



2021 Tabernacles
Fernvale
Presentation Transcripts

Adrian Ebens

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Transcribed by Tina-Marie Simon and
Edited by Narelle Milekic for



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For Such a Time as This

I've really been looking forward to this Feast and feeling the need of the Spirit of God. I was eating and Bronwyn sent me a text message that was of great encouragement to me. This is from *Desire of Ages* by means of introduction. *Desire of Ages* 297:

“He who called the fishermen of Galilee, is still calling men to his service, and he is just as willing to manifest his power through us as through his first disciples. However, imperfectly and sinful we may be.”

I think we certainly feel that the Lord holds out to us the offer of partnership with Him; of apprenticeship to Christ. He invites us to come under His divine instruction that uniting with Christ, we may work the works of God. As we look at the events of what's going on in the world, just the overwhelming sense of what is happening and where we are in the stream of things; what difference is this little group going to make to what's happening in the world and what should we do and how should we do it? What difference will we make? These are the questions that many of us are asking. But here is the invitation. Bronwyn had written in the program, next to this Sabbath service 26th the 10th 2013. That's when Craig and I went to Talking Rock. At that series of meetings, we experienced a convergence between the messages; the identity message with the statutes and the judgments. That has brought us into a completely different experience when those two things came together. We experienced such an outpouring of the Spirit at that particular time. For me, up until that point every time, when I preached, I would have to go and lie down for three days. I was that sick and unwell. Then I went to these series of meetings (it was my first feast that I went to). I preached ten times! I preached every day! I was up to one o'clock in the morning, every night, and I was completely fine! For me, that was walking on water because that was not possible. It's absolutely impossible what I was doing. I was starting to feel a bit guilty like “I shouldn't be doing this.” I experienced the power of the feasts in 2013 in such a tremendous way. I know that the Father will do the same for us now. He's come to meet our needs. So, thank you, Bronwyn, for that reminder. I know you're watching online and our prayers are with you. We're really, really, really sad that you're not here. But we know that all things work together for good and we know that you love God and therefore it will happen.

Let's kneel together and pray, and then we will begin.

Father in heaven, what a joy it is to have the assurance that we are your sons and daughters, your beloved Son has convinced us that our sonship and daughtership to you is assured through Him and that whatever may come in the near future that You will never leave us nor forsake us. Satan would remind us regularly that we deserve to be forsaken because of our sins and our doubts and our weaknesses and our faults. But we know that You are merciful, gracious, long suffering in abounding and goodness and truth.

We look at what's happening in the world and it's overwhelming, inhuman speak in the way that we understand it. But we know that You will be with us and at the back of our minds, there is this growing sense of the reality that soon Jesus will come, and the thing that we've waited for a long time will come to be and all of the sorrows and darkness and all of the trauma that we've passed through will be in the past and we will be seated around the throne of God in the land to whom be glory and honor and riches and praise forever and ever. And so, we ask Your angels to be stationed with us. I ask You to send Your angels to all those that are watching online and those who will watch and that together that you will speak to your people. We don't want to hear the words of men. We want to hear the word of God and only You can make that happen and I believe that You can make that happen tonight and all this week through all of the speakers that You've called to speak. And I thank-you in Jesus' name. Amen.

I was doing some research last night. I was taking in the significance of what has happened this week in the acronym called Orcas. Have you heard of that acronym? It's the agreement between the United Kingdom, America and Australia for Great Britain and the United States to give to Australia the submarine technology, the nuclear submarine technology, in order to police the waters of the Pacific Ocean and to put us in a much more powerful position alongside nations such as Britain and the United States. It is one of the most significant decisions that Australia has taken in many, many years.

What this has done, apart from placing us in a very, very awkward relationship with France and you may or may not have heard, but France has recalled its ambassador from both Australia and from the United States. That's a serious event, to say the least. It is something I was listening to Former Prime Minister

Tony Abbott speak about this and he had been pushing for something along these lines. But what this does is it highly intensifies the anger of China for these three nations to seek to triangulate and to suppress its ambition to break free of the previous world order. If any of you have been taking notice, China has been increasingly hostile towards Australia and this treaty or this agreement between America and the UK and Australia has done nothing to help that. There is discussion, there is saber rattling about the inevitability of war and that is something that we cannot ignore. This is a reality. Former Prime Minister Tony Abbott said this is one of the most significant decisions that Australia has taken in many decades, and it will change the balance of power in the world order.

Interesting how such a small, seemingly small decision could change events so rapidly. And as I thought about these things. I wondered what lay ahead? At the same time, we saw this week in Victoria that the trade unions or the construction of the CFMEU Union of Construction Mining Forestry were told that you will be vaccinated by this date or you will no longer have a job. Yesterday we saw a rising up of the members of the union against their own union bosses, and there was quite considerable violence that took place in the City of Melbourne. It has sparked what appears to be at this stage, at least the beginning of a revolution. What would appear to be unless there was a transition or there is an abating of the feelings of these people, the demise of Dan Andrews. This doesn't auger well for the stability of this nation.

New South Wales has wisely relaxed its regulations in regard to mandatory vaccination of construction workers. It has relaxed that somewhat and these things are pointing to some really dangerous events. For myself, having traveled through South Africa and watching some of my South African friends deal with what they consider the dismantling of the apparatus of government over since 1994 and the distress that they have gone through, rightly or wrongly. You see the grief in them as they see the dismantling of that system and being replaced. It is it is for myself, I find myself quite distressed about what I'm seeing happening to Australia.

I consider myself very much to be a citizen of heaven. But you cannot escape the reality that having walked throughout this land and having spent a lot of my life here that when I see this nation in distress it, it is distressing to watch and I've been a lot in prayer about what is happening at the present time. For whatever reason, Australia finds itself thrust to the very forefront of, as Kerry Chant expressed to the chief health officer or the chief health officer of New

South Wales, the New World Order. Whether it is a slip of the tongue or not is irrelevant. It's what's happening, and I'm trying to understand why that compassion has seemed to have disappeared from many of our leaders to see little children separated from their parents over borders, to see a woman who is in distress who could have easily come to Queensland to be delivered have to be sent to a hospital much further away with the New South Wales and to lose that baby.

It's hard to conceive how the human heart so quickly can become so hardened and so callous or blind to the needs of human beings and this whole principle of force that is taking place. At the same time on our Day of Atonement to see a 70 year-old woman who was part of a protest, to be body slammed knocked to the ground, have a hip broken and have her face sprayed with pepper spray? She was burnt all over her face and all over her hands. I just found that so distressing, so distressing. I think it has become a flashpoint, particularly in Victoria, where it flipped a switch in a lot of people's minds trying to understand what's going on for a young policeman to make those kinds of decisions.

Obviously, having to face a lot of really, really violent, angry young men is probably affected him and I don't know, we need to pray for him as well, because he has to live with that footage for the rest of his life, which every man has to come to grips with the deeds that he's done, and I pray for him. But it is not a coincidence. Many people have expressed this to me today that the violence that we have seen in Melbourne over the last number of days and the earthquake that occurred this morning of a magnitude six is not unrelated that the violence within men has a direct impact on the Earth itself. For me, it's a confirmation of the things that we have been learning in the Bible. It was quite stunning, really. I was wondering, these people are getting really angry and yesterday with the with the winds that we were experiencing here, just another change of temperature. But you could feel in the atmosphere, the winds of strife churning in this nation, the distress that has occurred. The clear evidence of a worldwide attempt to take over the world and to control the world has caused many to begin to wonder, and many are still questioning what and who are doing this. Who is doing this? This is an orchestrated, calculated event.

Many lawyers and many doctors are coming to that conclusion from them being on the front line and seeing how people are operating both through the hospitals and through the court system. The patents that are being taken out in the way they're being done as to how these things can take place and the people

are becoming angry. It's interesting that things were really struggling in Victoria and they were having difficulty for whatever reason. In Victoria, when the workers union members came together, the police took a hands off approach, whereas in the past they were using pepper spray and bullying people with rubber bullets. They took a hands-off approach for some reason as this was unfolding among its own union but this has triggered a movement, and today, not only with the construction workers, there were nurses, there were teachers, there were other people that joined in both in the city and at the war memorial, where they remembered their forefathers who had sacrificed their lives for their freedom. That's a powerful monteith really. I listened to one speech from one gentleman that was quite powerful and we were all talking about this. This thing called freedom. Freedom.

Freedom of conscience. And all of these things come down into the very thing that we have been discussing now for a number of years. And that is, does God compel our conscience? Does God force us to do things? Everyone is beginning to experience mandates, the effect of mandates, the restriction of liberties. They feel the yoke being placed around their neck slowly by slowly.

For anyone who is a student of history, you will know. This is what they did in Germany. This is how they did it. What they are doing now, they are following a textbook and they are doing it precisely. Little by little, boil the frog slowly, slowly, slowly take away their freedoms. As I listen to one construction worker say, you know, while I was working and doing all those things and I saw other people being affected, I was saying, "Oh, well, at least I've got a job. But now it's happened to me and I'm ashamed that I didn't stand up before and I should have stood up before because now they've come for me."

Yet behind all of this the Christian religion is essentially telling the human race, God loves you. Just like the government says, we do care for you. We want you to be healthy, we want you to be safe. It has that same edge to it. But God says. Apparently, according to the Christian religion, if you do not respond to the gospel, I will burn you to death. That is coercion of the most horrific nature. It is the destruction of the liberty of conscience and the freedom of the individual. Is it any wonder that we now see the world acting the way it has because the only pictures of religion that has been given from a Christian perspective is a God that will tolerate your stupidity for a period of time, and then he will squash you like a bug. That's what we've been taught. What could we expect other than this? I'm hoping and I'm praying that as people are cherishing their liberty

of conscience, that we will be able to insert into this discussion a discussion about God and does He give us liberty of conscience? Does He truly give us liberty of conscience? Or does he do what the governments of the world are now doing? When it comes to trade unions, and it's interesting that the trade unions, although the trade union bosses appear to have. Not that I have a lot of evidence for this, but usually, trade union bosses support their workers, usually in this case, it doesn't seem to be the case, and the workers are rising up against their own trade union bosses. The question that they are, of course, asking is that the man who most of them pay their union fees to and I support the labor movement, the man that is their man is now turned against them. That's how they understand it. That's how they see it. I think they have good cause to think the way they express themselves about this. I obviously am disappointed, but they don't know any different. But the thing I would point out to you is that at least in Australia, the momentum has started to shift and it has been the construction union, the members of the construction union that have started to flip the switch.

There's a statement that Ellen White wrote to her son in 1904 that I'd like to read to you. 1904, she's writing to James Edson White. And she says this.

“It will be more difficult in the future than it is today. Satanic agencies are becoming more determined and they are betting against God.”

And then she says:

“The trade unions will be the cause of the most terrible violence that has ever been seen among human beings.”

That's a pretty serious statement, isn't it? Anything ever seen? Trade unions. People in the past have scoffed at Ellen White for making such statements as these as being irrelevant. But, I believe this to be true because this is where the pendulum is beginning to shift and. If what is happening in Australia now does continue, if the momentum stays this way, if the government doesn't pull off it, Dan Andrews doesn't have a visit from heaven and encouraged to turn a new direction.

The union seeks to reorganize themselves, throw off their union bosses and reorganize himself and start to shut things down. We're going to see some tremendous things take place in this country. I would suggest to you, and I'm just laying some things out for you here, but what has happened at the present

time, it's not enough to create the kind of violence we're talking about here. But if, as some doctors around the world are saying, several doctors are saying this from their study of science, and I was talking to Simon and Natasha about this before I find myself in a situation where my heart is saying to my head. Chill. Don't think about it. Just stop thinking about what you're hearing. My mind is processing the information. It's examining the things that are taking place. If, as some people lay out the scenario that the working classes of the world realize that they've been completely gutted by the rich men of this world, that the richness of this world has decided that the middle class are like bugs to be squashed in their new world order. If they wake up to this and they realize that many of their compatriots die because of a system that was designed to kill them, then we're going to see the events that Ellen White talked about here. We're going to see violence like we've never seen it before.

It's not that we want to dwell upon these things, but in order to apply the blessing of the gospel, we have to apply into the context in which we live in the situation in which we find ourselves with all of these things taking place. My mind goes forward and I think in a very short time, Adrian, you're going to see the face of Jesus. That's reality. It's not very long. We have the assurance of eternal life, don't we? We know God, we know who He is. We know there is still stuff inside of us that we're going to get tested on. We know that we failed Him, but that He's going to perfect us. We know all of these things because He's ever merciful.

The earthquake that happened today, 9:15 this morning confirms the truth. That we have written about both in the book Agape and in this booklet called The Dominion of the Earth, Dominion of the Earth, or Chapter 13, The Crown of Thorns in the book Agape. I just want to remind us of some things that are written in this booklet. Here, I've taken a few quotes about the effect of Man upon the Earth, and we are reminded, as it says in the Book of Genesis, that Adam was made of the dust of the Earth. He was made of Earth, we are made of Earth, and we were given dominion over the Earth. Therefore, the way that we live and move and have our being has a direct effect on the Earth.

We see this in the story of Cain when Cain killed his brother, Abel.

And the voice of his brother's blood, which soaked into the Earth, sent a vibration up to heavens is the voice of your brother's blood cries unto me. The Earth will not yield unto you, her strength.

Most people read, “this is because you killed your brother. I'm going to slap you and make your life harder.” That's how most people understand this, bypassing the reality that Cain actually killing his brother did damage to the Earth itself. That the actual vibrational frequency that came out of Cain, the rage that came out of him and the terror and the trauma that came forth from Abel to be struck and to be killed, that the impact of this goes into the Earth. If it is absorbed by the Earth and the delicate nature of the delicate balance of nature is affected by the feelings of murder and of hatred. So that the Earth itself was damaged in that.

Those of you that have been on the journey with us, we've studied this, we've gone over this a number of times and it's fairly familiar to us, but let me remind you of some statements talking of Adam and Eve. In Education page 26:

“Continually, they were reminded of their lost dominion. Among the lower creatures. Adam had stood as king, and so long as he remained loyal to God, all nature acknowledged his rule.”

How does that happen? Because as Adam is in a submissive frame of mind, the vibration that comes out of Adam is one of submission and obedience to the Law of God. When he stays in that state of obedience and submission and joy and freedom and love to God, that is the spirit that goes over the creation. It will do exactly the same as Adam. It will obey in the way that he obeys. When men obey God, the creation will obey man. When men disobey God, the creation will disobey man. It's a simple formula.

It's a simple formula. God had designed it in such a way that the more that man loved and submitted and obeyed and cherished God, the more the creation would manifest his love for God. His love for God would produce the most beautiful, fragrant blooms, the most gorgeous sunsets, the most wonderful foliage and the fertility of the Earth. It would only get better and better and better in reflection of his character. That was beautiful. The more beautiful his character became, the more beautiful the Earth would become. That's the way that God designed it.

But when he transgressed this, dominion was forfeited the spirit of rebellion to which he himself had given entrance extended throughout the animal creation. Thus, not only the life of man, but the nature of the beasts, the trees of the forest, the grass of the

field, the very air he breathed, all told, the sad lesson of the knowledge of evil.

This is such an important principle to understand.

I remember thinking about this. A couple of years ago, I think it was a couple of years ago, there was a terrible tragedy that took place just south of Perth. Where a grandfather took his rifle, killed his wife, his daughter and all of her children and then himself. Seven of them. The next day, because of the horror that went through the community, the horror of that event, there was an earthquake in Perth. Are those two events related? I question, I wondered, I thought because the nation and Perth itself particularly was horrified that such evil could be perpetrated such violence, such cold heartedness could be could manifest itself in that way. Then there was this earthquake; four point five or something on the Richter scale. A bit of a tremor. But if one family could generate that kind of reaction, what do we see in what happened in Melbourne this morning? Talking to Fiona, she said some people are saying: "See? This is what's coming on Melbourne because they are rebelling, they are defying and so God is sending his judgments to punish those people who are protesting." You could look at it that way, couldn't you? God is the one doing the punishing God is the one who does these things completely abdicating the responsibility, that man's violence man's attitude, man's frequency and vibration is actually causing these things.

