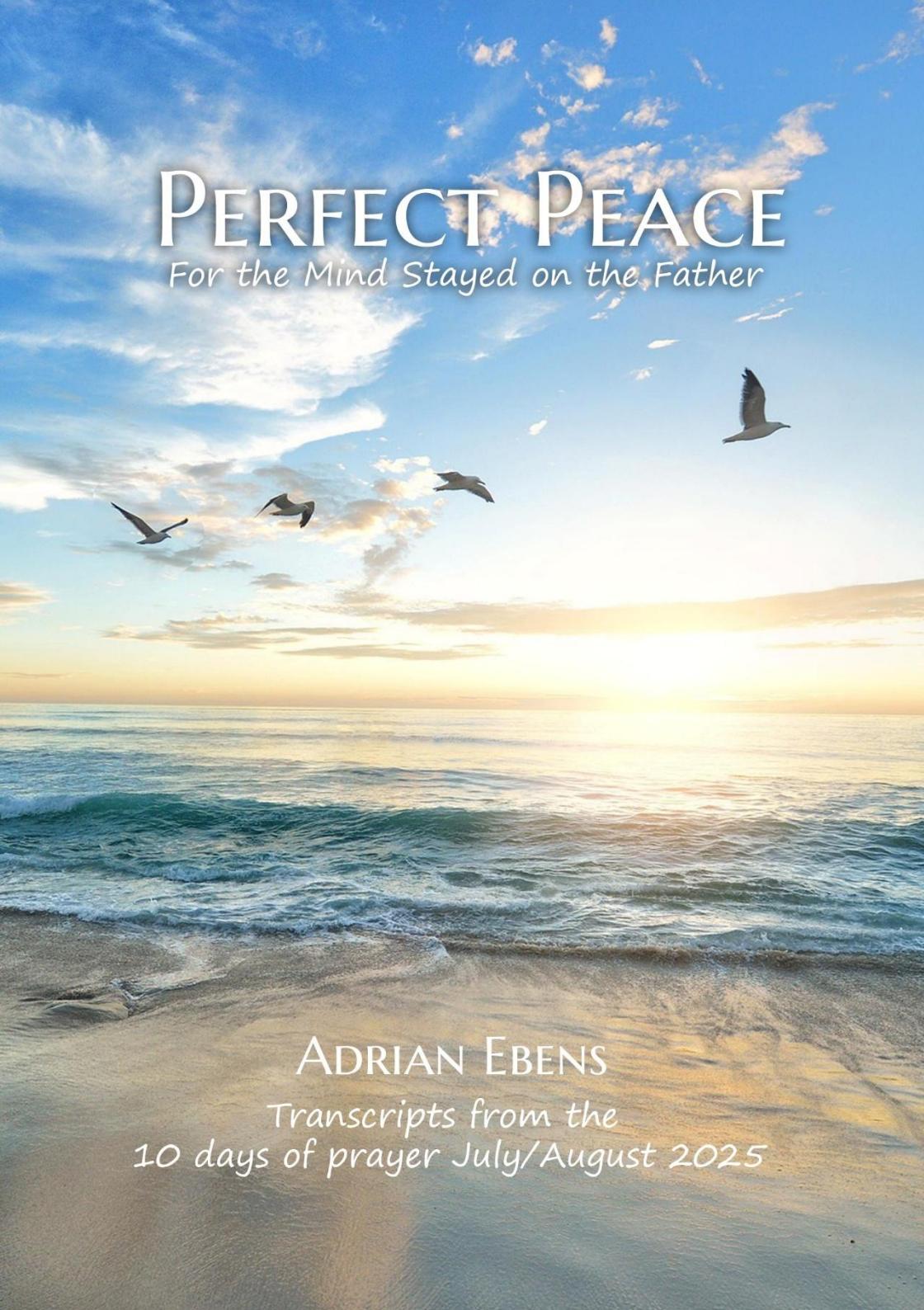


PERFECT PEACE

For the Mind Stayed on the Father



ADRIAN EBENS

*Transcripts from the
10 days of prayer July/August 2025*



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This series of lectures was conducted during 10 days of special prayer in July and August of 2025. What was presented was completely unscripted. What came out in those meetings was a series of mediations on the beauty of the character of the Father and His Precious Son. The titles are as follows:

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These mediations provide an excellent overview of the heart of the message of the Father of Love movement. We pray you will be blessed as you meditate on the themes of this series.

In faith, hope, and love

Adrian Ebens

TRANSCRIPT FROM PRESENTATION
BY ADRIAN EBENS
ON 26TH JULY 2025

1. THERE IS NONE WHO SEEK AFTER GOD

Welcome, dear family, nice to see a number of you online already saying hello. We're going to be translating this presentation into a number of languages, so I'm going to talk reasonably slow so that our translators can keep up with us. Well, we've come to the end of our Sabbath here in Australia. For some of you, it's just beginning, and for some of you, it's partway through the day. We set the time for our meeting at 9pm in Australia, which makes it in the morning in the Americas, early in the morning, seven or eight o'clock, and just after lunch, in Europe and Africa. And of course, our friends in Asia and the Philippines, it's around six or seven o'clock.

So, thank you so much for joining us. Before I continue, I would like to offer a word of prayer. So those who can, if you can kneel with me, and we will pray.

Opening Prayer:

Our dear Father in heaven, what a joy it is to come into your presence. We thank you for the beautiful person that you are. We thank you for calling each of us into this beautiful truth. Each of us were lost deep in sin and darkness and completely confused. But you have called us. You have shown us the beauty of your character. And we thank you, Lord Jesus, for revealing the Father to us. Our hearts are more hungry than ever to receive your character.

As you said, Father, to Abraham, "I am your exceeding great reward." To have you, Father, to have your character is all that we want. We don't want anything else. And we know that we can have this, Lord Jesus, through you. You are the only way to the Father. And as we look upon your character, and then we look upon ourselves, our hearts are sad. We see how unlike you that we really are.

And so, we come to you as children, asking for the bread of life. We come to you to ask you for your Spirit. And we believe and trust that as we are your beloved children, that you will help us, that you will give to us the things that we are asking.

I pray for each of my brothers and sisters that are joining through the groups; the individual groups. I pray that your Spirit would be with them. We've come at this time of the Sabbath and the new moon, which has begun here in Australia, because we believe that you are pouring out your Spirit. Guide us now as we share together and draw us deeper and deeper into your love. Let us push out everything from the world, everything from social media, everything that distracts, everything that annoys, that we can focus only on you. And we thank you in Jesus' name, Amen.

Presentation:

Over the last few weeks, I have been working on the audio book for *Escaping the Pentagon of Lies*. It's been a real joy to visit the content of this book again. Just the other day, I was working on chapter 15, which is entitled, "Silver Lining on a Dark Cloud." It really goes back to that moment that really began everything for me back in the year 2000, 2001. I'd been studying the booklet by Wieland and Short called *Ten Great*

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Gospel Truths – of course, building on the work of A.T. Jones – there is no power but of God. The powers that be all come from Him; and that the life that we have only comes from God. These were the thoughts that were going through my mind.

I was reading the book *Steps to Christ*, and it's fitting that we should be reading this book, because I was meditating on page 26 (this is 25 years ago). And of course, it's a phrase that if you've been in this movement for a little bit of time, you'll be familiar with this statement. On page 26, it says,

“Christ is the source of every right impulse.”

Of course, for us who believe that Jesus is truly the Son of God, and that the Spirit is truly the Spirit of Jesus, then we know that by the Spirit, Christ Himself dwells in us.

I know that recently, Michael McCaffrey did a presentation, an excellent presentation on this subject, showing that the Spirit is not a separate third entity, but the Spirit is the Spirit of Jesus Christ; and that Christ is the source of every right impulse.

I've entitled this time of meditation, which is really what it is. I've entitled it, *There Is None That Seek After God*. 25 years ago, this was such a revolution to my mind, as I thought about it. Every desire to do right comes from Jesus. Every expression of love comes from Jesus. Every thought to pray comes from Jesus. When you wake in the morning, and your mind turns to your Father, it is Jesus that draws you and pleads with you to get on your knees and to pray to the Father. There is nothing in you or in me that desires God, of ourselves.

This is a very hard thing for human nature to accept. But it's important that we start our 10 days of prayer with these thoughts: That we are not actually seeking God; God is seeking us. In being drawn to this time of prayer, it is God the Father through Jesus, who is calling us, who is speaking to us and saying, “My sons, my daughters, come to me. Come to me and I will help you.”

It reminds me of the story of the lost sheep. The sheep was lost, and it knew it was lost, but it wasn't looking for the Shepherd. It didn't know where to look, it was in the dark. We all have been in the dark. We all have been worshippers of a God that destroys, at some point, (or maybe some of you haven't), but most of us have. Many of us have believed in a three-in-one God. Many of us have believed that God demanded the death of His Son. We've been lost; lost in darkness and confusion. Many of us have thought that in having the writings of the Spirit of Prophecy and the writings of Jones and Waggoner, that we were safe; we were safe from delusion. But how wrong we have been. We were lost, and Jesus came seeking for us.

Over the last couple of decades, for many of us (or even longer), the Lord Jesus has been teaching us. I spoke about this in my recent presentation, "Lord, Give Us Your Spirit." If you watch that presentation, you will see that there are two parts to the prayer. There is first an earnest praying for light; and then Jesus gives the light to His children. Many come out from underneath it and resist it. But those that accept the light, those that embrace all, they gather up all the fragments of bread; they then begin to pray: "Father, give us Your Spirit." And then there was a great outpouring of the Spirit that brought love, joy and peace and much light.

And it is peace that we are seeking; wisdom, agape. When someone strikes us on the one cheek, that we turn the other cheek. That when people say hurtful things, we don't rise up in anger; we stay calm. When we hear bad things that other people are doing, we don't criticise them; we pray for them. We plead with the Father to help them. These are the things that we desire. And as we are learning about the Father through all of the light that has been shown us, we see that we fall far short of the glory of God, and we feel sad.

I want to read to you from *Christ Object Lessons*, where Ellen White talks about the lost sheep. And this is on page 188, paragraph two. When Jesus is searching for the sheep, this is what it says.

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With what relief he [Jesus] hears in the distance its first faint cry. Following the sound, he climbs the steepest heights, he goes to the very edge of the precipice, at the risk of his own life. Thus he searches, while the cry, growing fainter, tells him that his sheep is ready to die. At last his effort is rewarded; the lost is found. Then he does not scold it because it has caused him so much trouble.

And I'm so thankful for those words. He doesn't scold us, even though we have caused him much trouble to save us. And as we know, Jesus has endured much more of the Cross, 120 more years than He needed to because of our sinfulness.

He does not drive it with a whip. [He doesn't use force.] He does not even try to lead it home. [And this is what I find quite moving.] In his joy he takes the trembling creature upon his shoulders; if it is bruised and wounded, he gathers it in his arms, [and listen to this] pressing it close to his bosom, that the warmth of his own heart may give it life. With gratitude that his search has not been in vain, he bears it back to the fold. (*Christ's Object Lessons*, page 188)

The warmth of His own heart can give us life. And that gave me tremendous comfort because of what the Scriptures say.

I want to come back to this; when I was reading, "Christ is the source of every right impulse." That led me to Romans chapter 3, verse 10. And suddenly, the 'tense' jumped out at me. The present tense, not past, but present tense.

As it is written, There is none righteous, no, not one:
(Romans 3:10, KJV)

It doesn't say there was none righteous until we, the Father of Love movement, came along. No, it doesn't say that. There is none righteous today. None of us are righteous in ourselves. We have nothing in ourselves. And then it says, there is no one who understands. If we have any understanding, it is because Jesus has given it to us. It hasn't come

of ourselves; it's not because of our intellect; it's not because of our wisdom, that we know these things – because there is none who understand. And even with all the things that Jesus taught us over the last number of years, still, we don't understand. We can't grasp all the complexities of the Great Controversy; all the things that are at stake, we don't understand. And then it says, there is none who seeks after God.

There is none that understandeth, there is none that seeketh after God. (Romans 3:11, KJV)

And that's the point. I sent you an invitation to join this group. And you've responded; you've come. But it was Christ that drew you; He is the one that called you, He is the one that is seeking us.

We have spent several years writing out the foundations of this message. A number of you have worked with me to write out the key points of our faith. Many of you have translated this message into various languages. And I would like to say that with the completion of the book, *One Mediator*, that all of the key points of the message are in place. Excluding whatever prophetic elements in Daniel and Revelation that God has yet to show us. But from what we know of the Adventist message, and what would be the culmination of the sealing message, I believe all the main pieces are now in place.

And this is why now the message, the call that goes out, "Seek My face, seek My Spirit." We need earnestly to do this. If we feel an earnestness inside of us – there is none that seek after God – it is Christ that seeks after us. The more earnest we feel, the more evidence it is that Christ is drawing us; that Christ is bringing us into His bosom, that we may receive life from the warmth of His heart, because our hearts are cold.

As we've walked this path, many have left, many have rejected. And our hearts are sore and sad because of so many people that we love. Many of you may not even verbalise how much sorrow that you feel. Some days I'm numb, I can't even speak of the sorrow I feel. For those of us raised in the Adventist church, or the reform movement that have been separated, we really feel the sorrow to see where our church is

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going. It seems for so many people, we try and share, and people are not listening.

I had a discussion with someone today from the Adventist church and I can tell that they're not really interested in the character of God. They're satisfied with the belief that justice demands punishment. I tried to say, "But consider this, consider this." And you can tell they're just not listening. We've all experienced this many times.

Some of you are in isolated areas. You don't have many people to fellowship with; you are quite alone. And to accept this message cuts you off from friendship, fellowship with others. My prayers are especially with you that Jesus will comfort you, because you know this is the truth, you know that this is the message – this is the "fourth angel."

And I just pray that as Ellen White expressed it, I think it's in these words, "Jesus is enough." To know Jesus as He is, what else do you need? What else do you want? Some days when I'm feeling alone, when I've been cut off from someone, I can go to Jesus and get warmth from His heart so that I can continue and keep going, keep going forward.

As I was meditating on what to share with you, these thoughts came to me. "Christ is the source of every right impulse." And that being the case, I am deeply troubled by: when I observe behaviour in other people that is not in harmony with this message, when I see people resisting the light, when I see people wilfully going in the wrong direction or being rebellious or being defiant – I find this temptation to irritation and frustration. It may simply be the roll of an eye. It may be an expression of breathing hard: "Ahhh." It may not be anything at all.

But I find that if I believe that Jesus is the source of every right impulse, then I must be patient with a brother or sister who is not walking according to the light as they ought to. When they manifest weakness of character, when they don't do the things that they ought to do, or worse still, they twist your words, and they would attack you and seek to undermine you. When these things happen, if I get irritated, I am forgetting that Christ is the source of every right impulse. And that's the

point that I really pray comes home to us. I'm praying to have all judgment, all irritation removed.

And I thank many of you for your prayers. Obviously, in my position, I'm dealing with hundreds of people around the world, as we navigate translation, meetings. It's astounding to me that we are heading towards 1200 translations of our publications. One thousand, two hundred translations! It's astounding! Again, Christ is the source of every right impulse. He is the one that is doing this. He is the one that's making this happen. But with all the people I'm dealing with, sometimes if someone is 'dragging the chain,' or going a bit slow, or rebelling, or resisting, it's tempting to want to shortcut and tell people very directly what is right and what is wrong.

And all of us in varying degrees as leaders face this situation. We have to deal with people that don't understand, don't have a good grasp of the message. And it requires patience on our part. This is the part where I say to my Father, "You taught me 25 years ago that Christ is the source of every right impulse, why am I still getting frustrated?"

And at this particular point, I would have one of the best observations of the movement as I deal with many of you in different countries. And I'm aware of some of the relational challenges that you are all facing. As I look at different personalities, as I look at those who are now coming through into the message, many whom are not grounded in the foundational principles, but are excited by the character of God. Many who have not had to face being disfellowshipped from the church and hold firm to their convictions without becoming angry and aggressive. Those that haven't passed through these experiences may be quicker to assume things or mix principles of our message with others that preach what seems to be a similar message.

And as I was talking to the Lord the other night about these things, and what I see on the horizon, and where I see that we are going, it is impossible for us to finish this work. We can't do it; it's not possible. With our frailties, with our weaknesses, with our immaturities, with the

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opposition that we face, with the defections that we are experiencing, we won't be able to do this.

It's tempting to go into the old covenant, and I'll talk about this in another presentation. We might say with all of the message that we have, we are rich and increased in goods and have need of nothing. We could establish a creed. We could set rules of order and discipline in an old covenant context, and we could make a name for ourselves. And we would be further from Jesus than we could imagine. That is not the path that we're being called to. We're being called to acknowledge that we can do nothing. That completing this mission of sharing the character of God is utterly impossible for us to do, but that it will be done. The earth will be lightened with the Glory of God.

When I struggle in faith, I go to Revelation 18, and I say to my Father, "The earth is going to be lighted with your glory. You have said it. I believe it. And I just want to listen to your voice and do the things that you ask me to do." That's all that our Father has asked. "Shema, O Israel, listen; listen to me."

As I've spoken with some of you, speaking to Daniel Bernhardt and some others, we felt the call to prayer. We felt the need. There is so much work to be done; we could bury ourselves in it 24 hours a day. But now is the time for prayer: Prayer for ourselves, prayer for each other, prayer for unity, confession of sin, clarity in the message, and knowing what we are to do, how we are to deal with complex situations. Where do we go? Who do we talk to? Sometimes, how do I put bread on the table? How do I feed my family when I'm cut off from most of the church or a community (there's very few)? These are all the things that we are called to pray about.

I want to read you something from, I did this in the presentation, "Jesus, Lover of My Soul." And this is from *My Life Today*, page 58, paragraph two. It says,

Instead of being worked by the Holy Spirit, many, even among those engaged in the solemn work of God, are barring the way against its holy, life-giving influences.

Now notice what Ellen White says next. What is it that bars the way?

They freely criticize and judge their brethren, and yet they do not realize the necessity of earnestly looking into the divine mirror to see what spirit they themselves are manifesting. Their defects of character they regard as virtues, and cling to them....
(*My Life Today*, p. 58.2)

It's easy for us to look at other "Father and Son Ministries" and see their weaknesses. It's easy for us to put up stuff and say, "Look what this brother is saying," and to criticize them. But this actually bars us from receiving the Holy Spirit. My plea for all of us is that we not hold up, if I can put it this way, let's not put up videos of other ministries and criticize them. Having been subjected to this many, many times myself, it's not a nice experience. God doesn't call us to lift up other people and then condemn them, or speak against them, or say, "Look what this brother is doing." This is not the work that we are called to.

We are called to pray for all men, to love all men, and to carry our cross. And that's something I need more of the Spirit of Jesus to do. Then it says this,

Let there be a work of reformation and repentance.

I certainly need reformation and repentance. Then it says,

Let all seek for the outpouring of the Holy Spirit. As with the disciples after the ascension of Christ, it may require several days of earnestly seeking God and putting away of sin. (*My Life Today*, p. 58.3)

'Several' in English means six or seven days. Of course, for the disciples after the ascension, it was 10 days. We are setting aside 10 days. And I might say, several days, is that all that it would take? Several days, not several weeks or months or years, several days. Within this 10 days, we could see a complete transformation of our movement. But will we listen? Who are the people I need to talk to? To say sorry to? To confess to? Well, confess your faults. Ask God to forgive your sins. Confess your faults one to another.

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So, what I'm asking us all to do in these 10 days, as much as you are able, in the time between 8:00 and 9:00am, if you have a local group at the morning sacrifice time, gather the local group and pray together as a group. For those of you who are ministers, in between the morning and the evening sacrifice, study *Steps to Christ* and meditate and pray. You may want to call a brother. It's hard to stay focused, praying alone for many hours, unless you're fasting. And I would suggest during this time that we eat only enough to keep functioning and doing the things that we need to do, to set our focus on the spiritual rather than the physical. So, let's not indulge in large meals; small meals, simple to digest meals, it will assist us in this work.

But between the morning sacrifice time and the evening sacrifice time, that we pray by ourselves, go for a walk in the forest, talk to your Father, find a retired spot, plead with the Father for the Spirit, plead for each other, let's pray for each other. And then in the evening sacrifice time, again, come together with whoever you can and pray. And then after the evening sacrifice, again, continue, particularly for ministers, those that have the time to pray. Pray for the Adventist Church, pray for the Reformed Church, pray for the contacts, pray for our children, pray for each other, our parents, our grandchildren. Let's hang on to the Lord several days. Because God is more willing to give to us.

Here's the thing, brothers and sisters, why do we have to agonise in prayer for a long period of time? Why doesn't He just give it to us now? Because we forget that Christ is the source of every right impulse. If we have to plead with God for many hours over many days and experience as if nothing is changing, it seems like I'm praying and praying and nothing is happening. It's important to cause our sin to abound, that grace may much more abound.

God is drawing us out now, that we put everything else aside and that we focus on praying and believing: that if we ask for bread, He will not give us a stone; and if we ask for an egg, He will not give us a scorpion. And that is why we need to agonise with God in prayer.

I think you're the same as me, I have many relatives, cousins, it seems impossible to reach them. I have no idea and I'm just so distraught inside as I think about them. They're all around me, and they're just not interested in anything I have to say. Or they don't want to talk to me. Or if they do, they want to talk about things in the world.

And I'm just praying for a deeper experience. We've come to that moment. I know we all have family and friends, but now that we've come to this time, it means that God is waiting to pour out His Spirit on us. But He needs to make sure that there's nothing of self left. Because if He pours His Spirit out on us in abundance, in great abundance, and there's still some of self there, it will destroy us. And He can't do this. He can't allow that to happen.

So, this period, I'm going to speak at this time every, it's my night, your morning, your afternoon, just as a time of meditation and refocus. But it's up to us individually to pray in our groups, reach out to a brother, pray for someone. And the Spirit will guide us. You don't need any man to teach you what to do through the whole day of praying. Our Father through His Son will teach you by Their Spirit.

This whole process, this 10 days, I'm praying will culminate in the 10 days between Trumpets and Atonement, that we will revisit this so that when the trumpet sounds at the new moon of the seventh month, we will already be in a prayerful state of mind. And that we will be focused on coming to the Day of Atonement, ready to receive the outpouring of the Spirit and then into Tabernacles; so that we can go from place to place with our faces lighted up. That is my prayer.

And that we can be spiritually prepared for the collapse of our economies, the change of this world order. Who knows what's going to happen? We don't know. But the only way to prepare is to be ready spiritually and to trust our Father, to cease all complaining, all complaints, all irritation, all frustration, all to be replaced with peace. This will be our test. Like I read, it may require several days; that's all. And the chief barring point, the chief thing that stood in the way was a spirit of criticism. This needs to be gone from our vocabulary, from our

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language: criticism, to be replaced with love, forbearance, and carrying our cross.

So, I hope you see the comfort in this call to prayer, this seeking after God. There is only one Being in the universe that seeks after God, and that is Jesus. And if you have that Spirit in you, you will seek after God. But Christ is the source of every right impulse. And by His Spirit, He is now calling us.

Coming back to the story of the lost sheep, I took comfort in the thought that Jesus will carry us home. Because, as I look from my feeble position, we're never going to finish this work; never. In our own strength, it's never going to happen. And the sooner we realize that, the better. But our Father will lift us, and He will do through us, and His Son will do through us what we cannot do.

So let us begin this time of prayer. And this 10 day is the beginning. I'm hoping that if we have a tremendous time, which I believe we will, that we'll keep going, keep going until we come to the festivals, until we come to Trumpets, Atonement, and Tabernacles. And that we'll meditate on *Steps to Christ*. We'll shut out all media. I haven't watched any news for two or three weeks. It's wonderful. It's absolutely wonderful. I don't know anything about what's going on out there, but I know what's going on in the Heavenly Sanctuary. And I know what my Father wants to do in terms of not everything He wants to do, but what He wants to do for me now.

The king's heart *is* in the hand of the LORD, *as* the rivers of water: he turneth it whithersoever he will. (Proverbs 21:1, KJV)

I don't need to know all the details of what political leaders are doing. I don't need to listen to news media. I need to read my Bible and pray for you, for me, for my family, for your families. That's what I need to do.

So, thank you for joining us. Thank you for being here. Thank you to those that will watch a bit later. As I said, you can share this link (it's unlisted) with friends that would be interested, but not on social media.

I don't want this being put out openly in the public arena. This is for those who are responding to the Gideon's call to the 300.

So, I would like to close in prayer. I hope for the translators I wasn't speaking too fast. And maybe in future, if I do, you can let me know. But I'd like to pray for you all and close with a prayer as we seek our Father.

Closing Prayer:

Dear Father in heaven, thank you for calling us by your Spirit. Thank you for drawing us to yourself. I want to pray for my brothers and sisters. I want to pray that you would send your comfort to them. Impress upon their hearts that in them dwells no good thing. That they, like me, are no better than anyone else. And therefore, we have no right to be irritated at anyone at any time, in any place. Father, this requires a full surrender of self.

The old justice system is so hard to let go, when we see people do things that aren't right. It's as natural as breathing to internally judge and condemn. I ask for your Spirit, Father, to take all this away from us. I pray for the leaders, the translators, the Bible workers. May you fill them with your peace during this new moon and sabbath. May they have joy. And Father, give them the spirit of prayer.

As your disciple said to you, Jesus, Lord, teach us to pray like you. In fact, Lord Jesus, pray in us and through us. May we be the visible priesthood of your invisible priesthood. May we only pray your prayers, as in you are the one inspiring us with the prayers that we utter. And that we express your expressions, not speaking our own words or thinking our own thoughts. And Father, we ask this because we have glimpsed your true cross, your suffering, how we want your suffering to end.

Please forgive us for our failures, our lack of comprehension, our unwillingness to surrender character flaws and traits, our self-sufficiency. Lord, we want to give all of this up. And I pray now that you would pour upon us your Spirit. Lord, give us the spirit of

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repentance. We pray for our groups, our churches, the conflicts that are going on, the challenges. Lord, please heal all of these things and help us.

Help us to know how to prepare. Help us to know how to speak to our relatives and church members. Help us, Lord, to just hold on to you, that we can stay in your bosom and receive the warmth of your heart as you carry us to the kingdom.

Thank you for hearing our prayer. And we look forward to coming again together tomorrow. Draw us out in prayer today. And I thank you in Jesus' name. Amen.

Closing Remarks:

Well, thank you everyone for listening. I pray that was a blessing. Let's be excited about what our Father is going to do for us. Let's cooperate with Him and let Him work through us, pray through us, bless us.

I just want to say thank you to all of you; in different ways you have blessed me, you've encouraged me; you've prayed for me. And I pray for you. I pray that all of us will be together in the heavenly city, and we will praise God and the Lamb, that we'll be part of the 144,000 and that we'll follow the Lamb wherever He goes.

So, I send you love in the Spirit. We've just hit on one hour, so it's time to end. Thank you for your time and we'll catch you again tomorrow.

God bless for now.

TRANSCRIPT FROM PRESENTATION
BY ADRIAN EBENS
ON 27TH JULY 2025

2. YOU ARE MY BELOVED SON

Greetings, dear family. From wherever you are in the world, I'm glad that you could tune in, to spend this time with us. I hope that you've had a wonderful new moon. Tonight, I want to talk about "You Are My Beloved Son" and how important the identity principle is, how we obtain our value and our identity as children, as to how we work in the Father of Love movement. So, before I continue, I would like to, for those who can, if we can kneel.

Opening Prayer:

Our Father in Heaven, what a pleasure it is, what a joy it is, to come before you. We worship you, we praise you, we thank you for your great love for each of us. We come to you during the time of the new moon, and we open our hearts to receive your blessing. We thank you that indeed we are your beloved sons and daughters. We pray, Father, that as we spend this time we will be reminded of how precious we are to you and that we will understand how significant this is for us as we move forward, as we become lights in the world. I pray that your angels

would be with us now enlightening our minds and I thank you in Jesus' name, Amen.

Presentation:

As I mentioned last night, I will try to talk a little bit slower because some of you are doing live translation and so I don't want to go too quickly.

I'd like to start by going to the book of Daniel, Daniel chapter 11 and verse 32. It says this,

Those who do wickedly against the covenant he shall corrupt with flattery; but the people who know their God shall be strong, and carry out great exploits. (Daniel 11:32)

God's people in the last days are going to do great exploits. God, through His Spirit, will work upon our hearts to do mighty deeds that will be remembered throughout eternity, and this is where it's important to know our identity, to know where our value comes from. I think most of you have read the book *Identity Wars* and, in that book, we introduce the value system of heaven: that our value does not come from what we do. It does not come from the exploits or deeds that we perform. It comes purely from the fact that God is our Father and that He has created us. It is our Father that gives us our value. It is not we ourselves that create our own value.

