALE

These series of meetings expounded a number of principles from the book Cleansed by the Blood of Jesus. The implications of Christ mediating for both God and man, means that God accommodates our way of thinking and meets us where we are. This has a profound impact on our understanding of the gospel.

The central thought of this series is the cleansing of our body sanctuaries of the indignation created by false justice. This whole principle was laid out step by step through Daniel chapter 8.

A number of new thoughts were considered in relation to the books of Zechariah and the four winds of heaven through an number of Old Testament books.

An appeal was made that as we now can see the false justice abomination system in the invisible, that the call the flee the larger cities has come to us. As Christ told us "When you therefore shall see the abomination that makes desolate, those in Judea should flee to the mountains." This time is almost upon us and as we have advanced warning, we should take advance of this to prepare.

An appeal has also been made to be careful listening to messages from through not building upon the Begotten Son. We should also beware of prophetic messages based on Chronos in these last days.

May you be blessed by the content of these presentations is my prayer for you all.

Adrian Ebens