But because of what we are reading and because what we have understood, what we understand, we have a completely different picture now of what lies ahead of us. The significance of the Sabbath to us as a people. If we turn in our Bibles to Genesis Chapter six; isn't it interesting how man interprets this, the story of Noah's flood. The Earth, 6:11

"The Earth also was corrupt" (in the Hebrew can also mean destroy) "the Earth was also destroyed before God and the Earth was filled with violence. And God looked upon the Earth and behold, it was corrupt."

Why? Why was it corrupt or destroyed or for all flesh had corrupted his way upon the Earth? Why haven't we seen this before? It's quite clear what it's saying here that the violence of the Earth, the eruptions of nature are coming directly from the corruption of man and the violence of man upon the Earth.

This is what is creating these events and yet, men, the Christian churches say, man, did the wrong thing. God got upset. God killed them all. God destroyed them all, blaming God, placing the blame upon God for the actions of men. From what we see taking place at the present time, the spirit of condemnation, the spirit of judgment that is growing daily within the heart of man. The anger and the aggression and the building violence that is taking place and as we see more and more earthquakes, more and more tornadoes, more and more hurricanes, more and more forest fires where everything being destroyed, men will more and more say, God is doing this, God is destroying the Earth.

Yet we all know this is not the case. Because it is man that is doing these things, it is man is that is creating these situations. This is why, as I said, the Sabbath is such an important thing to us to be able to enter into that spirit. The sense within your person of the absolute assurance of the forgiveness of all of your sins. The absolute assurance of eternal life, not by your works, not by your merit, but by faith alone, in the belief that God is going to and is transforming your character. As we know from all the things that we have learned, the way that he transforms our character, it feels terrible. It doesn't feel very nice. He allows the law to enter. When the law enters, your sinfulness abounds. It's quite humbling. It's quite hard on the ego to realize this sinfulness coming out of you. But then when you realize this and you confess your sin to God rather than wallowing around and making God all kinds of promises, I'll never do it again. You'll simply say to your Father in heaven, I'm so sorry. Please forgive me and give me your grace and do in me what I cannot do in myself. A person who is in that frame of mind and comes into God's appointments can experience tremendous peace, tremendous peace. This is a completely new understanding of 'blessed are the peacemakers. Blessed are the peacemakers. '

The reason why the Christian churches will be unable to deal with the coming crisis is because the God they worship is a god of judgment, a god of death and a god of destruction. When they see injustices reaped upon the Earth, the vibration within their heart will begin to vibrate with anger and aggression and calling for God to call down fire on those that are doing these things. But in having that kind of vibration in their hearts, they will be contributing to the earthquakes and the hurricanes and the floods and the fires. They are not helping the situation. They are increasing the damage that is being done to the Earth. I find myself, when people send me clips of different things that are happening, I see sometimes I see things that happen in the world where the brutality is manifested and violence is expressed; when you when you watch

these films, the vibration that's coming out of that film is short, sharp and harsh because there is hate and there is anger and there was violence and it's coming out of the video. When it hits your heart and you're unprepared for it, the natural human reaction is to have hate and aggression in return. Have you witnessed things that are appalling and you feel something rising up inside of you that demands justice? If we have those kinds of reactions, we are contributing to the earthquakes and the floods and the famines and the deaths and the destruction. Because our human hearts, you know, human minds, they will be vibrating the demand for justice and they will contribute to the death and the destruction. They are not helping. A few times after encountering this, I've prayed and believe that my Father would change my heart and when I saw, and I don't recommend you see it, but when I saw that 70 year-old woman smashed to the ground and pepper sprayed, I just started to cry. I said, "Oh Lord, please. Please help these poor people," and I thank God for giving me that reaction, rather than the other reaction of demanding justice, as we used to understand that justice was punishment, retribution, condemnation.

We have the ability, and I would remind you, this is just something that is being offered to us as a people; the book of second 2 Esdras has been recommended by the Adventist pioneers. It's part of the Apocrypha, it's recommended that every Adventist should read this book. It is in this book Chapter two in verse 38 that it says that God's people will be sealed in the Feast of the Lord. That's what it says, and that makes perfect sense to those of us who know that the outpouring of the Holy Spirit in these times is much greater than at other times. So, the thing that I'm really asking my Father to do for me and I pray for all of you is that as we because we're going to see a lot of things in the coming days and months and years, a lot of disturbing things, a lot of injustice; we need to be able to respond with compassion, with prayer.

The temptation is to cut yourself off, put your head in the sand and not care about the death and destruction that is happening to your fellow humanity. But this will not help you. It will not save you. But pray for strength, to enter into the suffering of humanity with the strength that God gives you to rest in the bosom of Jesus Christ, to rest in the bosom of Christ rests in the bosom of the Father to continue to pray and that vibe, the vibration that comes out of you is love, compassion, mercy, grief so that our vibration will be continually one that blesses the Earth and not curses it, that will not contribute to hurricanes, to contribute to all of the things that we're seeing in the Earth, does it? Does that make sense? I would like to suggest to you, Simon and Petra and I were talking

about this. You read in the book *Acts of Our Gentle God* Chapter 13 about what the anger of God is. The anger of God is to allow men to have the consequences of his own choices. It is the grief of God and giving man over to his own choices.

If God were to be angry in the way that man is angry, if God were actually to have in his being a spirit of anger that demanded retribution, this planet would be obliterated in a moment. Because it would be like a tsunami that would just it would just destroy everything because out of God's being is the most incredible being in the universe. If his being was charged with a short, sharp vibration, everything would be annihilated instantly. All the atoms would disintegrate; all the atoms would fall apart. Do you see what I'm saying? God cannot get angry, like we get angry. If he did, everything would be destroyed in an instant. So, He cannot. God's thoughts are not our thoughts and our ways are not His ways. He must maintain a peaceful spirit. He must maintain a merciful spirit, a gracious spirit to give us any hope, particularly in the context, and try and understand this. This is beautiful. Jesus is made now, He has, in His body the same dirt that you and I have. Doesn't He?

The seed of Abraham, therefore, the essence of his being the essence of his character is going out over the whole Earth, it's the only thing that is keeping this Earth together. Is that the flesh and bone of Jesus Christ, which is of the seed of Abraham, is holding together the whole convulsions of nature. The Ring of Fire with the earthquakes and the flame and the fire, He is holding it together. 'In Him all things consist.' Colossians 1:17. He breathes out every day as he breathed upon his disciples. Peace be upon you. He breathed upon them, the Holy Spirit every day. The son of God breathes out the Holy Spirit, and he's able to affect the Earth. "Sacrifice and offering you did not desire a body has now prepared for me." That body that was prepared for Him is the salvation of the human race.

This takes it to another whole level, doesn't it? Because in that body, in the peace he has within that body that then he pours down upon us; that peace is holding the whole world together, holding it all together. This is another whole level. I've be grasping where I'm going with this. The body of Christ. So, we are called into that peace. It is our duty for the sake of our nation and for the sake of the world that we allow this peace to manifest within us, we must yield up our enmity. But it comes through the process of where sin abounds. As we see the dismantling of our system, our democracy, as we see that the aspects of government being torn apart and we feel the irritations of men that seem to be

turning a blind eye, that someone is being paid in a way that they shouldn't be paid in order to do things that they shouldn't do. The irritation that causes us is a constant. It's a call to us to a deeper experience in Christ. We must maintain peace in our souls, not just for us, but for all around us. "He that dwells in the secret place of the Most High shall abide under the shadow of the Almighty." No plague, no arrow will strike him because he is in a place of peace where he is completely trusting his heavenly Father. No plague can affect you. No earthquake can assail you. Even if it were all around you, the ground upon which you would walk would not rebel against the God of heaven, but it would maintain itself. Do you think when these things begin to happen that people will become interested in the message that we have to share? Because we have to be asking ourselves the question. A group of 5-600 people around the world. Well, how is this message going to come to the forefront? How will it happen? How will it take place? This is one of the ways in which it is going to take place. Is that we believe and we ask for the spirit of God to so fill us. This is the wonderful thing is that in asking? It says in the book of James: "You ask amiss that you may consume it upon your lust." The reason that we have asked the amiss in the past is because we have worshiped of god of death, a god that demands punishment, a god that destroys and kills billions of people. If you channel that kind of an idea, you're only going to have more death and destruction. But we believe in a God that is ever merciful, gracious, long suffering, abounding in goodness and truth. We can ask for that spirit to continue to be gracious, to continue to be loving that when we are stung, when we feel those heart stings when we feel that self-pity, when we feel that someone doesn't treat us the way they ought to treat us, we can think I don't want to put that vibration into the Earth. I don't want to demand my pound of flesh. I don't want to have that anger burning in my heart. You know that feeling that pain that comes in your chest when you're so irritated and frustrated? Do you realize when that pain in your chest is a knife in the side of Christ? Do you realize it? Because it pierces him.

The Spirit of prophecy says that the words of man pierce Christ daily. Christ suffers the agonies of crucifixion. That's what we're told. Every time you feel that burning irritation or frustration in your heart, you're putting a sword in the heart of Christ, you're hurting him. So many times, I felt that temptation to anger and fallen down on my knees. "Lord, please help me not do this to you and to stop torturing myself with this irritation and this frustration that I'm feeling." Do you believe that God can take all of that away from us? Do you believe it? No, no aggression towards any person, no thoughts of harm towards

any person. No thoughts of I just wish you would get out of my life. That's murder, isn't it? Get out of my life. That's murder. I never want to see you again. That's murder. If you hate your brother in your heart, you're a murderer, 1 John 3:15 says.

I'm challenged by these statements by critics. So, we see the enmity, the hatred that man is manifesting towards man is, in reality, the hatred of man against God. The only reason we have hatred for one another is because we have hatred for God.

“The carnal mind is enmity against God not subject to the law of God neither indeed, can it be.”

We are being invited at this present time into an understanding of God that will bring peace upon the Earth, goodwill towards men. As I said earlier, in order for us to maximize our experience together let's stop the vibration when we pick up these phones and watch news and read news. We absorb vibrations. We have to do this to some extent to understand what's going on in the world. But over the next week, let's minimize it. Have you had the experience? I had experience on Sabbath because it was the day of atonement. I always get this experience because I'm checking on the news, I'm taking the things that are going on and on Sabbath evening.

I had this direct feeling I don't want to break the sense of peace that I'm feeling at the moment because I know as soon as I start looking at the news or checking things out, it's got I'm going to have that peace challenged. It's going to be a challenge, but I think, I remember it was after the Feast of Tabernacles, one of the Feast of Tabernacles, I think, I didn't watch any news until December and it was good. Like some people say. There's only a pandemic if you watch the news..That's an interesting statement. So, no judgment.

I'm just praying for this camp that this Tabernacles, as we tabernacle together, that we will indeed, our minds will be, seated in heavenly places in Christ Jesus. That we'll take each other by the hand and we'll say, let's pray together. Let me pray for your family. Let me pray for your children. Let's pray together, let's pray for let's pray for this nation, let's pray for our prime minister. Just have a really prayerful spirit that the angels will be, the angels are, walking up and down among us. They're around us. They're here with us. I think they're excited about the fact that we believe in the God they believe in. It's an amazing thought, isn't it? We believe in the God that they believe in. Of course, other

people would say that's so arrogant. Well, you can see it that way, but it's such a blessing.

We can draw the angels near if they have to have an environment where people aren't angry and upset and frustrated and full of self-pity. Yes, they minister among such people, but it's a cross that they have to carry. They are ministering to us, constantly drawing us towards good thoughts and good feelings and good experiences, and drawing us to the word and to think about all of God's promises. They're constantly doing this for us. But if we entered into that spirit, then they could really have a good feast of Tabernacles to, rather than us beating them up all the time with anger and frustration and irritation and condemnation and our stress, and how dare you say that and all this kind of stuff,' but it makes the angels says. "How is your tabernacle? Yeah, yeah." But they don't act like that, do they? They don't condemn us. I speak as a man because I am a man. As we spend this time together, maybe we can spend a little bit of time now and just sort of separate. We're here in this beautiful location, perfectly lovely neighbors of Paul and Di, and they're going to have to listen to us singing for a week. I hope it doesn't bother them too much. That they'll be blessed as well, that this place in Fernvale will be blessed as well.

I want you to think upon those things, upon our need for daily, a daily baptism of the spirit so that we do not manifest judgment, condemnation, anger, frustration towards any other human being. Every time we do this, we are damaging the Earth. We're contributing to fires, floods, tornadoes. Every time we wish people would disappear. Every time we look at political leaders and say: "Buddy, it'd just be so much better if you disappeared." Every time we have thoughts like this, we are contributing to what's coming. Where every island and mountain will be moved out of its place. This is a direct result of human anger and violence and enmity. But as I said, if you are in the secret place of the Most High, you cannot be harmed. I believe that we're going to get tested on this. You know, it's going to be interesting to see what happens and how things unfold.

The other thing I want to give thanks to God for is that I think all of us here realize and I feel distress for our beloved brethren just over the border that we wish were with us. I'm really sad they're not able to be here, but the fact that we're even gathered here. Does anyone think that this should have just happened? I mean, this is a miracle. What is happening? It shouldn't be happening. We shouldn't be able to do what we are doing. But many of us have

prayed and asked the Lord that we can gather together and we can see one another and be together as a family and to spend this time together. So, I want to give thanks.

Thank you, Father. Thank you so much. We need this, and our brethren around the world need us to gather together so they can join in with us. And our prayers are with you all as you are. You're joining us online because every day I was hearing case numbers, zero. I thought, this is amazing.

Even the ABC expressed it as well, and the State of Palestine has met with considerable luck. We know what that means, don't we? We know what that means. We will continue to pray for her and trust that we'll be blessed in our associations together. Maybe some of you know, I've just completed the manuscript for the latest book on the Atonement, and that should be ready towards the end of the year. It's quite an involved subject, so I just want to make sure we dot the I's and cross the T's correctly on this one. I am really excited about the things that are coming out and getting some wonderful feedback on *Divine Risk*. We have some copies of *Divine Risk*. That's the book that was released earlier this year, and tremendous blessings are coming from that. I did get an email this week from someone, I think in the United States that wrote and said: "I've just been watching some of the presentations. I have waited all my life to hear a message like this." Oh, haven't we all waited all our lives for a message like this, so I'm going to close in prayer. I pray that you will continue the wave and we'll spend a little bit of time and just pray together, pray for each other, pray for our families, and let's keep that spirit of prayer. I'm going to try as much as possible as is at certain times, not just because we have we have the morning sacrificed time in the evening, sacrifice time, have a little bit more of the spirit is available. Let's take those times as much as we can for prayer and to just pray together more than we ever have before. Because as I've said before, what we do this week has going to affect the level of reaction in the earth around this city.

People often scoff, but I guess it goes back to when I was reading Great Controversy p 612, it says people were going from place to place with faces lighted up, and I believe my Savior said to me, Adrian, are you one of those people? Did Ellen White see your face in that vision? "Place to place with faces lighted up"? Yes, she saw my face. How arrogant of you to say that? Well, you could look at it that way. We could say, Wow, what a statement of faith. What a statement of faith to think that Brisbane could be saved from a tornado or an

earthquake or a massive destruction because of this feast of Tabernacles? Is it possible? I think so.

Let's close and pray.

Father, we thank you for the truth of your word. We thank you that the Bible is clear that you have given man dominion over the earth and that his character affects the earth and as you said to Cain, the curse will come upon you from the earth, and we pray, Father, during this time, you have promised a 100-fold magnification of the spirit. Lord, I pray for forgiveness for the past, for that spirit of anger, that spirit of irritation when injustice is done. What do leave all of these things behind? Pray for your spirit of peace and forbearance, no more retribution, no more feelings of irritation.