Of course, after a number of years of presenting these ideas I began to ask, or I believe Jesus prompted me to ask this question: How does Jesus find His value? Does He find His value in His omnipotence, His omniscience, His eternal age? Or does He actually find His value in His Father? Putting this another way, does the Son determine His own value or does the Father determine the value of the Son? This is a really important question and it comes to the very heart of message that God has given us to share with the world. So the identity and value of the Son is the cornerstone of the message that we are delivering.

Of course, we go to Matthew 3 17, where God says:

“This is my beloved Son, in whom I am well pleased.”
(Matthew 3:17)

I like the Tyndale translation:

“This is that my beloved Son in whom is my delight.”
(Matthew 3:17, Tyndale)

The Father delights in His Son, and this is where the Son finds His value that His Father loves Him. The one who gave Him life, the one who brought Him into existence, the one who taught Him everything that He knows, He is the one that determines the value of the Son.

Now I mentioned this in my presentation the other day, the source of a child's value, that if you break or diminish a child's connection to His Father you break or diminish that child's value. And if you take this back to the person of Jesus, the Trinity doctrine actually breaks the connection between the Father and His Son and therefore it actually diminishes the value of the Son of God. Herein is one of Satan's many dark mysteries, how that in the Trinity doctrine it seems that Christ is uplifted, that He is honoured, that He is worshipped because He is all-powerful, because He is all-knowing. Surely this would seem to most that this is uplifting Jesus. But it is actually casting Him down, because it is telling us that the value of the Son comes from Himself; and if we believe this lie, we will surely die.

The value of the Son of God comes from His Father and not from Himself, and this is the heart of the message that we are sharing. This is what it means to believe in the Son of God, to believe that His value comes from His Father, to believe that the Son came out of the Father. As it says in John 17, in the Greek it says *ex-erchomai*, came out of the Father. We believe that in coming out of the Father, the Father pronounces the blessing upon His Son and defines His value. And in Christ, the value that He has received from His Father we inherit from Him when we accept Him. When we believe in the name of the only begotten Son of God, we inherit His Sonship; we inherit likewise His

value. We are highly esteemed in Christ. As it says in Ephesians 1:6 we are accepted in the beloved. And again, we go to the book of *The Desire of Ages* page 113 ,where Ellen White pens those beautiful words.

And the word that was spoken to Jesus at the Jordan, “This is My beloved Son, in whom I am well pleased,” embraces humanity. God spoke to Jesus as our representative. With all our sins and weaknesses, we are not cast aside as worthless. “He hath made us accepted in the Beloved.” Ephesians 1:6. (*The Desire of Ages*, p. 113.1)

God speaks to us through Christ: “You are my beloved child, in whom I am well pleased.” It is vital for us to believe this; and therefore to receive the Spirit of the Son, who only finds His value in His Father.

And the reason I'm saying this is because, if we are not truly settled in where our value comes from, if God were to pour out His Spirit in great measure upon us, enabling us to do great exploits, if we do not have clear where our value comes from, we would take the great exploits that we do and we would find value in them rather than in our Father. And this is why our Father cannot allow us to do great exploits until we are fully settled upon this point that our value comes alone from our Heavenly Father.

And this is the reason why we must pass through a time of great trouble. As the Spirit of Prophecy puts it, we will become the off scouring of the earth. Or putting it another way, we will be considered the scum of the earth. We will be hated by all men. We will be persecuted for what we believe and what we teach. But this is a necessary fire for us to pass through, to burn off any principle that we are valuable by what we do or by what we achieve or by what we accomplish. And that's why God will allow sin to abound. He will allow us to go through a furnace. And this is not a pleasant experience. But in that furnace, if we have learned to rest in the bosom of Jesus, if we know that our value is bound up in the person of Jesus, the only begotten Son of God, then we have found an anchor for our soul. Then we can rest in the storm, in the boat which is in the midst of the storm. And we can

know that though all men forsake me, yet we are able to hang on to Jesus, or Jesus rather hanging on to us, and carrying us to the bosom of the Father, so that we can overcome.

Our Father cannot allow us to fully experience this difficult time until we have fully taken hold of Him. If He were to unleash the full consequences of both our actions and the reaction of the world to what we are proclaiming, the majority of us would be swept away. And we would discover that we have built upon sand, or part of our foundation is still on sand, that we were still seeking for value through what we did, or through what we achieved.

It's easy to think that, "No, I don't think like that anymore." But these roots go deep into our soul. And that's why in praying for the Spirit of the Son of God, we are praying for a spirit of humility, a spirit that stays calm under provocation, a spirit that is not disturbed when people do not acknowledge you, or look and sort of go, "Oh, it's him." We are dealing with that all the time. If you attend an Adventist church, you are likely to have some of these experiences, if they know what you believe, if they know about you. "Oh, him again." And we're constantly feeling ostracized or an outcast because of what we believe. And this is a test. We are facing that first test.

So many people in the church, they see what we're saying is true, but they don't want to face being an outcast, or being put out of the church, or not finding or not being considered valuable. Because their value is not in God, their value is in their denomination, in their identification with a church that is respected, and that is honoured by many. Although, obviously, hated by many, but still, it's 20 million, 25 million people.

This small group of people, that numbers in the hundreds, or possibly thousands, we do not know because we are scattering seed. And we do not know the true composition of this movement. And it's not for us to know. We can only spread the seed, pray and ask God to bless what we are doing.

So, this point about the identity of the Son of God directly relates to the subject of value. This is why I tell the story of back in the year 2001, when I was walking on a Sabbath day, and the question came to my mind: "Do you remember the prayer that you prayed when your son was born?" I said, "Yes, Lord, 'I don't want anything to come between me and my son, and I just want him to know me.'" And then to hear the words very clearly, "Adrian, that's how I feel about you."

There was a conflict in my heart, because my Father was offering me all the value I needed. And it had nothing to do with my works, nothing to do with the fact that I was a minister, that I had a degree in theology, that I had a degree in computing, that I had all that. None of that had anything to do with it at all. It was that He is my father; I am His son – a son, not the son, a son – and that I'm deeply loved and valued by my Father.

That is the beginning for me of this whole movement, accepting where my value comes from. One of the reasons why this was important was, until I was certain that my value only came from my Father, through Jesus, it was only then that I could face the loss of my position in the church, the loss of my reputation, the loss of most of my friends at that time. It was this value system bound up in the identity of the begotten Son that helped me to face those changes. Now, I didn't realize in the beginning that it was bound up in the begotten Son. It took me a few years to respond to the Spirit and come to that point. But this is something that we need to consider.

Many people are eager to present the subject of the character of God, or the Father and Son, or the festivals, or the atonement, any one of these doctrines. But for many people, until their identity is secure in their heavenly Father, they will not have the willpower or the ability to take hold of the things that we are saying. Because to accept what we are saying means they will lose their position in the church, which to them means a loss of value. And therefore, they cannot accept what we are saying, because their value system doesn't allow them to come into this light, to come into this truth, because they will lose their position in the church. That's why the book, *Identity Wars*, is the foundational

document. It is the door that opens the way to come into accepting these other teachings.

Of course, the Sonship of Jesus is the cornerstone of all things. But the door into this, to enable us to accept the begotten Son and to let go of the Trinity, requires a change in value system. And that's where the principles in *Identity Wars* become very important.

So, coming back to what is just ahead of us, some of you are going to preach before thousands, hundreds of thousands. Some of you will raise the dead, spiritually and possibly physically. Some of you will stand before kings. Some of you will turn water into wine. Some of you will walk past people, and your shadow, when it passes over the sick, they will be raised up and they will be healed. All of these things which are recorded in the word of God...

... are written for our admonition, upon whom the ends of the world are come. (1 Corinthians 10:11, KJV)

Some of us will stop tornadoes in their tracks. Some of us will prevent storms and earthquakes from occurring. And that is why we need to know who we are as sons and daughters of God. To know that these exploits have nothing to do with our value. We must have this clear in our minds. Therefore, we must fully repent of seeking value through the things that we do. If we do this, we will also cease from being impatient that we are not recognised, that we are not understood.

My belief is things are going to become worse before they become better. Because we have to have our false value system completely washed out of us. And we must be tested and sealed into the certainty of where our value comes from. Where sin abounds, grace does much more abound.

...But where sin abounded, grace did much more abound:
(Romans 5:20, KJV)

I know that many of you love the principles of *Identity Wars* and the value system. But also, many of us don't fully understand the implications of this teaching to everything else that we believe, and its

intimate connection to the begottenness of Jesus and how He obtains His value. So tonight / today, I am impressed to remind you.

I asked my Father this morning, what do you want me to say? And immediately came to my mind, "You are my beloved child, in whom I delight;" and the reasons why this is important.

Because, when all our earthly support is cut off, if we know that our Father loves us, we will not be overcome. We may become troubled. We may become anxious. But as we go to our Father in prayer, He will deliver us. And our faith will not yield. Because we know that we are beloved of the Father.

Secondly, when we know that we are beloved of the Father, we will come to Him and ask Him to help us to do the things that we cannot do. We may have a false understanding that we are going to finish the work. We are not going to finish the work. It's impossible for us to finish this work. But we know that through our Father, all things are possible. And so as little children, we can simply turn to our Father and say, "Father, please help us. You will give us your Spirit. You will give us your grace. You will enable us to overcome. You will take out the remaining feelings of jealousy, pride, worthlessness."

That's the flip-side of this whole value question. Sometimes I hear some of you say, "Oh, I'm not good at that. I can't do that." And in a playful way, I would say to you, "Who are you to judge such things?" Our Father can give us all ability to do all things that we may abound in grace towards all men. Let us not limit ourselves in what can be done. It is the incorrect assessment of ourselves that is playing a critical role in preventing us from advancing.

When there is a task before you that seems difficult, do not assess for yourself whether you can do this. Ask your Father, "Do you want me to do this?" That's all we need to know. "Are you asking me to do this, Father?" I'm not encouraging you to be foolish and to rush out and to attempt anything and everything simply because it comes into your mind. But I am asking you that when the Spirit of God speaks to you to

go and do something that we don't question whether we can do it or not. We go forward trusting.

I've had that experience many times as I've travelled several of your countries. As I've gone from place to place, I've had no notes, no thoughts of what I'm supposed to say other than to say, "Father, what do you want me to tell your children?" And He tells me, and He guides me, and He gives me the words to speak. Now, if I was relying on my ability to do this, I would never do this. I would never attempt to conduct a three-week program of 24 studies without writing it all down. My false value system would prevent me from attempting such things because I would assess I'm not capable of doing these things. But I say to my Father, "You will tell me what to say."

With this 10 days of prayer, I didn't know what I was supposed to say. I just said, "Father, you will tell me what to say. And I trust you. And I believe that you will guide me in how to be a blessing to my brethren and that you will make this 10 days of prayer a blessing and an encouragement." I don't make myself responsible for these things. I just want to respond to my Father and do the best that my Father enables me to do to put my whole will on the side of faith that I may go forward, constantly going forward and not questioning whether I can or whether I can't do these things.

20 years ago, I wasn't an author. I couldn't write books. The first book I wrote, *Identity Wars* was so full of errors, so full of mistakes. It was, well, it was terrible. But I went forward, and God blessed me, and He will do the same for you. And this is why knowing that we are beloved sons and daughters of the Father, it enables us to become preachers, translators, speakers, counsellors, wise men, travellers, farmers, all of these things, inventors. We don't think about what we can, or we cannot do. We simply ask, "Father, is this Your will? Is this what you want me to do?"

So, I ask you to connect in your mind the principle of the baptism of Jesus: "You are my beloved Son," and where the Son's value comes from, as a basis of your value.

Nearly two years ago, I faced some tremendous challenges. Some of you will remember well, the things that happened, where we lost connection with several of our friends. I was so discouraged; I just felt like giving up. I just felt like it was all for nothing, and I was tempted to give up. But giving up could only take place if I would say all this that I have built is now going in the bin. And if I was getting value from what I was doing, then of course, I would give up. But my value doesn't come from the things that I do. My value only comes from my Father. And it will appear to us for a while that all that we are doing is worthless. No one cares. No one's interested. That's what it feels like sometimes. Wouldn't it be nice to just be able to be in a movement where hundreds of thousands of people are putting "like" on your posts and you're getting millions of views on your videos? Wouldn't that be awesome?

But unfortunately, that's what many ministries live for. They create content to get reaction. They create content to get feedback. You can always get great reaction when you are provocative, when you put in a title to your video that is controversial, that is going to stir the people up. It's going to get you more "likes" and views. But all of this is failing the identity value test. And it's for this reason that I have intentionally avoided using titles that provoke people, because the message we are bringing is beautiful enough. It doesn't need embellishment. It doesn't need any tinsel or any 'bling,' as we say. The truth is beautiful; it speaks for itself. We don't need to varnish it or crave more "likes." It's tempting. I'm tempted to look at these things and wonder. Of course, we want people to show interest. Of course, we want people to look at the things that we're doing and to embrace them. We want this to happen. But we must always be guarded as to where we are getting our value.

If we succumb to feelings of jealousy of other ministries – and here I need to make a point, because there are plenty of people that are susceptible, and they will put videos from other ministries into our group and say, "Look, look at this!" And part of it can be because that ministry is getting lots of views and they're getting lots of traction and lots of good things happening for them. So, we want to be like them, and so, we say, "Oh, they're going to see the light soon and we'll just

stay close to them, and they'll see the light soon. And then this big star that's out there is going to come here and they're going to make us look good." That's a temptation that many experience. If only men like Walter Veith would come into this message. It'd be wonderful, wouldn't it? "Not many wise... not many mighty." (1 Corinthians 1:26). And as it is expressed in the beloved book *Pilgrim's Progress*, going down into the valley of humility, not many wise, not many mighty, but a path of humility for God's children.

This passing over from value, from what we do to value in our Father alone, is like crossing the Red Sea. There is a narrow path. If we turn to the left or to the right, and if we doubt where our value comes from, we will be drowned with the Egyptians trying to get across. If we keep our eyes on the light, as Ellen White expressed it in the midnight cry message, the midnight cry lights the path all the way to the city. That path contains the oil, and the oil is the begotten Son, and the begotten Son is the value system. Do you see how all of these things connect together? Profound indeed, how all these things connect together.

So, this is probably a new thought, but crossing the Red Sea is getting through this value system.

... Not by might, nor by power, but by my spirit, saith the LORD of hosts. (Zechariah 4:6, KJV)

Not value by might, not value by power, but value through the Spirit. That we will remember always that we are the beloved children of the Father. That's what I want to remind you of today: That you are beloved to the Father, that you are precious to the Father, and that in Christ, you dwell in the bosom of the Father; that you will never forget this. Satan wants you to forget where your value comes from. He tempts you to look around and say, "Every Sabbath, I'm on my own. There's no one with me. I'm completely alone." Because some of you are experiencing this at the present time. But are you alone? If Jesus is with you, are you alone? If your guardian angel is with you, are you alone? "Ah, but I can't see them." But if you have the eye of faith, then you can see them; and you can know that you are precious.

For the first five years after accepting the begotten Son, my wife and I were placed in a situation where we were basically completely alone. There was no one with us. We felt completely cast off and felt very alone. But I found comfort in Jesus, the begotten Son. And it's around that time that I wrote the book, *My Beloved*. I didn't want to give 10 reasons why I hate the Trinity. I wanted to give 100 reasons why I love the begotten Son. There's a huge difference between those two. I found comfort in the begotten Son. I found value in Him, that though all the world would stand against me. And that's what it felt like in 2012 when I was disfellowshipped from the church. I felt completely cut off. And many men were telling me how foolish I was, giving up everything for this begotten Son. But He was and is and will always be, the pearl of great price. So, as Paul says, I count all things but dung, save for the excellency of the knowledge of Christ and Him crucified. (Philippians 3:8).

So, my beloved family, I pray that we will cross the Red Sea together. We will cross over. We will fully be released from the value system of the world. We will fully let go of these things. And I hope you can see, brothers and sisters, the only way that we can know that we have fully let go is to go through the Red Sea. The Egyptians are bearing down on us. There seems to be no way of escape. It seems we are going to die. We have to pass through this experience. We need to know that we don't depend on anyone but our Father and His value system, and that we are beloved by Him.

So, I'm praying that this Spirit, which has been falling on us for several years now, the Spirit of the begotten Son, that we will treasure it, that we will be stamped in our foreheads that we are His beloved children, and we will believe it. And we will cut down the arguments of the enemy who constantly tells us that we are worthless. I could liken this Red Sea experience to a scene from *Pilgrim's Progress*. (Again, I'm deeply thankful to my brother Kirk for his tireless work in that production.) I was always deeply moved by the scene of the young man who stormed the castle: he faced all of the paper dragons, and he said, "Set down my name, sir." He just went straight through and cut down all of the

arguments, all of the depression, all of the lies that we are unworthy and that God doesn't love us. He just cut straight through that and entered into the joy of his Lord. That is our ultimate battle.

When we have settled that in our minds, we've been sealed into this, (and I'm not talking directly about "the sealing"), but that we are sealed into our value system – our Father will pour His Spirit upon us, and we will do things the world could not conceive of, because we're not getting value from it. We're solely focused on the sufferings of our Father and His Son, and that we want those sufferings to end. That's what I want to live for: That the suffering of my Father will end, the suffering of my Jesus will end. Nothing else matters. They have suffered enough.

Our world is a vast lazarus house, a scene of misery that we dare not allow even our thoughts to dwell upon. Did we realize it as it is, the burden would be too terrible. Yet God feels it all. In order to destroy sin and its results He gave His best Beloved, and **He has put it in our power, through co-operation with Him, to bring this scene of misery to an end.** (*Education*, p. 263.2)

Without a correct identity, we can't give ourselves to the Father and Son. You don't know what you're giving if you don't know who you are. It's good to know, as you say, Juan, nothing can separate us from the love of God. I'm sorry if I miss some comments, but I appreciate your involvement, and I am thankful for each of you. Each one of you are precious. I know that many of you have suffered and given up a lot to join this message. But in joining this message, you know, you didn't give up much at all. You are greatly blessed to know our wonderful Father.

I had the opportunity to pray with some of you today. And we talked about this beautiful truth of our Father; how beautiful He is; and the joy to worship our Father purely from our heart, not from fear of being burnt alive or burnt to death or turned into a piece of toast, a piece of burnt toast. Whether you like it or not, that used to be a motivator in the past. I would have denied it in the past, but it's a motivator.

So, 16 people listening in Spanish. I hope I'm not speaking too fast, Daniel. You haven't alerted me. I'm trying not to get too excited.

But that was the thought that was impressed upon me is that we need to know our value as children of God. And that's what we're praying for; that's what I ask that we pray for. "Father, let me only get my value from you. Let me give up all thoughts of pride, jealousy, self-pity, self-indulgence, comfort eating, comfort movie watching, comfort sweet eating, comfort whatever." All of this is symptomatic of a false value system.

A few years ago, I did a presentation called "The Judgment Comfort Vortex." When we judge others, the way that we judge others, we ultimately judge ourselves. And when we do that, we need comfort. And all of this is occurring because of a false value system.

So let us, as Moses says, stand still and see the salvation of the Lord. He will open the path before us. And we will triumph over the value system of this world. Through the begotten Son, we shall triumph.

And at this point, I would like to pray for you all and myself, that we might receive the Spirit of the begotten Son that knows His value from His Father and not from Himself. This is the spirit that I'm asking for myself and for you, so that we then can do great exploits for our Father without being corrupted by them. This is what I pray. So, if you are able to join me, and I will pray.

Closing Prayer:

Father in heaven, thank you for defining our value in Christ Jesus. Lord Jesus, you sit on the throne of your Father, not because of your omnipotence, but because of the word of your Father. Your Father has defined you, and your Father has made you equal with Himself through His love, His agape love.

And we thank you, Father, that through your Son, we can know, as Jesus prayed, that they may know that you love them as you love me. (John 17:23). We are loved by the Father just as the Son of God is loved by the Father.

Father, I pray for my brothers and sisters. Please give to them your Spirit. And particularly, we pray for the Spirit of Jesus, who does not trust in His wisdom. "Let not the wise man glory in His wisdom, or the mighty man in His might. But let Him who glories, glory in this, that He knows and understands me." (Jeremiah 9:23-24) And that is you, Lord Jesus. You are the one that doesn't glory in your might, though you are Almighty. You are the one that doesn't glory in His riches, though you are all rich. And you are the one that does not glory in your wisdom, though you are all wise. This is the Spirit that I pray for, for myself, for my brothers and sisters, that we may be able, enabled then, to do great exploits: to preach, to heal, to print, to translate, to speak to kings, governments, great assemblies, and to speak with great conviction and intrepidness of heart, because we know our God.

I thank you for hearing this prayer, in Jesus' name. Amen.

Closing Remarks:

Well, thank you, brothers and sisters. I pray that you will be praying in the morning and the evening sacrifice times. I have been looking for people to pray with, and I will continue to do that. Take whatever opportunities you can to pray. I went for a walk, and I prayed to my Father. And I just want to stay in that place as much as I can. I'm so glad you've been blessed. And this is what my Father put on my heart. I send you love from the Father through the Son. I send love to you all. May you be protected and blessed. And may you joy in the truth, that you are the Father's beloved child. Thank you again, and we'll catch you in 24 hours. God bless for now. Bye-bye.

TRANSCRIPT FROM PRESENTATION
BY ADRIAN EBENS
ON 28TH JULY 2025

3. THE WORD OF BLESSING

Greetings brothers and sisters. It's really a blessing to be with you again. Thank you for all of your lovely messages in the side [chat]. It's just always a pleasure to be with believers around the world. Today, during the morning and evening sacrifice time, I had opportunity to pray; this afternoon my wife and I prayed together, and it was a real blessing. This afternoon, I was able to work outside; the sky was perfectly blue and to look up into the heavens and to think that soon we will, as the song says, "Far beyond the sun," we will be with our Father and His Only Begotten Son. I was greatly blessed by your responses to the presentation last night; my last night, your daytime or morning.

I made a comment about gaining our identity by going through the Red Sea. Of course, our identity is spoken at the baptism. And of course, going through the Red Sea is a baptism. Lorelle mentioned that to me today, and I thought that was a really good connection.

So tonight, or today, we are speaking about the word of blessing. So, I'm going to kneel and I'm going to offer a word of prayer.

Opening Prayer:

Father, I thank you that as your children, we can come before you. And you welcome us with open arms. We come in the name of Jesus, your Son. And through Jesus, we know we have access to you. For there is no other way to the Father except through the son. And Father, we worship you and your beautiful character. We thank you that you have called us to be your children, and that we are indeed your children created by you. And we have somewhat of an understanding of our destiny to live forever with God and the Lamb and to praise our Father day and night before the Throne of God. And to tell the nations, to tell the unfallen worlds of how we have been redeemed and what joy we possess to have been taken from this dark world and translated into the kingdom of the dear Son of God.

Father, we cling to your assurances. We hold on to your word because your word is full of promise. Your word is everything to us. And your word is embodied in the person of your Son, the word of God.

And I pray now that as we continue to study and reflect and pray for your Spirit, that you would enlighten our minds and you would teach us that we may draw closer and closer to you in Jesus' name. Amen.

Presentation:

So, the whole principle of identity, it comes from the words spoken to Jesus at His baptism, Matthew 3:17. We should know this quite well, where the heavens opened and the form of a dove, which Ellen White says is a symbol of Jesus, descended upon Christ. And the word was heard. "This is my beloved Son in whom I delight." And these words are words of blessing. These words are life. And these words are transmit value, identity. It's in the word itself.

So, with that thought in mind, I want to take you to John chapter 6 and verse 63. I just want us to think about this verse, connecting word and spirit.

3. THE WORD OF BLESSING

It is the spirit that quickeneth [or makes alive]; the flesh profiteth nothing: the words that I speak unto you, *they* are spirit, and *they* are life. (John 6:63, KJV)

How is it that the word that Jesus speaks to us is spirit? The word in Greek is *pneuma*. The words that He speaks are spirit and life. In the very word that is spoken, there is the Spirit of the living God and there is life. Of course, if you hold a mirror up to your mouth, when you speak, there is breath and there is water. So, with the word, the word is carried on wind, which is a symbol of the Spirit, and water, which is also a symbol of the Spirit.

So, when the Father spoke the words, “You are my beloved Son, in whom I delight,” in that word was Spirit. And we see that in the dove, the Spirit of God; the word came down upon Jesus and to Christ, it was Spirit and life to Him. And we want to hang on to this point, because many people have this understanding that God possesses this element called life. It’s in a little box or a big box and He controls it, and He owns it. But notice the words of Jesus that He spoke to Martha. It’s in John 11.

Jesus said unto her, I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live: (John 11:25, KJV)

Jesus doesn’t say, “I have the ingredient; I own the ingredient called life. I have life.” No, I am life. And why is Jesus’ life? We want to think about this. Because the Father spoke life to Him when He said, “You are my beloved Son.”

Now, in the beginning of the book, *Life Matters*, (and I’ll just get the book. I have an older copy here.) In the book, *Life Matters*, I want to read you something in the very beginning of the book, at the end of the first chapter, and I make the point,

How do we build a value system in society that will enhance family relationships? (*Life Matters*, p. 14).

And then at the end of this paragraph, I said,

...I believe there is one main ingredient we need to consider, and that ingredient immediately brings two other ingredients:

Main Ingredient:

Life or power source – Life: physical, mental, and spiritual. This is the essence of being. Where does life come from? How do we engage it? *How do we live a life that is full and meaningful?*

Secondary Ingredients:

Relationships – the very nature of birth and infancy demands that people engage in some form of relationship. In our human existence, life is conceived via relationships. We also see the drive for relationships and intimacy due to the great aversion most people have to being alone. *Life without intimacy is empty.* (*Life Matters*, p. 14)

And just on this point, if you are alone, if you have no one to love or be loved by, do you actually have life? You have existence, but do you have life? Jesus says, “I have come that they might have life and life more abundantly.” (John 10:10). So, existence is not life. Existence is, well, you have perception, you have awareness, you have self-awareness, but this is not life. Life is always connected to blessing.

And the next point I make here in *Life Matters* is the ingredient of value:

Value or worth – a healthy self-concept, a sense of purpose and destiny. Without this sense of purpose, life becomes meaningless and the desire to preserve it is destroyed. *Life without value is meaningless.* (*Life Matters*, p. 14)

Which means life, existence without value is worth nothing. And therefore, it is not actually life. It is existence. Satan speaks to us of existence and justifying our existence. But God speaks to us in terms of life. And all life begins with blessing, which conveys value. And therefore, your existence springs to life through the blessing. This is a critical principle for the Father of Love movement. Existence is transformed into life through the blessing and the conveying of value.

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Now, I want to share something with you. And it's in the book of Mark, Mark chapter 10. It's one of my favourite stories. I have many favourite stories. It's the story of Jesus blessing the children. Mark 10 and starting from verse 13.

And they brought young children to him, that he should touch them: and *his* disciples rebuked those that brought *them*. But when Jesus saw *it*, he was much displeased,[It's one of two times that Jesus becomes very unhappy] and said unto them, Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of God. (Mark 10:13-14, KJV)

So here we see, in Jesus touching the children and blessing the children, we see the kingdom of God. This is how life is created. It's through the blessing. And I hope that you'll perceive by the spirit, what I'm saying to you, that what life really is.

Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein. (Mark 10:15, KJV)

So, what is it that allows the children to enter the kingdom? Notice the next verse. This is how we enter the kingdom of God.

And he took them up in his arms, put *his* hands upon them, and blessed them. (Mark 10:16, KJV)

This is how we enter the kingdom of God. This is how we receive life. And as Jesus says to us in John 7:37, He says:

In the last day, that great *day* of the feast [Feast of Tabernacles], Jesus stood and cried, saying, If any man thirst, let him come unto me, and drink. He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water. (John 7:37-38, KJV)

So, what does it mean to believe on Jesus? It means to believe that He is the only begotten Son. It is to believe that God said to His Son, you are my beloved Son in whom I delight. This is how life was created.

And if you are paying attention, once again, I am challenging the very foundation of Trinitarianism. In Trinitarianism, life is an entity in itself. Life is a commodity. Life is something that God controls and owns. This is a Trinitarian concept. But what I'm saying to you is that life is a relational concept that is transferred through the spoken word.

See the difference? God gave life to His Son. As the Father has life in Himself, so He has given to the Son to have life in Himself. The Father has life because He is full of agape. He is a giver. He is one that loves to bestow life upon all.

Thank you, Malcolm. He says, "it is like the Jew of Hermon descending upon the mountains of Zion, for there the Lord commanded the blessing." Thank you, brother. That's beautiful. Life evermore. This is a great underscoring of the point I am making. The Lord commanded the blessing, even life evermore. I'm going to remember that verse in this context.

And here we see this transition from a commodity-based understanding of life to a relational concept of life. From an inherent concept of life to an inheritance concept of life. From a performance concept of life to a relational concept of life. This is really important.