Lord, you can do this, but we need your spirit, your daily baptism. That our faces will be lighted up, that we will no longer contribute to the violence of the Earth because of the violence of men's hearts. We pray for this city of Greater Brisbane and all the cities of this nation. Lord, that they would be blessed that the spirit would start to go out and to all those that are watching that are joining in the spirit and taking the spirit to whatever country they're in, that it may flow through their cities as well their towns. And that the world will come to know this message, the God that we worship, the God that is ever merciful and never condemns. Lord, we know you're going to do great things. I pray for everyone gathered here. Bless them, protect them, shield us with your angels. Fill us with good thoughts, thoughts of peace and not of evil. Get out of our minds from rumors from falsehoods, from frivolity, from silliness. But to realize that this is such an earnest time, such an important time, I do pray for the Prime Minister big decisions in relation to China, the world order. Pray for the Chief Health Officers of all of the states and the premiers Father. Please speak to them. I pray specifically for Dan Andrews. Please bless this man, help him, open his eyes, give him compassion, help him to see things from a different perspective, and may they step back from the brink of revolution in this great nation, great state of Victoria. And I thank you that you hear this prayer and you'll answer it in Jesus name. Amen.

In the Bosom of the Father

Let's kneel and pray for those who can.

Father in heaven, we thank you for a beautiful day. It's just been a wonderful, wonderful day. We felt your Spirit. We feel blessed. We feel close to you, and we just pray that you would guide us as we spend this time this evening together meditating on your Word and the truth as it is in Jesus. We thank you in His wonderful name. Amen.

I think many of you will be familiar with this Bible passage in Matthew 11 Jesus says:

"Come unto me all ye who labor and are heavy laden and I will give you rest."

Jesus is the one that gives us rest. Matthew 12:8 Jesus tells us:

"For the Son of man is Lord even of the Sabbath day."

It's just an interesting thought here. Why doesn't He say "my Father is the Lord of the Sabbath Day?" Why did He say: "I am the Lord of the Sabbath Day"? Have you wondered that?

Congregation: He was the one that actually created them.

Ps Adrian: OK.

Congregation: And he's the one who urged people to be in love with the creation of God.

Ps Adrian: Ok. This is some interesting thoughts as to why He's the Lord of the Sabbath Day.

Colin: Sabbath *sabbaton* is the Sabbath of rest and He initiated at the start of creation.

Ps Adrian: I can sit down, Colin. Did you pick that up?

Congregation: I need to read it.

Ps Adrian: S Back to Matthew 11:28:

" Come unto me. All ye that labor and a heavy laden and I'll give you rest."

I don't want to go too much into the detail, but the word 'rest' there, the Greek equivalent of this in the Old Testament is found in Exodus chapter 20. Let's have a look. Exodus 20:11, I believe that's correct, someone might want to check it up whether that *sabbaton*.

"For in six days, the Lord made the heaven and the earth and the sea, and all that in them is and rested the seventh day."

This is the same word that Jesus uses:

"Come unto me, all that labor and are heavy laden and I will give you rest."

Also, what's interesting about this, I'd like you to come to Leviticus chapter 23. This word that Jesus uses and the word in Hebrew is *sabbaton*. Leviticus 23:32. Speaking of the Day of Atonement on the Day of Atonement, it says:

"It shall be unto you a Sabbath of rest."

It shall be a Sabbath. Sabbath is Shabbat, which means this seventh of *sabbaton*, it shall be a seventh of rest. The Sabbath is the day upon which the experience of rest occurs and the rest of the Sabbath only is found in the person of Jesus Christ. Why?

Congregation: He is our resting place. So, He is our peace.

Ps Adrian: We find peace through Him? Come to John 1:18. Where does Jesus dwell? "In the bosom of His Father." You cannot give rest to someone unless you have rest. You must be able to rest in order to give a rest. Sorry?

Ruben: To be a channel.

Ps Adrian: To be a channel. This is what's really important, why Jesus is Lord of the Sabbath is because he is the one that has the Sabbath experience of rest in the bosom of the Father. Now the Father is blessed in a Sabbath. Obviously, He is blessed in the Sabbath, as any father is blessed by the company of His

children, who find comfort in his arms and snuggle into his arms, and he holds onto his children, that is a blessing.

Jesus is the one who can completely because He completely trusts His Father, doesn't He? He has absolute confidence and trust in His Father that He can yield up all care, all concern, all challenges when He lies down in the bosom of His Father. He has this experience called *sabbaton*. I would like to put it to you that the Son of God is the only one in the universe that experiences this. You understand what I'm saying?

That's why in Him, all things hold together. The Father is the one that allows the Sabbath experience to occur but the Son of God is the one that experiences the Sabbath in the bosom of His Father completely at rest in Him. And that Spirit that comes from Him is the *sabbaton*, is the rest. The rest that you and I are looking for is only found in the person of Jesus Christ. This is a point that you need to understand very, very clearly. Unless you are resting in the bosom of Christ who is in the bosom of the Father, you are not experiencing the Sabbath. You stopping work on the seventh day of the week is not keeping the Sabbath.

Ruben: That's keeping Saturday.

Ps Adrian: That's keeping Saturday. That's earning merit in some form in some way by your ceasing to work, you're sacrificing your ability to work in honor of God. I'm not saying that's wrong in itself, but that's not the Sabbath. The Sabbath is drinking in the Spirit because Jesus says, "Come on to me or you that labor and a heavy laden and I will give you rest." Your rest of your own ceasing of your own works has no correlation to the Sabbath. You can only find the Sabbath in Christ. He's the only one that can give it to you, and you can only truly experience this when you believe that Jesus is the only Begotten Son.

That's a big statement. Why is this so? Because, as I said in the person of Jesus, the Begotten Son, who has received everything from His Father, He naturally looks towards His Father for everything. That's why in this book *Divine Risk*, chapter 5. "Nursed child or skilled architect." This is a really important principle. Come to Proverbs chapter 8. Proverbs chapter 8, is speaking of Wisdom. Who is Wisdom?

Congregation: Jesus Christ.

Ps Adrian:

**"Christ is made unto us wisdom, sanctification and redemption."
1 Corinthians 1:30. "Christ, the wisdom of God, the power of God."
1 Corinthians 1:24.**

Yet all the wise men of this world say this is the this is simply the personification of Wisdom. It's just a metaphor of God's wisdom. But if you are in doubt, simply read Patriarchs and Prophets Page 36 and it will tell you that Wisdom is Christ. So, Christ is speaking.

Christ is speaking and some people say, "Oh, but wisdom is spoken of in the feminine, in the gender. So, it can't be speaking of Christ." Why does Jesus say that He wanted to be as a hen who gathered her chicks? Why did He use that illustration? Why is the High priest in Revelation chapter 1:13 "Girt about the chest with a golden girdle" and that word in the Greek is female breast why? We're not troubled by these statements. We're not troubled by these things. We come to verse 30 where Wisdom is speaking, and it does move to the masculine here. Proverbs 8:30.

"Then I [Christ] was by Him."

Congregation: The Father.

Ps Adrian: By the Father in my Bible, there's a word that follows this, and it's a supplied word "as" one brought up. If you take the word out "as", it becomes...

Ruben: factual.

Ps Adrian: It becomes real, do you see that?

Congregation: Yes.

Ps Adrian:

"Then I was by Him, one brought up and I was daily delight."

His delight is fine in that case. Or I was you could say

"I was daily, delighting, rejoicing always before Him."

What does that word 'brought up' mean?

Congregation: Raise.

Ps Adrian: To be raised. If you look at, as I cover in this in this book here [Divine Risk], it's interesting some of the modern translation talk about this. Let me let me pull this out in terms of. different translations. Some say *architect*, *master workman*. The Geneva Bible says *Nourisher*, Luther Bible *foreman*, the Dutch says *forestalling*. Two different streams of thought.

That "I was by him as a skilled architect..." and "...my Father was delighted in me and my, my ability and my power as an architect and a foreman of the company." Or you have a different understanding of this word *brought up* as one who is *nursed*. *Nursed*, *nourished*, *raised*, *taught*, *trained*. Why is this difference important and how we understand this?

This comes to the heart of one of the key elements in this book [Divine Risk] is that if this is correct, how much did the Father teach His Son? All the knowledge that Jesus possesses came from His Father and His Father taught Him and raised Him as His Son. The problem that the Christian world has with this understanding is that in order to believe in the God of Christianity, absolute knowledge is one of the criteria of divinity which you must possess within yourself, which means that it's absolutely impossible for God the Father to teach God the Son anything.

Why is this such an issue? Because if, as the Christianity teaches this individual called God the Son possesses all knowledge and power within Himself. He has no need for gratitude to any other being other than himself. How then, is it possible to rest in the bosom of another being? When you are facing trouble, when you are facing trial, when you are facing difficulty, you're it. So let me spell this out as clearly as possible. The *sabbaton* experience in Christ and the Trinity are completely incompatible. They have no correlation. It's only the Begotten Son who can produce this *sabbaton* experience because He was taught everything by His Father.

His Father taught Him everything, and so He naturally looks to His Father, He received His power from Him. He received His knowledge from Him. He looks towards Him and therefore He has learned through their time together to have perfect and absolute trust in His Father. And this is the Sabbath experience. This

is the *sabbaton* experience, and the Son of God is the only one in the universe that can give it to us because "He is the author and finisher of faith [Heb. 12:2]."

This is such an important principle for us to understand. So, in our worship of the Begotten Son, we worship an individual that has absolute confidence and trust in His Father, which lends us naturally to the view that when the Son of God faces difficulty, as He says, let's read it John 5:19 What does He say? Then answer Jesus said to them, "Verily, Verily," why does he say Verily, Verily?

Congregation: It's doubly important.

Ps Adrian: This is really important for you to understand.

Congregation: A Father/Son principle.

Ps Adrian: It is, isn't it? Father-Son.

"I say unto you the Son can do nothing of Himself. But what He sees the Father do for what things soever He does, these also does the Son likewise."

Some people would say, 'Oh, so the Son of God that you worship can't think for Himself?' And my answer to that is, yes, He does think for Himself on what He thinks is that I'm going to submit to my Father and trust in my Father completely and absolutely. That's thinking for yourself.

But the inferred thing there and I've heard plenty of people say this to me, 'what kind of Jesus is that? Can't even think for Himself has to always be looking to somebody else. Why is it important for us to worship a Son of God that is always looking to somebody else for help?'

Congregation: So that we would look to Him.

Ps Adrian: So that we will follow His example so that we will do exactly what He does so that we will look to someone greater than ourselves, the one that has given us life and rest in Him.

Congregation: A promise and a hope.

Ps Adrian: It is.

Ps Adrian: So, the *sabbaton* experience that is found in the person of the only Begotten Son. It cannot be found anywhere else. This is really, really important to understand. I've asked people this. I've traveled to plenty of countries and I ask them, Does God rest on the Sabbath?

Congregation: Yes.

Ps Adrian: So many people have said to me, "He neither slumbers nor sleep", "I work and my Father works." Interesting answers. Exodus chapter 20. "Remember the Sabbath Day to keep it holy." How does a sinful human being who is unholy keep the Sabbath holy? Can you keep the Sabbath holy? You can't. It's impossible. So, this is the next important principle for us to understand. Sabbath keeping is a gift. You want the gift of righteousness. It's a gift of the Spirit. It's a gift from Jesus Christ Himself to you. Sabbath keeping is righteousness by faith.

You cannot keep it any other way. You simply lie down in the arms of your Savior in your mind. You believe that you're loved by Him. You believe that as you are lying in His breast, that He is lying in His Father's breast and the Father's love is coming straight through to you. And you don't have a care in the world about anything. That's the Sabbath. That's *sabbaton*, and only the Son of God can give it to you. And it's only that experience that's going to get us through the crisis that we're going into right now. He that has the Son has life.

How do you have life? By being able to, like Jesus, in the midst of a storm, be sleeping in the boat in absolute calm assurance, my Father will take care of me. I have absolute trust that my Father will take care of me. If it's time to sink to the bottom of the ocean right now, then it's time to sink to the bottom of the ocean right now because I trust my Father implicitly. Do you know how hard that is to do?

Congregation: Yes.

Ps Adrian: Think about how hard it is for you and I to do this. Think about how hard it is for Him to do this, when at any moment He could flick His fingers and make the ocean disappear of His own will to protect Himself. Wouldn't that make it infinitely harder to rest in the bosom of somebody else? If you were granted the power to do whatever you wanted, whenever you wanted, however

you want it, which makes the submission of Jesus Christ to the Father all the more miraculous because the Father and we need to look at this in John 8.

Congregation: The Faith of Jesus is more powerful than we had imagined.

Ps Adrian: It is much more powerful than we could imagine because all the power of omnipotence is His being given to Him by His Father to be used freely. "If the Son shall make you free, you shall be free indeed." Where is that?

Congregation: Thirty one.

Ps Adrian: 31? Oh, sorry, I'm I was in chapter 7, no wonder It wasn't working. Chapter 8.

Eddy: 32.

Ps Adrian: 32. "And you shall know the truth and the true shall make you free." That verse will do. The truth shall make you free. You shall know the truth. That word free is completely unrestrained, which means that the Father places absolutely no constraint. There's nothing that the Father says to His Son, 'Son, this is mandatory. You will do this'.

Eddy: 36.

Ps Adrian: Thank you 36.

"If the Son therefore shall make you free, you shall be free, indeed."

The Spirit of someone completely unrestrained. The only thing that compels Jesus to worship His Father, does Jesus worship the Father?

Congregation: Yes.

Ps Adrian: Does Jesus have a God?

Congregation: Yes. "This is my God." [John 20:17]

Ps Adrian: Oh, the only thing that compels Him to do this is His love for His Father. Nothing else compels Him to do this. There is no need for any mandates

on behalf of the Father. 'You will do this Son, or you will die'. There's none of that in the Father. This freedom, this freedom that is in the person of Christ. He's freely offered to us.

"The Son shall make you free, you shall be free indeed." [John 8:36]

Ps Adrian: Freedom is found in completely giving yourself over to the one that has given you life. I remember very well the story of when I was about 10 years of age and my father had hired a very small catamaran, and we hopped on to this like my Father wasn't the most skilled seaman and we kind of got stuck and we were drifting. We were drifting further and further away from the shore. I can assure you, at that moment, I was not resting in the bosom of my Father. I was calculating in my mind how far to the shore and if I should start, I would get off the boat and I'd swim to shore. I would find the owner of the boat and get him to come and get us. I actually suggested to my father, Dad, I think I'll swim. He said 'Sit down!' So I did. [laughter]

These are the kinds of situations you get into when you don't rest in the bosom of your Father, because I thought that I knew how to, I felt that I had the need to resolve the situation myself. I had to fix this situation. I had to deal with this, which was an insult to my father, hence the little bit of irritation in his voice. 'What are you talking about? Sit down. I'll get you out of this.' We still had someone come and rescue us, by the way. But I didn't have to try and resolve the whole situation. I didn't have to work this out. If I had just sat and rested in the bosom of my Father, it all would have been fine. I didn't have to lose any kilos or sweating and anything like that and worrying about getting back to shore at all would have been fine.

I can happily share with you another little, I just have a little testimony at this particular point because, as you know, we have sold our house and we're moving north. The contract, we're just in the final stages of the people buying our house to get the financial approval for it to go unconditional. This morning, a letter comes through from the solicitor. I'm going, I don't really want to read this, but I saw in the headline they're asking for another extension. To extend, to delay another seven days. I just knelt down with my wife and said, Father, this is in your hands. I'm not going to worry about this with all the potential implications, the fact that we have already asked them to wait five days and now they're asking for another seven days. Then I'm going to have to ask the person I'm buying the property off for another seven days. I said, it's the Sabbath

Father, it's in your hands. I'm not going to worry about it. You'll deal with it. So, I just rested in the bosom of my Father. Satan tried to prod me a few times to get me to think about it. My Father will deal with it. Not a problem.

I instructed my real estate agent. I said, Please, don't ring me today. I'll be busy. And so, she's very respectful, but an hour before sunset, she couldn't resist, she had to text me, ring me as soon as you can and then she couldn't wait. She said, 'We worked it all out. We've got the approval. It's all done. It's all sealed, signed and delivered.'

Congregation: Amen.

Ps Adrian: So right now, if I had if I had to pick that up and started to wrestle and control what's going on, what are you doing? Uh, oh, hmm. [Gestures of distress] Does anybody know that tune?

Congregation: Yes.

Ps Adrian: So now I'm resting in the bosom my Father today, my Father's going to take care of this, my Father going to look after all these things, I don't have to worry about this. It's like my Father will sort it out. And if there's a problem at the end of the day, we'll just get on our knees and our Father will fix it. That's what it means to rest in the bosom of the Father to let him deal with it. How much more comfort and peace we would have if would simply kneel down, ask our Father and trust implicitly, our Father. That's *sabbaton*. You can have *sabbaton* every day. There's an extra portion that is given on the 7th day. There's an extra portion given, because today we've just spent today is one of the other days where the word *sabbaton* is mentioned.

Of interest, let's just look at this, there's only a number of days in the year, the 7th day Sabbath. Exodus 20:11 mentions the word *sabbaton*. We're looking in Leviticus 23. The Day of Atonement is where the word *sabbaton* appears. It is a Shabbat *sabbaton*, a seventh of rest, and there's two other days in the year where *sabbaton* appears today was one of them and next Thursday is the other one. The first and the last day of the Feast of Tabernacles. Oh, and one more Feast of trumpets.

Feast of trumpets. So, all the Feasts of the 7th month have *sabbaton* in them. OK, so this is a very, very special month of the year in which Jesus is resting in

the bosom of His Father. Let's get this clear in our minds. Jesus doesn't go into His little laboratory, mix up some chemicals and make this thing called *sabbaton*, which then He pours out upon you. "The law is Spiritual" [Rom.7:14]. Jesus simply lays down in the arms of His Father, and the Father embraces Him and breathes upon Him His Spirit. Jesus feels this wonderful sense of security in the arms of His Father. Then this tremendous torrent of love flows out of His heart and joy and peace. It flows down over the entire universe that *sabbaton*. It comes directly out of His heart. When you taste it, I tasted it today, did you taste it? I just felt such peace. Peace on a Thursday.

Congregation: It feels like a Sabbath actually.

Ps Adrian: Did it feel like a Sabbath?

Congregation: Yes.

Ps Adrian: Because it is a Sabbath? Because the Bible says it is a Sabbath, it's a *sabbaton*. But today is not a Shabbat *sabbaton*. It's just a *sabbaton*, which means you get the experience, but it's not necessarily on the 7th day. Every 7th day, the Father hugs His Son and kisses Him, tells Him that 'He's my beloved Son'. The Son's heart filled with joy. The whole dam fills up and overflows. That's what it means and you taste that. You experience that acceptance that Jesus feels with His Father. The love that He feels loved by His Father. You and I taste that. Galatians 4:6: "God sends forth the Spirit of His Son into our hearts, crying."

Congregation: Abba Father.

Ps Adrian: Abba daddy. My Father.

All this becomes crystal clear when you see as it says in Proverbs chapter 8:30 that the Father taught His Son. He nursed Him. He raised Him. He blessed Him. He held Him. He told Him how precious He was to Him. That's what the Sabbath means.

How I wish I had been taught this when I was younger, because the Sabbath to me was rushing on Friday afternoon, get ready! Screaming at one another. [Yelling gesture] Sorry, I don't emphasize the negative.

Fiona: And taught in the children Sabbath school. If that would be taught in the children service schools that the Sabbath is supposed to? Yeah, good little children will do this, this and this.

Ps Adrian: Yes. Uncle Arthur's bedtime stories. Good little Johnny. Do this, this and this. My Sabbath experience as a young person was, I prayed all right! Dear God, let the sun go down. Anyone else like that?

Congregation: Must have worked, the sun went down. [laughter]

Ps Adrian: Yes. And the other prayer was 'Dear Lord, let the clock go to 12, just let that guy [pastor] sit down. I just want to have lunch, just want to go home, so boring.' So, you're laughing because you know what it's like.

The Sabbath, the Sabbath experience and this is what has become so precious to me. We were going to go to Leviticus, chapter 23, and just want to read the verses. Leviticus 23, we read 32, where it talks about a Sabbath of rest, but we need to go back to 24. This is a Feast of trumpets. Embellished quote:

" Speaking under the children of Israel, saying in the seventh month, in the first day of the month, you shall have a Sabbath, a memorial, a Sabbath, which is a *sabbaton*, which is exactly the same word as when Jesus says, "Come onto me or you that labor and a heavy laden and I will give you rest." *Sabbaton*, "I will give this to you."

So, when God says, even these are my Feasts and I've called you to these Feasts and these are the Feasts in which I'm pouring out my *sabbaton* upon you, I'm going to let you experience the joy which my Son experiences in my arms. Can you believe this? The very experience that the Son of God has in the arms of His Father. He shares with us on the 7th day and on the Feast of Trumpets and on Yom Kippur and on the first and last day of the Feast of Tabernacles.

This delight that the Father has and His Son, He's pouring out specifically at those times and the Christian world calls it legalism.

Congregation: Done away with.

Ps Adrian: Done away with. But if you were made in the image of a Being that has absolute power and authority within himself and you are an empire builder

and you want to build your empire and show how great and how wonderful is this not great Babylon, which I built by the might of my power and for the glory of my majesty. If you're in that frame of mind and you're invited to rest in the bosom of Somebody else and to be reminded that without them, you're nothing. Would you say that was nailed to the cross?

Do you see how this makes sense? This this is the tragedy of the worship of God the Son. The worship of God the Son is completely incompatible with the Sabbath. That's why the Trinity and Sunday always go together. That's why all people who worship the Trinity will go to Sunday ultimately, in the end, there is no other way to go. You will have one mind with the beast.

Congregation: Sunday was created for the Trinity. It was for the church. Sun worship.

Ps Adrian: It's just logic, it just makes sense in that case. So, we have been taught in Revelation chapter 14. What does it say in verse 1? We are sealed.

"I saw a hundred and forty-four thousand having the Father's name written in their forehead."

The questions we want to ask, of course, and I want to make this point, I want to recommend this book to you. *"Key to empowering the Third Angels message"*, that's a really, really important publication. If you don't get to the end, that's all right. If you get the half way, you'll have learned more than you could have imagined. There is a lot in this book, but one of the points that we bring out in this book is that when we come down to the first Angel's message in verse 7, we're looking at the beginning of chapter 14 is talking about what is going to happen to God's people and then verses 6-12 tell you how that's going to happen, how God's people are going to be sealed. And of course, in verse 6. "I saw another angel fly in the midst of heaven," having what?

Congregation: The everlasting Gospel.

Ps Adrian: "

The everlasting Gospel to preach and to them to dwell on the earth, to every nation and kindred and tongue and people saying with a loud voice, fear God."

Which God?

Congregation: The one who made heaven and earth, the seas and the fountains of waters.

Ps Adrian: Thank you. Oh, that's it. The one that made heaven and earth, the seas and the fountains of waters and Verse one, the one that is called a Father, which means He has a Son having His Father's name written in their foreheads, which God? The one that has a Son, which God? The one that made the heaven and earth, the seas and the fountains of waters and give glory to Him." What is God's glory? How do we define it? John, 17:4 "I have glorified you on the earth." The character of God is manifested in the person of Jesus while He was here on earth, which means the seal of God is the character of God.

The question then, is how does this seal get into our foreheads?

Congregation: His Holy Spirit.

Ps Adrian: The Holy Spirit. Through the Holy Spirit and what have we understood, those of us raised in the Adventist communion. What is the seal of God?

Congregation: Sabbath.

Ps Adrian: The Sabbath. What evidence do we have for that? What do we normally say?

Congregation: It's in the middle of the Ten Commandments. It's the seal is the person who owns it. He's the king who make the rules and the Sabbath and is a lot of His authority to make the rules.

Ps Adrian: Seal has your name, your title and your territory. All of these are in the fourth commandment. And that's correct, isn't it?

Congregation: Yes.

Ps Adrian: Of course, it's correct.

Eddy: The Sabbath is a sign.

Ps Adrian: The Sabbath is a sign, thank you.

Lorelle: The Holy Spirit seals us onto the day of salvation. The Holy Spirit is the Spirit of truth.

Ps Adrian: Holy Spirit. So, the Holy Spirit is the sealing agent and as we've all not realized until now, is that how, if the Sabbath is a seal and the Holy Spirit is sealing us, how does that fit together? They meet together in the Sabbath because it's on the Sabbath that the *sabbaton*, which is the Spirit of Christ, is poured out in greater measure. When you're dwelling in the bosom of the Father you're going to be imbued with His character. Aren't you?

Congregation: Because you beheld.

Ps Adrian: By beholding you become changed. If He is precious to you, in the arms of Jesus, in the arms of the Father, if they are precious to you and you keep beholding them and looking at them, you are going to be transformed into their image. You are going to be sealed with their character. But all of this fits together, all these pieces fit together. As the first angels message points out, you must believe in the God that has a Son. You must believe that the character of God is the character that Jesus manifested on earth. If you don't know this, then you will not know how to pray you. You ask and you receive not, because you don't understand what God's character is.

When you understand God's character, then you can ask intelligently, I want a character that does not condemn, that does not judge. That does not seek to destroy, that does not hope for other people to die. That is merciful, gracious, long suffering, abounding and goodness and truth. You can pray with intelligence when you understand that, and then you will receive the Spirit and you will feel it most on a day like today because the *sabbaton* is being poured out in greater measure. I have the faith to believe that what happened today has changed my character. It has made me more like Christ and the Father.

As I have beheld them, as I have intelligently believed that they are nonviolent, gracious, merciful and long suffering and in their love for one another in the Spirit that comes out of them down and flowing upon me; As I'm drinking that in today and feeling that presence, my heart has been transformed. I believe this because of Ezekiel 20:12. These are the standard texts.

"Moreover, also, I gave them my Sabbaths to be a sign between me and them that they might know that I am the Lord that sanctify them. "

The word sign in the Hebrew is "oth", which means what?

Congregation: Miracle.

Ps Adrian: Miracle. This word is the same word that is used by Moses when he did the signs in Egypt. When Moses did the sign in Egypt, what was happening? What were the signs?

Fiona: The leprous hand. The snake.

Ps Adrian: They were of a miraculous nature. That's the point. They were just like a stop sign, that if you rub that up and down on your face, you'll change character. No, it's a miracle. The Sabbath is a miracle between you and me 'that you might know that I'm the Lord, your God that sanctify you.' Every Sabbath, a miracle is occurring. When you worship the only true God through His Only Begotten Son, you believe in His character of nonviolence, non-condemnation, you come into Their presence believing that your sins are fully forgiven. You open your heart and you drink deeply of that Spirit. A miracle is occurring in your life and you are being transformed and then you are tested because you experience a day like this and everything's peaceful and everything's joyful and everything's wonderful. Then the next day something happens and an old part of your character manifests itself. What do you do then? Satan sidles up to you and says: 'You're completely fake.'

Fiona: You didn't last long.

Congregation: You rest in your Father's love.

Ps Adrian: You rest in your Father's love. You go, oh, there's more character development.

Lorelle: He's not finished.

Ps Adrian: Lord, bless you. You caused sin to abound but I believe that grace much more abound. I come into your arms. I know you don't condemn me. How good is it? How good is it when you stumble and you fall to go to your Father

and say: "Father, I'm sorry, I hurt you because I know it hurts you when I do these things, but I know that you forgive me and I believe that you will change me, I believe that you will change me." That is what righteousness by faith is. When you've stumbled and you've fallen in your face and you feel utterly stupid in that very moment, you stand up and I say: "I know you love me, I know you forgive me and you are going to perfect my character."

That's righteousness by faith. Right when your face is there in the manure and you feel the stench of the things that you've done wrong and you say: "My Father loves me, my Father loves me, my Father will change me, He has promised 'I will perfect that which concerns you. Sanctify them through thy truth. Thy word is truth.'" [John 17:17]

So, this little word, *sabbaton* is the key to the days ahead. It's the key to what's unfolding around us at the present time. You need to be able to rest in the bosom of the Father. Every Sabbath, you need that injection of peace and all you can do is put your arms out to receive it. There's nothing that you can do in and of yourself to procure that sense of peace. You must simply say, Father, give us your Spirit and Christ will breathe upon you, His Spirit. That's the way that it's going to be. I've said this before, and I will say it again if the sabbaton, that word *sabbaton* is the rest. 'Moreover, I gave them My Sabbaths' plural, plural Sabbaths, which is 7th Day Sabbath, Feast of Trumpets, Day of Atonement First and last Day of Feast of Tabernacles might bear His Sabbaths.

None of the other Feasts have the word Sabbath mentioned in them. They have equivalency to the Sabbath in their holy convocations or in the Hebrew *Qodesh Micra*. But they are not Sabbaths. It's through the 7th day Sabbath, Feast of Trumpets, Day of Atonement, first and last day of the Feast of Tabernacles that you are being sanctified. Does that make sense? Because that's when the Spirit is coming in greater measure, that's the rest experience, you can have it every week. But, in the seventh month, it makes sense, doesn't it? You have six days and then a *sabbaton* experience, you have six months and then a *sabbaton* experience. The months are coupling up on the same pattern, same pattern is occurring in that particular situation.

Therefore, it makes complete and absolute sense that the seal of the living God will be placed upon you through allowing that Spirit of believing of Jesus resting in the bosom of the Father and that Spirit coming out of Him, of joy and thankfulness and gratitude to His Father being poured upon us, that we are being transformed and sanctified by Him. That it makes complete sense that the

completion of our sanctification will occur on the 7th day, Sabbath, the Feast of Trumpets, the Day of Atonement and the first and last day the Feast of Tabernacles, which means that the character perfection most likely will occur on a 7th day Sabbath during a Feast. It's going to happen during that period of time the completion of your character.

That's why I said in 2nd Esdras 2:38; that God's people will be sealed in the Feast of the Lord. That's what it says. Do you know why people hate feasts so much? Do you begin to understand why people hate this so much? It's the natural enmity of man against God who simply wants to take His children into His arms and hold them and hold them tight, and to tell them how precious they are to Him. But the Spirit of this, the spirit of iniquity, the son of perdition, who wants to be independent, who wants to do what he wants to do, does not want to be reminded that he owes everything that he has to his Father.

Ruben: And he transforms the invitation into an imposition. Yeah, legalism.

Ps Adrian: Legalism, right. I remember when my mother would drop me off at school, and she wanted to kiss me. [Turn head aside gesture] Don't kiss me in front of people.

What? What does that come from? And if my Father in front of all of my friends would come up, hugged me, give me a kiss. Oh, dad, dad [pushing away gesture], It's the spirit of independence, isn't it? It's mushy.

Congregation: What would your friends say about that?

Ps Adrian: What would your friends say about that? You were, cuddling up to your dad, what kind of man are you? What is manhood? So, all of these pieces are fitting together. I pray that you will see the importance of this principle and we extend this out into the understanding that as the rest of the Son of God and connecting is to the point that I made last night. Come to Hebrews chapter 10:5:

"Wherefore when he cometh into the world, he said sacrifice in offering thou would not, but a body, has thou prepared me."

Because Jesus took upon Himself, our human nature He therefore earned the right to breathe into that human nature, peace. To bring peace upon the earth. We're reiterating when you feel that peace and you feel that calm of Jesus, the experience that's coming from Him onto you is going out into the earth. That's

why, as I said last night, the earth cannot harm you. When you are in *sabbaton* experience, you're in the secret place of the Most-High.

Ruben and I were talking about this. We looked at a quote last night in the book Education p26 where the rebellion that was in Adam went into the earth and into the trees. Have you ever heard of a tree called a widow maker?

The nature of man, if someone's attacking him and if you got a bulldozer and he bangs into this tree and the tree, just let's go one of its branches. That's what men would do, isn't it? The Spirit of man goes into the tree. It's a law. I've said this before, when I was in South Africa; they have a tree there that has two types of spikes on the tree. They have one spike that's a hook that as you going pass, it hooks you in and the other one then [stabbing motion]. It's got a straight one and a hooked one.