So, Jesus took the children up into His arms, placed His hands on them, and He blessed them. The question I ask is, where did Jesus learn to do this? Who taught him to do this? Come to John chapter 5 and verse 19.

Then answered Jesus and said unto them, Verily, verily, [Truly, truly], I say unto you, The Son can do nothing of himself, but what he seeth the Father do: for what things soever he doeth, these also doeth the Son likewise. (John 5:19, KJV)

So, when Jesus took the children up into His arms, and He blessed them, this is because this is what He saw the Father do with Him. Jesus is manifesting the kingdom of God. And how do we know that Jesus was taken up in the Father's arms and blessed? Well, come to Proverbs chapter 8. And we read in Proverbs 8 and verse 30. It says, and I'll leave out the supplied words. I will just give you the literal translation. And

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I'm reading in the King James, because it gives the translation I believe is most correct.

Then I was by him, one brought up: and I was daily his delight, rejoicing always before him; (Proverbs 8:30, KJV supplied words removed)

Now, that word "one brought up," if you look more deeply into the Hebrew, there's two schools of thought on the meaning of this. One is that He is "a craftsman or a foreman." But the other is, the meaning is "one brought up, a fondling," or the Hebrew means to be bounced on the knee. The word is "dandled" in English. And so, Jesus was placed on the knees of the Father, and the Father touched Him and blessed Him.

Another way to think of this is in the divine pattern. In Christ coming to this world, Christ makes visible the invisible. As the Spirit of Prophecy tells us (1SM 226-227), Christ became the Son of God in a new sense. He was the Son of God in eternity, and He became the Son of God in the flesh to make manifest that which had occurred in the beginning. So, when it says in the book of John that Jesus increased in stature, and in wisdom, and in favour with God and man, this is what happened in eternity.

Christ was taught everything that He knows by his Father. And I talk about this in detail in *Divine Risk*, where I go through this particular point. And it's something very precious to me that my Saviour was placed on his Father's knees. The Father embraced him and kissed Him and said, "You, Son, are so precious to me." And here is the transfer of life. The Father, His agape, manifested itself in the words that He spoke. And what He spoke brought forth life in the person of Jesus. The Father's word is seed. The Father's word is spirit. And in doing this for his Son, He laid the foundations of the entire universe, that we all should drink of the fountain that is coming out of the belly of Jesus Christ, for life is in Him through the blessing.

Do you capture this principle? It is completely opposed to everything that we were taught in Christianity. It turns the thing completely on its head.

Life comes through blessing. And Christ is the blessed Son. And that is what gives Him life. And again, thank you, Malcolm, for that text in Psalm 133.

As the dew of Hermon, *and as the dew* that descended upon the mountains of Zion: for there the LORD commanded the blessing, *even* life for evermore. (Psalm 133:3, KJV)

This is where the life comes from. Very precious, very precious indeed.

So, what Christ did with the children; in taking them in His arms and blessing them, He was simply doing what His Father did with Him in eternity. He is manifesting the kingdom of God. Of course, when we read Mark chapter 10, it says that the disciples tried to push the children away. They were just little children. They, in terms of inherent quality, they weren't very intelligent. They didn't possess much knowledge. They were short; they didn't have much strength or power like older men did. So, they were of little value in the eyes of the disciples. They didn't understand the principle of God's kingdom. And that's why Jesus was much displeased.

We all have been transitioning into, or being translated into, the kingdom of God's dear Son. And so, this movement that we are engaged in is based on a principle of blessing.

And now another critical point. In order to receive the blessing, the one who receives it must have faith in the words that are spoken. Jesus says, "the words that I speak unto you, they are spirit and life." (John 6:63). But only for those who believe. For without faith, it is impossible to please God. (Hebrews 11:6). So, when we consider Hebrews chapter 12, and many of you will be familiar with this, but we see in verse two,

Looking unto Jesus the author and finisher of faith; ...
(Hebrews 12:2, KJV)

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The word “our” faith, or “our,” is supplied. So, Jesus is not just the author of our faith. He is the author of faith. Which, to be the author of faith, He had to have faith in someone greater than Himself. Adam’s written another text,

Thou wilt shew me the path of life: in thy presence *is* fulness of joy; at thy right hand *there are* pleasures for evermore. (Psalm 16:11, KJV)

Connects the commandments, the law of God, with the way of life. Thank you, Adam.

In your presence there is fullness of joy. “Daily I was His delight, rejoicing always before Him.” (Proverbs 8:31).

So, faith. Jesus is the author of faith. And because He is begotten of the Father, and has received everything from the Father, He then is in a position to be blessed by the Father. This is very important to understand: that Jesus is the blessed Son. But you can only be blessed when you acknowledge someone greater than yourself. You cannot be blessed by someone equal to you. They cannot bless you. They can praise you. They can admonish you. But they cannot bless you in the sense of giving life. And this is the great tragedy, one of many great tragedies of the Trinity.

In the Trinity, the Father cannot actually bless the Son, because the Son has life from Himself. It’s a commodity that He possesses, exactly the same as the Father. Therefore, the Father doesn’t give life to the Son; even though the book of John says,

For as the Father hath life in himself; so hath he given to the Son to have life in himself; (John 5:26, KJV)

So, we see that in the belief of the begotten Son, is the foundation of the ability to be blessed, and is the foundation of the true principles of faith. I hope that you grasp the significance of those statements. The begotten Son is the basis of being blessed. For he said,

... for my Father is greater than I. (John 14:28)

Yes, He is equal with the Father, because the Father made Him so. But the Father is greater than the Son, in that He is the source of all, the great source of all. And this in no way diminishes the value of the Son, because value doesn't come from what you possess in yourself. In God's kingdom, value comes through the blessing. "You are my beloved Son, in whom I delight."

So, in the begotten Son, understanding, if you grasp this correctly, you should begin to see, in such a community, the principle of blessing. Blessing and the begotten Son always go together, because Jesus has life through the blessing. The Father spoke, and the Son received this blessing. And that is why this movement is a movement of blessing, and to speak to the children of God, and that the words that are spoken, "you are my beloved Son," are spirit and life. Out of our bellies can flow rivers of living water. And that living water is in the words, "you are a beloved child of the Father, precious to Him, and highly valuable, more valuable than many sparrows." This is the transfer of life. This is the transfer of blessing.

It's a point of interest for me, that as I thought about these things, and how Jesus blessed the children, I thought, "Well, Father, should I be doing this?" Many of you know the story of how I invited children to come forward and to speak words of blessing over them. And I began to observe that the power of the words that I spoke in blessing, the power depended on two things. One was the face of the person listening to what I said. If a person said, "Oh, that Adrian fellow, he's such a loser," my words have no power for such a person. "I don't know about him. He really has a few cogs loose in his head." Maybe I do, but I know that I'm loved of my Father; and therefore, I have life in myself from my Father as like Jesus; and therefore, out of my belly flows rivers of living water. And for those who believe and receive this word, they receive the word of their Father through Christ, through myself as a channel of that light. And they hear the word of their Father, "You are my beloved child, in whom I delight." And life comes into the soul. We transfer from existence to life.

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To use the two Greek words, temporal life in Greek is called *psuche*, whereas life spring is *zoe*.

For whosoever will save his life [*psuche*] shall lose it: but whosoever will lose his life [*psuche*] for my sake, the same shall save it. (Luke 9:24, KJV)

But he that is willing to lose his *psuche*, his temporal life, shall gain life, *zoe*, everlasting. So, we transfer from *psuche* to *zoe* through the blessing. This is how it comes to us. And it comes to us through the Son of God. He's the only one in the universe that has this. The Father gave it to Him. He was the only one in eternity that He sat on His knees. He took a part of Himself and brought forth His Son, and kissed Him and blessed Him. And that is why Christ has life in Himself. And He shares it with us. As Paul says,

He is before all things, and in Him all things hold together.
(Colossians 1:17, NASB)

In Him is life.

In him was life; and the life was the light of men. (John 1:4)

So, the word of blessing, this is how we will preach the gospel. I hope you're tracking.

I have come from a lineage of Adventist understanding of the great evangelist with his great chart, delineating the time prophecies, exposing the papacy. A deep Bible student with great knowledge and understanding and can stand before thousands of people and preach the word. And this was my understanding of the gospel. But now my understanding of the gospel has changed. And I don't want to denigrate what I used to understand, except that there wasn't life in what I was taught before.

There is life in the blessing. And of course, there is teaching. We're doing teaching now to set up this principle. But if we come into the kingdom of God, if we allow ourselves to be taken up into the arms of Jesus, and for Him to touch us and say, "The Father loves you, you are precious to

Him," then we have life in ourselves. So that we can then bless. As we see our Savior do, who does what His Father does, then we too will do these things. We will bless those who recognize the Spirit in us, and see that we are channels of blessing. We will invite the children forward. Unless you become as little children, (so that means all of us) to receive the word, "You are my beloved Son, and to accept this by faith. Then life comes into the soul. I have done this with many of you in different parts of the world, particularly at the festivals and the Sabbath.

And here is the second component of the blessing. Because it was on the seventh day that God rested from all His works, and from all that He had created and made. I would suggest to you that on the Sabbath, God did create something. He created identity. He made Adam and Eve on the sixth day. On the seventh day, He blessed them and said, "You are my beloved children, in whom I delight." Christ passed on to Adam and Eve, the life that He had received from His Father: "You are my beloved Son, in whom I delight." And this thing was given to Adam and Eve, so that the bodies that they had received on Friday were now filled with an identity that they received on the Sabbath.

We see this in the order of creation. On day one, God created light. He formed a space. And then on day four, he filled that space with sun, moon and stars. On the second day, He created the firmament and separated air from water. On the fifth day, He filled those spaces of the air with the birds and the water with the fish. On the third day, He separated the dry land, and He made the earth. And then on the sixth day, He filled the earth with animals and man himself. So, we see this principle of creating a space and then filling it. I would suggest to you that God created the body and psyche of man on the Friday. And on the Sabbath, He filled that space with identity and value.

So, the Sabbath is connected to the giving of identity, the giving of the blessing. And this is why on the Sabbath is the best time to transfer identity, the Sabbath and the festivals. This is what has been part of our movement. Sometimes when I have conducted a blessing and invited families forwards, laying hands on people, I have generated, I have felt so much heat in the transfer of the blessing that I begin to sweat. I have

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felt really warm. There is an energy, a life that has been transferred in the word that is spoken. And again, thank you, Adam,

By the word of the LORD were the heavens made; and all the host of them by the breath of his mouth. (Psalm 33:6, KJV)

We were not only physically made by the breath of the Lord's mouth. We received identity by the word of the Lord. "You are my beloved child." I hope that these thoughts are penetrating your mind. We are not just flesh and bone. We are children of the most high God. That is our identity. That is our destiny. And in the intimacy that we have in that relationship, we have life. And when we have that life, we are able to transfer it to our wives, our children and all of those that recognise our ministry, whatever ministry that may be. We can then pass on that blessing to others. And rivers of living water will flow out of us when we speak these words.

As I have said, in the past, only a blessed person can bless. If you haven't been blessed, if you haven't been sat upon Christ's knee, if you haven't been embraced by Him and kissed by Him through the Spirit and heard His words, "You are my beloved child," you can't give this to anyone, because you have not received it. You cannot give something you have not received. But unless you:

become as little children, ye shall not enter into the kingdom of heaven. (Matthew 18:3, KJV)

So, I pray that if you have not, that you will allow yourself to be taken up into the arms of Jesus, to be touched by Him through the Spirit and believe the words, "You are my beloved child."

We have been presenting this for several years now. And it has come to us in the form of the early rain. And again, I would refer to the text that Malcolm quoted (Psalm 133:3). It is like the dew of Herman, descending upon the mountains of Zion. "You are my beloved son." It is the blessing. It is life giving. This is the early rain. And when we nurture that seed,

... it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is. (1 John 3:2, KJV)

So, in order for us to receive the outpouring, the manifestation of the Spirit, we need the seed of the early rain of the Spirit, that we know that we are sons and daughters of God. If you don't have that seed, all the water in the universe can come down, but nothing will grow. Nothing will be blessed. You must believe this. And in believing this, you will have life; because life comes through blessing. And it is the words that our Father has spoken that bless us.

I'm praying that our Father will impress this upon you, that you will see how deeply laid is the foundation of this message, how it all connects together. Without the begotten Son, there is no blessing. Without the begotten Son, there is no faith. The words that Jesus speaks, they are Spirit, and they are life, because Spirit and life come through the word that is spoken. And the word that was spoken in the beginning was, "You are my beloved Son, in whom I delight."

I pray that our Father will bless these thoughts in your mind, that you will begin to see that the kingdom of God is so very different to what we have been taught. So let us speak blessing. Husbands, love your wives. Encourage them, speak words of blessing over them. Tell them that the Father loves them and that you love them and that they are precious to you. And of course, your children; fathers and mothers, tell your children that they are precious. If you only tell them they're precious when they do everything exactly perfectly, correctly, then that is an abuse of power. We need to tell children we love them even when they do wrong, because if our love for them is based upon their behaviour, then we do not love them with *agape*. We love them with *eros*. We love them only when they please us. And this is not the love of God.

Let us, those who are pastors and elders and teachers, let us bless our congregations and students and tell them that they are loved of the Father. This is how life is passed from source to channel, source to channel. This is how the gospel is preached.

As Ellen White says,

One well-ordered, well-disciplined family tells more in behalf of Christianity than all the sermons that can be preached. (*The Adventist Home*, p. 32.1)

We often refer to ourselves as family. And if we are well-ordered and well-disciplined, meaning that we walk in the divine pattern, we recognize the elders of our movement. We honour them and respect them. And that the elders recognize their duty to bless, to encourage, not to condemn, for our Father condemns no one. Jesus says, I did not come to condemn the world, but to save the world.

And in recognizing this principle of blessing, we are entering into a completely different understanding of the gospel and life and value. So, as we move towards Tabernacles, wherever you are, I pray that the blessing will manifest itself in your communion, in your community, that the elders amongst us will lay hands on families and children and will bless them. But in order for you to do this, you must receive the blessing.

So, as we close, I would like to pray a prayer for you all and to bless you in Jesus' name. Let us kneel and pray together.

Closing Prayer:

Dear Father in heaven, I thank you that we can call you Father. I thank you that through Jesus, the only begotten Son, we have inherited the blessing. And Father, the word that you spoke to your Son in the very beginning, I pray through the Spirit, you would speak to your children now, for all of my brothers and sisters who are listening to my words. I pray they be your words, words of life, words of blessing, and that we all will take hold of the truth: "You are my beloved child in whom I delight." The Spirit of Prophecy confirms it. In *The Desire of Ages*, page 113, the word which was spoken to Christ is spoken to every one of us: "You are my beloved child in whom I delight."

Father, we want to submit ourselves fully to you and with the faith of Jesus, take hold of your promise and to believe it and to believe every

word of God. For in every promise is your blessing. And the word says to us, "My God shall supply all your need." (Philippians 4:19). This is life and blessing. In the word itself, it is a transfer of life. "My God shall supply all your need." Father, we take hold of this because many of us are in great need. Many of us are struggling. Many of us are finding the way hard.

You have not given us the spirit of fear, but of power and of love and a sound mind. (2 Timothy 1:7). In these words, are life, for they are the word of God to us. I embrace them and I pray my brothers and sisters will do the same. "Rejoice in the Lord alway: and again, I say, Rejoice." (Philippians 4:4). Father, we receive your words. They are life. They are spirit. And we thank you that through Jesus, they become reality for us by faith.

Thank you for hearing this prayer. Bless us as we continue to pray. And may we enter, may we become little children and enter into the kingdom of blessing and to receive life evermore. And I thank you in Jesus' name. Amen.

Closing Remarks:

Well, thank you, everyone. It was a great joy to be with you. I'm already looking forward to tomorrow, and what my Father instructs me to tell you; I know that He will. Have a blessed day. If your day is beginning, for those of us ready to sleep, I pray you have a blessed night. God bless for now. And we'll catch you tomorrow. Bye.

TRANSCRIPT FROM PRESENTATION
BY ADRIAN EBENS
ON 29TH JULY 2025

4. AGAPE SON

Hello everyone. I'm glad that you can join us for day number four of our meditations and devotions as we continue our time of prayer and seeking our Father's face that we may be filled with His Spirit. And I've been so blessed by so many of you who have both commented in the chat as well as write to me personally.

I was very much blessed by our meditation yesterday, that life comes through blessing; and unless we become as little children and allow Jesus to take us up in His arms and to bless us, we cannot be part of the kingdom of God. I was reminded, and I might talk about this in another presentation related to the Sabbath, in Exodus 31, it says, whoever does not keep the Sabbath will surely be put to death. And of course, those words can be translated, shall surely die or perish. The Sabbath is one of the blessings, one of the most important blessings that God has given us, and whoever does not receive this blessing will die. And I'm reminded of the story of the orphanage in Romania of small children that were never picked up, were never hugged, and were never loved, and they died. So, we cannot exist without words of encouragement and tender touch. We need these things to live, and we need them from the one who gave us life.

So today I want to talk about the Agape Son. But before I begin, for all who can, let us kneel together and we will pray.

Opening Prayer:

Beloved Father, we come to you with hearts full of joy that you have called us, your sons and your daughters, that you have drawn us with your Spirit. No man, no woman can come to you except your Spirit draw Him. And our hearts are drawn out to you. And as we meditated upon in the first presentation, there is none who seek after God. Therefore, as we are seeking after you, it means that you are seeking after us.

So, Father, our hearts are full of gratitude. Thank you for seeking for us who were lost. Thank you for your love for us. Thank you for all the wounds and agony that you have endured that we might have eternal life. On behalf of my brothers and sisters, I want to tell you that we love you, Father, and you are our greatest joy. We worship you and we ask all of the angels of heaven to strike a higher note in praise of your Holy Name.

Be with us, Father. Give me the words to speak. Thank you for the prayers of my brothers and sisters. And bless us as we spend this time together as a family. And I thank you in Jesus' name. Amen.

Presentation:

My whole journey began with the words of the Father at the baptism: "You are my beloved son, in whom I delight." Those words spoke very deeply to me and drew me to study them. And this whole message that we have been sharing is always coming back to Matthew 3 and verse 17. "You are my beloved son." And the word beloved in the Greek is *agape*. So, when the Father spoke, He said, "This is my Agape Son in whom I delight." And if we come to the book of Colossians chapter one, and we read in verse 13: He has delivered us from the power of darkness and conveyed or translated us into the kingdom of "the Son of His love." (NLT). The Son of His *agape*.

First John chapter four and verse eight tells us “God is agape.” And Jesus is the Son of agape. Jesus is the visible image of the invisible God. God’s invisible agape is manifested visibly in the Son of God. This is where we see the agape of the Father. Staying in Colossians chapter one, we read in verse 15.

He is the image of the invisible God, the firstborn over all creation. (Colossians 1:15)

So, Jesus is the manifestation of God’s agape. And those of us who have studied the subject of Father and Son believe the words of the apostle Paul in Hebrews, when it says that Christ is the express image of the Father. And that by inheritance, He obtained a more excellent name. (Hebrews 1:3-4).

So agape is defined by Paul in first Corinthians. And for a good overview of agape, I would recommend to you Daniel Bernhardt’s book, *The Agape of God or Eros*. This will give you a good overview. I have touched on this in the book, *My Beloved*, in the later chapters also. These two books will give you an overview. But in its simple form, let us read the words of Paul in first Corinthians 13. And I want to start reading from verse four, where Paul speaks of what love is rather than what it isn’t.

Love [or agape] suffers long *and* is kind; love does not envy; love does not parade itself, is not puffed up; does not behave rudely, does not seek its own, is not provoked, thinks no evil; (1 Corinthians 13:4-5)

These are all describing our Father. Our Father suffers long. He is kind. He does not envy anyone. He does not parade Himself or try and promote Himself. He doesn’t puff Himself up. He doesn’t behave rudely. And does not seek His own for His own benefit alone at the exclusion of others. Agape doesn’t do this. Agape is not provoked.

And I say, “Oh, Father, let me have your Spirit that I cease to be provoked to anger.” Agape thinks no evil; does not imagine that

someone is doing something nasty to them; does not fabricate stories about other people.

does not rejoice in iniquity, but rejoices in the truth;
(1 Corinthians 13:6)

And now some very important points in verse seven.

bears all things, believes all things, hopes all things, endures all things. Love never fails.... (1 Corinthians 13:7-8)

Agape bears all things. Agape never comes to the point of saying; "I can't take it anymore." It never does this. It believes all things that come from the Father. It hopes all things. It never gives up. It endures all things. And this is describing our Father. Love never fails; agape never fails. It never gives up. In order to bear all things, and to think no evil, and to be kind; is a love that is completely selfless. To endlessly put up with another person's foolishness, is selfless, it is gracious and this is our Father. Everything that we see in our Father, well, He's invisible to us; everything we know about Father, is seen in the person of Jesus Christ who received all things from the Father.

In order for Jesus to be an Agape Son, He must have received everything from His Father. Otherwise, He cannot be an Agape Son. An *Agape* Son or the Son of *agape* means that He is given everything. And this is so important to understand, that the Son of God can only be the manifestation of *agape* if we know that He received all things from His Father. We don't need to be in doubt about this, because the book of John tells us exactly this, John chapter 3, and verse 35.

The Father loves the Son, and has given all things into His hand.
(John 3:35)

All things are given to Jesus. And that's what makes Him the Son of *agape*. Because *agape* gave everything to Him. That's what *agape* does. That's what love does, and God is love. Matthew 28 verse 18.

... "All authority has been given to Me in heaven and on earth."
(Matthew 28:18)

The Father gave all authority to His Son. Gave Him everything, gave Him His throne, His seat. The Father held nothing back from His Son. He gave it all to Him without money, and without price. He gave it to Him through the relationship. Because He is His Son, He gave Him everything. And here we see the great difference between the Son of agape, and can I say the son of *eros*, or “God the Son.” In my understanding “God the Son” is the son of eros. And eros is a love of self. It is the love of one’s own beauty. And therefore, in loving beauty, it is drawn to anything that is beautiful and seeks to devour it, possess it, control it and dominate it. In short, eros is narcissistic; seeks all for itself. In cosmic terms, eros is a black hole. It sucks everything in and let’s nothing escape.

What is the difference between the Son of agape, the Son of God and God the Son, the son of eros. The great difference is quite simple to understand. The Son of God in having received all things from His Father is full of gratitude. His heart is full of gratefulness to His Father. “Father, you would give me all things. You pour all your blessing upon me. I have done nothing to be worthy of this in myself, but you have given it to me freely.” The heart of Jesus is full of joy. As Jesus says,

...I am come that they might have life, and that they might have *it* more abundantly. (John 10:10, KJV)

...that your joy may be full. (John 16:24)

Jesus through agape is full of joy, full of happiness, full of worship for His Father. And here we see in Jesus the perfect expression of how to approach the Father. One full of joy, full of gratitude, daily rejoicing before the Father. This is why the Son of agape worships His Father and honours Him as His God. The Son of God has a God, the only true God. We turn to the book of John, chapter 20 and verse 17. Here Jesus clearly tells us who is God and it’s a text that is familiar to most of you.

And Jesus says, speaking to Mary,

Jesus said to her, “Do not cling to Me, for I have not yet ascended to My Father; but go to My brethren and say to them, ‘I am

ascending to My Father and your Father, and to My God and your God.' " (John 20:17)

Jesus tells us that His God, is our God. Do you understand the simplicity of that statement? Who is the only true God? The God of Jesus Christ, the God that Jesus worships, the God that Jesus adores. He loves His Father, He cherishes His Father and that is why, God has given Him a more excellent Name – name meaning character. It is not by any great achievement, as Waggoner says in the book *Christ and His Righteousness*, page 11 and 12 (in the English.) It is not through some great achievement that He obtained this name, but through right of inheritance. In inheriting all things Jesus has a character of gratitude, submission, loving obedience. And this is the spirit that goes to all the universe, from the heart of Christ to all of us. Only the Son of agape possesses this Spirit, because His heart is full of gratitude.

"God the Son" has no gratitude at all, for he received nothing from anyone at any time, in any way, in any place; nothing. He is God from his own resources. I say to you in all sincerity, such a God does not exist in the Bible; such a God is idolatry. To believe in a God such as this, outside of the Father; to believe that Jesus has no inheritance from the Father, is blasphemy of the highest order. It is those who worship such a being have on their forehead, if not turning away from it, "Mystery, Babylon, the mother of harlots." This is strong language isn't it, but it is self-evident to those who have studied the Scriptures that if Jesus has no inheritance from the Father, He has no gratitude, He has no joy coming from His Father; His heart is not intimately bound to His Father in gratitude and joy. If he is God the Son, he is only bound to the Father through mutual admiration. "I love you because you are the same as me. I am attracted to you because you are just the same as me." This is not agape. This is eros or the love of self, the love of one's own beauty and therefore attracted to anything beautiful that it may be possessed and controlled. This is why at the heart of the "Abomination that makes desolate" (Daniel 11:31; 12:11) is the three-in-one God. It is the annihilator of the true God and His only begotten Son. As Ellen White says,

God is the Father of Christ; Christ is the Son of God. To Christ has been given an exalted position. He has been made equal with the Father. All the counsels of God are opened to His Son. (*Testimonies for the Church*, Volume 8, p. 268.3)

Why am I so insistent upon this point? Why does it appear that I am labouring this point? Because in order for Jesus to be the Son of agape, He must be a being that has received all things from the one who gave Him all things. And in the heart of Jesus is the engine room of the worship of the one true God. In Jesus alone is true worship. We have nothing that we can give to our Father. We have no concept of what worship is or how we should approach God. No man comes to the Father except through Jesus. He is the only way to the Father. Because He is the Son of agape. He has in Himself gratitude. He loves His Father, He honours His Father, He submits to His Father, and He delights in His Father, because the Father gave Him life and gave Him all things.

As we said last night, God did not simply give existence to His Son. He gave Him life because He kissed Him, hugged Him, embraced Him and said "You are my great delight. You bring me great joy, and I bless you." This is how Jesus had life in Himself; it was created by His Father. In Him, in Christ, was "life, original, unborrowed and underived" (DA 530.3) because it was created in Him by His Father through the blessing, in Christ. And no other place can be found a life that we can partake of.

And if you have read the book *My Beloved*, you will know that I speak of the wisdom of God in bringing forth His Son, because we cannot take hold of the life of the Father. If we look upon the Father directly and by beholding, we would become changed. The Father submits to no one and by beholding this image we would submit to no one, and we would die. Because we do not have life in ourselves. So, God put life in His Son. He put life in a being that is fully submitted to Him. But submitted not by force, submitted by love. In giving His Son everything and giving Him His freedom, the Son of God was free to do whatever He wanted with the life and the blessing that the Father gave Him. Notice in John 8, verses 35 and 36.

And a slave does not abide in the house forever, ...

If Jesus was simply a slave to His Father, He could not abide forever. He is not a slave, He is a Son.

...but a son abides forever. Therefore if the Son makes you free, you shall be free indeed. (John 8:35-36)

The word in Greek for free is 'completely unrestrained.' No force, nothing compelling you against your will. And in order to be made free by the Son, by receiving His Spirit, the Son Himself must be completely free in Himself. The Father has not placed any restrictions upon Him. And this is one of the reasons I worship the Son of God, and I honour Him and I cherish Him and I feel a deep seat of emotion towards Him. Because He has committed Himself to His Father forever freely of His own choice. Everything His Father says to Him, He believes it; He accepts it. He chooses nothing against His Father. But every time the Father says something, the Son has to make a choice: do I submit to my Father or not? But He has determined to always obey His Father from His own free unrestrained choice. God has not forced Him. God has not manipulated Him, because God is agape. Agape doesn't use force.

Force is the last resort of every false religion. (*The Signs of the Times*, May 6, 1897, par. 16)

The government of God is not a government of force.

The exercise of force is contrary to the principles of God's government; He desires only the service of love; and love cannot be commanded; it cannot be won by force or authority. Only by love is love awakened. (*The Desire of Ages*, p. 22.1)

Jesus embodies the kingdom of God. He is completely free, though He has received everything from His Father. The Father has made Him free to do whatever He wishes. And the Son has said, "I will never leave thee nor forsake thee. You are my beloved Father. You have given me all things, and I love you with all my heart because you have blessed me." And when the Father blesses His Son and rejoices over Him with singing, the heart of Jesus is filled with such joy. His cup runneth over.

And as His cup runs over, it falls upon us, and we receive of that joy. It comes from a heart full of joy.

This is the Spirit that I want; the Spirit of the Son of God who loves His Father. When you receive of that Spirit you will have no other gods before the Father, for Jesus has no other gods before the Father. You will not bow down and serve other gods. How can you? You have received everything from the Father. You will not take the Father's Name in vain. Because Jesus never takes the Father's Name in vain but honours His Father always. You will honour the Sabbath, your parents. You will not kill, for Jesus never kills. You will not steal. For Jesus never steals. Why would He need to steal? He's been given everything and everything that He has been given, He shares with us. We shall sit on the throne with the Son of God even as He sits on His Father's throne.