Congregation: Wait a While.

Ps Adrian: Yeah, human nature manifesting itself in the creation. It made me realize that because of the body of Christ, because of Christ, when you walk into the forest and you hear the sound of a running stream, what do you feel?

Congregation: Peace, joy.

Ps Adrian: The only reason you're feeling those things is because Christ is breathing His Spirit into it because there is a limited amount of human beings there fouling it up with their vibration that wrecks everything. If Christ were not breathing His Spirit into it, your excursion into that forest would be a nightmare. Everything in that forest would be seeking to kill you. Wouldn't it?

Ps Adrian: Because it's mimicking man. It has his rebellion in all the things, all the documentaries we've watched growing up of the dangers of nature. When I say seeking to kill you, it's not that the trees are like man, it is the programming that goes into the tree.

Ruben: It's the response to your vibration.

Ps Adrian: It's the response to your vibration. It simply is a mirror reflecting back to you, your nature and acting like you act. But it's programmed logic. It's not reasoned logic. There's no intelligence in the tree of reasoning, it's just simply programming that goes into the tree. The reason why this is important to understand is because this is what we are going to see. The earth is going to

reflect more and more the nature of man. Mother Nature, as she's called, will be found to be very unforgiving and indiscriminant in her slaughter of the human race. Because that's how humanity is. God gave these things the reason why the earth is heaving and doing all these things is because man has ceased to keep the Sabbath. If all men had kept the Sabbath, you could go anywhere in the earth and be completely safe. The reason why the earth is not safe is because men do not have *sabbaton* experience, which means that the vibration going into the earth is something other than what it ought to be.

Congregation: Seventh year, is a year of *sabbaton*.

Ps Adrian: Is it a Sabbath of rest? Leviticus 25.

Congregation: A year of *sabbaton*.

Ps Adrian: A year?

Ruben: It's a *sabbaton* for the land.

Colin: The land yes.

Lester: That would suggest this year may not be a year of rest.

Ps Adrian: And that's an interesting point. Lester, I want to pick up on that point, Leviticus 25:3.

"Six years. thou shalt sow thy fields. Six years thou shalt prune, verse 6 and the Sabbath of the land shalt be meat for you. For the and..."

Colin: Leviticus: 25:5

"...It is a year of rest onto the land."

Ps Adrian: 25:5 Oh. "Year of rest.". And that word is?

Colin: And that rest is *sabbaton*. A year of *sabbaton* as opposed to Exodus 31:15 "Sabbath of rest"

Ruben: if you look at verse 4.

Ps Adrian Yes. "Sabbath of rest" verse 4.

Ruben: "It shalt be a Sabbat of *Sabbaton*"

Ps Adrian: "A Shabbat of *Sabbaton*" A whole year?

Colin: The year of rest.

Ps Adrian: That's another place where it's mentioned, isn't it? This whole year the land is being exposed to Shabbat *sabbaton* the whole year. Which is kind of amazing, isn't it? In terms of the timing of things and the things that are being planned, that this special commodity, this is in the heart of Christ, because and the reason the land can experience is because Christ has taken our nature. He's made of the earth like us. Therefore, He can affect the earth like us. That's a really, really big point. If it wasn't for this 7th year with all the commotion and all the violence that is going on in this world, we probably wouldn't see next year out. But this year, *sabbaton* is going to allow us to be able to have more probation, because it's going to be restrictions. Because that six-based earthquake that happened in Melbourne probably should have been eight, based on the rage that was coming out of the people. But because of Shabbat *sabbaton* the earth got held back.

Nobody died and nobody was injured. Miracle, a miracle. So, we want to drink in and thank God. I think the creation and the forests are going to be especially peaceful and loving over the next 12 months because Sabbat *sabbaton* in the earth. It's a beautiful thing. The Scripture is full of so many thoughts. If some of these thoughts are new to you there's plenty material to read over there that will fill you in. But I hope that that gives you a bit more of a picture of why the Son of God is so important, why the Sabbath is so important, what the Sabbath is, why the Son of God is the one who is the Lord of the Sabbath. Why we must go to Him.

"Come onto Me all you that labor and are heavy laden and I will give you rest."

All of these things put together in Him and they fit together in the Feasts. This is one of the reasons when I saw this, I remember reading, "Come onto Me, all you that labor and are heavy laden and I will give you rest." Then I went back to the Old Testament. This word that He's giving you is in these Feasts. Why

wouldn't I want that? Is it any wonder that in the Feast of Tabernacles, in the Book of John when Jesus stands up and He says on the last day of the Feast:

"Come onto Me, all you that athirst" on the last day of the Feast?

"Come unto Me, all you that are thirsting." [John 4:14]

Are you thinking of leaving before next Thursday? It's the last day of the Feast. On that day, Jesus is going to stand out and say:

"Come unto me all you that are thirst and I'll feed you. I'll give you living water to drink."

Congregation: The refreshment.

Ps Adrian: The refreshment, so you want to hang around for the last day. It's one of the few days where *sabbaton* and its *sabbaton* on *sabbaton* because it's the 7th year. Are we ready?

Congregation: Sign me up.

Ps Adrian: Sign me up. Beautiful, isn't it? All right. Thank you for listening, everyone. I pray. Can you handle that much? We're going to have to exercise. The only way you can handle this much is you've got to share it with other people. You've got to let it go out because if you fill up too much, you'll explode. So, you've got to dissipate it. Get it out to everybody else.

Let's pray.

Father in heaven, what a joy is to come to you in the name of Your wonderful Son. Thank you for Your great love towards us. Thank you, Lord Jesus, that You are Lord of the Sabbath. You are the one that experiences rest in the bosom of the Father, and You freely share that rest with us and invite us to come. As it says: Truly, our fellowship is with the Father and with His Son, Jesus Christ. And Father, we thank you for this day. We've celebrated today of *sabbaton* on a year of *sabbaton*, and we just thank you that You are transforming us into your image. You're making us like You in character. Regardless of what appears on the outside, You are working in us. As long as we continue to trust You and say with our Savior, 'I can of my own self do nothing but what my Father does that is what I do and I say that by faith through Christ who

says it in faith, the Author of Faith.' Give us a good night of rest and may we have a wonderful sleep and be with that dog that's barking cause him to calm down and we thank you in Jesus' name. Amen.

Our Precious Father

Talking about marriage is supposed to be the most intimate relationship given to man. To think that today, 137 women lost their lives. It's if you stop and think about it, it's very distressing, and I don't want to dwell on this for too long, but we don't want to ignore the reality of why these things happen. I've mentioned this before in Australia, it's one woman a week that's 50 a year, approximately. But in Asia, it's 50 day. In Africa it's 50 a day.

We know they're just averaging based on information. I was just doing a little bit of research on, this is from NPR News, talking about domestic violence. It says it in 29 countries around the world, one third or more of men say that it can be acceptable for a husband to beat his wife. But more disturbingly, in 19 of those countries women are saying that it's OK for men to beat the wives. How do we come to that mindset and where women grow up in a society where they believe that it's normal for a husband to beat their wife when their wife doesn't do what the husband wants? We're not only speaking of husbands beating wives. There are some situations where wives beat husbands. That certainly happens as well.

We have this intense violence taking place in this situation. We know we're aware of this tendency that when violence and abuse is occurring in order to survive in that relationship, because you don't have any other alternatives, you don't know where else to go; the human mind starts to normalize the behavior. Starts to justify the behavior in order to be able to live. Because if you're constantly saying this is not right, this is not right. I can't deal with this. I need to do something about it.

Then you have to face some really big decisions that are really, really hard and possibly living on your own without the income that you need and all those other decisions and my children and if I have to leave, what will happen to my children and all of those types of situations? There is a tendency to normalize the behavior and to justify the behavior and say: "Well, he really does love me. He really does care about me." Then you get into the deeper, sad reality of: "Well, I am a bad person, and so I deserve this kind of behavior. I deserve to be treated like this." Of course, when you're being manipulated and controlled and forced, your nature starts to manifest and you start to say and do things that

are not Christ like and that are not good. That reinforces the principle of this is why I need to be beaten because I'm a bad person. You normalize the behavior.

It was a number of years ago when I realized that I was subjected to this kind of abuse, but at a much higher level. This was in the realization that I was justifying my heavenly Father in killing billions of people. But when I began to realize that my heavenly Father was not actually like that. I began to I began to realize that my mind has been abused. I've been subjected to domestic violence on a spiritual level. When you just think of the [00:24:08]scale, [0.0s] when you realize that you believe something about your father and you believed Him to be (we all have agreed when we were when we believed this, we all agreed what our Father loves us and because He loves us, He's willing to chastise us and punish us. In order to protect his family, He will kill those who refuse to do what He says they should do). We justify that behavior. We normalize that behavior. Because we normalized that behavior, we have a world full of domestic violence.

As a consequence of this. Where we have normalized this, not realizing that we all have been subjected to domestic violence because God is our Father and we're part of his family. We've been living in a family where we perceived and understood that God was violent and God solved his problems through violence. To begin to realize that that's not true and that my father is not actually like that, I can't convey, one, the relief, but also the deep, deep sorrow that for nearly 50 years of my life, I believe this about my Father. I have acted in concert with that ideology. Therefore, because I believe that my Father has used force and coercion, I have been tempted to use those techniques as well.

This is such a change, to come into believing what we believe about our Father. To truly believe that He is completely, nonviolent; that He is never harmed any of his children. We've wanted to believe this. But the Bible has been presented to us in a way and we have read it in such a way that it makes sense, that this is what God does. If you're going to run a universe, you have to use a little bit of before sometimes. Not a little bit. A lot. To keep people in order.

When I when I woke up this morning, I woke up having such a wonderful day yesterday. I woke up this morning and just this joy flooded into my heart and I just said: "I love you, father, I love you so much. You are so beautiful." It just comes out. "You are so beautiful. You are so wonderful." I think of the story of the prodigal son returning home. The father is not sitting there on the on the

porch with his arms folded. "Here comes that pathetic individual who wasted all of my money. Now he's crawling back!" No, the father runs. He's running towards his son. He throws his arms around him. They both begin to cry.

That's my Father. That's your Father. That's what our Father is like. To begin to realize that that's what our Father is like. Then you begin to realize how much He is suffering right now. You are then compelled into a completely different way of seeing the world and to seeing the universe and the suffering that our Father is going through for those 137 women that died today, that were all daughters of our heavenly Father. He had to see all of it. You and I didn't have to watch it. Thank God, we couldn't deal with it. Our Heavenly Father watched it. He saw all. I can't even begin to fathom the pain.

We talked about this at Passover. I've written about this in in the new book Divine Risk; The Weakness of God is stronger than men. Is it because He doesn't use force? He's compelled to walk this dark valley with us all and to endure all the terrible suffering that He's enduring because He will not use force. It just puts things in a completely different picture. So many times when I wake up and I think about my father and I just and I just find myself saying,

Father, you are so good, you are so good, I can't help but love you. And I just want so many people. I just want everybody to know this." You know, "you need to know about my father!"

This is this is what's driving me. I wrote a number of publications before 2016, when in 2016 when I began to write in the character of God, my pen, just accelerated it. Just I couldn't stop. I just thought. "Wow, this is incredible! it really could be true!"

I do confess in 2017 when I was seeking and I was looking and I thought: "Can I prove this from the Bible? Because I have to be able to prove this from Scripture? It has to my complete and utter sense to me. As I was going through and I was cracking each point and going through and pleading, asking my Father. When I got to the point where I realized, I know, I don't just wish, I don't just hope, I know that my Father has never killed anybody. Never used force under any circumstances. Because of that, through 2017, I got extremely animated. My apologies.

I got very, very intense because I had this certainty that my Father; this the injustice, the injustice that Satan has wrought upon the character of our Father and how we have believed this stuff. It's very hard not to get so emotional about that kind of stuff.

I've believed God, which for all these years, I suppose I entertain the idea in 2000 and 2014 that maybe God doesn't kill people. But it was in 2016, five years ago. That I really cemented it that my father is not a killer. It's distressing when I try and reach out to my friends and I try and share with them about how wonderful our Fathers doesn't kill people. The community that I've come out of, it's just it's a daily trauma I have to deal with that people see my name.... "Have nothing to do with that information, that's evil material."

But it's the truth of our Father that's being rejected. It's the willingness of the human mind to stay in a syndrome of abuse. Of course, if you believe that God is willing to do this to individuals because people are so evil they deserve to be treated this way, you're guarantee that you cannot stop your evil behavior. It's a guarantee of that. Your evil behavior is going to continue.

I have great courage and faith. The faith of Jesus, to believe that the information that has come to us, the study that we have collectively done as a family, is going to make an impact in the world. I believe this because my Father has said it in Revelation Chapter 18: "the Earth is light with the glory." It's just it's just such a relief because you can go into many new age beliefs. They all talk about God is love and He doesn't kill anyone or do anything, all these things. But it's such an eclectic mix, mix of different ideas and ideologies that are a complete mess, a complete nonsense. To be able to have a systematic theological system consistent all the way through the scripture; unlocking all the major stories of the Bible; piece by piece, putting them all together. It's such a simple way to show the truth of our heavenly Father being love and only love is such a tremendously satisfying thing, but also it's such a relief.

Like, yes, yes, this is true. We know it is true. In order to withstand the barrage of information and the attacks that are going to come against this message as the as the world acting as the battered wife who refuses to believe that her husband is anything other than what they think He is. They will Stockholm syndrome us out of the door so they will not listen because they do not want to. They do not want to come into the into the light. But many do, many will, and tonight is simply a time to worship our heavenly Father. To just rejoice in

the fact that He is love, that He is pure love and that we owe Him so much. I cannot fathom what He is going through. Of course, our savior "daily Christ suffers the agonies of crucifixion." In the relational sense, in the relational setting, that He's experiencing these things. I believe that because our Father has shown us these things. I've said this on occasion before, and I find it quite moving because so many times and I was preaching in so many different countries around the world, the words are just pouring out in a torrent with such clarity and such firmness. It's like in the back of my mind, I'm sitting on the couch in the back of my head going, Wow.

Thank you, father. Thank you, father, for giving clarity to this so that I can express the things that you've shown me in a clear and coherent way. To know that this does not come, no man can do these things. But he promised through his prophet, saying that in 2000, when the great towers would come down, that he was going to release this message, He was going to bring it out. He has done exactly what he said he would do. We have become inheritors of that message.

I want you tonight to just revel in your inheritance. You have a Father who is completely harmless, wholly and undefiled, merciful, gracious, long suffering, abounding and goodness and truth. There is nothing that can keep you out of our Father's kingdom. Nothing can keep you out except your doubt in who He is. That's the only thing that can keep you out is if you cease to believe that God is ever merciful and will always say yes to your appeal for forgiveness you will never be cut off. You will never be shut out as long as you believe this. No matter how dark your sins, no matter how corrupt your human heart is shown you to be. You will never be cut off unless you usurp your Father's authority and say: "My sins are greater than can be forgiven." It's the only way you're going to die. That's good news, isn't it? For those who believe, for those who refuse to surrender. Jesus said to his disciples on the night after they celebrated communion: "All of you will be offended because of me this night." We read later on in the chapter, "and they all forsook him and fled." The God that I used to worship, if I had done such things, you're dead, you're finished. You left Me in my most needy hour, you left Me. Therefore, you will not enter the Kingdom of God.

But thank God I don't worship a father like that anymore. We are on the edge of tremendous things. I pray as I as I worship my heavenly father, I pray that all the things in my life that are, the enmity that has been in my heart, has come out. I do feel that there is more to come out and that like Peter and the other disciples that I'll be tempted to forsake and flee. I'll be tempted to do those

things. I say, "Lord, have mercy on me a sinner." It's easy to talk about the God we serve and the God we believe in and all these type of things. But when all the black helicopters come in the army and the police and everyone comes and they're looking, they're pointing straight at you. Where's your voice? Where did it go? "Truly, you are one of them." What are you going to do? We don't know what we're going to do. We don't know. But it doesn't matter.