We shall inherit all things. And if we shall inherit all things, why should we be impatient? Why should we be concerned? Our Father has provided all things for us. Jesus believed this even when He was in the desert when it appeared that His Father had forsaken Him. He believed His Father. This is the test that each of us must pass through in order to have agape sealed into your heart so that you, like Jesus, will say to the Father, "You are my God forever. I never want to leave you. I always want to be with you. I worship you from my whole being. My whole soul thrills for you." And when we have made that choice, we have to be tested. Is it true? In order to remove the last vestiges, the last pieces of our selfishness, we have to pass through the fire.

Gold is purified by fire so that when it appears that God has forsaken you, "My God, My God, why have you forsaken me?" We are all tempted to think that God should forsake us in our case because of our sins. Satan tempts us every day: "You are not worthy of God's love. You are a complete fool. You do evil things. You think evil things. Why should you expect that God would love you and save you? Give up this foolish notion." But when we know that God is agape, we know that His love is not dependent on our performance. His love has nothing to do with what we do and what we don't do. And when you believe this, the goodness of God will lead you to repentance and you will become

a son of God forever. We have all been trained to believe that unless we can perform and do the works of righteousness that God will not accept us.

What shall we do, that we may work the works of God?
(John 6:28)

It's in our very being. But this is the mind of a slave. And the slave does not abide in the house forever. Only a son. A son inherits all things freely, without money, without price, without works. If you offer your works to God as having some merits as Ellen White says, if you were to offer all that is good, all that is noble, all that is worthy in man is having some merit in the plan of salvation, it would be rejected as treason, (FW 24.1) because all that is good that comes from us has already come from God. He is the only one that is good. There is none good but God.

If you would gather together everything that is good and holy and noble and lovely in man and then present the subject to the angels of God as acting a part in the salvation of the human soul or in merit, the proposition would be rejected as treason. (*Faith and Works*, p. 24.1)

We notice that Jesus is the one that said this. He said, "the only one that is good is my Father." And of course, in saying that He doesn't exclude Himself on the basis that the goodness of Jesus is inherited from the goodness of God. His goodness, the goodness of Jesus, is the manifestation of the goodness of the Father. Do you understand? That is why there is only one who is good. That is the Father. He is the source of all goodness. And all of the goodness of Jesus comes from the Father.

Now many Christians would scream blasphemy, and they will tear their robes and say, "He has spoken blasphemy." "Jesus has His own goodness." Not the Son of agape. The Son of agape, all His goodness is inherited. All His goodness was given to Him and created in Him when He was brought forth and blessed by the Father.

And this does not in any way take away the value of the Son of God. For the Father has called Him God and the word of the Father is

sovereign. When the God of all things says to His Son, "You are God let all the angels, let all humanity worship Him," God has said, we accept it. We believe it, we don't question it. We don't ask: "What pedigree do you have in order that I should worship you? Do you have your own power? Do you have your own existence apart from anyone else?" Who are we to put these controls or stipulations upon the Son of God. The Father says worship Him. I see why He says this, because He is the only way to the Father. This is why understanding the begotten Son is everything, it is the only way to life. There is no other way to the Father except through the begotten Son.

Do you understand the implications of what I am saying? If you want a heart full of gratitude, you must worship the one whose heart is full of gratitude. If you want a heart full of joy, you must worship and honour the one whose heart is full of joy. And this is not God-the-son. This is the Son of agape, the Son of God who inherited all things, brought forth from the Father. If you do not believe this, you will die. You will die. For John tells us, He that has the Son has life, because the Son has the blessing: "You are my beloved Son."

He that has the Son has life. He who has the Son has life; he who does not have the Son of God does not have life. (1 John 5:12)

You must have the Son, not God-the-son. [We must have] the Son of God, in order to access life. Why? Because the Son is the only one who is blessed. And we remind ourselves, Malcolm shared this verse with us last night. Psalm 133 verse 3. Speaking of the oil that runs down the beard of Aaron in verse 2, it says,

It is like the precious ointment upon the head, that ran down upon the beard, even Aaron's beard: that went down to the skirts of his garments; As the dew of Hermon, and as the dew that descended upon the mountains of Zion: for there the LORD commanded the blessing, even life for evermore.
(Psalm 133:2-3, KJV)

Life is in the Son because the Father kissed Him and blessed Him. And said Son, all that I have, I give to you. I would add to this that in

beholding this God who gave all things to His Son, we have a model for husbands of what they should do for their wife. As the Father has given His Son everything and blessed him, so the husband should do for his wife, to give all things to her and to bless her. And she, like Christ, will be full of gratitude and will honour her husband as her head and she will rest in his headship, even as Christ rests in the bosom of the Father. He can rest because He has inherited all things and trusts completely in His Father.

If my Father confirms what I speak tomorrow, Maybe I will speak about the Sabbath; that the Sabbath, for as it says in [the book of] John that Jesus is Lord of the Sabbath. He is the one who rests in the bosom of the Father. (John 1:18). He is the only one that knows what it is to rest, to lay on the bosom of the Father and be completely at peace, not a care in the world; for He has given Himself completely to His Father and trusts the Father intimately. That is the only being in the universe that knows what rest is; for He is resting in someone greater than Himself. Jesus says "My Father is greater than I," not for the purpose of saying He is better. No, of course not, but for the purpose of resting in Him and leaning upon His breast.

We see the apostle John doing with Jesus what Jesus does with the Father. He was the one that leaned on Jesus' breast. He experienced Sabbath in Christ, giving himself completely to Jesus, trusting Him completely. And this is the focus of my presentation. If Jesus is the Son of agape, meaning He has given Himself fully to the Father because the Father has given all things to His Son. And if Christ has given us all things, then have we given ourselves completely to Him? Or do we doubt? Do we draw back?

This is the story of the end of the book of John. John chapter 21. Jesus asks Peter from verse 15, "Simon do you agape me?" What does He mean, "Do you agape me?" We have nothing that we can give. The only way we can agape Jesus is to know that He agapes us. We agape Him because He first *agaped* us. In recognising that He has given us all things, the gratitude that this creates in us causes us to give everything back to Him and yield ourselves completely to Him, so that we will not listen

to the voice of a stranger. We will not worship a false god. But we will give ourselves fully to Jesus.

So, Peter when asked “Do you *agape* me?” He says “I *phileo* you” and *phileo* is a love of brotherhood. It is mutual respect and honour amongst a group of people. It is not a complete giving of oneself. It holds something in reserve. Peter was holding something in reserve because he did not fully accept His inheritance by faith alone.

Whereas we see later in this chapter that John calls himself the disciple that Jesus agaped. Which means John accepted the *agape* of Jesus. He saw that Jesus gave Himself fully to John and loved him fully and completely. And in beholding this love John gave himself completely to Jesus. And so, Jesus did not ask John “Do you *agape* me?” because John obviously agaped Him; because he said “the disciple that Jesus agaped.”

Are you the disciple that Jesus agapes? Do you see that He has received all things from the Father? And because He received everything from One who gave everything, His Father, He gives us everything freely without any compulsion, without any threat to burn us or kill us. This is not in the heart of the Son of God. He did nothing to receive everything. He doesn't expect us, therefore, to do anything except receive. And therefore, to believe in the begotten Son is the only basis upon which you can be justified by faith alone. Jesus is the author and finisher of faith; because the Father said to Him, “Everything I have is yours.” And Jesus said “Amen. I believe you.” He is the great Amen. He believed His Father and it was counted unto Him for righteousness.

This is His righteousness, and we, like Jesus, receiving His Spirit can say, when He says to us, “Come ye, inherit the kingdom prepared for you by my Father.” And we don't look to say “Why would you choose me? What have I done? I'm evil. I'm wicked.” As I say to many, “Who are you to judge? Are you greater than Jesus?” He is offering everything to you: Come sit on my throne; rule with me, I give it to you freely. Co-heirs with Christ, as Paul says. (Romans 8:17). Do you accept it? Only if you worship the Son of *agape*. You worship a Son that received

everything, for nothing; who received all, that He might give all. Only those who receive all freely can give all freely.

That is why we are not giving all at the moment. We are still holding in reserve because we are ashamed of our sins. We are disappointed in ourselves. We hate the things that we do, and we want to make amends for them and offer something of our filthy rags to God. This is treason. Put it away. Worship the begotten Son. Worship the Son of agape and you will have rest and life and peace.

Amen Kilton, "Lord, I believe, help thou mine unbelief." I wish you blessings, my brothers and sisters. May you rejoice in the begotten Son, the only way to the Father, full of grace and truth, life abounding in Him. He is beautiful. He is precious. Receive Him and everything in the kingdom is yours, without money and without price. Let us pray.

Closing Prayer:

Father, by faith we call you Father in the Spirit of Jesus, trusting that as you are His Father that in His Spirit, you are our Father and that as you are His God, you are our God.

Lord Jesus, Lord Jesus, your gratitude to the Father is our gratitude to the Father. You are the only way to the Father. As you rest in the bosom of the Father we can rest in your bosom as John did and know that you agape us and that you know what agape is and does. You know what agape is and does for it was done to you in the very beginning when you were set up from everlasting. We worship you oh Son of God, Son of Agape, the purest and the most beautiful. Given a name above every name because of what God placed in you in giving you all things, kissing you and telling you that you were beloved. In you is life original. Because of this we worship you, we praise you and we know that you will bring us to the Father. And we thank you in Jesus' name. Amen.

Closing Comments:

Well, we look forward to next time. I'm really enjoying our times together. I love talking about Jesus, He is so beautiful. And I hope that you have been blessed as we recount these things together. May you have a wonderful day, today or tomorrow. And let us continue to pray: "Lord give us this Spirit, the Spirit of Agape. Lord, we believe you will give it to us. Not because we pray all night and keep ourselves awake and pull our hair out and flagellate ourselves, but because we are your sons and daughters. You will give it to us." But we must be tested. Do you believe? Do you trust? Soon brothers and sisters the refreshing will come. Hold on in faith and soon it will come to us. God bless you all until tomorrow. Bye for now. God bless you all until tomorrow.

TRANSCRIPT FROM PRESENTATION
BY ADRIAN EBENS
ON 30TH JULY 2025

5. THE CROSS OF AGAPE

Hello, dear brothers and sisters from all around the world, it's really good to be with you again. And I confess, I'm really enjoying this time that we are spending together.

Today, I had to go into town and purchase some things. And as I was driving, I was thinking about the subjects we have been discussing, and my heart was just full of joy as I think about our Father, the great Agape Father, the one who gives all things to His Son, and He withheld nothing from Him. And as we read last time, in John 8:35 and 36, if the Son shall make you free, you shall be free indeed, that the Father has in no way placed any restriction, compulsion, manipulation upon His Son, no force, no threat at all.

And in the person of Jesus, we see between the agape of the Father and the inheritance of the Son, we see this beautiful fountain of the Spirit that comes from both of them, the blessing and giving of the Father and the joy and gratitude of the Son are bound together in the Spirit, which wherever the Spirit goes, there is life, because in that Spirit is the blessing, which is life, and the gratitude and the submission in one

Spirit. And in the person of Jesus, God's gift of agape love produced the most wonderful result.

But tonight, here in Australia, this morning in the America, and just after lunch in Europe and Africa, we now want to move to the third highest being in the universe, next in honour to Christ, which the Spirit of Prophecy tells us was Lucifer. And what happened? So, before we begin this study, let's talk to our Father and approach Him through the Son.

Opening Prayer:

Dear Father, we come to you in the beloved name of Jesus. It is your Spirit that draws us, and we pray for inspiration. There are so many things that could be said, but we pray that only the things will be said that you wish, that you desire. May we all be praying and meditating together. And once again, Father, we just want to tell you that we love you, that you are so beautiful and we worship you. It's a joy to worship you. And this joy, this blessing is only ours because the Spirit of Jesus is residing in us when we have this joy, when we have this love, it is only coming from Jesus for there is none who seek after God. So, the fact that we are seeking you and we love you is only because of the Spirit of Jesus.

Thank you, Jesus, for drawing us to the Father. Father, thank you for showing us how precious He is. And thank you, Jesus, for trusting the Father in all things and honouring Him as your God, as your Father. And we thank you, Father, for hearing this prayer in Jesus' name, Amen.

Presentation:

So, we mentioned that according to John chapter five and verse 19, Jesus says, "I do nothing of myself, but what I see the Father do." And as the Father gave everything to Jesus and blessed him, kissed him, so, the first created being of the universe being Lucifer, Christ did the same for him as the Father did for Christ; establishing a channel of blessing from Father to Son to Lucifer. Christ held nothing back from Lucifer. He gave him everything that he received and He blessed him, kissed him,

embraced him and blessed him as the Father had blessed him. And this gave Lucifer life through the blessing.

Sadly, we know the story that Lucifer, for some reason, became envious of Christ, envious of the One who had given him everything. And this is a mystery. It's the mystery of iniquity. Why would you be jealous of the one who gave you everything? Of course, Lucifer looked to the Father as the supreme being, which He was. But for some reason, he didn't understand the absolute necessity of Christ as the only way to the Father. You cannot access the Father except through Jesus, because Jesus is in the position of gratitude and submission. The only way you can approach the Father is in gratitude and submission. And because these elements are not inherent in any being, they must be given to every being who comes into the universe. You can only find them in Jesus.

Total, voluntary submission, gratitude, obedience, and of course, the knowledge that He is beloved of the Father. All of this is in Christ. And from Christ, the Spirit takes these beautiful elements to every created being; that we also may enjoy the fullness of being sons and daughters of God. We owe all of this to Christ.

But Lucifer coveted the position of Jesus, and he exchanged relationship for position. Instead of finding value in the blessing of the Father and the Son, he sought for value through power, position, and performance. In shifting this value system, he alienated himself from the character of God. And in alienating himself from his Father and Christ, the Son, he began to manifest another character, the character of selfishness, the character of *eros*.

But in this, we begin to see the depth of agape. In the person of Jesus, we see the positive result of agape. We see the joy, the blessing, the wonder of agape working in the heart of Christ and making Him the brightness of the Father's glory. But in Satan and his followers, we see a dimension of agape that is unfathomable. Its beauty is extended.

So, I bring you back to 1 Corinthians 13, where agape, or essentially, the Father's character is defined. And I want to bring you to the principle of agape that connects us to the cross. Agape, in encountering opposition,

manifests the principle of the cross. We see in verse 7, 1 Corinthians 13, verse 7, that “agape bears all things.” And the word in Greek for bears, *stego*, means to put a roof over or to cover with silence. When you are facing difficulty and people are treating you unfairly, do you cover it with silence? Do you say nothing and refuse to complain about the unfairness of the situation? This is agape; this is what it does, it puts a covering. Love, agape, “covers a multitude of sin,” as we are told elsewhere in Scripture. (1 Peter 4:8). And then it says that “agape believes all things.” It has belief and confidence. The Father’s belief, the Father’s hope, because it says “hopes all things.”

Think of the Father’s hope for the human race over the last 6,000 years. Think of the tragedies that have occurred. The horrible histories that have unfolded and the great sorrows that have taken place. Yet, the Father has hoped and not yielded His hope that the human race would manifest a group of people that become like His Son. He has never yielded His confidence and His hope and His belief that this will happen because of His great love. And that’s something beautiful. And it’s something that for us who have been connected to the Seventh-day Adventist Church would do well to remember.

As we look at the Seventh-day Adventist Church, knowing what we know about God and His Son, and the agape of the Father, and the true meaning of the atonement, we may look at the Adventist Church and say, there is no hope. But as soon as you say this, you have let go of agape. Agape never stops hoping. It always hangs on. And of course, until the Father speaks and says of Ephraim, “let him alone, give him his freedom of choice. He is joined to his idols.”

“Ephraim is joined to idols, Let him alone.” (Hosea 4:17)

And these words may soon be spoken to the Adventist Church. Let her alone, she’s joined to her idols. But agape hopes, it hangs on, it continues to pray. We’ve had no word from the Father, no prophetic voice to tell us that God has ended His relationship with the Adventist Church. And in fact, God will never end His relationship with the church. It will be the church who ends her relationship with Him, telling Him to leave. I

pray that day does not come. As I judge after the seeing of the eyes and the hearing of the ears, my conclusion would be that there is no hope. But Jesus doesn't judge after this order, as it says in Isaiah 11. He doesn't judge after the seeing of the eyes and the hearing of the ears. And so let us be patient.

And shall make him of quick understanding in the fear of the LORD: and he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears: (Isaiah 11:3, KJV)

Here (1 Corinthians 13:7) we come directly to the principle of the cross, "endures all things." And the word to *endure* means: to stay under, remain, to bear, have fortitude, to persevere, to be patient, to suffer. Jesus stays under the weight of humanity. He bears us. He endures all things. And here in this principle; and just try and make this connection in your mind. **If agape bears all things and endures all things, then there never comes a time when God or His Son will ever let go of anyone at any time, no matter what they do.**

This introduces to us the cross. To hang on to someone when they are hateful towards you. To hold onto hope for them is to introduce the element of the cross. Because Jesus never lets go until the sinner lets go, firmly and completely and destroys himself. Christ then and the Father are forced to let go because the sinner refused to come into the bosom of the Son and the Father. Therefore, God then engages in His "strange act."

... that he may do his work, his strange work; and bring to pass his act, his strange act. (Isaiah 28:21, KJV)

His strange act is to turn aside and to allow the sinner to be crushed by the weight of its own sinfulness, and He does not prevent it. And that is one of the most terrible crosses for a parent to bear. To allow their children to suffer the horrible consequences of sin. This is a cross that our Father bears every day and His Son. So, therefore agape defines the cross as enduring all things. To make sure that this definition is correct, we go to the words of Jesus in Matthew chapter 16 and verse 24. This is the definition of the cross:

Then said Jesus unto his disciples, If any *man* will come after me, let him deny himself ... (Matthew 16:24, KJV)

There is the bearing of all things, the endurance of all things. Denying yourself when you are slapped in the one cheek, you turn the other, you bear it. You put a roof over it, and you take it in silence, and you don't complain. This is the cross and this is what agape has power to do. Agape has power to take suffering and endure it.

... deny himself, and take up his cross, and follow me.
(Matthew 16:24)

So here we see the definition of the cross. And this definition of the cross, because of agape, is entirely different to what Christianity understands. I'll try and make the connections for you.

In the Trinity, God is *eros*, and the Pope even says this. Pope Benedict said God is *eros* because there is no inheritance. The Son is co-equal with the Father. There is a love of self, manifested in loving another who is the same as I am. This is not *agape*, but this 'god' produces a principle called justice, which demands punishment and death. There's a lot of connections that need to be made to draw all those connections. I'm not going to spell all those out now. But to simply say that without the begotten Son, there is no manifestation of agape. And therefore, without the begotten Son, there cannot be a true understanding of the cross; because the cross only comes from agape.

I want to take you to the book *Education*, page 263. Many times, when I read this passage, I am reminded of how Laodicean I have been – to have this book, *Education*, in my library for decades and read this book and yet not comprehend what it's saying here. Here we see the agape understanding of the cross. And it says:

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 its relation to God. Few give thought to the suffering that sin has caused our Creator. All heaven suffered in Christ's agony; [and that's in Gethsemane and the cross] but that

suffering did not begin or end with His manifestation in humanity. 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. Every departure from the right, every deed of cruelty, every failure of humanity to reach His ideal, brings grief to Him. (*Education*, p. 263.1)

So, the pain that God has felt from the inception of sin is revealed in Jesus' agony and death on the cross. This cross is a revelation of the Father's cross. The visible cross of Christ reveals the invisible cross of the Father. And it continues in the next paragraph, and I'll move down a little bit further.

Our world is a vast lazarus house [or hospital], a scene of misery that we dare not allow even our thoughts to dwell upon. Did we realize it as it is, the burden would be too terrible. Yet God feels it all. (*Education*, p. 263.2)

This is the definition of the cross. God feels all the agony of this world. Every harsh word, every abuse, every rape, every murder, every lie, every deception, every drug abuse, every perversion. God feels it all. And He feels it all because His love reaches to all mankind. And just a side note here, someone recently mentioned this, that it's only agape that enables God to be omniscient. I think maybe it was Fifield that talked about this or Waggoner; I think Fifield. Because God is intimately connected to every person and never let's go, He therefore has an intimate knowledge of everyone; this is the basis of His omniscience. Because to cut yourself off from someone means you no longer know them. And therefore, you cannot have all knowledge if you do not know all people or all beings in the universe. So here we see the connection between agape and omniscience in a relational context.

So, the thought that God feels all the suffering of this world is a pain that is beyond my comprehension. This reveals to us a beauty in God's character that we will never fully understand. Throughout the eons of eternity, we will never plumb the depths of the agony that our Father went through to save us.

It's at this point that I'm compelled to bow before our Father and worship Him. And so, at this point, I just want to pray. And I'm going to kneel because I want to thank our Father for His beautiful love for us.

Prayer:

Father, words cannot express the wonder that we see in your character. How do you bear all the suffering of humanity, the immensity of it? It's astounding! And yet you bear it; you endure all things. You put a roof over it, and you cover it in silence. You do not murmur; you do not complain. We saw this in your Son. And we marvel at you. We worship you, Father. We honour you as best we can. We say, Father, "Lord, give us this Spirit. Let Jesus once again walk this earth in the person of your children. Let the faces of your children be lighted up with agape." We cannot procure it; we cannot produce it. We can only receive it by inheritance, that we may endure all things in our sphere as you endure all things in all spheres.

In asking for this, Lord, we know we ask a great thing. That our hearts are drawn to you. This love, it's magnetic. It compels us. It draws us. And therefore, we say, Father, "Give us your Spirit that we also may glorify you." That as you glorify us, you reveal your character in us, that we would glorify you. That we would honour you, Father. That we would bless your name by revealing the beauty of your name.

Thank you, Father, that you will do this. I ask this for myself and for all that are listening and will listen. That we would have the strength to endure all things. For he that endured unto the end, the same shall be saved.

And as we continue, Father, to meditate on agape's cross, we pray you would enlighten each of us. Show us as much as we are able to bear the beauty of agape's cross. We thank you, Father, in Jesus' name. Amen.

Presentation Continued:

This understanding of the cross completely transforms the gospel. I have talked about this in some presentations. I've also systematically expressed this in the book *One Mediator*. What is the cross? The Christian

world teaches us that the cross is the satisfaction of God's justice. That God's anger and wrath towards sin is satisfied in the bloodied form of His only begotten Son. That, rather than smashing us to pieces, He smashed His Son to pieces. And some people would object to my colourful language, but I have been very circumspect as to what actually happened. That is the reality of the Christian doctrine, that God is satisfied in the absolute annihilation of His Son. Is it any wonder that man is not completely drawn to this image of love? The whole world is not drawn to it. But Jesus says,

And I, if I be lifted up from the earth, will draw all *men* unto me.
(John 12:32, KJV)

So, the cross, as defined in the book *Education*, page 263, is a cross that begins with the inception of sin when Lucifer rebelled against His Father and the Son and changed the concepts of justice. It is a piercing of the heart of God that has continued to this very day. And over the last 6,000 plus years, the Father and the Son have walked the path to Golgotha, to Calvary every day in the sufferings of humanity. They have borne all things. They have endured all things.

This cross that we see has infinitely more power than the cross that I once understood. This cross will draw all men to itself. This is the cross of agape. The cross of eros is an offended God demanding blood, demanding punishment for sin. This is not our Father. This is Satan masquerading as the Father. And the whole world is wondering after this system that was most satanically expressed in the church of the Middle Ages, the universal church, the Roman church.

So, I wanted to make a connection for you between agape as manifested in the Son and then how that agape leads to the cross and the endurance of all things. And this is the most precious thing to me when I think of what our Father is willing to endure for me, for you. What response can I give? To be silent in response to this is treason. To be silent to the realization of what God has endured for us even today is horrible to Him. Do we think of Him today?

The other day, one of our brothers, Hasan in Lebanon, put up a picture of a young child from Gaza. It pierced me to look at that picture. As I was looking at that child, I was looking at the face of Jesus on the cross. I thought, "Jesus, how do you endure this?" It's His agape. It's a love so powerful. And of course, the world asks, why don't you do anything about it? That's because agape bears all things. And it bears all things because agape doesn't use force. It cannot force the will. It refuses to force the will. And therefore, because God would give liberty to every one of His children, He therefore must carry the cross. And this picture, this beautiful picture, it melts my heart. I trust it melts your heart as well.

Yes, Adam, the drawing power of His love empowers us to follow Him, not out of fear. There is no fear in love, for fear has torment.

There is no fear in love; but perfect love casteth out fear: because fear hath torment. He that feareth is not made perfect in love.
(1 John 4:18, KJV)

That's penal infliction. If we believe that God inflicted punishment on His Son, then we will have fear. And he that feareth is not made perfect in agape, and therefore cannot be a son of agape, and cannot have the seal of agape written in the forehead.

Thank you, Jerven, *agape* equals eternal, *eros* equals chronos, or we might say *agape* equals *zoe* in the Greek, *eros* equals *psuche*, temporary chronos life.

So, I was thinking about the thought processes that awoke, or caused me to awake. If we go back to the year 2001, and I was revisiting some of the footage of 9-11, September 11, when the great buildings in New York were torn down and overthrown by the overturning of God's power, as it says in *Life Sketches*, page 411, 412, ... and the loss of life. For those of us who lived an adult life before September 11, 2001, we know that the world changed forever. After that date, all of my innocence was gone after that event. I had to live in a world where I realized that great forces were at work to lie, to deceive and to control the world.

Here is how the cross worked in that instance of 9-11. I knew about the Jesuit order. I knew that Rome was pulling the strings behind all of the major wars and events of this world. It was an intellectual understanding that I had from my reading of history, from my knowledge of events and my reading of *The Great Controversy* and other books. But after 9-11, I witnessed the power of darkness manifesting itself in such a horrific way. And we see the cross erected in September 11, because over 3,000 people lost their lives that day. And many more thousands lost their life after that event, because their lungs were filled with asbestos from the towers.

One of the reasons why the powers that be wanted those towers torn down, [was] because they were full of asbestos, which was poisonous. And rather than pay the bill themselves, they had the buildings torn down and claimed the insurance. Now, that's a very cynical way of looking at it. Well, it could be cynical. But to me, it's reality from my research.

But in the loss of those 3,000 people, and I can still hear the loud crashes of bodies that had fallen 100 stories, crashing into the pavement. It haunts me. It still causes me great trauma when I think about these things and the roar of those buildings as they came down and the gasps of the people as they looked up and saw and knew that thousands of people were dying at that very moment.

But out of that event, I saw with my own eyes the wickedness of the papacy and the true wickedness of man in that event. And it caused me to awake. I began to search. All my confidence in humanity was completely eroded. I had this fatal assumption that there was some good in humanity. I didn't know that I had this assumption that there still was good in humanity. But after 9-11, I knew there was no good. There is none righteous. There is none who seek after God.

It took that event to awaken me in real terms. And it is what started my search for where we are today. Now, of course, I had studied many things leading me up to that point to help me make this search. But on 9-11, the corporate wickedness of humanity manifested itself in the

most dramatic way to my mind. I still remember after seeing those images, going for a walk and tears were streaming down my face, not simply because I love my fellow Americans, but because I realized what this meant, where we were headed. I had this sense; I had this awareness something was not right.

As I looked at the big hole in the Pentagon building and no plane to be seen, my brain is telling me this is complete nonsense. They're lying to you. They are lying to you, and they know they're lying to you. Do I just go along with the lies and just imagine that this is the way it is? Or do I enter into that dark reality that the human race is evil to the core and there is no hope for the human race outside of the person of Jesus? And that is why I believe, and I want to read it to you. I think it's important.

Life Sketches 411, the bottom of page 411:

Now comes the word that I have declared that New York is to be swept away by a tidal wave. This I have never said. I have said, as I looked at the great buildings going up there, story after story: 'What terrible scenes will take place when the Lord shall arise to shake terribly the earth! Then the words of Revelation 18:1-3 will be fulfilled.' The whole of the eighteenth chapter of Revelation is a warning of what is coming on the earth. But I have no light in particular in regard to what is coming on New York, only I know that one day the great buildings there will be thrown down by the turning and overturning of God's power. From the light given me, I know that destruction is in the world. One word from the Lord, one touch of His mighty power, and these massive structures will fall. Scenes will take place the fearfulness of which we cannot imagine." (*Life Sketches*, p. 411-412)

So, September 11, 2001, marks the beginning of the fourth angel. You can read it there. It says it very clearly in *Life Sketches*, p. 411, 412. But when the great buildings are thrown down, then the fourth angel will begin to sound.

It took Christ suffering that horrendous event, bearing all things to at least awaken my mind to the reality of this world and to no longer desire anything in it. I surrendered all aspiration at that moment. I lost all hope in humanity. And this was a good thing, because where sin abounds under the covering of agape, for sin could not exist except that agape endures all things. Under the covering of agape, sin abounded.

Christ was crucified in the death of all of those people on 9-11. And in the death of those people, my soul was ransomed. How so? As it says in Isaiah 43:3, God speaking to Israel, "I gave Egypt for your ransom."

For me, God gave those 3,000 people on 9-11 for my ransom to awaken me to the reality of the stench of humanity and the wickedness of this world, so that I wanted no part of it anymore. And so, where this sin abounded, grace did much more abound for me and has led me step by step to the place that we are now. And so, I'm deeply thankful for the events of 9-11.

I'm deeply sad about what happened and the sorrows that occurred. I think of the collapse of World Trade Centre building number seven. I think I literally laughed when I watched the footage. So, I'm watching a controlled demolition, and they want me to believe that the building just collapsed. My poor little brain couldn't accept. The gag reflex kicked in and I threw up. I said, no, I'm not accepting your media lies anymore. But here we see the principle of the cross.

And once you see this cross principle in 9-11, in the plagues of Egypt, then you can see it all through the Old Testament, in Sodom and Gomorrah, in the flood, in the slaying of the 3,000 at the Golden Calf, you are seeing a cross principle. We have this in [the booklets] *Christ's Red Sea Burial*, [and] *Christ's Antediluvian Cross*. We have delineated this principle.

And I want to close with this statement in *The Great Controversy*, p. 652.

The mystery of the cross explains all other mysteries. In the light that streams from Calvary the attributes of God which had filled us with fear and awe appear beautiful and attractive. Mercy,

tenderness, and parental love are seen to blend with holiness, justice, and power. While we behold the majesty of His throne, high and lifted up, we see His character in its gracious manifestations, and comprehend, as never before, the significance of that endearing title, "Our Father." (*The Great Controversy*, p. 652.1)

The cross is not a 24-hour event, although it includes that 24-hour event 2,000 years ago. It is the supreme manifestation of the cross, but it is not the only one. Wherever men are destroyed with violence, wherever bloodshed takes place through war and atrocity, the cross exists because God feels it all. And in God allowing these things to happen, God's justice is manifested. God's justice is defined in Psalms chapter 9 and verse 16.

The LORD is known *by* the judgment He executes; The wicked is snared in the work of his own hands. (Psalm 9:16)

When violence erupts, when wickedness manifests itself, God has allowed sin to take its course. And in allowing that, He has to bear it. He has to endure it and suffer the cross in the violent death of every man, woman and child; [this] is the cross of Christ, is the agony of His soul. And this cross, if it be lifted up, it will draw all men unto Christ.

And I, if I be lifted up from the earth, will draw all *men* unto me.
(John 12:32, KJV)

I invite you to contemplate this cross. This cross is vital to understand the stories of the Old Testament. And this cross is only made possible by agape. And agape is only manifested in the Son. I hope you can make those connections. All these things tie together. They're beautiful. My mind lights up in adoration as I see this cross and I say, "Father, you are amazing."

I pray that you are blessed by the cross, that you are encouraged, that you begin to comprehend. I know that a number of you understand this principle, but many of you, it's not clear to you. And I pray that now it

becomes clear to you and that you will comprehend the magnitude of the cross, the cross of agape. Shall we close in prayer?

Closing Prayer:

Father, I thank you that we could meditate for a little bit of time on the fact that you bear and endure all things. And if you endure all things, there can never be a time where you use violence or force to stop something from happening. If you were to use violence or force, then you could not endure all things. It would be said that your endurance ended, but the endurance of agape never ends. Because the mercy of God endures forever. (Psalm 136).

Father, as we stand on Mount Calvary, may we be transformed by the renewing of our minds. May we, by beholding, become changed into this image that the cross may be manifested in us. As Paul said, "I protest by your rejoicing...I die daily," that the cross be manifested in us. We pray and we thank you in Jesus' name. Amen.

Closing Comments:

Well, thank you once again, dear family. I hope you're encouraged, and we look forward to speaking with you again. I hope you're still praying and asking for the Spirit, this Spirit of Agape, and that God will work in our lives in a powerful way. So, God bless for now and we'll see you tomorrow night, my time. God bless.

TRANSCRIPT FROM PRESENTATION
BY ADRIAN EBENS
ON 31ST JULY 2025

6. THE REST OF AGAPE

Blessings dear family, glad that you can join us and hope that for those of you on this side of the world, you've had a blessed day, I certainly have had a blessed day. And for those of you just starting your day, I pray that you're having a wonderful start to the day with Jesus, the begotten Son, the beloved Son, the Agape Son, the blessed Son.

And today we want to look at the connection between the begotten Son and the principle of rest. Rest is only connected to the begotten Son of the Father. He is the only one that has rest, and we want to explore some of that and why the Sabbath and by extension the festivals are all connected to the begotten Son of the Father and of course to the Father Himself. So, before we begin, let us kneel for those who can, and we will pray.

Opening Prayer:

Dear Father in heaven, thank you that we can come to you in Jesus' name. Thank you that you have borne with the human race another day, another day of sorrow and suffering, another day when millions of tragedies have unfolded, but also another day of beauty in nature, in the wildlife, in the birds that sing, in the beauty of creation.

We see the wonder of our Father and we bless you Father for you supply the needs of all of your creation and we come to you to ask for clarity or a blessing and that we would understand more fully the wonders of this message. We continue to pray and ask you for the outpouring of your Holy Spirit. We pray that you would clear away the things that are still blocking us and that you would help us to enter into that rest that we're going to speak about tonight. And I thank you Father for hearing this prayer in Jesus' name. Amen.

Presentation:

So, the reason we know that Jesus is in a position of rest is we go to Matthew chapter 12 and verse 8, and it's a short verse and it simply says,

For the Son of man is Lord [in Greek is *kurios*, supreme in authority, master], even of the sabbath day. (Matthew 12:8, KJV)

The reason for this, of course, is found in John 1:18,

No one has seen God at any time. The only begotten Son, who is in the bosom of the Father, He has declared *Him*. (John 1:18)

As the apostle John lay on the breast of Jesus in complete confidence in Him. So, the Son of God rests upon the breast of His Father and is therefore in His bosom, in His embrace. And in that position, Christ, the Son of God is at rest. And the only reason He can have this rest is because of His inheritance, that He acknowledges that all that He has, has come from His Father. So once again, the inheritance of Jesus provides for us another critical principle in the search for truth. That is the principle of rest.

We have looked at the fact that the begotten-ness of the Son is what provides the ability to be blessed because you can only be blessed by someone greater than yourself. You cannot be blessed by someone equal to you in every way. There is no blessing falling upon such an individual. They can only be expressions of admiration and honour, but not blessing in the sense of blessing someone that has come from you.

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So, the begotten-ness of the Son ensures the blessing. The begotten-ness of the Son demonstrates the agape of the Father in giving Him all things. The begotten-ness of the Son then also is the basis of rest. And therefore, Jesus can say, as the blessed begotten Son, that he is Lord or master of the Sabbath.

And so, to connect the Sabbath to the unbegotten Son has no meaning, it has no context other than something arbitrary. There is nothing arbitrary about God. Everything has a purpose and a reason. The Sabbath is only found in the begotten Son. Because, and maybe we should remind ourselves, well, I will shortcut, Ellen White says, the Ten Commandments are ten promises.

The ten commandments, Thou shalt, and, Thou shalt not, are ten promises secured to us if we render obedience to the law governing the universe. (*The Review and Herald*, October 26, 1897, par. 4)

So, when you read, thou shalt and thou shalt not, you are not reading commands which God demands of you to perform to please Him. The Ten Commandments are telling you what will happen to you when you receive His Spirit, which can only be received through His Son.

For *there is one God and one Mediator between God and men, the Man Christ Jesus*, (1 Timothy 2:5)

So, when we have Christ, we have the assurance that we can keep all of the commandments, we will manifest all of the commandments. And of course, the fourth commandment is, remember the Sabbath day. When you are in Christ, in the begotten Son, you will remember the Sabbath day. It will come out of you. And as Jesus dwells in the bosom of His Father, so we shall dwell in the bosom of the Son, as John the disciple did.

And in that place, we shall rest, rest when we feel weary, rest when things are so perplexing and overwhelming. I had just a few hours ago, something happened, and it completely overwhelmed me. I just didn't know what to do. So, I turned to my Saviour, and I reached out my hand

spiritually to Him and said, this is beyond me, I'm quite distressed by this, but you know all things and you will make this work together for good. And that gave me some measure of peace because I'm in the process of giving it completely to my Saviour, because I believe that all things are possible with the Father and the Son. And of course, my flesh is crying out, but you need to do something. You need to perform. But in giving the situation to Christ, I receive rest. And of course, this by extension is taken into the Sabbath.

So, we notice in Matthew 11:27, we see the connection to the inheritance and rest.

All things have been delivered to Me by My Father, and no one knows the Son except the Father. Nor does anyone know the Father except the Son, and *the one* to whom the Son wills to reveal *Him*. (Matthew 11:27)

So, there we have the inheritance. All things are delivered to Christ by the Father. And on that basis, He says in verse 28,

Come to Me, all *you* who labor and are heavy laden, and I will give you rest. (Matthew 11:28)

So, because He has received all things from His Father and the Father has said to him, "You are my beloved Son," He has spoken life into His Son through the blessing. As a consequence of that, Christ rests in the bosom of the Father. He says, if you want rest, you need to come to me. And that means that rest is an experience in the begotten Son.

I've often asked this question to people because the fourth commandment says, remember the Sabbath day to keep it holy: How can an unholly person keep the Sabbath holy? This is a question because there is, and I've also said this a number of times, there is only one Sabbath keeper in the universe. And He shares His Sabbath keeping with us. And that is the begotten Son. The Spirit of rest is only found in Christ.

In coming to Him, we can receive that rest that He has in His Father. The rest that we enjoy is actually the rest of Christ in His Father. He

doesn't say, "Go and sit under that tree and rest." No, "Come to me and I will give you rest." We see then that rest is only found in the person of Jesus. And this Jesus is the one who has received all things from the Father. It's clearly there in Matthew 11:27 and 28. And I hope that you will see from this then, that Sabbath keeping is righteousness by faith. It is an experience that Christ has in the Father and breathes upon us through His Spirit.

That's another reason why the Spirit cannot be anything other than the Spirit of Jesus. Because only the one who dwells in the bosom of the Father, is blessed of the Father, is the Agape Son, who is the evidence that God has given Him all things; He is the only one that has rest to give us. And that makes Him Lord of the Sabbath.

So, we come to Exodus 31, and we see here the experience of rest described. We know it says here in Exodus 31 and verse 17, that the Sabbath:

It is a sign between Me and the children of Israel forever; for in six days the LORD made the heavens and the earth, and on the seventh day He rested and was refreshed. (Exodus 31:17)

That word *refreshed* means to blow or to be blown upon. And the question is, well, which is it? Well, God is blowing on the Sabbath. He's blowing His blessing, His breath, His Spirit upon His Son. And therefore, He is blowing, and Christ is being blown upon. He is receiving the Spirit of His Father. Then He has this experience of rest in the bosom, a complete letting go of everything and trusting it all into the hands of His Father. And that rest that is in Christ is then flowing out of Him. His cup runneth over and it comes to all who believe in the name of the Son of God. Because if you don't believe in that name, the only begotten Son, then you cannot truly experience this rest.

We see that it says that it is a sign. I've talked about this in the past, that the word *sign* can be like every seventh day. Stop sign. Here it is. Stop. But the word *sign* in Hebrew also is a miracle. Signs and wonders. The same word is used for the miracles that Moses did in Egypt. They were called signs. So, the sign of the Sabbath is a miracle between God and

the children of Israel forever. It's a miracle in which we completely yield ourselves to our Father, trusting fully in Him because that is the Spirit of Christ.

That is the reason why no one can come to the Father except through the Son, because the Son is resting continually in His Father. He rests in His word, He does what He says, He believes that His Father is correct in all His ways, and He trusts Him. This is the basis of rest. And this continual rest experience of the Son is manifested. It is made visible on the Sabbath when the Father and Son rest together. And we are invited into that rest with them. We see this in 1 John 1 and verse 3:

That which we have seen and heard we declare to you, that you also may have fellowship with us; and truly our fellowship *is* with the Father and with His Son Jesus Christ. (1 John 1:3)

Not simply the Son, but His Son, possessive. A Son that is possessed and owned by the Father because He gave Him all things. This fellowship is a fellowship of rest. Christ resting in the bosom of His Father.

Once you understand that beautiful; simple concept, you can understand the Sabbath, and dare I say it, "more fully." It is a deeper understanding. When you enter into the Sabbath, you are not simply ceasing from your works, you are receiving the Spirit of rest. You are receiving the breath of the Son of God as He breathed upon His disciples. You are entering into that rest experience by faith alone. And that is every time we come to a Sabbath, a new moon, or a festival, we are receiving of this Spirit of rest.

Now, it's interesting, and I did this study some time ago, but in the Greek, when Jesus says, "Come unto me all you who labour and are heavy laden, come unto me and I will give you rest." This Greek word in the Greek Old Testament is found in the Sabbath. "Six days shall you labour and do all your work, but the seventh day is the Sabbath." This same word is also connected to the Sabbaths during the feasts. And it's the seventh month feasts of trumpets, atonement, and the first and the

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last day of the feast of tabernacles, all of them have this rest component in them that Jesus says, I will give you.

So, if Jesus says, come to me, and He also says, I am Lord of the Sabbath and I want you to rest on the Sabbath, then on the Sabbath, Jesus is saying, come to me. I want to bless you with the rest that is in me. If we choose not to come, then He cannot give us His rest. If we choose another day, then we will not have rest. To not to come to Jesus when He calls you is wicked. And there is no rest for the wicked, as the Scripture tells us. (Isaiah 57:20).

So, particularly on the seventh month, and we are heading towards the seventh month feasts now, and each trumpets, atonement, first and last day of tabernacles, all of them contain this rest. This is when our Saviour is calling us, particularly every Sabbath, and in each of these feasts, there is this rest. The question is, don't you want to receive this rest? I'm constantly challenged by the things of this world, and I need this rest, I need this peace.

So, of course, we can receive this Spirit every day. We have been participating in the morning and evening sacrifice, where there is an element of the Spirit that is poured out upon us. But there is greater measures of this in the Sabbath and the feasts.

But again, we remind ourselves, and this is the important part, is that the Sabbath is only found in the begotten Son, who shares His rest experience in the Father with us. Now, I wish I had known this as a child. I wish that I had some understanding of this. As a child, the Sabbath was a burden. It was cumbersome because I wanted to do my own thing, and I kept the Sabbath out of a sense of duty. I must do this so that God doesn't kill me. Not that I thought about it that directly, but it's like, well, He is the supreme being, and I guess He has the right to tell us what to do, even if I don't really understand, but I will do it because He's the boss. This is not the Sabbath. This is not Sabbath keeping. This is Saturday observance or Saturday drudgery. It's not the rest of the Sabbath.

So, in worshipping the begotten Son, you should be aware that He gives us access to this rest, and we see in the divine pattern the image of husband and wife and of parent and child. When a child is resting, a small child is resting on its parent and sleeping, we see the principle of rest, and this is because the child, well, hopefully is recognising the blessing of its parent, or the wife is recognising the blessing of her husband and rests in him and has confidence in his leadership. That is where being embraced and being in the bosom of the husband or the father is a delight. It is rest, it is peaceful, it is wonderful.

So this rest experience, as we learn more and more to rest so that when we are challenged and we feel a frequency or vibration of sinfulness or selfishness, that we will cling to Christ and His rest so that we do not say and do things that we ought not to do.

With this understanding of the Sabbath, we can see why the Sabbath must be the great central point of conflict between God's people and the followers of the beast and its image. It must come to that point, ultimately. Some people in the Adventist church think that the Sunday law issue is a mute issue. That was a 19th century conflict. "We're not going to have this now." This is not true. It's always going to come back to this because the evidence that you are abiding in the begotten Son is the rest that you experience when He calls you, "Come to me, all you that labour and are heavy laden, and I will give you rest."

He calls us on the Sabbath. He calls us morning and evening, but the morning and evening sacrifice follows the same principle of what I call six plus one. A Sabbath, six days, a Sabbath. We have in the daily outpouring of the Spirit, we have morning sacrifice, six hours, evening sacrifice. That's following the six plus one principle; six plus one.

So daily we are called, "Come to me, I will give you rest." Each Sabbath, I will give you rest. Then at the new moon, there's not a direct biblical correlation to the word Sabbath and rest, except we see a connection, for instance, in Ezekiel 46, where the gates of the temple are opened on the Sabbath and on the new moon. So, there's a connection between them. But we see that it says in Isaiah 66:

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"And it shall come to pass *That* from one New Moon to another, And from one Sabbath to another, All flesh shall come to worship before Me," says the LORD. (Isaiah 66:23)

There is a rest principle in the new moon connected to this and, of course, in the feasts. And therefore, it makes sense that when we look at the typology or the example of what happened in Egypt with the 10 plagues, we see a parallel to the seven last plagues. We see that, and if you've studied this, you can go to Exodus 5 and verse 5.

Then the king of Egypt said to them, "Moses and Aaron, why do you take the people from their work? Get *back* to your labor." (Exodus 5:4)

Sorry, I read verse 4. Verse 5.

And Pharaoh said, "Look, the people of the land *are* many now, and you make them rest from their labor!" (Exodus 5:4)

There was a work law in Egypt that demanded of them to work on the Sabbath. Moses instituted a reminder to them, to the Israelites, that they should not work on the Sabbath. This made Pharaoh furious. And, of course, this was extended when Moses went to Pharaoh, as it says in verse 1, Exodus 5 verse 1, Moses asks if they can keep a feast.

Afterward Moses and Aaron went in and told Pharaoh, "Thus says the LORD God of Israel: 'Let My people go, that they may hold a feast to Me in the wilderness.' " (Exodus 5:1)

That feast that he wanted to keep with them was the Passover, which they ended up keeping, or the first part of the first day of it in Egypt, and then they left. So it may be that before the [final] conflict comes with the Sabbath, that it may start with a feast. Because Pharaoh didn't seem to react to the Sabbath until they asked for the feast, to be able to keep a feast. When Moses asked for this, then there was persecution, a demand to make bricks without straw.

Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come. (1 Corinthians 10:11, KJV)

Now, the Sabbath principle of rest is very important for many reasons. One of them being... let's go to Leviticus 25, and we see something very interesting in verse 2. It says,

"Speak to the children of Israel, and say to them: 'When you come into the land which I give you, then the land shall keep a sabbath to the LORD. Six years you shall sow your field, and six years you shall prune your vineyard, and gather its fruit; but in the seventh year there shall be a sabbath of solemn rest for the land, a sabbath to the LORD. You shall neither sow your field nor prune your vineyard.'" (Leviticus 25:2-4)

So, we see here that the Sabbath is not only for man, but also for the earth, for the land. The land itself needs rest. This is the reason why we shall spend 1,000 years in heaven, while the earth rests for 1,000 years after 6,000 years of sin. The earth needs to rest and heal from the sinfulness of man during that 6,000-year period. It's also the reason why Israel was taken captive by Babylon, and they were taken off the land and the land rested for 70 years. God did this to allow rest to come back to the land.

When the land is at rest, it doesn't produce earthquakes and tornadoes and storms and all these ferocious things, because it's resting, it's at rest. We see a connection between the people of God who have this Spirit of rest in them and the earth itself. To show this connection, I'll take you to Isaiah 24 verse 5. And this is speaking in the negative.

The earth also is defiled under the inhabitants thereof; because they have transgressed the laws, changed the ordinance, broken the everlasting covenant. (Isaiah 24: 5, KJV)

Now, if we keep the law, this means in opposite terms that the earth is not defiled under the inhabitants, but the earth is blessed under its inhabitants. When we keep the law and we walk in the statutes and we

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are having a Spirit of rest in us, this rest goes on to the land. This rest brings peace to the earth. When we keep the Sabbath, the new moons and the festivals, we are bringing peace to the earth, goodwill towards men, because the Spirit of Christ in us is also causing the earth to flourish and to be blessed.

When you understand the Sabbath principle and you understand the principle of rest, you will then understand the protection that the Sabbath offers you, because we see that God said to Cain in Genesis 4, he says in verse 11, because he had murdered his brother, he had transgressed the law, broken the everlasting covenant: "So now you *are* cursed from the earth," as in the curse is coming to you from the earth. The earth is not as fertile because of your sin. You have murdered and caused death, and this death therefore vibrates into the earth and causes death in the earth. "The earth is defiled under its inhabitants."

So, we draw the conclusion that the Sabbath keepers will go through the seven last plagues, and the earth will not harm them. The curse will not come to them from the ground, but they will be protected because they are riding upon the high places of the earth, which is the Sabbath.

We turn to Isaiah 58, and we see that in verse 12, it says:

Those from among you shall build the old waste places; you shall raise up the foundations of many generations; and you shall be called the Repairer of the Breach, The Restorer of Streets to Dwell In. (Isaiah 58:12)

The Sabbath, as it says in the next verse, tells you how the breach is restored.

"If you turn away your foot from the Sabbath, [or trampling upon the Sabbath or breaking the Sabbath] *from* doing your pleasure on My holy day, and call the Sabbath a delight,... (Isaiah 58:13)

Well, if you love the begotten Son and you delight in Him, then you will receive the delight that He has in His Father on the Sabbath.

In keeping the Sabbath and in keeping the festivals, we have a double layer of protection. Sabbath and the festivals; double glazing in the windows to keep out the cold of this world. Therefore, those who give up the Sabbath under the force of the modern Pharaoh, the king of Babylon (whichever, both typologies are applicable), those who give up the Sabbath will receive the plagues. Ellen White talks about this in *Early Writings* on pages 33, 34. It says:

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

We sent the rest, we will send the rest of our Savior, of our beloved out through the whole earth and the earth will be lightened with the glory of God. Now notice:

This enraged the churches and nominal Adventists, ...

These are all those who reject the begotten Son, because only the begotten Son has the Sabbath more fully, the blessed Sabbath, the rest in the bosom of the Father. And it says:

... as they could not refute the Sabbath truth. And at this time God's chosen all saw clearly that we had the truth, and they came out and endured the persecution with us.

Now notice:

I saw the sword, famine, pestilence, and great confusion in the land. (*Early Writings*, p. 33.2)

This is because of their refusal to keep the Sabbath. They do not have the "Repairing of the breach." They do not have rest in their souls. And as a consequence, there is sword, which is war, because men who do not have peace want to go to war and they will experience war. And famine comes from a lack of rest in the earth, and pestilence comes from a lack of rest in the earth and in man. When man is not resting in God,

his body breaks down and he has disease, which is the opposite of rest. We might call disease, dis-rest or unrest. Disease comes from a lack of rest and resting in the bosom of the Father in Christ.

So, sword, famine and pestilence are all coming from a lack of rest. And of course, the five foolish virgins say to the wise, give us of your oil, that we may come to the wedding with you. But the oil, the oil is found in the begotten Son, and in this rest principle, this is the blessing that is poured out through Christ. So, if we want to be protected from the seven last plagues, we need to keep the Sabbath, but we can only keep the Sabbath by receiving it from the begotten Son. He is the only one in the universe that has it, making Him the Lord of the Sabbath, master of the Sabbath.

God is the giver of the Sabbath experience because it's in His bosom that Christ dwells. But Christ is the recipient of the Sabbath. He is the first begotten of all Sabbath keepers. We receive of His Sabbath keeping by believing on His name, the only begotten Son of God. And this will be born out soon enough. So, all those who claim to keep the Sabbath outside of the begotten Son cannot experience this, not in reality. Now, God may wink at the ignorance, but now He commands all men to repent.

Yes, it is a profound truth, isn't it Jerven? And Ralph writes: "The first man, Adam was a living soul, but the last one, Adam was made a life-giving Spirit." Exactly. Life, rest, blessing. Why wouldn't you want this? It's simple. It's beautiful. The Sabbath is a gift. It's a gift from Jesus because He rests on the bosom of the Father. One of the meanings for the word *Adonai* in the Hebrew means big breasted one. It means a big breast in which you can lie upon. It's wide enough for all of His children to come into His arms in Jesus.

So, I hope that you can connect all of these pieces to see that Sabbath is only connected to the begotten Son. I've said that several times now, but I don't want you to miss this. God-the-son is the 'god' of Sunday. God-the-son and Sunday and Trinity all go together. Therefore, if you worship God-the-son, you must ultimately come to Sunday and the

Trinity. And they always will end up in the same place because the concept of blessing is lost in the Trinity. It is all co-equal, co-eternal, inherent power. There's no blessing principle here within the Father-Son relationship. But in the begotten Son, it's clearly revealed. It's an intelligent understanding of the Sabbath.

So, I hope that you can see the Sabbath more fully in the light of the begotten Son. And that you will see that your Sabbath keeping, your feast keeping is simply the keeping of the Spirit of Jesus. Do you understand? It's keeping the Spirit of Jesus. It is the work of the wise virgins to have oil in their vessels. The Sabbath, new moons and feasts allow you to fill up your vessel, to have the rest in the time of trouble so that you will have peace.

And yes, as Jutta says, "Lord Jesus, give us your Spirit of Sonship and the Spirit of resting in the bosom of the Father." Amen. This is what we want. We can only get it from Jesus when we acknowledge, as it says, in Matthew 11:27, "I have received all things from my Father." When you believe this, then you can embrace the rest in Christ.

So, thank you for listening. I hope that I've been able to present to you the Sabbath more fully and that in the begotten Son, we see this beauty. Let me put it this way, if you do watch the news, you may be frightened by the things that you see. There was a huge earthquake this week. Again, from lack of rest. And everyone was afraid of a tsunami. But if you claim the begotten Son as yours and you walk in His Sabbath and His statutes, then you should be confident that you can say to this tornado, "Peace, be still." And to the waves that would threaten to overwhelm you, "By the peace of the Son of God that I have received, I say to you, peace, be still." Didn't Jesus say, "do you marvel at this? You shall do greater works than these." Greater in the sense that many of us will be doing them. Not just Jesus alone, because the works that Jesus did are profound. And of course, greater works because of greater numbers. That's my understanding.

So, thank you for listening. I'd like to finish with a prayer, and then we will close.

Closing Prayer:

Dear Father, thank you for blowing upon your Son, your delight, your love for Him. And thank you, Lord Jesus, that you rest in the bosom of the Father. You do nothing apart from Him.

Lord Jesus, give us your Spirit, that we will do nothing apart from you, and therefore the Father. Let us receive the Sabbath by faith alone, by faith in the begotten Son, the begotten of the Father. And to have confidence you will save us from the seven last plagues. Because the earth will not be defiled under our feet, for we will have rest. Morning and evening, Sabbath, new moon, and the festivals three times in the year, that we may have rest. And in the seventh year, and in the Jubilee, it continues.

And we thank you, Father, for your beautiful Sabbath. It's such a precious principle. And we thank you for hearing this prayer, in Jesus' name. Amen.

Closing Comments:

Well, thank you, everyone. I'm really enjoying our time together. I'm so glad you've been blessed and thank you for your encouraging words. And I pray that the Sabbath will be more precious, and you will take this rest to yourself, and to your families. So, until next time, I bless you in the name of Jesus, the only begotten Son, the Agape Son, the resting Son. God bless for now.

TRANSCRIPT FROM PRESENTATION
BY ADRIAN EBENS
ON 1ST AUGUST 2025

7. THE RISK OF AGAPE

Blessings, dear family and friends around the world. Thank you for your notes and for your prayers.

I've been reflecting on the things that we've been sharing over the last week, and it's just filled me with so much joy as we set our minds on things above and the peace that it brings because as it says in Isaiah 26 verse 3, "you will keep him in perfect peace whose mind is stayed upon thee." And shutting out the voice of the stranger, the media, the social media, the internet, it's just been a tremendous blessing. What we behold, we become changed into. If we behold death, destruction, argument, fighting, hatred, violence, we will be changed into those things. But if we behold the wonder of agape for God is agape, we behold this God that we have been meditating upon, praying to and thinking about then we shall be changed into that image. That is our confidence.

So today I want to talk about the risk of agape and I am going to meditate on, share some thoughts coming from the book *Divine Risk*. *Divine Risk* was not a book that I had planned to write, but one time in prayer, I got a very direct indication that I should write on Divine Risk. I had seen a few quotes from Ellen White on the risk of eternal loss and

Christ staking His own existence on coming to this world or putting His existence at risk to come to this world. This really brings us to the pinnacle of the love of our Father for us. It is something that I cannot comprehend, but I accept it. I believe it.

So, before we continue, I'm going to offer a word of prayer.