As long as you are His child. It does not actually matter because God's process, as Ruben was sharing earlier today, to be of God, is to bring out of you all that is there, that is still between you and Him. Not to condemn you, but to set you free. Knowing what I know about human nature and mine in particular, I know that there are great challenges still ahead of us. Tonight, in this communion service, I want to I want to be sealed into that belief of an ever-merciful Father. I never want to lose that. I want the faith of Jesus. Jesus always believed so he can say, Father into your hands I commit my spirit. When I feel completely vanquished and I must be completely cut off. My God, why have you forsaken me? That I'll be sealed in the belief Father. "I can say into your hands I commit my spirit. There's nothing good in me. I've done nothing good in myself. I have nothing to give you, except the belief that I am your son, that you are my Father and that You have promised me eternal life through your Son." That's all that I have to hang on to, and that's all I need. That's all each of us need to hang onto.

Some of us have been talking this week about some of the things that we are witnessing. We're observing in this world the information that is coming to us, convinces many of us that we are going to face a great cataclysm, that the order of which we have grown up in and have existed is about to pass away. Those of us that have children who still want to live a life are not willing necessarily to believe that we have come to the end of all things. Who can blame them? I remember as a young person saying: "I do want the Lord to come, but I just want to do this, this, this and this." But now I've gone over the hill and you know, you were going to go live to 108 do you Bro, I'd be right over the hill. I'm like, I'm ready, I'm ready, I'm ready.

As we're wrestling with some of these things, we just we have to just shut our minds. Many of those that we love and that we care for, who are making decisions heading in a different path to the way that we're heading. We don't know what their future is going to be because the information that's coming to me tells me that the current events that are being put upon us by WHO, Dr WHO is not going to lead to an outcome which says, "Honor your father and your mother, that your days may be long." It would be wonderful if children would

honor their parents in this crisis and listen to what they're saying. We can only pray. But regardless of the outcome, it doesn't matter what choice you make on this question. It doesn't matter how you respond to Doctor Who. The only thing that matters is the God that you believe in and that He's ever merciful and He doesn't condemn you. There is no condemnation. It doesn't matter in the end. I just I just pray that as we spend the Sabbath together, that you will just feel wrapped in the Father's arms in His only begotten Son. That you feel that that closeness as when the Father held his prodigal, because most of us have felt like a prodigal...messed everything up.

But it doesn't matter. The Father is tonight throwing around you, His robe. He's his celebrating, has set up a feast for you. He's called the whole family together and celebrate this. "My son, my son, which was lost is now found now is alive, was dead and now he's alive." There are plenty of us who are walking that path and we're longing to say those words. I do want to say this because those of us that have children, we were talking today, when Satan comes to you and says: "Your children are not going to make it." Does Satan, tell you that? Yes, of course he does. He puts those thoughts into your mind and your heart begins to vibrate, vibrate with the doubt. My counsel to you is do not entertain doubts because that vibration, because they are coming out of you; they come out of you and they will feel that doubt and they will subconsciously live out that doubt. Maintain the faith of Jesus. Do not entertain doubts.

It does not mean that you live in a fairyland of believing that which is impossible. No, you put your faith in your Father that He's doing everything he can and your faith, as of the man who was let down through the building has said because of the faith of that man's friends, that he was able to be healed.

Speak faith. If you have fear in your heart concerning your children, you will speak fear to your children and the expression on your face in the words that come out of your mouth will convince them that you don't believe they're going to be saved. So, speak faith. Speak blessing over them. Speak with confidence. My Father will, my father is blessing you and bless them. Don't coerce them through your fear. Bless them through your confidence in Christ that he will save your children. "I will contend with him that contends with you and I will save your children." Let me let that vibration come out of your soul and we will be amazed. We do not know the end, but we must have faith. The faith of Jesus, to never surrender faith, never vibrate that doubt of Satan. and don't let him because remember, this is the statement in the spirit of prophecy,

"The Holy Spirit touches chords within the human heart, and the vibration goes to the extremity of the universe."

How far does the vibration of your heart go, carried on the wings of the spirit of God? Your confidence right now in your Father's ability to save your children, your children can feel it unwittingly, unconsciously, they feel it and they react and they respond unknowingly. The spirit moves.

So, let us walk in faith. We have become the inheritance of the most precious message this world has ever had the opportunity to receive. Do you believe that? You have been chosen by our Heavenly Father. That's what it says: "many are called, but few are chosen." and why are few chosen? Simply because there are few who choose themselves to be part of the message. You have chosen to be part of this message. Listen, they don't listen.

"Mine ear Have you opened sacrifice an offering I did not desire." "Mine ear have you opened." You've opened your ear by the grace of God. You are here by the grace of God. Therefore, you are chosen to do great exploits. You don't have to have any anxiety about... "take no thought for tomorrow. What you what shall be? Can you by worrying at one inch to your stature?" You can't. But believe it. Our beloved savior, our elder Brother has said: "You will do greater works than I did."

But before we do greater works, we have to be emptied of self. "And yea though I walk through the valley of the shadow of death, I will fear no evil for thou art with me." If we walk through this where our sin abounds, then grace will much more about. Then we will do greater works and the greater works because it's not by works, it's simply Christ in you, the hope of glory. It is Christ in you that is manifesting these things. The nature of the channel, to magnify.

He's doing the work. We've just got to be willing. That's it. We are the church. We are the woman that gives birth to the seed, the peculiar treasure.

Let us wash one another's feet, celebrating the truth of our wonderful, wonderful Father. I pray you wake up every morning..." I love you, father. I love you so much. I'm not ashamed to say that I love you. You are so precious to me and my beloved savior who came to this earth to reveal to us the truth of our father's character." That we here, I'd just like to say this in when we're in heaven: "we'll remember when we were at Paul and Di's. We washed one another's feet and we were sealed into the belief that no matter what happens, that our Father would never leave us through our Savior nor forsake us and that

we are guaranteed eternal life. "Hereby, you know that you have eternal life." That's what the Apostle John said. Be certain of it. Do not fear your past. It's all given over and God's mercy.

Shall we pray?

Dear Father, we just want to tell You that we love You so much. You are so good to us. Even the fact that we can all be here together. You've kept the gate open for us. You've blessed us. We treasure the fact that we know that we are Your children, sons and daughters of God chosen by You from before the foundation of the world. To live with You, to eat with You, to dwell in Your house, your home, forever. We accept this calling and for all of our brethren online, they accept this calling. And now we hear as we are gathered, as we wash one another's feet; lord Jesus, fill us that we may be as You to one another, that we may let go of the things that are still holding us. That we can let go of our old identity, our own thoughts about ourselves. To stop judging ourselves as what we were and to judge ourselves as you judge us, children of the Most-High God. And we thank you and Jesus wonderful name.

Father of Blessing

Father in heaven our hearts are growing more and more faith that soon we're going to see You and Your only begotten Son and all your angels and be with all of the redeemed in the heavenly city. And we just want what You want and that is for as many as possible to be there, the things of this world are growing dim. It does seem strange to us what's happening, but we knew that it was coming. We didn't expect it like this, but it's here now and we just pray that we will not be drawn into the violence, the anger, the hatred, the aggression, the condemnation. But we will reflect Your love and Your grace and Your kindness in the face of all these things. And I thank you in Jesus' name Amen.

You have heard from men of old time that God is a God of strict justice. But I say unto you that God's justice is to show mercy. You have heard that it has been said that God will destroy his enemies and burn them in the lake of fire. But I say unto you that every man will be judged by himself, according to his own world view, his own understanding and as he has judged others so he will judge himself and will face his own condemnation for Jesus has said that God, the Father condemns no man and no woman and no child [John 5:22]. You have heard that it has been said that God drowned millions of his children, suffocating the breath out of them while screaming in agony, breathing their last. But I say unto you that men brought destruction upon themselves because they refused to listen to their Father's voice, and they received the condemnation that they themselves put out to others. You've heard that it has been said that God sends out his angels like Gestapo agents and they record everything you say and everything you think, everything you watch, everything that you do. But I say unto you that my Father watches over you with His tender eye. He sees everything you do in love and care and kindness. He sends His angels to protect you and watch over you and yes, they observe everything that you do, but they observe it in love and through your protection and for your goodness. How different is the Father that we have come to know from what men of old have taught us in the past?

It goes back to the Son of God and we know that Jesus says in John, 14: 6

"I am the way, the truth and the life."

For what purpose?

“Because no man may come to the Father except through Him.”

This is why we've had so much trouble getting to the Father because we really didn't know the Son. We have been told of old time that Jesus came to this world to show us the loveliness of God's character. But when He returns, boy, is He going to make the world pay! No wonder there are so many people in this world that aren't interested in the religion of Jesus Christ because of what men of old time have taught in their misguided understanding. The Bible is clear when you read it in context, you read of the beauty of God's character. Many of us have questions, as Kerry said and sung about that was the appropriate song to sing. If God is love, then why have I suffered so much? Why have I been in a situation where I didn't have two loving parents like other people? Why did my father beat me? Why did my father ignore me? Why did he come home in a drunken rage and beat my mother? Why did my friend die in a motorbike accident? Why did my friend die of cancer that I love so much? I prayed to you God that you would save that dear friend of mine and they still died. Do you have questions like that?

Why? Why did these things happen? Why did these things take place? It doesn't seem fair. When I read the story of Jesus in the Gospels and I see what Jesus went through, I see the love that He manifested in the care that He showed to all around Him and to see that the way that He was ultimately treated by the leaders of His community and of the state ultimately. We see a picture that is completely unfair. Don't we? Completely unfair, He did nothing but love and care, and when needed, He said things that were challenging to the existing leadership and as Caiaphas said: “We have a law and by this law, Jesus ought to die.” Isn't it interesting when they said this law, when he was referring to this law, he was referring to the same law that the Son of God was referring to. How differently they interpreted and understood this law.

This is important for us, all of us face this reality. Psalms 50:21.

" These things as thou done, and I kept silence. You thought that I was altogether such as one as thyself. "

Every one of us thinks that God is like us by nature. God acts like us. God thinks like us. God deals injustice like us. That's what it says here in the Bible.

"But He says, but I will approve thee and set them in order before your eyes."

This is what we see in the world today. Many people interpret the books of the Old Testament to see that God is a capricious being who makes executive arbitrary decisions at any moment for without any real cause or understanding cuts people off, shreds them, dices them, gets rid of them because He's sick of them. Is it any wonder that the rich men of this world have decided they've had enough of us? They've had enough of us. We're using all their resources. They've had enough. They're only acting after the God that has been taught to humanity over the last 1500 years. Is it any wonder that people want to rise up in vengeance and wreak vengeance and retribution on those that are doing these things?

And this is a great challenge for us now, as Melbourne has gone from the most livable city in the world in 2017 to the most locked down, most oppressed, most attacked city in the world. How does that happen? How could this happen in Australia? "Australians are good people." Jesus says:

"There is none good. No, not one."

The picture of God that has been presented to the world over many, many centuries; there is an explosion of that false understanding of God manifested, and we have come to the final cataclysm where what people think about God or don't think about God is now going to manifest itself. There's going to be arbitrary, capricious decisions made for self-interest and for self-glory and judgment, condemnation wreaked in revenge against those who would stand against the truth.

We are now reaping the consequences of particularly the last thousand years where men like Thomas Aquinas and others said, 'if necessary, heretics shall be burned to death for treason against the government of heaven.' We are now reaping the consequences of that way of thinking and the response, the response of the world. We received a warning of this in the French Revolution, where the conservative Christian Catholic faith pressed so hard down upon this nation that we saw a spirit come into the world of complete and utter rebellion. That spirit has been alive and well throughout the Western world for the last 200 years and now, we come to the end.

But in the midst of all this, everything that we have been learning, everything that we have understood about God, everything that you know about God is now going to be put to the test. As to how we endure, if you are not aware, I

will spell it out to you. We are being subjected to the most severe psychological abuse imaginable at the present time.

You are being coerced to make decisions, and it involves your family, your loved ones, your work, all of those things, you're being coerced and pressured. Why is that? Because the God of Christianity over the last thousand years is a god of coercion, a god of force, a god of pressure. All the churches now are, not all of them, well, not the one I came from, but other churches are calling for religious liberty, religious freedom. How ironic that the churches that have taught coercion and control and "you will worship God now, or you will cry in the flames forever and ever;" to teach coercion to the community. What the churches have taught is now coming back. "As you sow, so shall you reap."

The question is how to endure? How to remain in that place of peace and calm and serenity? To be able to minister to our friends who have to make hard decisions, challenging decisions, at what level does it become untenable to submit to things. At what level? Is it possible that it could be that people have gone with the new world order, that they are told if you harbor or if you care for any person who has not followed the new world order, you will be shot? We've been there before haven't we? Could have come to this? We don't know. There's no point in detaining we will go. If you let your mind go endlessly into the darkness, there is no end to that darkness. How great is that darkness? "If you're eye, be full of darkness. How great is that darkness? [Matt. 6:23]" There's no point in doom scrolling through your phone. All the things that are taking place. Yes, be aware of the things that are going on. But if you just keep observing it and watching the freight train come towards you, you're not preparing your mind for the things that are unfolding at the present time.

There is a growing sense among thinking individuals that there is a dark hand that is slowly squeezing, particularly our nation at the moment. But all nations are facing this. Somehow to the south of us, a very dark hand is crushing that city the most livable city in the world. Who is doing this? We asked the question, for what purpose? For condemnation? For judgment? Who can we string up? Who can we make accountable for these things?

Congregation: Curiosity.

Ps Adrian: Curiosity? Well, that's true. What happened to the cat that was curious?

Ruben: Died

Ps Adrian: Yes.

But in the midst of all this, God's people are looking upon their Savior. I want to spend a little bit of time, because for those of us that were gathered last night, we felt our Father's love, did we?

Congregation: Sweet spirit.

Ps Adrian: Such a beautiful Spirit, such a Spirit of peace. Maybe those online caught that Spirit as well, but we just felt *Sabbaton*. Rest, peace, loved by our Father. That's what we need in this time of crisis. We need to know that we are loved and that we are cherished. As I went for a walk this morning, I was listening to the birds and the breeze was going through my hair. I walked as a man who knows for certain that he's loved by his heavenly Father. I have absolute certainty of that, and because I have that certainty, I have the assurance that my God shall supply all my needs. Therefore, I don't need to be afraid. Fear not for you are of more value than many sparrows.

Don't be afraid. Do you have needs? Kneel down in absolute faith and confidence and say, Father, I have this need, I believe. "He that comes to God must believe that He is, and He is the rewarder of those who diligently seek him [Heb.11:6]. If you come to God saying why is this happening? That's not faith. You come to God saying: "Father, I believe" and sometimes when we feel the pressure, we feel the grip of that dark hand upon our throat and we're tempted to doubt, this is where Satan will test us. When bad things start to happen, we are tempted to remember the God of our childhood, the god of darkness and death and destruction. Now he's coming to get us, and God said, this is what would happen. Read it in the Commandments Exodus Chapter 20. He tells us "not to make unto you any graven image." I would like to suggest to you that all of us that have been Christians (I hate to break this to you), but we all have been idolaters. How does it feel to be considered to be an idolater and therefore a pagan, heathen?

I thought I was a Christian. Strong was my idolatry, a pagan, I worshiped a false god. I didn't worship the God of Jesus Christ. I worship the god of my fathers. I worshipped a killer. Oh, I normalized it. I normalized the behavior to deal with the abuse. I tried so hard to be a good person. I tried really hard to love my

neighbor and do all those things, and I said that I loved God because if I didn't say I would love God, there was the gun at my head saying, "sorry too late." You normalize that behavior and so as an idolater, God has called me and you out of Babylon, out of this system of worshiping gods where children are offered up on the flames to that god. This is the God of Christianity. The God of Christianity is more like Ashtoreth and all of those gods are revolting god. This god now is going to manifest itself. I would like to suggest to you, and I've said this a number of times, the present push comes from the kings of the earth through secular humanism, led by the sons of Loyola. In order to push the world out of its democratic framework to prepare the way for the conservative faction. The religious zealots within the church to rise up in resistance and to fight off this foe and to install a tyranny upon humanity worse than the Taliban. What a terrible thought.