Opening Prayer:

Dear Father, it's such a joy to call you Father and we do so in the Spirit of your Son. We thank you, Lord Jesus, that you love the Father more than anything else and that the Father is your God and therefore our God. The Father is your Father and through you, He is our Father. We thank you, Lord Jesus, that you are the blessed Son and that you share your inherited blessing with us. We open our hearts to receive this blessing.

And as here in Australia, we have entered into the Sabbath, we thank you for the double portion. We share this with our brothers and sisters that are yet to enter into the Sabbath in several hours or a few hours.

So, Father, as we contemplate this subject, give us strength to behold the beauty of your love, the beauty of your character; and that we would worship at your feet, that we would honour you and that we would be transformed completely from the things of this world. May they grow strangely dim in the light of your glory and grace. And we thank you, Father, in Jesus' name. Amen.

Presentation:

I'd like to come to 1 Corinthians chapter 1, and we'll start at verse 18.

For the message of the cross is foolishness to those who are perishing, but to us who are being saved it is the power of God.
(1 Corinthians 1:18)

We talked the other day about what the cross really is. And we see that according to the principles of agape, the cross is self-denial. It is enduring all things, bearing all things because of love, because of a desire to hold onto your children and being willing to endure their

hatred, their violence, the terrible things that they are doing because the mercy of God endures forever. The cross that we are talking about [occurring] over the last 6,000 years is almost unknown. I don't know of many people that present this view of the cross, and there are many reasons for that. But at the present time, this which we find so precious is foolishness to the world.

It's still something that puzzles me, and it is an indicator of the wickedness of the human heart in essentially ignoring the reality of the fact that the Father feels all the suffering of this world. It's incomprehensible. But this cross, the cross of the Father and the Son, is foolishness to those who are perishing. And then in verse 19, it says:

For it is written: "I will destroy the wisdom of the wise, and bring to nothing the understanding of the prudent."
(1 Corinthians 1:19)

And what's amazing about this message is that the theologians of this world, the wise men of religion, they don't see this message. They don't comprehend it. But through this message of the true cross and the agape of the Father manifested through His only begotten Son, God will bring the wisdom of the wise to nothing. Verse 20.

Where is the wise? Where is the scribe? Where is the disputer of this age? Has not God made foolish the wisdom of this world? For since, in the wisdom of God, the world through wisdom did not know God, it pleased God through the foolishness of the message preached to save those who believe.
(1 Corinthians 1:20-21)

Foolish in the sense of how the world views it. To believe that God is not a destroyer, that God's justice does not demand death. This is foolishness to those who are perishing. How is this possible? And as we are often told, will the wicked destroy themselves? Yes. Will Satan destroy himself? Someone has to destroy them. This is the wisdom of this world. This is how the world thinks. This is how we once thought. So, we continue in verse 22.

For Jews request a sign, [If you are the Christ, come down from your cross. They require a sign.] and Greeks seek after wisdom; but we preach Christ crucified [not just 2,000 years ago. We preach Christ crucified over the last 6,000 years], to the Jews [the Adventists, this is] a stumbling block and to the Greeks [this isn't crazy, this is] foolishness, (1 Corinthians 1:22-23)

And so, now let's focus in on verse 24.

but to those who are called, both Jews and Greeks, Christ the power of God and the wisdom of God. (1 Corinthians 1:24)

And I've written a booklet called *The Wisdom of God*, and how God in wisdom brought forth a Son, blessed Him, gave Him His inheritance, poured out His agape upon Him, and manifested His power through His Son. All of this universe was created through Christ. God's power manifested in His Son, making the Son the power of God. And then we come to the text that I wish to focus on. Because the foolishness of God, and when he says foolishness of God, he's talking about as men perceive it.

Because the foolishness of God [according to men] is wiser than men, and the weakness of God [according to men] is stronger than men. (1 Corinthians 1:25)

And what is the weakness of God? And that word weakness, in the Greek, relates to infirmity, or weakness, or inability. When Jesus says, "the spirit is willing, but the flesh is weak" (Matt 26:41), it's the same word. Also, in the New Testament, the word for sick, infirm, is also this same word. The God that we worship is considered weak, because the God that we serve does not use force. He allows force to be visited upon Himself. As we see in the life of Jesus, and His walk to Calvary, He allowed His creation to beat Him, whip Him, put a crown of thorns in His head, and hang Him upon a cross. This is the weakness of God manifested in His Son.

But it goes much deeper than this. Because we can think about, back in the beginning, when God and His Son were contemplating the possible

outcomes of giving the human race, or giving anyone, freedom of choice. "If we give freedom to all our creation, then we are entering into a place of risk. What if part of our creation uses their freedom of choice to go against us? Clearly, they would die." Because remember, life comes through the blessing, as we said earlier in the week. And to choose against God is to step out of the blessing, which is to step out of life itself; to no longer walk in His blessing.

So, the Father and the Son contemplate what they would do. You would think in the wisdom of men, well, if they choose to go the wrong path, well, bad luck; you chose to walk away, so you should die. That's how we would think. But in the communing between God and His Son, they determined that if, (and particularly in preparation for creating this world, they made a covenant together), that if the human race should fall into sin, that Christ would be surety for them. That He would redeem them. He would give His life. He would become one of us and redeem us. And in that discussion, there came, obviously, the discussion about, well, if you are going to meet the human race in their sinful state, you will have to take their nature. A nature affected by sin and decreased in moral worth. And if Christ were to take that nature upon Himself, upon His divine nature, what were the possibilities? The possibilities were that Christ Himself could sin and be lost.

We see that in principle, in the council of peace, it was decided that should the human race fall, that Christ would become their Saviour, their mediator. But then we find that when man fell, then the Father and the Son speak again. They discuss what they originally had talked about. *Early Writings* discusses this. *Early Writings*, page 127. I'll read from the end of page 126. No, I'll go back a little further, actually. The beginning of page 126.

Sorrow filled heaven as it was realized that man was lost and that the world which God had created was to be filled with mortals doomed to misery, sickness, and death, and that there was no way of escape for the offender. The whole family of Adam must die.

And this is the beautiful part. Just picture Jesus as He looks upon the human race in Adam. He looks down and sees the future of the human race. And then in the Spirit of His Father, who gave all things to Him, He approaches the Father. And Ellen White sees this in vision.

I then saw the lovely Jesus...

Isn't it beautiful? Not just Jesus, the lovely Jesus. And I say, Amen.

I then saw the lovely Jesus and beheld an expression of sympathy and sorrow upon His countenance. Soon I saw Him approach the exceeding bright light which enshrouded the Father. Said my accompanying angel, "He is in close converse with His Father." The anxiety of the angels seemed to be intense while Jesus was communing with His Father. Three times He was shut in by the glorious light about the Father,...

Now, in my earlier days, I thought it was three times in one day. But when you are contemplating such momentous subjects and outcomes, my belief is that the three feast times in the year correlate to the three times that Jesus went to the Father. Because we know the Father does nothing arbitrary. And that the decisions made in these three meetings are the salvation of the human race. And therefore, I see that as each anniversary, they remember the decisions of those three meetings, there is an outpouring of love for the human race. And to me, that sets the basis of the festivals on such a beautiful foundation. In any case, it may be as Jesus was in the garden of Gethsemane, He went, He prayed three times and then got up and went out. That was in one night. So, it may have application to that. So, it says:

... and the third time He came from the Father we could see His person. His countenance was calm, free from all perplexity and trouble, and shone with a loveliness which words cannot describe.

How wonderful for Ellen White to see these things. She saw the beginning of the great controversy and she saw the decisions to save us.

He then made known to the angelic choir that a way of escape had been made for lost man; that He had been pleading with His Father, and had obtained permission to give His own life as a ransom for the race, to bear their sins, and take the sentence of death upon Himself,...

It's interesting: take it from whom? As we have discovered, not from His Father, but from the human race. Adam had come to believe, like Satan, that every sin must be punished, as it says in *The Desire of Ages*, page 761, paragraph 4.

... and take the sentence of death upon Himself, thus opening a way whereby they might, through the merits of His blood, find pardon for past transgressions, and by obedience be brought back to the garden from which they were driven. Then they could again have access to the glorious, immortal fruit of the tree of life to which they had now forfeited all right. (*Early Writings*, p. 126.1)

And then she describes the reaction of the angels.

Then joy, inexpressible joy, filled heaven, and the heavenly choir sang a song of praise and adoration. They touched their harps and sang a note higher than they had done before, because of the great mercy and condescension of God in yielding up His dearly Beloved to die for a race of rebels. (*Early Writings*, p. 126.2)

Did you notice the word condescension? He was meeting man in His own understanding. He condescended to yield up His dearly beloved because that is what we understood was required. If it was what God was requiring, then it was not a condescension. It was simply the justice of God. But here Ellen White says it was a condescension to meet man where he was in his understanding.

Then praise and adoration was poured forth for the self-denial and sacrifice of Jesus, in consenting to leave the bosom of His Father, and choosing a life of suffering and anguish, and an

ignominious death, that He might give life to others. (*Early Writings*, p. 126.2)

Now we come to the punchline, to the key point:

Said the angel [to Ellen White], "Think ye that the Father yielded up His dearly beloved Son without a struggle? No, no." It was even a struggle with the God of heaven, whether to let guilty man perish, or to give His darling Son to die for them. (*Early Writings*, p. 127.1)

Now here is where we must ask the question, why was it a struggle for God? If I draw upon my former understanding of God, God in His omniscience simply looks into the future and sees that His Son will be victorious. What is there to struggle about? What is God struggling for? So, let's go to the statement in *The Desire of Ages*, page 49, paragraph 1.

Satan in heaven had hated Christ for His position in the courts of God. He hated Him the more when he himself was dethroned. He hated Him who pledged Himself to redeem a race of sinners. (*The Desire of Ages*, page 49.1)

Imagine that, hating Jesus for wanting to save us. Hmm.

Yet into the world where Satan claimed dominion God permitted His Son to come, a helpless babe, [Can you imagine? He was a babe.] subject to the weakness of humanity. He permitted Him to meet life's peril in common with every human soul, to fight the battle as every child of humanity must fight it, at the risk of failure and eternal loss. (*The Desire of Ages*, page 49.1)

We see the word risk here, but what was risked? Was it just the risk of failure and therefore the human race would die? No, it was more than that. I want to read you the quote from *General Conference Bulletin*, December 1, 1895, called *Seeking the Lost*. Ellen White writes,

Who can estimate the value of a soul? Go to Gethsemane, and there watch with Jesus through those long hours of anguish

when he sweat as it were great drops of blood; look upon the Saviour uplifted on the cross; hear that despairing cry, "My God, My God, why hast thou forsaken me?" Look upon that wounded head, the pierced side, the marred feet. Remember that Christ risked all;...

So here we see Christ is taking the risk. There is a risk to Him personally.

... "tempted like as we are," he staked even his own eternal existence upon the issue of the conflict. (*The General Conference Bulletin*, December 1, 1895, Art. B, par. 23)

Here we see the magnificence of agape. Jesus, in going to the Father, realized that He was taking a risk. And the risk was that He could fail, fall into sin and be lost. This is the struggle that the Father is contemplating. Can I give my Son to this risk? Can I risk losing Him? And of course, this whole language of risk is foolishness to the world, to the God of this world, including the Trinity, because to the Trinity, there is no risk for God knows all things. And therefore, to say that God risked His Son is foolishness to the Christian world. It's even greater foolishness to the world. A God risking losing everything for a miserable race of sinners. That's foolish. That's madness. You'd have to be sick, weak in the head to do that. It's how the world thinks.

But when we look at this, and I imagine my Father on the throne as He is contemplating the possibility of losing His Son – His most precious Son, who has always obeyed Him, never done anything against His Father, loves His Father – and the Father moves into a place where He realizes He could lose His Son in trying to save us. Can you comprehend this? Do you have any doubt that the Father loves you as much as He loves His Son? Well, let this dispel that thought. Because if God was willing to lose His Son forever, for us, that makes us equal in value to the Father as His own Son. This is the pinnacle of agape. This is something that just moves me so much. And to the world, this is madness.

You would give up your most treasured possession for that rebellious, evil, wicked human race? What kind of love is that? I ask you to behold

it, brothers and sisters. Think about this. Let your heart be moved. See your Father struggling. Do you understand why He struggled? It shakes me to my very core.

Then, of course, Jesus is pleading with His Father. "Let me go, Father. Let me give myself for the human race, that we may redeem them." And then the Father bows His head in satisfaction and in agreement and says, "Go my Son, and bring the human race back to me." Who can put a value on that? In order to save us, in order to reach us, He had to enter a place where He might lose His Son forever. That point to me, above every other point, is why I worship the Father; Agape! It demonstrates a love that I cannot fathom, but I'm compelled by it. It moves me. "You would do this?"

And of course, what I was taught because I was drinking of the wine of Babylon, because of this ridiculous teaching of omniscience that made risk impossible. And once again, that wretched doctrine of the Trinity completely neutralizes the most beautiful thing about our Father. That makes me really upset. This is what I was blinded by, this crazy teaching.

But think about it. Love is measured by risk. Love is measured by how much you are willing to sacrifice. Does that make sense? For God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life. The Father risked that which was most precious to Him to reclaim us and bring us back to the Father. Will we spurn God's offer? Will we turn away from the risk that the Father has taken? I cannot. I am drawn to this love, this beautiful love. I can't put it into words. I pray that the Spirit of Jesus is speaking to you and showing you the struggle that the Father went through.

Obadiah asks the question, "How much are you willing to sacrifice?" And that's a really good question. When we look at the risk of the Father, what risks are we taking? Are we willing to be considered weird for believing what we believe? Are we willing to present the truth that

we understand when the majority of people think we're crazy? Isn't it easier just to be quiet and not to say anything?

Now, dear friends in the One True God movement, I'm sorry, but you're not the One True God movement, because you believe in a killer God. It breaks my heart. It's not the One True God, it's a false God, it's an idol, it's a destroying God.

Are we afraid of what they will think? Of course, when I speak these things, oh, it's so offensive. "Why do you have to be so offensive, Adrian?" Because I take risk, like my Father, to speak the truth, unashamed, that the world may know the truth about our Father. I, by the grace of God, am unashamed to proclaim that my Father is not a destroyer. My Father keeps His own commandments. He does not kill. And when we say He does not kill, we mean He does not use force to end somebody's life. That's what killing is. There's nothing arbitrary about our Father.

Are we ashamed to proclaim these things for fear of being mocked, for fear of what other people will think? I still have those anxieties. I don't like to be rejected. None of us do. But are we willing to risk? And when I look upon my Father through the Spirit of Prophecy and the Scripture, I marvel. I marvel at a love, the risk of agape, that the Father put Himself in a position where He did not know whether His Son would come through the grave and out the other side. That is unfathomable to me. And it's going to take eternity for me to grasp it. But what I do grasp is that our Father loves us immensely. So, we turn to John 17 and we read verse 23.

I in them, and You in Me; that they may be made perfect in one, and that the world may know that You have sent Me, and have loved them as You have loved Me. (John 17:23)

You see, we know this because God was willing to lose His Son forever to save us. That is the proof that He loves us exactly the same as He loves His Son.

Do you have days when you feel unlovable? We think, "God can't love me; I'm such a loser". Ask yourself this question: Does God still love Jesus? Of course. Well, He still loves Jesus, then He loves us exactly the same as He loves His Son.

This risk that God took to save us, do you see the value system? What possibly could we offer Him as an incentive to save us? What was in it for Him that would enhance Him or He would get some kind of payback or benefit by risking His Son? What's in it for Him? It's only one thing, and that is that we would be saved. There is our value, not by what we do, not by what we say, not by what we achieve, but because we are loved by Him in such an amazing way.

Steve's just put a really good passage in here [in the chat]:

Now may our Lord Jesus Christ Himself, and our God and Father, who has loved us and given *us* everlasting consolation [Oh, what a consolation!] and good hope by grace, comfort your hearts and establish you in every good word and work.
(2 Thessalonians 2:16-17)

Are you comforted with this thought of the risk of our Father? How can we listen to other subjects outside of this subject? I mean, all related to the person of God and His Son. But how can we watch movies? How can we watch news? That's not news compared to this. This is the news. This is the news that our Father risked everything to save us.

So let us meditate on this on this beautiful risk, this amazing risk that the Father and Jesus – Jesus was willing to lose Himself for us. What does that say about how He feels about us? And again, shouldn't we tell Jesus that we love Him, that He is so precious. He went to the Father and knelt before Him and said, "Father, let me go and save the human race."

Bless you, Lord Jesus. Thank you. You were demonstrating the Father's character, that you are willing to be lost forever to save us. I cannot fathom the risk that you took to leave your Father, to leave the love of the angels, to come to this wicked world and risk losing everything for

us. What kind of love is this? Let us behold it. And now we can say, behold, what manner of love the Father has bestowed upon us, that we should be called the sons of God. What a price has been paid, what a risk has been taken. These are the thoughts that I ask you to consider as we enter into the Sabbath hours. And maybe you want to read the book, *Divine Risk*.

It's interesting, Adam, you should mention that song from Charles Wesley, "Amazing Love, How Can It Be?" When I was called to this message in 2006, that was the song that I heard in my mind, "Amazing Love, How Can It Be?" I didn't know back then the full depth of it, and I still don't, but I have a much better picture of it.

Let us praise the Father and the Son. Let us pray for this Spirit, that we may have strength to risk all, to save what's left of the human race. And when I say save, it's obviously Christ in us, the hope of glory. We can't do anything without Him, but as we behold Him, we will be changed by the Spirit of the Lord from glory to glory, even as by the Spirit of the Lord. With those thoughts in mind, I'd like to kneel and close in prayer.

Closing Prayer:

Dear Father in heaven, what words can we use to express our love to you? How can we thank you, Father? You risked everything. You risked losing your Son, that you might save us. You risked all, and you will be praised for all. When Eve ate the fruit, Adam didn't want to risk anything, and lost everything. He who would save his life will lose it, but he who will lose his life in this world shall save it until life eternal.

Father, fill us with this theme of your risk. May we behold this manner of love day and night until we are transformed into that image and be willing, as it says of the remnant, to love not our lives unto the death. That we may do great exploits, as it says in Daniel 11, for our God, for our Saviour, and for the truth. And we thank you for hearing this prayer in Jesus' name. Amen.

Closing Comments:

Thank you, everyone. I trust that was a blessing. This is the absolute pinnacle of the character of God, and it blesses me tremendously. May you be blessed as you approach the Sabbath hours, and we look forward to seeing you. I have a Sabbath morning presentation, and then we'll meet again in 24 hours, 23 hours.

So, God bless, and we'll catch you next time. Bye for now.

TRANSCRIPT FROM PRESENTATION
BY ADRIAN EBENS
ON 2ND AUGUST 2025

8. SOLDIERS OF AGAPE

It's really good to be with you again, and for some of you, the Sabbath morning has just started, and for some, it's early afternoon, and for those of us here in Australia, it is obviously night, and I hope that you are receiving the double portion of the Spirit, and that you've been really blessed, as I have, as we have meditated on our wonderful Father, and His beautiful Son. The thoughts of the weakness of God, in the context of His risk, His willingness to risk everything, risk His Son, His beloved Son, to save us, is, it's beautiful.

Before I pray, I'd like to read to you something that Adam Pearce, sent this to me today, this afternoon. It is the granddaughter of Ellen White, and she is recounting one of the sermons that she heard her grandmother speaking, and I'd just like to read this to you, because it relates to what we talked about in our last presentation, and this is what she says, I quote,

I see Grandma standing in the pulpit, dressed in her loose-fitting black sack suit, narrow cuffs of white, narrow white collar, secure at the throat by a small brooch, ...

So we get a rundown on what shes wearing. Then she says this,

...she's been telling of the matchless love of Christ, in suffering ignominy and death, and even running the risk of eternal separation from His Father, by taking upon Himself the sins of the world. She pauses, looks up, and with one hand resting on the desk, and the other lifted heavenward, she exclaims in a ringing voice, "Oh Jesus, how I love you, how I love you, how I love you,"...

She says it three times, you see her reaction to the divine risk, it brings forth love from the heart, it's so compelling, and then Ellen White's granddaughter concludes,

...There is a deep hush, heaven is very near.

And this is what we have been talking about. [It] is a very different gospel than what many of us have originally been taught, in regard to the risk that God has taken. And now we come to the, well, how do we respond? So, before we continue, I am going to kneel, and we shall pray.

Opening Prayer:

Dear Father, we come to worship you, and honour you, and to thank you for your great risk. We cannot thank you enough, we cannot praise you enough, and eternity will never fully reveal what you have suffered, in order that we might have eternal life. I pray, Father, that the love that you have demonstrated, will find fertile soil, that we shall respond to you, and allow you to work in us, and through us.

We are longing for the fourth angel, the loud cry of the fourth angel to sound. We look at your patience and forbearance, and we ask for that same Spirit, Lord, that we would give up all selfishness, all indulgence, all jealousy, all pride, all self-pity, and a depressive spirit from being mistreated. Let us give all of these things up and may they all be burned up in agape love, that we may be like Ellen White, saying constantly, "Oh, how I love Jesus. He is so precious."

Thank you for those that have joined us for this presentation, and those who will listen later on. I pray that we will be moved to action, as we consider these things, in Jesus' name. Amen.

Presentation:

I want to go to Matthew 24, and we focus on verse 14, where we read,

And this gospel of the kingdom will be preached in all the world as a witness to all the nations, and then the end will come.
(Matthew 24:14)

Now, for those who have studied this message, which most of you have, you will know the term, "this gospel of the kingdom," relates to the present suffering of God and His Son. It is a cross that has been carried by the Father and Son in self-denial from the beginning of sin, and that God in His agape has borne all things, and endured all things, that the truth of His character might be known.

Now, many people are anticipating the nearness of Christ's return, and so confident are they that they produce charts and materials indicating the approximate time of the coming of Christ, and as I would word it, seeking the aid of chronos to hasten the coming of Christ, which, as we have studied, it's not part of the gospel.

But we have a present situation: the things that we have shared in relation to the begotten Son, the character of the Father and His Son, the outpouring of the Spirit in great measure in the Sabbath principle and the festivals, the dominion of the earth principles, the mirror, the covenants, rightly understood; and we could mention in short the five points of the Pentagon, which include the non-immortality of the soul, and the Sabbath Sunday issue, of course; and within these points, a message has come to us, and all of this has framed the message that we are giving into this gospel, "this gospel of the kingdom." Those that teach that God will burn up the wicked with His own hand are not preaching this gospel, those that teach a three-in-one God cannot present agape in its fullness and therefore are not presenting "this gospel of the kingdom." And we could list other things that form "this gospel of the kingdom."

When we think about how many people know this gospel, we must question, well, has "this gospel of the kingdom" been "preached in all

the world as a witness to all nations?" Because until it is, the end will not come. And if I can say this, because of the Adventist rejection of the 1888 message, since the death of Ellen White and the change, the rejection of the two covenants and the atonement as taught by Waggoner, the Adventist church has completely failed in its mission to preach this gospel of the kingdom; utterly failed, dismally failed, because it's not the gospel.

As I said to a dear friend of mine, who was a conference president, I said, "The gospel that we are preaching as Adventists cannot save the soul." That seems rather a harsh statement. But the seal of God is His Name, and His Name, of course, is Father, which makes Him the Father of a Son, and His character. This is the seal of God.

And as we are living post 1844, we're in the time of the sealing. Therefore, this message needs to be understood. Paul tells us in Galatians chapter one, and we start in verse six. And this could be said to the Seventh-day Adventist movement, and therefore,

I marvel that you are turning away so soon from Him who called you in the grace of Christ, to a different gospel, which is not another; but there are some who trouble you and want to pervert the gospel of Christ. But even if we, or an angel from heaven, preach any other gospel to you than what we have preached to you, let him be accursed. (Galatians 1:6-8)

Notice it doesn't say make him be accursed. Let him be accursed. Because there's only one gospel, that teaches us that God does not curse. He does not condemn. He does not destroy. So, if you refuse to come to that truth, that understanding of His character, then God can do nothing but to let that person be accursed. Because they will be cursed in believing in a violent, mysterious three-in-one God. And he says that he repeats himself:

As we have said before, so now I say again, if anyone preaches any other gospel to you than what you have received, let him be accursed. (Galatians 1:9)

And here we have the situation, "this gospel of the kingdom." A growing number of us are convinced that God has raised this message according to the words of Ellen White in *Life Sketches*, p. 411 and 412, that when the great towers in New York come down, then the fourth angel will begin to sound.

This message meets those qualifications. The question then is, how shall we respond? Does the message, and let me frame it this way, when you have a gospel that doesn't have, well, it's not the gospel, you need motivational speakers to whip you up, to get you motivated. And in the classic expression of motivational speakers, in English we say, "Just do it!" to get you motivated, to get out there and preach the gospel.

But the gospel that we are bringing has its own motivation, the character of God, the risk that He has taken, the length of suffering that He has endured, the fact that He loves us as much as He loves His Son and has done everything possible to save us, this has compelling power. "If I be lifted up," Jesus says, "I will draw all men unto me." And as we are drawn into the love of Christ, and we begin to shut out the world and its ways, and we meditate and pray, and preach and share, we become absorbed in this message. Nothing else matters anymore.

Paul, in speaking to Timothy, in 2 Timothy 2, we'll read a little bit in chapter 2. And to many of you, I would speak these words, as Paul said to some, "I have begotten you through the gospel." And I say also to many of you, through Christ, I have begotten many of you through this gospel of the kingdom given to us to share with the whole world.

In that light, we read from 2 Timothy chapter 2,

You therefore, my son, be strong in the grace that is in Christ Jesus. (2 Timothy 2:1)

...meaning, take hold of it, the grace, the assurance of His love.

And the things that you have heard from me among many witnesses, commit these to faithful men who will be able to teach others also. (2 Timothy 2:2)

That is very applicable. We need to find faithful men and women who will be able to, and of course, particularly men, to teach others. And then he says these words,

You therefore must endure hardship as a good soldier of Jesus Christ. (2 Timothy 2:3)

Here, Paul introduces the concept of a soldier. His sole focus is to serve his General, his commander, and he is completely focused day and night on the mission of the war that he is prosecuting under the leadership of his commander. And then it says this,

No one engaged in warfare entangles himself with the affairs of *this* life, that he may please him who enlisted him as a soldier. (2 Timothy 2:4)

I remember doing a sermon nearly 30 years ago called "Civilian Pursuits." Some of the modern translations say, and maybe I'll pull one out for you. Yes, I take the NIV.

No one serving as a soldier gets entangled in civilian affairs, but rather tries to please his commanding officer. (2 Timothy 2:4, NIV)

And this is what Paul says to us, that we don't get involved in civilian affairs. We don't get entangled; we have to engage the world, but we don't get entangled in it. And this is where, if the love of Christ and the Father is in your heart, you are no longer able to watch Hollywood films. You couldn't do it. You couldn't watch violence. You couldn't watch murder. You couldn't watch sports, where men and women are hurting each other, competitive sports. These are civilian pursuits. These things, when engaged, reveal a loss of focus on the love that has been demonstrated to us.

Every breath that Jesus takes is laboured with carrying the cross in enduring all human suffering. While He is breathing hard through human suffering, shall we take two hours to watch a fictional story – with immorality, violence, bad language, even where the name of Jesus

is used as a swear word? We no longer can engage in these things once the love of Christ takes hold of us.

One area that is tempting, and I certainly have succumbed to this temptation, is because the books of Daniel and Revelation address aspects of political life, particularly at the moment, are the movements of North America, because of its destiny in forming an image to the Roman beast. And so, there is some interest in American politics, but we don't entangle ourselves in these things. Having watched aspects of the news cycle, I find myself being drawn into the spirit of conflict. And as I have been now fasting from all news media, I am finding that I was entangled somewhat in the affairs of this life. To listen to the arguments of Republican or Democrat, and meditate on these things, or think about these things, is pointless for us.

I have said to my Father that if there's information in the world that I need to know, you will bring it to me through your own channels. I don't need to go looking for it, because as we look at the news, as we look at the anger, the hatred, the violence, the record of murders and deaths and rapes, our minds are not thinking about the agape of the Father for moments in time. And this can slowly lead us out of the way.

So, Paul calls us soldiers, and I have entitled this "Soldiers of Agape." And we have a dilemma at the present time. Well, it feels like a dilemma. If someone wants to give themselves fully to the work, how will they support themselves? How will they provide for their family? This is something that I can only share from my own experience: and that is that "those that preach the gospel live off the gospel," quoting Paul. I have witnessed that those who commit themselves fully to the work of preaching this message, that our Father provides for them. They may go through struggle. They may find the way hard. And in fact, as Paul says in verse 3 of 2 Timothy, you therefore must endure hardship.

We must learn the difficult lessons of this spiritual war and learn to depend on our Father and to pray for our needs to be fulfilled and to trust that God will fulfill them, and to do all we can not to entangle

ourselves in civilian activities. Now, Paul was a tent maker. So, he supported himself through a trade, and the rest of his time, he obviously preached and taught the gospel. Some of us are in a position where we can work part-time in supporting ourselves. And this is what Paul did. But others are called to full-time ministry. And I ask each of you to pray about what the Lord would have you to do and what He is calling you to do. Some are apostles, some teachers, some pastors, some have the gift of helps, hospitality, and other gifts that the Spirit of Jesus provides us.

But the love that our Father has shown us should bring forth from us a response, in Christ giving everything in Him to us. The agape response is to give everything in us to Him and to trust Him and to pray for our Father to open the way.

When I confessed the begotten Son, I, of course, lost my job. And at the same time, because I became ill through stress and health challenges, I lost my house, my car, everything. And the question then is, well, how do you support yourself? I had a trade. I was a computer programmer. I had a degree in computers, so I could use that if I wanted to, to go back into the workforce. But for me, that was impossible. The beauty of the begotten Son captured me, and I trusted that my Father would provide for me and that He would supply my needs. And He has never failed me. I've been tempted to worry about how I will provide, but my Father has always looked after me and made a way so that this enterprise that we are engaged in can keep going forward.

Some people assume, well, Maranatha Media has lots of money. Well, my Father owns the cattle on a thousand hills. All the gold is His. All the silver is His. But I'm dependent on my Father's generosity, my Father's provision. And to many people in this movement that enable us to continue doing what we're doing; and through other providences that have just filled my heart with joy, that I have been placed in a position that I can give myself fully to preaching, to teaching, to mentoring, to translation, to website development, and traveling to different parts of the world. All of these things are by faith, trusting that my Father will provide.

Many times, I have wondered if I should venture out into some project that may involve a lot of money. I felt my Father say, "Trust me, let's go forward, Adrian. This gospel needs to be preached to the whole world." "This gospel of the kingdom."

So, I want to encourage you, but in order for you to be blessed fully and provided for, we need to disentangle ourselves from all civilian pursuits. My Father in heaven taught me that if you engage, for me personally, if you engage in the amusements of this world, you will create a breach, particularly through music, movies, sports, entertainment. These things, if you put your mind in that direction, you will create breaches that will limit our Father's ability to bless us. And so, as a soldier of Christ, I pray for discipline, and discipline myself. My Father gave me an extra dose of discipline because for several years, I could hardly eat anything. I ate cabbage leaves, beans, all the non-starchy, leafy green vegetables and a bit of protein and a few supplements. I had to eat that for years and learn to endure hardness as a good soldier of Jesus Christ.

And as you know, in being called to preach this gospel, I have many reasons that I could offer to the Lord to tell Him why I cannot go. I have a son that requires 24-hour care and needs support. Surely, I could use that as an excuse and say, "Lord, I cannot go because my son needs me." And it's difficult. When I have travelled to different countries and my son has been overwhelmed and has had difficulty, the question comes, maybe you shouldn't be traveling. And my answer always is, my Father called me, and we are going to continue, and nothing is going to stop me, no matter what. We've been in all kinds of situations, hellish situations, lots of pain, struggle.

When I was in Argentina last year, the enemy was allowed to buffet me and cause me significant pain. But I said to myself, "I didn't come here to lie around. I came here to do a job and I'm going to do it. And God is going to help me." It looked formidable. It looked difficult. And even one day I had to stop preaching because I wasn't able to eat very much, but we kept going, trusting in Israel's God, that He would supply our needs.

We need endurance. And what allows us to endure is the love of Christ, the love that He bears for us, that we might endure suffering with Him. Truly, I can say that we have suffered nothing of consequence to this point. I've lost my credentials, my job, my position in the church, been cut off from many people, been called all kinds of names, abused, sworn at, travelled all around the world, taking my family, when many people would say, this is foolishness. But God chooses the foolish things of this world to confound the mighty.

So, I thank our Father, in this sense, in calling me to the position I am in with the limitations that I have, should indicate that for some others that have better health and don't have the limitations that my family has, that you might be in a better position to advance the gospel. But as often is the case, the proverb that says, it's the rocks in the stream that give the river its song. The rocks are the conflicts, are the challenges, are the difficulties that have been met and overcome.

The sorrows, on a recent flight when we were traveling back from another country, we have to deal with the sensitivity of my son. When you're flying on a plane and all around you are screens pumping out violence, immorality, and these things – we try and shield our son from seeing all these screens – he saw a horrific scene and it overwhelmed him. And then, of course, he just started to scream for 15 minutes, while we're 35,000 feet in the air. And you ask yourself, you know, why am I doing this? Why does my son have to endure this? Why do we have to see all these screens? Couldn't it be easier than this. But God in His goodness and in His love, when I was in that situation, it makes me more determined. Satan is buffeting, [and I'm] saying, "I'm going to make you pay for this, because Jesus is my commander. And you're only making me more determined to write, to preach, and to continue to do the work of preaching the gospel." After that episode, I just cried. It was so hard. But I said, "Lord, we never give up. Never, under any circumstances. We will continue and go forward. And you will help us." And He did help us.

And I don't say these things to discourage you, but the love of Christ constrains us. There must be something in it, in the love of Christ that enables us to endure and go through hardness and to face opposition.

It's not much fun when you've been awake for more than 40 hours. You're completely out of it. And then there's a flight connection. And you are so tired. You don't know what to do. And we faced a few situations like that. And some people say, "Oh, it must be marvellous traveling all around the world." For those of you that have done long distance travel, there's very little that is glamorous about it, particularly if you're on a 14, 15, 16 hour flight. These things grind you.

When I get towards the end of one of those flights, the only thing that keeps me focused is I see the faces of my beloved Father of love family that I'm going to see and embrace, and the opportunity to preach the gospel. That motivates me. And of course, the love of Jesus and the Father. Because my Father said to me, "This message, you must take to the world." And so, I take that seriously. It's my duty as a soldier of Christ to take this message to the world.

And when I'm writing books, and sometimes when I'm writing, I get so engrossed in what I'm doing that suddenly my whole shoulder is cramped up and locked up because I've been sitting (I know I shouldn't), I've been sitting for 16 hours because I'm so engrossed in what I'm doing until my body finally says... Now, yes, in 16 hours, I do go to the toilet, and I do eat something, so, it's okay. But this message compels me; it drives me forward.

I pray that God will give to each of you..., and many of you are engaged and have suffered things and put yourself on the line, and you have given up other opportunities. I bless you in the name of the Lord. But this presentation is a call for a response to our Father, agape, His agape love and the fact that He gave everything for us. And that therefore requires of us, and I use that word carefully: requires, in the sense of His love that produces this result, that we must respond and give everything to Him and go forward to reach and to acquire whatever skills that we need.

I ask you never to say, "Oh, I cannot do this. I'm not equipped to do this." Never say those words. The Spirit will give you what you need to do what you need to do. It's true that some of us have developed talents in certain areas. We need to focus on the things that we can do. But allow ourselves to be stretched to do things that we don't normally do, and to go and do things that we could not have imagined. The love of Christ constrains us. It enables us to do the impossible and to do what we never could have imagined.

I learned this back in 2010. And if you've watched any of my presentations from 2010, I look like I've come out of a concentration camp. I was skin and bone. I weighed less than my wife. My nervous system was emotionally wrecked. And it was very hard. We went to some meetings and Daniel was really not in a good spot, and it felt completely overwhelming. But I held onto Jesus and He gave us strength to take one step, one step, one step. He enabled me to keep moving forward until I had the sense that I was walking on water because I didn't know that I could continue when I thought I'd gone well beyond what I thought was possible for me to do many times. And some of you have watched me when I'm sitting there before I have to do a presentation and I look terrible, like, how can this man preach? He looks wrecked. And then we pray. The power of God comes. And the message goes. I've been amazed how many times that has happened.

But my weakness enabled me to have strength because I had to depend on God. I had to ask Him to help me. I had to ask Him to give me strength. But I had to believe at any time I could have limited Him and says, "No, I can't do this." And there are times when I have done that. And there are times when we do need to rest. But if we are continually saying, "Oh, I can't, I can't," like Moses, "I'm not eloquent in speech, I can't write books, I can't work websites; I can't do this," then we're limiting our Father.

So tonight, I'm saying to you that if God could take me, who was skin and bone, had a family with major challenges and could take us to different parts of the world; and for a network to be built up; and on top of that, I was absolutely petrified of flying in planes and all kinds of

psychological challenges. If you'd met me in the early 2000s, you probably thought this guy is a complete loser. I had lots of challenges. But through all of that, I love Jesus. That's the one thing, I love Jesus. And the fool that I am, He took me and blessed me. And through the ministry that God has given me, I know He's blessed many of you also. So, if He can do it with me, He certainly can do it with you. I'll tell you one more story.

Because of the nervous system issues that I've had, because I didn't react very well to mercury in my mouth, that really affected my nervous system. I used to have an anxiety issue about getting in elevators or subways or airplanes, and to the point where I could pass out. And that then extended to fear of public speaking. Because if I could suddenly be overwhelmed by an anxiety attack while I'm up the front, and I'm going to be a preacher and I have these anxiety attacks about preaching, surely, you've picked the wrong person. But no, I prayed. I lent on Jesus. Every time I would go into the subway, and I'd get hit with a panic attack. I would say, "Jesus, you will help me. You will help me overcome this. You will defeat this fear that's inside of my heart." And He delivered me. Sometimes I did fall over. But Jesus picked me up, and He helped me to keep going.

And so, if He can do this for me, panic attack, mentally deranged individual like myself, you guys got it in the bag. We all have our challenges. So, I'm not saying mine are any harder than yours. But I just share some of these things with you, because there is hope for all of us. And we're looking for Gideon's 300, that we can burst the pitchers and the light of Christ can go to the whole world.

I thank you, Evan and Euan, you're soldiers of love. We are soldiers. Bless you. I need your help. Jesus needs your help. So, thank you for listening.

I pray that you will go to your Father and ask Him, "What do I need to do?" All I can say to you, as I said, when I really take a punch to the head from Satan, and he's hit me hard, plenty of times, the love of Jesus says, "I'm not giving in. Not now, not ever am I going to give in to you."

And it actually works to make me more determined to go forward, because I don't want to let Jesus down. I don't want to give in to Satan. I don't want him to make me let go of my determination to preach the gospel.

And I'll end on this point, because one of the hardest things I ever had to do was: because in 2014, we didn't have very much money, and I couldn't afford to fly back and forth to several countries. I also didn't have the health. The only way I could do it was to leave my family for nearly seven months. I remember standing at the airport and my wife and I looked at each other and we realized we're not going to see each other for seven months. And we both just cried; we cried like babies. It was really hard. After six weeks, I just wanted to go home and be with my family. But the love of Christ compelled me to keep going and to trust. I counted the days, 203 days apart from my family, because it's all we could afford at the time when little money was coming in. God got us through that miraculously. And a sacrifice that my wife was willing to make, she said, "You need to do this. God has called you." That's why I'm so blessed to have the wife that I have, who supports me, backs me, stands beside me as we preach this gospel.

So, I pray you've been blessed. I pray that you will endure hardness as a good soldier of Jesus Christ. Trust that God will provide for you in this message. God owns all the gold and silver. He will provide for you. Trust Him, believe, and we shall be overcomers. Let us pray.

Closing Prayer:

Father, I thank you for the gift of your Son. As Ellen White says of Jesus, oh, how I love you, Jesus. You are the motivation for us to go forward. And Father, we have to meet many trials, and we would rather just have a nice place to live with enough food and a comfortable bed and running water, hot and cold. And wouldn't it be nice? But no, a soldier is willing to camp out in the hills, in the cold, in the heat, in the hardness of battle. It is only the love of Christ that enables us to do this. Without the assurance of that love, we will wilt under the summer sun, we will freeze in the winter, and we will let go.

But Lord, we call upon your name. Help us, we are weak, we are small, we are presently insignificant. And to the world, we are worthless. But you have chosen us to preach this gospel of the kingdom. Grant us your Spirit. Grant us courage. Grant to us the faith of Jesus, that we may overcome in all things, and that the world will know that we have the truth. And it is a beautiful truth. Thank you for hearing this prayer in Jesus' name. Amen.

Closing Comments:

Thank you again, my beloved family. God be with you. Let us continue to pray for the Spirit. It is interesting. I will just close on this point. This afternoon, I felt darkness try and overwhelm me. I was tempted to depression about some things, but I said, "No, I am going to rejoice in Jesus. You will take care of all of these things." And my spirit eventually lifted after a couple of hours. And maybe it was Satan did not want me to present this tonight. But in any case, he was defeated once again. And I rejoice in Christ our Saviour. God bless for now. Enjoy your Sabbath with the Father and Jesus. And we will see you again tomorrow. God bless.

TRANSCRIPT FROM PRESENTATION
BY ADRIAN EBENS
ON 2ND AUGUST 2025

9. SLAYING THE ENMITY

Hello, beloved family. It's good to be with you again. I've had a very full day. Today was the 40th anniversary of my graduating class from high school in the Adventist church. So, I met up with many of my fellow students from the Adventist high school. In Brisbane, so it brought back many memories and also lots of gratitude that from that place, our Father has brought me to this place in the present truth.

I also learned that since the last time that I met, which was 10 years ago, two of our classmates have passed away. One a few months ago and one a few years ago. So that was sad to hear that information. But I was able to give a few of my business cards with the books to four or five people. And so, I pray that light will come to them. I have a special yearning for my friends in the Adventist church and those that have grown up in it.

Today, I've entitled our presentation *Slaying the Enmity*. We jump now to the cutting edge of this message. And I will pray and then I want to lay some foundations and then come to the pinnacle of slaying the enmity, which is also expressed as cleansing the sanctuary. So, for those who can, let's pray together.

Opening Prayer:

Father, it's a joy to come before you. And we thank you for your great love for us. We think of your risk, and we worship you. We want to lay all upon the altar. We want to give all to you and to trust that you will supply all our needs, that you will help us.

I pray Father, that we would not give in to discouragement, to loneliness, to sharp words and the fact that few people yet are taking hold of this precious message. These are all calls to prayer and that we would be filled with the Spirit of our Father through the Son. Enlighten our minds as we study together. Thank you for my beloved friends around the world and for their love, their prayers, their joy in the message. It gives me courage, hope and blessing. And I thank you, Father, in Jesus' name. Amen.

Presentation:

One of the first sermons that I preached as a young man in the early 1990s began with a verse in the book of Psalms, chapter 11 and verse 3. It says simply,

If the foundations are destroyed, what can the righteous do?
(Psalms 11:3)

Many, many people are building upon foundations, but are they building on the rock? And of course, the first response we would give to that is that Christ, the only begotten Son, is the rock. And upon this rock, we can build. So, the first foundation is the begotten Son, against this rock, the gates of hell, shall not prevail. Anyone not building on the begotten Son is not building any structure that will endure the fire that is to come. It will be built like the tower of Pisa, and it will collapse under the weight of error.

On this particular point, I must reiterate, and it sounds to some narrow, and it sounds harsh, but from my experience, when the Bible says in 1 Corinthians chapter 3 and verse 11, that

For no other foundation can anyone lay than that which is laid, which is Jesus Christ. (1 Corinthians 3:11)

And that foundation is anchored in the begotten-ness of the Son, which gives to us the inheritance, which reveals to us the agape of the Father, which sets in motion the blessing system. All of these things we have discussed this past eight days.

So, when someone is not building on the begotten Son, they are not preaching the true gospel. And again, some people say, "Oh, that sounds harsh." Jesus says, straight is the gate, narrow is the way, few there be that find it. And Ellen White says that few of the human race will accept Jesus as the begotten Son. We see this, we see it everywhere. The mystery of iniquity that even comes into God's remnant church and causes the majority, the overwhelming majority at the present time to drink the wine of Babylon. Not that they are Babylon, but they drink its wine, and they are deranged (Jer 51:7) because they cannot build on the foundation. And because the foundation is destroyed in not believing in the begotten Son, what can the righteous do? There is nothing that can be done.

So, of course, [we must build on] the foundation and I want to read to you from *The Great Controversy*, chapter 23. What is the sanctuary? Yes, Adam. Thank you, Jesus. The cornerstone, which the builders rejected. Exactly. In 2006 was when I received the direct call: "This message you must take to the world." Where does Ellen White say, few would accept the begotten Son? It could be in *Early Writings*, Kirk.

At first the angels could not rejoice; for their Commander concealed nothing from them, but opened before them the plan of salvation. Jesus told them that He would stand between the wrath of His Father and guilty man, that He would bear iniquity and scorn, **and but few would receive Him as the Son of God.**
(*Early Writings*, p. 149.3)

[Back to] the book *The Great Controversy* and reading page 409, the beginning of chapter 23.

The scripture which above all others had been both the foundation and the central pillar of the advent faith was the declaration: "Unto two thousand and three hundred days; then shall the sanctuary be cleansed." Daniel 8:14. (*The Great Controversy*, p. 409.1)

So, of course, the first foundation, no other foundation can be laid, (1 Corinthians 11:3) Christ, the begotten Son. As Waggoner wrote in *Christ and His Righteousness*, to know Jesus just as he is, will transform you into a perfect Christian.

In the first verse of the third chapter of Hebrews we have an exhortation which comprehends all the injunctions given to the Christian. It is this: "Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus." To do this as the Bible enjoins, to consider Christ continually and intelligently, just as He is, will transform one into a perfect Christian, for "by beholding we become changed." (*Christ and His Righteousness*, p. 5.1)

Robert Weiland, quoting that passage, says this sums up the 1888 message: to know Christ just as He is. And that means to know that He is begotten, to know that He is brought forth from the Father. Then, of course, here we see the foundation and central pillar of the advent faith is the 2300-day prophecy in connection with the cleansing of the sanctuary. Therefore, the study of the sanctuary is at the heart of the foundation of our faith. That is traumatic to read something like that. The sanctuary and the prophetic framework that sets up the end of the 2300-days when the cleansing of the sanctuary begins.

This subject has been my study for almost 40 years, along with studying all of Adventism to lock into my mind the foundations. In my late teens and early 20s, I was led by the Spirit to think about the foundations, the pillars and the landmarks of the Advent faith. And of course, when you are thinking of landmarks and pillars and foundations, you must always include the quote from *Early Writings*, Page 258, which speaks of the firm platform, a firm platform. And in it, Ellen White talks about

three steps, which are the first, second and third angels' messages leading us onto a solid, immovable platform.

Many of us are familiar with Ellen White's 50-year statements, the message of the past 50 years, which she started saying this around 1905, 1904, around that period, the last 50 years.

We are not to receive the words of those who come with a message that contradicts the special points of our faith. They gather together a mass of Scripture, and pile it as proof around their asserted theories. This has been done over and over again during the past fifty years. And while the Scriptures are God's word, and are to be respected, the application of them, **if such application moves one pillar from the foundation that God has sustained these fifty years, is a great mistake.** He who makes such an application knows not the wonderful demonstration of the Holy Spirit that gave power and force to the past messages that have come to the people of God.—Preach the Word, p. 5 (1905). (*Counsels to Writers and Editors*, p.32.2)

I am instructed to say that these words we may use as appropriate for this time, for the time has come when sin must be called by its right name. We are hindered in our work by men who are not converted, who seek their own glory. They wish to be thought originators of new theories, which they present claiming that they are truth. But if these theories are received, they will lead to a denial of the truth **that for the past fifty years God has been giving to His people, substantiating it by the demonstration of the Holy Spirit.**—Letter 329, 1905. (*Selected Messages Book 1*, p. 162.1)

This is truth. And we know that in 1855, to a man, as quoted by Irwin Gain [It was actually Russell Holt quoted by Mervyn Maxwell] in his thesis, to a man, all believed in the divinity of Christ, but denied the Trinity. And this is part of that 50 years.

"A survey of other Adventist writers during these years (up to 1881) reveals, **that to a man, they rejected the trinity, yet, with**

equal unanimity they upheld the divinity of Christ. To reject the trinity is not necessarily to strip the Saviour of His divinity. Indeed, certain Adventist writers felt that it was the trinitarians who filled the role of degrading Christs divine nature." {Russell Holt "The doctrine of the Trinity in the Seventh-day Adventist denomination, its rejection and acceptance", A term paper for Dr. Mervyn Maxwell 1969}

So, the sanctuary is central to the Advent faith. And those of you who have studied this, we immediately go to Psalm 77, verse 13, which says,

Thy way, O God, *is* in the sanctuary. (Psalm 77:13, KJV)

As we study the courtyard, as we study the holy place, and the most holy place, and the metals, and the laver, and the garments, the pillars, the frame around it, and you read Haskell, *The Cross and Its Shadow*, and you study these things, you begin to assimilate the sanctuary.

Now, the cleansing of the sanctuary, we have presented in the books, *Cleansed by the Blood of Jesus*, and *One Mediator*. These books bring us to the summit. And when we talk about the cleansing of the sanctuary, in relationship to the sealing and the perfection of the saints, we come to the culmination of the third angel's message. We have been building over the last 10 years, step by step, to put ourselves in a place that we can comprehend and what the cleansing of the sanctuary actually is.

What I have presented in the books, *Cleansed by the Blood of Jesus*, and *One Mediator*, is plenty of material that needs more supports added to it. We have stated a number of things. We have taken old light and put it in new settings. And this is something that I would appeal to all of you who are sharing this message, to pray that God will enlighten your minds to the content of *One Mediator* and *Cleansed by the Blood of Jesus*.

It was quite a revelation to my mind to study Matthew 26. And we start from verse 27. I remember last year reading this text and a light of great illumination set off in my mind when Jesus gives the cup to his disciples.

Then He took the cup, and gave thanks, and gave *it* to them, saying, "Drink from it, all of you. For this is My blood of the new covenant, which is shed for many for the remission of sins." (Matthew 26:27-28)

Then the realization, Jesus connects the blood of the new covenant to the grape juice. Having studied the types of the sanctuary, of course, I knew that not only was the blood of the lamb shed in the sacrifice, but there was a wine offering. There was a grape juice offering that was offered. Suddenly I realized that the blood of the new covenant is the grape juice. And this completely transforms the gospel.

When you understand this, this then is confirmed by Genesis 14 and verse 18 when Melchizedek came to Abraham, we see the elements of his priesthood. And this is significant because Christ is a priest forever after the order of Melchizedek. And therefore, we can say with certainty that the elements of Melchizedek's priesthood are the elements of Christ's priesthood in the new covenant.

We acknowledge that Christ ministers on our behalf in the old covenant because we by nature start our Christian walk in the old covenant and Christ ministers for us in that covenant. But He wishes to bring us to the new covenant. We see in verse 18 of Genesis 14, that it says,

Then Melchizedek king of Salem brought out bread and wine; he *was* the priest of God Most High. And he blessed him and said: "Blessed be Abram of God Most High, Possessor of heaven and earth; And blessed be God Most High, Who has delivered your enemies into your hand." And he gave him a tithe of all. (Genesis 14:18-20)

Now, in the realization of what we have studied, I realized, of course, that Melchizedek did not offer a lamb. There was no blood of the lamb that was offered by Melchizedek to Abraham. There was no requirement of Abraham to bring a lamb to offer or to ask Melchizedek to offer for him. And this is because

Sacrifice and offering You did not desire; My ears You have opened. Burnt offering and sin offering You did not require. (Psalm 40:6)

And this confirms the words of Jesus in John 17, verse four, where He says,

[Father] I have glorified You on the earth. I have finished the work which You have given Me to do. (John 17:4)

The work of Jesus was to reveal the character of the Father. We come, and many of you have listened to my presentations on this, to *A New and Living Way*, which is also in *One Mediator*, that the manifestation of the re-connection of heaven and earth was completed at the baptism of Jesus. The reunification of heaven and earth was manifested. It was from the very beginning, from the fall, it was reconciled, but it was kept secret, as Paul says in Romans 16, verse 25, until Christ came and manifested it for us.

The manifestation was in the words of the Father, "You are my beloved Son." Now, in some research that Carlos Hernandez had done on the wine, we see that the blessing of the Father is compared to wine. There is a blessing in the wine, there is a delight in the wine, and the Father's blessing over His Son that makes glad the heart of the Son is symbolized in the wine.

So, with the words, "You are my beloved Son," we see the wine, that beautiful tasting wine, the words of the Father are sweeter than honey. They are pure wine to the soul, and they give us great joy. This is the wine of the new covenant, and Christ received the wine in order to give to us at His baptism.

I hope you're tracking with me, we're covering a few points. It's in the books, so I'm just highlighting some points here.

So we see then that if the wine is the blood, and Christ in taking our human nature as one of us, broke down the middle wall of petition between us and God, and received the blessing of the Father, received the blood of the Father as one of us, and that blood cleanses humanity,

cleanses the human agent when it is received. And Christ at the baptism in taking our human flesh was in a position to receive the wine of the Father on behalf of the human race as the second Adam, and therefore He could share it with all of us. And this was symbolized in the communion service with the disciples, where Jesus gave to them the cup which He had received from His Father. Once you come into this understanding that the blood of the new covenant is the blood of grapes, as it says in Genesis 49, verses 10 and 11, that it's the blood of grapes, not the blood of Christ, not the physical blood of the lamb. This is what is causing the reconciliation.

When you accept that, you explode the myth that the new covenant is culminated in penal substitution. You explode the lie that God demanded this. It obliterates it completely. Now we do not say that there was no requirement for physical blood, for as Waggoner says, we required the sacrifice and not God. We accepted Satan's lie that every sin must be punished. So, the sacrifice of the new covenant is Christ taking upon Himself our sinful fallen nature. It was torture for him to take our nature upon Himself, a nature that was at enmity with God. Christ was not at enmity with God because His divine nature was mysteriously blended with our human nature. Into the person of Jesus comes the full force of our human nature.

And why did he have to take this? Well, A.T. Jones in his 1895 sermons beautifully illustrates many reasons why Christ took our fallen nature upon Himself. But for me, the greatest reason is that He might slay the enmity. In order to slay the enmity, He had to take the enmity into Himself. And that enmity is manifested in our flesh. We quote Romans 8: 7.

Because the carnal mind *is* enmity against God; for it is not subject to the law of God, nor indeed can be. (Romans 8:7)

In order to slay this enmity, Christ took our nature into Himself that He might slay it. And how did He slay it? By receiving the word of the Father, "You are my beloved Son, in whom I delight." Do you grasp this? I pray so.

The enmity of humanity is that we consider God our enemy. And in our natural state, for God to say, "You are my beloved Son," would be rejected every time by the human race. It needed someone of divine capacity to take hold of that human nature and blend it with the divine nature and receive the blood of grapes and to receive the word, "You are my beloved Son." And when Christ received that word, it says very clearly in the book, *The Desire of Ages*, around 113 to 116, that it was made manifest that humanity was reconciled to God.

Ever since Adam's sin, the human race had been cut off from direct communion with God; the intercourse between heaven and earth had been through Christ; but now that Jesus had come "in the likeness of sinful flesh" (Romans 8:3), the Father Himself spoke. He had before communicated with humanity through Christ; now He communicated with humanity in Christ. Satan had hoped that God's abhorrence of evil would bring an eternal separation between heaven and earth. **But now it was manifest that the connection between God and man had been restored.**

(The Desire of Ages, p. 116.2)

Not at the shedding of physical blood, but the shedding of spiritual blood, the Spirit, the lifeblood. The Father speaks His love for the human race through His Son. And those words, "You are my beloved Son," slays the enmity when it is received in Christ. We can only access this wine through Christ. We are accepted in the beloved.

This is critical for us to understand. We were deaf to the word of God, as every parent knows, whose child has their heart turned away from hearing the word of God. Nothing you say can change their mind. They are locked. They are deaf to the word of God. But as it says in Psalm 40, verse six.

Sacrifice and offering You did not desire; My ears You have opened. (Psalm 40:6)

Through Christ, the ear of humanity was opened. That concrete plug in the human ear that determined to resist ever hearing the word of God was broken open in Christ, taking our flesh and receiving the word of

the Father, "You are my beloved Son." In this transaction, Christ slew the enmity between God and man and made us one.

Let us read in Ephesians chapter two. We'll read from verse 11.

Therefore remember that you, once Gentiles in the flesh—who are called Uncircumcision by what is called the Circumcision made in the flesh by hands—that at that time you were without Christ, being aliens from the commonwealth of Israel and strangers from the covenants of promise, having no hope and without God in the world. (Ephesians 2:11-12)

God to us was a destroyer. God was a demander of perfection and required us to perform and our natures hated Him, and we were locked into darkness. But then it says, verse 13.

But now in Christ Jesus you who once were far off have been brought near by the blood of Christ. (Ephesians 2:13)

Now in the old covenant, we are brought near in the satisfaction of justice that we demanded. But in the new covenant, we are brought near by the blood, which is the wine, which comes by the Spirit, which says, "You are my beloved Son." This brings us near to God. So, in Christ, we continue

For He Himself is our peace, who has made both one, [God and man brought together] and has broken down the middle wall of separation, [How?] having abolished [Where?] in His flesh the enmity, *that is*, the law of commandments *contained* in ordinances, ... (Ephesians 2:14-15)

Now we have studied this. It's in the book *Showing Respect for Colossians* 2. The enmity in our minds can be torn down like the veil in the temple, but in His flesh and the veil represents His flesh, doesn't it? The law of commandments contained in ordinances.