In the midst of all that, there will be a group of people who know their God. Who will be able to think clearly and calmly, not because they're just like that all the time, but because they're on their knees and they're saying, Father, I believe that you will take care of me. I know that you will provide for me. I know that you will look after me. Have you ever heard the story of Frank Hasel, the engineer that served in the German army? It's called a thousand shall fall. He was one of 1000 engineers in the German army. He went to the Russian front. Didn't go well for the Germans on the Russian front. I assure you. He survived, and he kept the Sabbath all through. He kept the Sabbath all through the war and God protected him and looked after him. Only six members of his company survived out of those thousand engineers.

I think particularly of one story where he had been, they'd been fleeing from the Russians, are on the run from the Russians. His boots had got wet and they'd been marching for days in these boots and finally his feet were completely ulcerated and they were completely messed up. He'd taken his boots off. He'd put his feet in a river to try and get some calm. He just thought, "I'm done. They're going to get me." He lay down and he put himself in his Father's arms when he woke up. He pulled his feet out. They were completely brand new. Completely brand new. Amazing things are going to happen in difficult circumstances, when we believe in our heavenly Father.

It says in Exodus 20:5. "Thou shalt not bow down thyself to them nor serve them for I the Lord thy God..." And notice that the translators put the word [am] in there. [Am] "...a jealous God." But it's not [am]. If you read it in context, the word "for" can be translated "because" "because I the Lord, thy God, a jealous

God visiting the iniquities." The "because" means if you bowed down and you serve a false god, because of your world view of God, there appears to be jealous. Because when bad things start to happen to you because of your idolatry, you will attribute this to the God of heaven that the God of Heaven is doing these things to you. When bad things begin to happen when difficult times happen, when we get put in straight places, if you believe in a God that does not forgive and does not forget the God of anonymous, if you believe in that kind of a god and you remember your sins, you will say to yourself: "God now has remembered my sins and now He is making me pay." You don't want to have that frame of mind.

I don't want to have that frame of mind. You want to have the frame of mind that says: "My Father I'm dwelling in the secret place of the Most High" [Psa 91:1] 'I know that my sins are forgiven because my Father is ever merciful.'" You need to remember these things. The Bible is full of it. "O give thanks unto the Lord for his mercy endures forever." [Psa 106:1] His mercy is *olam* in Hebrew, which means it never ends. God's mercy never ends for those who believe it. But if you set up your own idolatrous understanding, you worship a false god who cuts you off. Then you will cut yourself off from God and you will attribute to God that which is nothing to do with Him. You'll say: "God's cut me off, I'm gone as a result of these things."

Now is the time to come out of our idolatry, to come into the truth of the God of Jesus Christ who was ever merciful and to believe. But we have to be tested. We have to be tested, don't we? Don't you want to know that you really believe in the true God that when difficulty comes, you don't throw your hands in the air and say: "Oh God, why are you doing this to me?" You say: "Father, I know you're going to supply my needs. I know you're going to take care of me. I know you look after me." Inspiration tells us we may have to experience a little bit of hunger, a little bit of suffering, a little bit of pain. Jesus experienced all those things. He spent a lot of time in prayer, praying, trusting and believing. "Into thy hands I commit my spirit, Father. I believe that you'll take care of me." This is the only way that we can make our way through the days ahead. As I've said to you before, we've experienced that over and over. Today is a Sabbath of a seventh year in the seventh month during the Feast of Tabernacles.

You know, 777. The airline industry, I think they call it a Dreamliner, don't they? Did I get that right?

Congregation: No

Congregation: That's the 787

Ps Adrian: David was being gracious. What is a 777?

Congregation: A big airplane.

Ps Adrian: A big airplane [laughter].

Congregation: Or in PNG, it's tin fish.

Ps Adrian: Tin Fish ok [laughter]. 777. Today is a big day of Sabbathon, which is the day, as we said the other night in which Jesus resting in the arms of his Father. Out of His heart, flows this joy in this peace and this confidence that His Father is going to look after Him and get him through the difficulties of life. If we can taste that. We need this. This is why the Sabbath and the festivals are critical to us getting through the days ahead. We need that sense of peace to psychologically stabilize us. We need to hear the heartbeat of our Father. We need to lay down in the arms of our Savior.

Often I like to think about that picture of John when he lay in the arms of his Savior, lay on the bosom of his Savior. What a beautiful picture. Of course, as Jesus is doing this with the Apostle John, we see an image of the Father and the Son, don't we? Because He's manifesting what the Father's like. This is what we're seeing and holding His son and say: "Son, we're going to walk through this together. We're going to, I'm here. It's ok, it's going to be okay."

We need to drink deeply, open your hearts to receive and believe. Believe that God has forgiven you, Satan is telling you you've got all these things in your life. There's no point, you might be feeling anger towards God that God has done things to you and caused terrible things in your life. It's not true. Satan is the one that does these things, and because God is a God of freedom, He does not prevent you from walking into difficulty. Nor does He prevent those who raise their children in an arbitrary manner. He doesn't stop it because once He starts to use force, it ends up in a very, very dark place.

I would like to focus on this afternoon, Hebrews chapter 1. Just meditate a little bit on the beauties of the Begotten Son. I love this verse. Speaking of Hebrews chapter 1 verse 3, speaking of Christ,

"Whom being the brightness of His Father's glory," and that's the context of the verse, "and the express image of His person, upholding all things by the word of His power."

If He's the express image of God's person upholding all things by the word of His Father's power.

"When He hath himself purged our sins, sat down at the right hand, the majesty and High." Verse 4. "Being made so much better than the angels as He hath", what?

Congregation: By inheritance.

Ps Adrian: "By inheritance obtained a more excellent name than they." So, what is it that the Son of God inherited?

Congregation: His character.

Ps Adrian: His Father's character. How He inherited?

Congregation: By being Begotten

Ps Adrian: By being Begotten!

How did you inherit your father's name? By being born. That's how you inherited. It was given to you by rights of inheritance. You receive your father's name and you eat at his table, he provides for you, and hopefully he provides for you, some of us have not always had that happen, but Jesus has received everything from His Father. As we looked at the other night, He was raised by His Father. "You have heard of old." That Jesus is omniscient in His own right and didn't receive anything from the Father. You were lied to because the Bible says that Christ, the Son of God, inherited all things. He was taught everything that He knew by His Father, and the Bible clearly says that: "I knew nothing of myself. What I hear from my Father, that's what I speak [John 12:49]" because I was raised by my Father. So, if the Father has given to His Son everything that He possesses by birth, by being Begotten, what do you think is in the heart of the Son of God towards His Father?

Congregation: Gratitude.

Ps Adrian: Gratitude, gratitude. This is the key. Gratitude and love. Because the Son of God has been given everything and as He beholds His Father as a Being that gives everything What does the Son do? Gives everything. We saw this manifested when He came to Earth. He gave everything for us, because this is the Spirit of one who's beheld a Father who has given everything. We have a Son that gives everything.

Congregation: The beautiful Desire of Ages quote. All things Christ receive from God, He took only to give.

Congregation: In the heavenly courts.

Ps Adrian: In the heavenly courts. Desire of Ages page 21. This is such an important thing to understand, because this is the only thing that can give you gratitude. If you have received and if you worship a God that gives all things to His Son and has cared for His Son and has nurtured His Son, the Son, therefore is full of gratitude. He is also full of peace. Therefore, he's called the Prince of Peace.

Congregation: Because He's the Son of the King of Peace.

Ps Adrian: He's the Son of the King of Peace. He's inherited peace. But if you, on the other hand, you have the second person of the Trinity who is equal to the Father in power and knowledge. What did He receive from His Father?

Congregation: He doesn't have a Father. There is no reason for gratitude.

Ps Adrian: There's not a reason for gratitude. The only thing that can be between these two beings is mutual admiration. Ever heard of the mutual admiration society, mutual admiration, I like you because you are like me. That's an interesting form of self-worship, isn't it?

Congregation: It's a mirror.

Ps Adrian: I like you because you are like me!

Ruben: And that assumes you're pretty good

Ps Adrian: And that assumes you must be pretty good. You please me because I please me. That is what you see in this, so we have to understand the difference, and I presented this before, that God the Son he rules by divine right. Son of God, He rules by divine privilege. Divine privilege, the spirit of these two beings is completely different. God the Son is fighting constantly for his right to be considered equal. God the Son is the instigator of all rights movements, fighting for your rights because you want to be acknowledged and you want to be shown.

Through all my young childhood and early adult life, Christ was constantly presented to me as someone who had the right to be considered equal with God because of His power, because of His divinity, because of all these things. It's constantly an assumption of you will honor the Son of God because He has the power. He has the intellect. You will submit because He has the right to rule over you. Son of God, rules by divine privilege, He has been given everything. He just loves His Dad, just loves Him so much. He's full of joy. He's full of peace. He's full of a sense of privilege. He feels so privileged.

Do you see the difference? Therefore, the blessing that comes from the Son of God, the blessing is the sense of gratitude that we feel, the sense of peace that we feel because we are resting in the arms of someone else. God the Son rests in his own arms.

Congregation: It's doesn't make sense, and he can't give the glory to the Father. Hmm.

Ps Adrian: This reminds me of my youth. Do you ever see this on Happy days, the beginning of [the TV Show] Happy Days when he's like, he's holding himself like this? [self-hug gesture]

Congregation: Ritchie

Ps Adrian: That's what we're talking about. We are talking about a completely different picture, that we see in this individual one who fights for his rights, one that's constantly reminding you of his position. So, you don't forget and if you do forget your dead. We will tolerate you for a certain period of time. Chronos comes to the aid of God the Son Chronos is a great weapon. Chronos is a great tool. I'll give you this amount of life to get your act together. If you don't, you're dead. That's why we call it a deadline.

One thing I love about Daniel. He doesn't serve Chronos under any circumstance. No Chronos, just sequences of events and the great thing about the Son of God. Therefore, because He has and this is the point, because He has been so blessed by His Father. He blesses. He is the Being of blessing. When you bless, when you are blessed, you're going to bless again. This brings us to and I've covered this in the book *Life Matters* fairly extensively, but Genesis chapter 12. Notice what it says and who is speaking to Abraham here? All communication between heaven and earth is between through who? Christ. One mediator between God and man, the Man Christ Jesus [1 Tim.2:5]. Genesis 12:2 (embellished quote)

"...and I will make of thee great nation". Is that with swords and spears? I'll make of you a great family! You can translate it that way. "and I will bless you and make your character great. Your name. And you will be a blessing."

Congregation: Yes.

Ps Adrian: Why can the Son of God say this to Him? Because that's what His Father said to Him. What is being said to Abraham? God has said to His Son.

"He said to him, I will make of you a great family, and I will make your character great and you will bless the whole universe."

Abraham is a type of Christ in this setting. That's what He says. "I will bless them that bless you and curse those that curse you." How does God curse those that curse His beloved?

Congregation: Same way He cursed Cain.

Ps Adrian: Same way He cursed Cain. Well, He says in the second commandment, "I, the Lord thy God, become a jealous God," because when you curse Me, you're going to step away from Me and when you step away from Me, you're going to step into the arms of the enemy. He's going to rough you up and give you a hard time. You're going to believe that I'm the one that's doing it because you won't take responsibility of it for yourself. You'll blame Me for it. Therefore, you believe that I cursed you and that I'm unfair and I'm unkind and I'm uncaring. Hmm?

Ruben: An austere man

Ps Adrian: "An austere man reaping where He does not sow [Luke 19:21]". This is the picture a blessed man and only a blessed man can bless. Only a blessed woman can bless. Have you been blessed? Have you been cursed? We're not going there. I'm not going to open up that one.

I distinctly remember a time in my life where I was really, really upset about something. I swung the door open forcefully and went outside. My lips were like this (makes pouting gesture) Then this great big hornet came and hit me right on the lip. I mean, that was a curse. What did I think happened? God sent the hornet. "All right, son, you want to pout? I'll give you a good pout son. Cop this!" [stung by hornet]. What happened was because I was upset and I was angry. I created a breach. Satan came in, bang! I'm sure he was laughing. "You want to pout? I'll give you a pout!" Then he made me think that God did it.

God doesn't do that to His children. But when you worship an idolatrous being, you will think that God is the one that's doing it to you. But God, it is, as Ruben said the other day, it was of God that I should be stung by the hornets because it got me thinking, I shouldn't be like this. I'm being unreasonable. I need to have a change of heart. Please God, forgive me for what I have done. So it was of God. It was of God that the hornets should come and bite me. Maybe the hornet came and bit me because I bit the hornet with my vibration and my frequency or aggression. But the hornet gets all this (waving arms gesture) ...who is that? You know, you're the one stirring up the atmosphere, making it unreasonable when it affects you. It was. It was the perfect lesson, the perfect lesson to mirror that that came back to me.

How then, can we be blessed? I bring you to Identity Wars, this is where it started. Matthew 3:17 When the heavens opened, God the Father speaks. "This is my beloved Son in whom I delight." He blessed His Son, but He blessed His Son in a body that was just like yours and mine. He blessed His Son as a human being. And therefore, because He is the second Adam, all of those who believe in Christ receive and inherit His blessing. That makes sense? As the Father has given Him all things Christ will give us, all things.

Humanity becomes the bride in a broader sense. In Revelation, Christ marries the capital city, which is a representative of the corporate nation. But in a broader sense, we inherit everything from our Savior because the promises I've said this statement in the past, and its challenged some people. What right do

you have to eternal life? Has God promised you personally, individually, has He come to you personally and promised you eternal life?

Daniel: No.

Ps Adrian: Did Daniel say no?

Congregation: Yes, he did.

Ps Adrian: Oh, that was Daniel. Who are the promises made to?

Congregation: Abraham.

Ps Adrian: To Abraham and to his seed, where the promises made. To Abraham and to his seed, the promises were not made to you and me. They were made to Abraham and to his seed and those that are in Christ inherit the promises by faith. We inherit the promises; we inherit eternal life through another man. We inherit the promises through Abraham, another man, let's think about that. But of course, Abraham is in the representative position, and it's through him that the seed comes, it's in Christ that the blessings come the only point I'm making. The reason why this is an important point is that God sends blessings through human beings and if you do not respond to the blessing that is flowing through the human beings that God has blessed at any time, whatever that blessing is flying, if you don't step into that channel you won't receive the blessing

Congregation: if you're going to inherit the benefit of a promise given to Abraham. You have to be Abraham's seed.

Ps Adrian: You have to be Abraham's seed. You have to be one of his sons. And where you can be of the seed of Abraham and be a child of Abraham is through His Son, Jesus Christ.. .

Congregation: And then you are Abraham's seed.

Ps Adrian: And then you're "Abraham's seed and heirs according to the promise, Galatians 3:16" and onwards. This is a really important principle that we are all blessed through a blessed man whom God blessed abundantly. He became the father of the faithful of all those that believe that have faith and that trust

Ps Adrian [A wasp flew in towards Ps Adrian] He had no here we go. [laughter]

Congregation: Thoughts of peace. [laughter]

Ps Adrian: I like. Oh, I love you. Be nice, be loving, peace be upon you. [laughter]

Yes. Abraham went through quite a journey. He went through quite a journey. But he overcame and to the point where he received the promises. So by receiving the baptism and isn't it as Desire of Ages. Page 113 "The promise the words that were spoken to Christ are spoken to you and to I. You are my beloved child and whom I am well pleased." If you believe this promise, you are a blessed man, you are a blessed woman and then blessing will start to flow out of you. The curses will start to dissipate, your whole life will begin to change, and we experience more peace because you believe that God loves you and you will expect that God will care for you and look after you and you will wait patiently when things get difficult. I refer to Psalms 40 one passage. This is the test, one of the tests that I faced. Eleven years ago, I would quote this often to my Father, "I waited patiently for the Lord".