Now that word *ordinances* is *dogma* [in Greek]. The word *dogma* is never used to refer to the law of Moses. It refers to the commandments and decrees of men in the book of Daniel, and in a few other places it refers

specifically to death decrees. When the human race accepted Satan's justice system, Satan was placed on the throne of God. He sat in the temple of God, as God, and ruled us as 'the most high' in his principle of justice. We believed that God demanded death for transgression. And while on the surface, we may have cowered and said, "God, I will do whatever you say," inwardly for some, and outwardly and inwardly for the whole human race – we hated Him. We hated Him for threatening to kill us and to burn us for our sins.

To believe in a God that demands the death of the transgressor suits humanity perfectly. It enables us to continue to secretly or openly hate Him. The doctrine of penal substitution contains the seeds of enmity, for it is an attack on our Father and it tears Him from His throne, and it enthrones Satan as the 'god' of the universe.

Yes, Kirk, exactly the abomination that makes desolate. That's exactly the point. But in Christ, that enmity, that hatred, the slaying that we believe that God demands, Christ slays the enmity through the wine, which takes us up into the arms of God, places us in His bosom, and we hear the tender, still small voice of our Father: "You are my beloved child." This crushes the enmity. It breaks down the middle wall between us and God, and it reunites us with Him as His beloved children. But we can only access this in the Spirit of Jesus.

The Spirit Himself [the Spirit of Jesus] bears witness with our spirit that we are children of God, (Romans 8:16)

Why? Because Jesus is the child of God. He is the only one that can reconnect us to the Father through His Sonship. Remember,

"I am ascending to My Father and your Father, and to My God and your God." (John 20:17)

Because we didn't know that the Father loved us and that we were precious to Him. We only thought in terms of judgment and condemnation and God's anger towards sin. We were blinded to His love for us. But Christ has slain the enmity and in slaying the enmity, He has opened the way for the cleansing of the sanctuary, the removal

of the enmity. And I've covered this in detail from Daniel 8. The wrath of the goat, the choler, the fury of the goat against the ram that broke off the ram's horns and stamped him to the ground. This fury, which then came out through the horns on his head. It's this fury which is fuelled by false justice. It is this fury that is to be cleansed from the human heart. And it can only be cleansed when we accept the words, "*You are my beloved son. You are my beloved daughter.*" Which is only possible to receive through the begotten Son.

He has to be a Son to receive these words, "You are my beloved Son." Because for God to say to His twin, "You are my beloved Son." It's just not true; He's not. He's taken a position, He's taken a role, it's metaphorical; it's not true. And if I can ever say so politely, "For God's sake, wake up. It's not true." But in Jesus, the begotten Son, it is true. And in Him is the only possibility to slay the enmity.

Do you understand why the begotten Son is at the heart of the atonement and the slaying of the enmity? And why what Jones said in 1895 about Christ taking our nature upon Him is so critical to the atonement? The Adventist church, by and large, have completely spat in the face of A.T. Jones. They hate his 1895 sermons. They think it is an abomination. Because to them, it taints their precious penal substitution of a divine sacrifice untainted by sinful human flesh – completely misunderstanding what is the sacrifice, what is the blood; and therefore, what is the atonement.

Yes, Kilton, anthropomorphic. That's the word. Man projecting his thoughts onto God. So, do you see this new and living way? It can only be through the begotten Son. He had to take our nature.

Ellen White is blisteringly clear on this question; that Christ did not take the nature of Adam before the fall. If He took the nature of Adam before the fall, He could not slay the enmity; the enmity would be outside of Him. But in order to slay it, He had to take it into Himself and receive the wine of His Father, the Spirit of His Father, to go into that and slay that enmity and take out that fury, that hatred of the goat, and cleanse the sanctuary. And this is the work that we are engaged upon.

We know it, brothers and sisters, when somebody does something that they ought not, and they transgress us, and we feel that fury rise within us. We may not display it; we may be ever so calm, but inside we are boiling and we want retribution. And what is the most common form of retribution? "Get out of my sight. I never want to see you again." That's one of the most common forms of retribution. Death by isolation. I never want to see you again. You are an abomination to me. This is what is to be removed from our hearts by agape. This is what must be taken out of us. But it is only by the slaying of the enmity and now for us to plead for that Spirit that loves its enemies, who believes in a true justice of giving to the poor and showing mercy to the blind, and caring for the widow and the orphan.

As Adam says, [in the comments] by destroying the lies of Satan and the carnal nature we inherit from Adam's fall, Christ opens a new and living way through the veil. Thank you, Adam. Exactly. We're going to Hebrews 10, which I won't go to tonight. And thank you, Andrew. Yes, in the Trinity, God cannot slay enmity because Jesus is not a real Son, and He is not a real Son of man. He has to be the Son of man to slay the enmity that is in man. If He is not the Son of Man with enmity, He cannot slay it, and therefore, we are doomed; we are lost. Amen, Brian. This is the gospel. This is the culmination.

I pray, brothers and sisters, that we study this, that we get this clear. And I can say to you with certainty, as Paul said, Galatians 1:8 and 9, if any man preach any other gospel than that which I have preached to you tonight/today, let him be accursed, not make him be accursed, because he who denies this gospel, the enmity within him projected onto the Father will curse and destroy him.

Let us come free of this enmity. Let us plead for the Spirit that ceases to accuse both ourselves and others. Let us come into the bosom of the Father in Christ Jesus and let that wine of sonship come over our minds and hearts. And let us be at peace with those that hate us. Let us love them for our value doesn't come from them. It only comes from our Father. And when we believe this and trust this, it doesn't matter what other people say. It doesn't matter if they treat us badly. We know who

we are: We are the sons and daughters of God, for Christ has slain the enmity.

Now, there's more to this, and I talk about this in the book, that is when the veil was torn, the way into the most holy was open for the human race. But man was not ready at that time. I've written about this in the book, that the end might have occurred back when Christ rose from the dead. But God, foreseeing human nature, knew that man would retreat from this position of complete sonship and would therefore require a Holy Place ministry for 1800 years. We weren't ready to go into the Most Holy. We weren't ready to give up false justice. But now, at the end of the world, a message has come, revealing false justice. Through the blessed pen of Ellen White, we've identified it; we've discovered it. Long buried for over 100 years, but now coming to light – that the Holy Place ministry is a ministry purely for man that was not ready to accept that God did not desire sacrifice and offering. That we were His beloved children, without money and without price. That He has loved us always, and He does not think evil towards us. He does not want to kill us. He does not want to destroy us.

Isn't that the gospel? Such a beautiful Father, but we couldn't access it. And so, the holy place is a holding room for mankind, because we couldn't let go of the enmity. We couldn't let it go. So, Christ waited another 1800 years because man continued to say, (and we hear it in the voice of the souls under the altar in the fifth seal, when they are being slaughtered for their faith by the papal power), "How long, O God, do you not judge and avenge us?" Here the enmity still exists.

I stood in Geneva with my dear friend Mark Fury, and we see there the statue of John Calvin, and beside him is William Farrell, a huge stone monument to Calvin and his disciples. And next to him is a man with a sword, showing that the enmity was still there in the Protestant faith. And if I can say this ever so gently, the basis of the protest was largely a protest in enmity against Rome. Not all, but largely a protest. That's why Protestants took up their swords, Zwingli to name one of them, to slaughter Catholics, to make retribution for their abominations. The enmity still exists. And we see this enmity manifested again.

I watched a video recently, speaking of a man who tried to enter a church and to shoot people in the church. The deacon in the church, as the man was fleeing, he ran him down in his car and killed him. And this Christian was saying, this is what God does to His enemies. Enmity still manifested in the Protestant churches. This is what we need to be taken out of us. Only the begotten Son can do this. He has the wine. He has the bread. He has a new and living way. And that is simply to receive the words, "You are my beloved Son. I'm not against you. I don't want to destroy you."

That's true, Adam, another 'let there be light' moments when the veil was torn, but man did not comprehend the light and turned away from the light. And so, it had to be held off for another 1800 years. But God knew that when He gave the vision of Daniel 8 to Daniel, He knew that it would be 2300 years. And that the seed that Christ sowed 2000 years ago would not fully manifest itself until now.

So now, brothers and sisters, will we be washed in the blood of the Lamb? Will we allow ourselves to have the enmity taken out of us? I pray that you would think deeply on these things and realize "this gospel of the kingdom" must be preached in all the world. It's not simply a fluffy message of, "Oh, God loves you." No, it's anchored deeply in the sanctuary, the nature of Christ, the cleansing of the sanctuary, the three angels' messages. This statement, "You are my beloved Son," is anchored in Adventism. And it is to my mind; I have satisfied myself that it fulfills all the criteria of the new and living way.

So, our hour has gone like that. I would like to pray with you, and we will conclude this presentation. So, let's pray together.

Closing Prayer:

Dear Father in heaven, it's a joy to call you, our Father. We've covered a lot of concepts. But I thank you, Father, that they can be placed in the book, *One Mediator*, and *Cleansed by the Blood of Jesus*.

Thank you, Lord Jesus, that you took our nature – a supreme sacrifice, to take our nature upon yourself – that in our flesh, you might receive

the words, “You are my beloved Son,” which tore the flesh, it tore apart the enmity, and it slew it. And you have procured for us our sonship and our daughtership. May we receive it.

And we thank you, Father, now you can send forth the Spirit of your Son into our hearts, crying, “Our Father.” We pray for the cleansing of our sanctuaries, our body temple. We ask for your Spirit, Father. Please give us this nonviolent, nonjudgmental, without fury, without violence, Spirit. Thank you, Father, you’ll give it to us, and you will help us and bless us. And I thank you in Jesus’ name. Amen.

Closing Comments:

Well, thank you once again for your time. I pray that you’ve been blessed, and we look forward to our last presentation tomorrow.

So, God be with you till tomorrow. Thank you.

TRANSCRIPT FROM PRESENTATION
BY ADRIAN EBENS
ON 3RD AUGUST 2025

10. THE LATTER RAIN

Dear family all around the world, and just like that, we've come to the end of the 10 days. And maybe between trumpets and the atonement, maybe we can have a repeat, but we'll see. Tonight, or today, wherever you are, we're talking about the latter rain.

We got some very good feedback from a number of you from the last presentation, and some of the clarity of slaying the enmity and cleansing the sanctuary. It brings great joy when we start to put all these things together. The thing, of course, that remains is the gap between what we understand and what we do. And this is, we're yearning, we're longing to be freed from this enmity, this judgment, this false justice. We are going to have to pray earnestly for the refreshing, now that we know what we're praying for. But our Father will give it to us if we earnestly desire it, if we yearn for it, if we recognize our utter helplessness without the Spirit.

But tonight, I want to back up, give a little bit of context to the latter rain, because the latter rain began to fall at the end of 1892, beginning of 1893, and then it stopped, or we could say it started in 1888. At the end of 1888.

So, before I continue, for those who can join me, let's pray together.

Opening Prayer:

Beloved Father, as your children, we come before you to worship you. And as Jesus is in your bosom, in Christ, we want to dwell there too and be in your arms. Thank you that you forgive us for our transgressions and our sins. Satan wants to convince us that we are hopeless and there is no good for us to continue. But thank you, Jesus, that you inspire us to keep going, to hang on, to believe. Our value is not based on our works. Our value is based on the love of the Father through Jesus. We thank you for this. And we hang on in confidence that you will lighten the earth with your glory.

We also think Father of the cross that you and Jesus have carried for the six millennia, around 6,000 years, a bit more. We want your suffering to end. And so, we are praying. We are fasting from the stranger's voice, from media, so that we only hear your voice. And Father, we are fasting in the level of food, so we can concentrate, and we can focus on the present message.

Father, I ask for your guidance. I know you will give me your Spirit. And as we have been blessed these last nine days, may this culminate for us, this blessing experience. I thank you in Jesus' name. Amen.

Presentation:

So, we turn to Deuteronomy chapter 32 and verse 2. And here we connect the preaching of the word to rain, or as it says here in Deuteronomy,

My doctrine [or teaching] shall drop as the rain, my speech shall distil as the dew, as the small rain upon the tender herb, and as the showers upon the grass: (Deuteronomy 32:2, KJV)

So, here we see the true teaching, the true message is rain. It feeds the soul and the seed, which is the word, is watered by the teaching of truth. And it grows up in us to produce the fruit for the harvest, that Christ may thrust in His sickle and reap. We need this rain for this reaping to take place.

Now, Ellen White offers this comment,

“Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee.” “Be patient therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain. Be ye also patient; stablish your hearts: for the coming of the Lord draweth nigh. Grudge not one against another, brethren, lest ye be condemned: behold, the Judge standeth before the door.” “Blessed are the merciful: for they shall obtain mercy. Blessed are the pure in heart: for they shall see God. Blessed are the peacemakers: for they shall be called the children of God.” (*The Review and Herald*, October 29, 1901, par. 12)

Just reading the first part, it says, take heed unto yourself, (Ellen White is quoting from Scripture,) and to the doctrine, continue in them, for in doing this, thou shalt both save thyself and them that hear thee. And then she quotes this text, “Be patient, therefore, brethren, unto the coming of the Lord. Behold, the husbandman waits for the precious fruit of the earth and has long patience for it until he received the early and the latter rain.” And here, again, Ellen White is connecting doctrine to the early and the latter rain.

Jesus tells us in John chapter six,

... the words that I speak unto you, *they* are spirit, and *they* are life. (John 6:63, KJV)

We cannot comprehend this message without the Spirit, but Jesus is speaking words to us. It is Spirit, and it is life. And it is the rain, which falls as doctrine. So, when you look at Joel chapter two and verse 23, I think most of us are familiar where it says,

Be glad then, ye children of Zion, and rejoice in the LORD your God: for he hath given you the former rain moderately, and he

will cause to come down for you the rain, the former rain, and the latter rain in the first *month*. (Joel 2:23, KJV)

Now, Young's Literal Translation:

And ye sons of Zion, joy and rejoice, In Jehovah your God, For He hath given to you the Teacher for righteousness, And causeth to come down to you a shower, Sprinkling and gathered--in the beginning. (Joel 2:23, YLT)

You'll see there that the former rain and the latter rain is referred to giving you a teacher of righteousness and cause to come down to you a shower of sprinkling. So, the former rain and the latter rain are directly connected to a teacher of righteousness.

And the messages that we have been studying together, we have every confidence that Jesus, as our teacher of righteousness, is pouring His Spirit upon us. As we discern the truth of our Father's character, and His justice, and His appointments, and of course, the blessing in the begotten Son, our hearts are changing, and we are resting more and more in the joy of being children of God. Now, I want to give you a little bit of historical context, going back to 1888.

I'm reading from the *General Conference Bulletin*. I'll post this in the comments section, so, you can read here what Jones says.

You remember the other evening when I was reading that second chapter of Joel, that one of the brethren, when I had read that 23rd verse--Brother Corliss--called attention to the margin. Do you remember that? And I said we would have use for the margin at another time. Now all of you turn and read that margin. The 23rd verse says: "Be glad, then, ye children of Zion, and rejoice in the Lord your God: for he hath given you *the former rain*, moderately." What is the margin? "A teacher of righteousness." He hath given you "a teacher of righteousness."

So, they were looking at this in 1893, that the former and latter rain were a teacher of righteousness. Now, continuing in this paragraph,

How? "According to righteousness." "And he will cause to come down for you the rain;" then what will that be? When he gave the former rain, what was it? "A teacher of righteousness." And when he gives the latter rain what will it be? "A teacher of righteousness." How? "According to righteousness." Then is not that just what the testimony [Ellen White] has told us in that article that has been read to you several times? "The loud cry of the third angel," the latter rain has already begun, "in the message of the righteousness of Christ."

So, the loud cry of the third angel, the latter rain began to fall in around 1892/93. So, the latter rain was falling, and it came through the teaching of Christ through the pastors or elders, Waggoner and Jones. They were the visible channel of Christ's teaching, and they taught of the righteousness of Christ. And as we have discovered through articles like, "Why did Christ have to die?" and others, we see that the truth of the atonement was beginning to open up. And the truth of God's character was beginning to be discerned.

So, Jones continues in this quote,

Is not that what Joel told us long ago? Has not our eye been held that we did not see? Did not we need the anointing? Brethren, what in the world do we need so much as that? How glad we ought to be that God sends his own Spirit in the prophets to show us, when we did not see! How infinitely glad we ought to be for that! A.T. Jones. (*General Conference Daily Bulletin*, February 7, 1893, p. 183.4)

And at this point, I want to say that over the last 10 years, that the message that was rejected, and maybe I should read this quote first. This is the next paragraph. This is what Jones says,

Well then the latter rain – the loud cry – according to the testimony, and according to the Scripture, is "the teaching of righteousness," and "according to righteousness," too. Now brethren, when did that message of the righteousness of Christ,

begin with us as a people? [One or two in the audience: "Three or four years ago."]

And Jones, always being very specific, asks:

Which was it, three? or four? [Congregation: "Four."] Yes, four. *Where* was it? [Congregation: "Minneapolis."] What then did the brethren reject at Minneapolis? [Some in the Congregation: "The loud cry."] What is that message of righteousness? The Testimony has told us what it is; the loud cry – the latter rain. Then what did the brethren in that fearful position in which they stood, reject at Minneapolis? They rejected the latter rain – the loud cry of the third angel's message. A.T. Jones. (*General Conference Daily Bulletin*, February 7, 1893, p. 183.5)

This is why the Advent people are in great peril, because of this rejection. But, as we have studied, Ellen White was told that when the Great Towers in New York would be thrown down, or come down, then the fourth angel would begin to sound. And of course, the fourth angel is the loud cry, which connects us to the latter rain. And that began in 2001. September 11, 2001, was when the towers fell. And the Day of Atonement, September 29, 2001, this message, the identity message, began to be preached, and now has been developing for almost 24 years.

We could say that we wish that it went a lot faster than this. But on the other hand, what we have learned, particularly in the last 10 years, has been amazing. And if you are comprehending the character of God as non-violent, if you are discerning the correct view of the two covenants, and its connection to the mirror, and how the Old Testament reflects our nature, and is causing our sin to abound; if you are able to connect this to the cleansing of the sanctuary, as we talked about yesterday, and see that what brings to us the cleansing is the wine, which is the word of the Father, "You are my beloved child, in whom I delight." Here, then, is the righteousness of Christ manifest in the wine. And it is given to us; it is the manifestation of the righteousness of Christ. And so, this is the culmination of the loud cry beginning.

Once again, we are at the beginning of the loud cry. And now we are longing for that experience that accompanies this loud cry. And the loud cry is connected to the story of the leper that was healed. Some of you may remember that I spoke on this. If we turn to Luke 17 and verse 15. So, 10 were healed. This is the 10 lepers. 10 of them were healed, and one of them returned. And we notice in verse 15,

And one of them, when he saw that he was healed, returned, and with a loud voice [and in the Greek, that is megaphone; with a megaphone] glorified God, (Luke 17:15)

Here is what will give power to our experience. We are now aware of a false justice system; we are aware that judgment and condemnation, as in condemning judgment... Positive judgment, encouraging judgment, is a good thing: to judge the widow and the fatherless in giving them help and support is good. But condemning judgment is not part of God's character. This is the leprosy. When we condemn others and want to separate from them, our hearts are hardened. And the sensitivity and feeling of our spirit is blunted. This is leprosy. All of us have this leprosy because of Satan's false justice. Satan's false justice causes us to look at the behaviour of other people and to condemn them in our hearts, in our minds, and even worse, with our words and our actions.

This is the healing that we all need, to be completely healed. So, we want to come before our Father and believe that Jesus will heal us of this leprosy. And when we are healed of this leprosy, we will then speak with a megaphone, a loud voice. This will be the loud cry. The gratitude of God's people in being released from a spirit of condemnation will cause them to go forth with great power. This is parallel to the story of Mary, when she poured out the spikenard on Jesus' feet in gratitude for the forgiveness of her sins.

Here, I'm reading from, I think it's Councils to the Church. I'll put it in the group. It says,

With Christ He gave all the resources of heaven, that nothing might be wanting in the plan for man's uplifting. Here is love—the contemplation of which should fill the soul with

inexpressible gratitude! Oh, what love, what matchless love! The contemplation of this love will cleanse the soul from all selfishness. It will lead the disciple to deny self, take up the cross, and follow the Redeemer. (*Counsels on Health*, p. 222.2)

So, the loud cry is, as Sunshine has said [in the chat], is an expression of gratitude from the healing of leprosy. When we come to the point where we, night and day, are pleading with our Father to be released from the spirit of condemnation; and praying as we meditate on the beautiful character of the Father and the Son and their immeasurable love for us; as we meditate on this, our hearts will be filled with inexpressible gratitude, and this will cleanse the soul of selfishness, and we shall be healed. And then we will give a loud cry. We will be full of joy. Of course, we have joy now. We have the seeds of this joy. But I'm guessing I'm not alone in the fact that we still experience temptations to condemn and to judge others for incorrect behaviour. It's as natural as breathing.

And that's a good point, Adam:

Ask ye of the LORD rain in the time of the latter rain; so the LORD shall make bright clouds, and give them showers of rain, to every one grass in the field. (Zechariah 10:1, KJV)

That's what we've been engaged in in this last 10 days. As we continue, let us continue to pray, Father, give us your Spirit, and to hang on and to believe that He will give it to us, and to repent and to ask forgiveness of the wrong attitudes and wrong thoughts that we have had.

I pray that in the days leading up to Tabernacles, that we will heartily engage in this work. Of course, in this process, God will allow sin to abound, which means He will allow family, friends, work colleagues to do things to you that are exasperating. And this will bring out of you the judgment that is still there. And then when you see it, you will fall on your knees, ask God's forgiveness, and plead with Him to take away the spirit of criticism and condemnation. This is not a pleasant work. It's humiliating, but it's necessary. Because we all struggle with that element of someone doing something that they shouldn't do, and causing us inconvenience, or treating us without respect or dignity, being mindless

of making a mess, that we've just cleaned something, and they mess the whole thing up and have no care or thought for anybody else. These are some examples. We could go list endless examples of the ways that we become offended and disappointed in other people's behaviour. But agape bears all things.

I was thinking of a particular situation this afternoon. I've been praying on and off all afternoon. I hear a voice in my head, wanting to set someone straight, to tell them the truth about what they are doing. And Jesus is saying to me, Adrian, "Let's bear all things, shall we? Shall we bear this, and love them and pray for them, and pray that God would send His angels to them and help them because they can't see what they're doing." That was the battle for the afternoon. And thank God that victory was obtained. Staying in that place of, I don't have to fix this person. They are a child of God; God can fix this person. I just need to love them. And if I need to say something, God, you'll impress me, not from a spirit of irritation, not from a spirit of frustration, but from a spirit of love and compassion towards them.

So, shall we be this one of the 10 that were healed and that we have gratitude? What gratitude should we have to know the things that we know? May we express this gratitude continually.

As I was praying this afternoon, "Father, I just want your suffering to end. I just want you to be free of putting up with all of this terrible pain that you're going through." It has to come through this gratitude. So, the seeds of this message, the teacher of righteousness, according to righteousness, will bring forth gratitude as we meditate day and night, morning and evening sacrifice, as we meditate upon these things. We will be healed.

That's why it's important that we shut out... because when we listen to media, media is full of people complaining and grumbling about government, about politics. If we allow that spirit to come into us, we will lose the Spirit of gratitude, because criticism eliminates gratitude. That's why we need to cut out this voice of the stranger, of the media,

both social and legacy media. These voices are voices of condemnation. These voices stifle or neutralize the Spirit of God.

So, I'm praying, over the next number of weeks, leading up to Trumpets, Atonement and Tabernacles, that we will pray more earnestly, that we will seek our Father. Father, grant me, that we ask the Lord for the rain. Please pour it upon us. And our confidence in our Father; we'll be willing to wait, to hang on and to meditate on His character, to read *Steps to Christ*, to walk with our Saviour and know that soon this gratitude is going to come, and we are going to be freed from a spirit of condemnation. And this is the latter rain.

I just want to clarify one point, the righteousness of Christ. The righteousness of Christ is found in His inheritance, His sonship. His righteousness, the beauty of His character comes from the agape gift of inheritance from His Father. Thus, the righteousness of Christ is directly connected to the begotten-ness of Christ, because this is what creates the blessings, the gratitude. Let me put it this way, the inheritance of Christ produces gratitude to the Father, and this is righteousness. So, gratitude to the Father cleanses the soul, because it is righteousness. I hope you're making that connection. And that gratitude comes when we realize what God has done for us, and that He is our Father. If we drink that wine, all these symbols come together in this.

So, brothers and sisters, let us pray for the latter rain. Pray for that complete cleansing. Don't be discouraged if you trip. If you see more of your faulty character and your judgmental nature, God is working with you. He is causing your sin to abound. Simply confess it, give it to the Lord, and soon we shall receive the latter rain, and the gratitude will fill us, the spikenard will be released around the world. And once Judas smells the spikenard, (and Judas is the son of perdition, which is a correlation to the man of sin), when we express this gratitude, the papacy will awake and set in motion everything that it has planned to do for the last 500 years. But it's waiting. The thing that drives it into desperation is the smell of spikenard. This will drive it crazy, and it will arise and seek to sweep away anyone that manifests this spikenard, this

gratitude, this joy in our sonship and our daughtership. The sons of God then will be manifested because of Christ, and then the end will come.

So that's what I wanted to share with you this evening, for you this morning. I think I've given you enough of a picture, so I'm not going to delay. I'm going to pray with you. And thank you once again for listening. Thank you for taking these things to heart. Thank you for praying for the latter rain. I'm looking forward to when we are all together on the sea of glass, and we will remember this message that came to us, and the joy that it has brought us, and that we shall live forever with the Father and the Son. Shall we pray together?

Closing Prayer:

Dear Father in heaven, what a joy it is to come before you. I thank you for your great love. I thank you for the righteousness that we see in Christ. And of course, His gratitude to you, Father, His delight in you and trust in you. This is His righteousness. And Lord Jesus, we pray, breathe upon us your Holy Spirit. Forgive us for our transgressions. Grant us victory over condemnation and judgment of others and ourselves. And help us to have the experience of Mary, that we would, with our tears, wipe your feet, because we are so full of gratitude for what you have done for us.

Thank you for my brothers and sisters. Bless them, send your angels to them, grant them joy. And may we all walk together in the righteousness of Jesus, that the loud cry will soon go throughout the whole earth. And we thank you, Father, in Jesus' name. Amen.

Closing Comments:

Well, I thank you for this wonderful time. It's really been a blessing. We are going to put together the transcripts from the presentations. I've been tremendously blessed. I've been tremendously challenged as well, because obviously Satan is not happy about these messages.

But I just want to thank you for your love and your support and your kindness. The Lord sent me; I can only describe it as a big kiss today, blessed me, I was in tears. I was so thankful for the way that He blessed

me. And I'm just so honoured to have you all as my brothers and sisters, and to know that we will live together forever. And we will rejoice, and we will remember the time that we were here. I just, I don't want any one of you to be missing. It would be such a distress. So just even the joy that we're experiencing now, and all of your wonderful comments and love, it's a great joy. We're almost there, brothers and sisters. The latter rain, message is here. And now the healing of the lepers is almost here.

But now we must pray in earnest. And then the Spirit will be poured out. I'm loath to say goodbye, but I don't want to detain you. Thank you for those that are going into your prayer season now. It blesses me greatly. And I just want to mention, we've just received *Acts of Our Gentle God* in Italian. It just came through this afternoon. And we have another Japanese translator to begin translation into Japanese.

So yes, thank you all. You're going to make me cry. You're beautiful. Love to you all. All right, I'll say goodbye and we'll catch you again in the near future. God bless for now.

PERFECT PEACE

For the Mind Stayed on the Father

"See how very much our Father loves us, for He calls us His children, and that is what we are! But the people who belong to this world don't recognize that we are God's children because they don't know Him." (1 John 3:1, NLT)

As we behold the Father's character in the light of the revelation of Jesus Christ, there are no words to describe His beauty, majesty, and love. The lengths to which our Father has gone to save us who are so deep in the darkness of sin is beyond measurement.

But, if we are willing to behold that love, meditate upon it, and dwell of the great themes of the Father's infinite measures to save us then we will begin to desire to possess that same character. We will pray for the Spirit in earnest and as we are the beloved children of the Father, our faith will reach into the Most Holy and we shall receive what we ask for.

This series of presentations were done as part of a 10 days of prayer for the gift of the latter rain. The thoughts are completely unscripted and provide a summary of the message of the Father of Love movement.