I'd like to say that I waited patiently, but I didn't always wait patiently when I was just over 50 kilos and I was full of pain. I could hardly sleep. My muscles were really painful. I was experiencing a lot of difficulty. I was not well. I would have periods of, let's just say, momentary insanity. Probably the best way to put it and sometimes it wasn't only momentary, it was a bit longer. "I waited patiently for the Lord, inclined up to me and heard my cry." I would quote this to my Father. "He brought me up also out of a horrible pit at the miry clay and set my feet upon a rock and established my going." I said: "Father, I believe this. I believe that you're going to do this for me. I've lost my connection." 11 years ago, I'd lost my job; I'd lost my house; I'd lost most of my friends; I was completely alone dealing with family health challenges for all of us in our family. I seemed to be utterly forsaken and cut off from everything. We were alone in Victoria. That makes sense, doesn't it? I was quoting this to my Father. It says

" And He hath put a new song in my mouth, even praising to our God. Many shall see it in fear and so trust in the Lord."

This was happened. That's what happened. I chose to believe that God would bless me. There's one moment where I could hear the voice of Satan saying: "God's forsaken you. Your friends have forsaken you, nobody wants you. Everyone thinks you're a pain in the neck. You're bad and you're a pest, as I said before, so just end it."

Congregation: It was your friend that said that?

Ps Adrian: No, it was the devil that said that to me. He said "just end it."

Ruben: Curse God and die.

Ps Adrian Curse God and die. I said, I know that voice. That's not my destiny. My destiny is here in Psalms 40.

**"He brought me out of a horrible pit. He set me on a solid Rock
and He established my going."**

The solid Rock was the Begotten Son of God. I had just confessed Him. I just confessed to Him as my Savior.

Congregation: Hallelujah.

Ps Adrian: I've got to tell you a little story when we were in Mildura. We will. Daniel and I were walking by the river and there was a pump. There was a pump area. There's like this concrete area and there was this sort of area underneath and we were walking there and Daniel just reached down and he put his hand down in there. Just as I looked down, I just saw there was a wasp's nest and I saw three wasps on there and I went, 'Oh Lord,' and the wasps just went away. We were 'oh thank you!'

Congregation: Amen

Ps Adrian: Wasps don't do that when you crush their nest. Because he took the nest, busted it and crushed it up and they all just blew away.

Congregation: Wow.

Ps Adrian: Just thought I would share that with you

Because there was no hostility inside of Daniel. Daniel was "Oh look at this wasp nest!" Might have been something to eat. Look at this! Maybe something to eat? I just praised God. I just praise God. Oh, thank you Father for looking after my son. I thought he was going to get hit and then I thought, I'm going to get hit because I was right behind him. I thought I was going to get hit, me too. I have a good relationship with wasps. That's good.

I just wanted to encourage you, that what happened to Jesus and we're all going to get tested on this as Jesus was. "If you are the Son of God, do this. Do this, do this." Trust in your Father's word. My Father will supply all my needs. He will take care of you because He loves you. As you come into His character, as you come into His statutes, if you feel more and more blessing, you have more and more confidence. I don't know what lies ahead for us, but if we anticipate death and destruction, what's going to happen? If you feel like, you know,

"He that lives by the sword will die by the sword. [Matt. 26:52]"

If you carry a sword, if you carry a weapon, weapons attract weapons. That's what happens, because you're vibrating, you're anticipating. You're expecting that someone's kind of come and kicked your door in and start shooting because that's what you're imagining and what you imagine will probably take place. Unless God, mercifully, we need to just think our Father will take care of us, He will provide for us. You will look after us. We will face some really difficult things, but we can go to our Father at any time and say, Father, I know You love me. I know You care for me. I know that You will help me in this situation.

That's the thought that I wanted to present this morning. Do you worship a God of blessing? Here's a Son who feels so privileged [pointing to the Begotten Son] or do you worship a god of rights? [Pointing to the 2nd person of the Trinity]. You're asserting your authority. If you worship a god of rights, you will assert your rights. Our religious liberties are being taken. All our civil liberties are being taken away at this stage and it's encroaching into the religious area. But if you worship a god of rights, you're going to want to assert your rights because the way that we've all lived is just been taken away. You will see that you're right, but if you realized it was a privilege, it's been a privilege for us to be raised in this. For those who've been raised in this country, what a privilege it's been.

Shouldn't we rejoice? Should we give thanks for the privilege that we've experienced and rejoice in those things? Now that it's being taken away, do you get angry and upset or do you say, 'Wow, I've been so privileged, I've been so privileged. I've been so blessed to be raised in this country in the way that I have.' The reality of humanity now comes down upon our country and we need to maintain that. I want to leave that thought with you. What is the God that you worship and how do you experience life as a blessed person or as a cursed person?

Let's bow our heads and we'll pray.

Father in heaven, we just thank You so much that You gave everything to your Son. You blessed Him. You filled Him with such tremendous blessing, and therefore through your Son, we can receive this blessing and be blessed to have a life of privilege and to believe that You will care for us to look after us. I pray for everyone here and all watching that we will believe in Your providence, in Your watch care that we won't doubt that we will know that you will bring us through this present crisis to the heavenly city and we thank you in Jesus' name. Amen.

Prove All Things

Ps Adrian: Thank you, everyone, for your prayers. I wasn't feeling so good this afternoon.

Congregation: But you feel better?

Ps Adrian: But I am here by faith

Congregation: And grace.

Ps Adrian: That brings grace.

We're going to change tack a little bit tonight, going to vary the diet. Just share some thoughts on Bible study and other things. I'll try not to make it too heavy.

Congregation: Why not? We love the meat

Ps Adrian: And no, no, I don't have a PowerPoint.

Ps Adrian: So, you want me to make it heavy, do you? Get the Epsom salts ready?

Ps Adrian: All right, let's kneel if we can and we will pray.

Father in heaven, just thank-you for a wonderful Sabbath. Thank-you for all the beautiful people that came today, and I pray that we're blessed. We just rejoice in the Spirit. We just feel Your love and pray that everyone that is here feels Your love and feels part of the family because they are. And Lord as we study, as we look at this subject tonight in regard to the Scriptures, that You would guide us and lead us and help us. And we thank-you in Jesus' name. Amen.

One of the regular challenges that is presented to me in regards to the things that we are studying in terms of, particularly the character of God, but other things as well, is that they say that you are fabricating things. You are going into all kinds of deep and theological things to confuse people. It's interesting why people say that. Many people, most people, when they grow up in a certain way

of thinking again, worldview, it's very hard to change your worldview. If you've been indoctrinated in a certain way and you haven't learned to be adaptive in your thinking, it's very hard to change the way you think about things. I never wanted to be in that situation. Working as a young minister and working with people, I began to observe different individuals and how they relate to the Bible and how they would deal with different ways of looking at things and how they would fight for things, even if they hadn't studied it carefully. It was what they were taught and it's what they understood. To introduce something new to them that they were not familiar with suggested that they were dumb and they didn't know anything. That's the way a lot of people receive new information. For all of you ladies are worried about my collar, I had it fixed for them. [laughing]

Ladies in the congregation: Thank you. [laughing]

Ps Adrian So I know you're out there and I know you love me. [laughter]

Congregation: That is why we prayed for you

Ps Adrian: Yeah, bless you, sister. Bless you. I have so many wonderful sisters. It's really, really good and mothers. You choose which one you want to be.

Ps Adrian: [Laughter] So I just realised that bing, bing bing, they're going to get me now.

The other challenge for people is because if you look at the table and of course, if you look at the books, a lot of the criticisms that come back, it's like, why are you trying to rewrite everything? Why are you trying to rewrite? We already have the truth. It's going to be a great stumbling block, particularly for Seventh-day Adventists.

Congregation: Well, particularly pastors in the Seventh-day Adventist church

Ps Adrian: Pastors in the Seventh Day Adventist church because they've invested their whole career and everything they have in a certain system in a certain way of doing things. This comes in a completely different package and a completely different way. But in my study of what happened in 1888, when Jones and Wagonner came with a completely new package, a completely new system, they were younger men. They were completely rewriting the Adventist message

into a new setting, old light, new settings, and this requires the mind to adapt. But the old Adventists pastors had learned to debate the Sunday keepers as they had all their arguments. They knew how to wipe the floors with them and just they had nothing to improve because they could already destroy the opposition in what they had learned and what they had studied. The only problem was that they hadn't captured the Gospel.

These are things that we need to think about in terms of how our mind operates and how we willing. The other challenge, of course, is that there are many people; my father had a sign, a poster on the wall, it says: "I used to be open minded, but my brains kept falling out." You get people that every new thing that comes along, they're just jumping on it because it's new because it opposes the established view and they take it on board because it opposes the established view. Half the fun is rebelling against the established view, not because you actually understand what's going on. It's just it's against the old view.

Congregation: That every wind of doctrine in their own style and the way...

Ps Adrian: Exactly. So, there are people of that mindset who take up new truths very readily. But then that's how Satan works people into a movement, he brings them in. But because they're so unstable, they take on other elements that are not truth and they create division and problems within movement. That's a standard process that happens. We have to be aware of those things, and we are facing those things at the present time on a number of fronts. I'm not going to say what it is because I don't like to step on people's toes unless I absolutely have to and mention things that are going to confront people.

That's another aspect I've tried. I've adopted the principle that Ellen White says Jesus is attractive and therefore the predominant message that you give is a positive, encouraging, loving, engaging message that speaks positively. If you are following the truth, as I've read in the Spirit of Prophecy, the truth is ever expanding. You can never exhaust truth. It will always expand. If you are studying truth, your mind will continue to expand with it. But it should be uplifting. It should be encouraging. It should be helping people. Simply talking about what's happening in the world and prophecies and what the papacy is doing and all the negatives that tend to attract a lot of people because people love listening to negative stuff. That's why the mainstream media does so well, it's negative.

I wanted to maintain a positive message as much as possible. One of the clear signs that a ministry is running out of steam is when the emphasis turns more negative and they start to attack other people. That tells you they've run out of steam. They've given up searching for truth, and they're protecting their base. That's what's going on. I'd like to read to you a quote. I love numbers. I'm a little bit OCD with numbers, and I always remember this quote because it's, you know, ABC 123. This is Education page 123. And listen carefully to what's said here.

"The Bible contains all the principles that men need to understand in order to be fitted either for this life or for the life to come. And these principles may be understood by all."

OK. Oh, I'm too dumb for this stuff, you know? No, 'may be understood by all.' Because if the Spirit of God is your Teacher, then you will learn.

"No one with a spirit to appreciate His teachings can read a single passage from the Bible without gaining from it some helpful thought. But the most valuable teaching of the Bible is not to be gained by occasional or disconnected study."

It's great system of truth, is not so presented as to be discerned by the hasty or the careless reader. Many of its treasures lie far beneath the surface and can be obtained only by diligent research and how much effort?

Congregation: Continuous.

Ps Adrian: Continuous effort. Oh, that's too hard. That's being a bit fanatical. That's what Inspiration tells you. Diligent research. Putting your mind on the stretch, trying to grasp a point. Continuous effort, the truths that go to make up the great whole must be searched out and gathered up here a little and there little. I would highly recommend to you the book *Education*. I read this as a young man. In that book, I was promised that if I made the Bible, my chief source of study, that's the Bible, the study of the Bible would greatly expand the intellect. said, Right, well, that's what we're going to do. I want my intellect expanded to study the Scriptures and to do these things. That's what I learned, and this was one of the quotes that really spoke to me when thus searched out and brought together they all we found to be perfectly fitted to one another. Notice, this is an interesting statement. Each Gospel is a supplement to the others. What does that mean? What, each Gospel? How many Gospels are

there? Each part of the Gospel, I think that's what she means. Every, each Gospel book? Yep, that could be what you saying. Every prophecy and explanation of another. Just try and grasp that for a minute. Talk about permutations and combinations. Every prophecy, an explanation of the other. The principle is that we get that. But actually, well, how does this prophecy explain that prophecy in this prophecy, in that prophecy? That's quite full on.

The types of the Jewish economy are made plain by the Gospel. Every principle in the Word of God has its place. Every fact, its bearing and the complete structure in design and execution bears the testimony to its Author. Such a structure, no mind but that of the infinite could conceive of fashion and searching out the various parts and studying the relationship, there's the key.

This was to me, as a young minister, the great failure of Adventism. That was the various parts and studying their relationship to the other parts. Adventism is a bucket list. Sabbath, the Second coming, State of the dead, Spirit of Prophecy, Daniel. Bop, bop, bop bop 28 [Fundamentals]. Bop bop, bop bop. It's a bucket list. When I was studying and when I was in ministry I was doing Bible studies with people. I asked myself the question: "Okay. First study...", when you when you're introduced into Adventism, typically the first study is either Matthew 24 or Daniel 2. That's typically where you start. Then you move on to the Second coming, study on the Second coming in the visible, audible coming of Christ. Then you go into the Millennium, you study the thousand years and things like that. That's typically an Adventist approached.

But I began to asked myself, why does this study come after this study? I began to ask the relationship questions. Why do we start with Daniel two? Why do we do this one next? I could start to see some of the reasoning behind it. But the fact is, in the study that I did as a minister, that was never presented in our coursework, the relationship between actually presenting the Adventist message and what was the relationship between each of the parts. That's what led me to put together God's last message of love. The chart folder, because Jesus says I am the truth and I am the way to the Father. If He is the way to the Father and it says in the Spirit of Prophecy, that Christ is the center and circumference of all truth; that if I can't present an aspect of Christ character in every doctrine that I'm preaching that I don't know the truth.

I began to diagram, I began to chart, I began... Well, how does this fit to this and how does this connect to that? Looking for the relationship between the various parts and see if they could all fit together in my mind. No one can engage down

the bottom here. "No one can engage in such study without developing mental power," mental power. I've certainly experienced that! One of the challenges that we have today is through watching television or things where images are flashed for 10 seconds, five seconds. The brain learns to switch off very quickly. It's looking for stimulation to be constantly presented something new. The mind doesn't learn to analyze something for a long period of time where the mind is grasping.

One of the great reasons I would suggest why our present civilization is about to end, is because people have stopped reading. They stopped picking up books and analyzing the data; using their brain. They're looking at screens where information is being pumped at them every 10 seconds, and the brain gets very tired of picking up a book. Many people say to me: "I don't like books; you got anything I can watch? I just want to listen to something, I'm too busy." Yes, some people are busy, but the best study that you can do is to pick up a book. Read part of it. Stop analyze, because every piece of information that you take in, if you don't take that piece of information and put it into the framework of your world view. if you aren't storing it in a place that fits with your worldview, you've lost that piece of information. You've wasted your time in even reading that information.

You've got to be able to store it somewhere that you can retrieve it. The only way you can retrieve it is to have a system in order to retrieve it. Where your mind goes yes, and you can put that away and you can tag that there in your mind, that has to be linked together. You have to have an indexing system. The brain is the best indexing system in the world. I suppose the fact that in my undergraduate degree, I studied computer systems and I studied database systems and indexing and arrays and how you store and retrieve information. I thought about all these things that, wow, you know, like this is really interesting. I began to think about what are structures that humans use to store information and retrieve information.

When you look at, say, the Sanctuary. The Sanctuary system is an information storage and retrieval system. It is a model into which information is stored that the mind can easily store the model in the mind. Then when you study the Scriptures, the Sanctuary acts as an information storage and retrieval system. Let me give you an example of this. If we go to Great controversy 423 you will see:

“the subject of the Sanctuary was the key, which unlocks the mystery of the disappointment of 1844. It opened to view a complete system of truth.”

It's telling you the Sanctuary is an information storage and retrieval system that will unlock the truth of the Gospel. God designed the Sanctuary as an information storage and retrieval system, and based on this statement here, a complete system of truth that means all of the information in the Bible should be able to be indexed into the Sanctuary system for you to be able to pull out.

The more you understand the Sanctuary and the more when you read things and you ask the question, relationship question, how does this relate to the Sanctuary? Where do I find this in the Sanctuary? How does that relate to the Sanctuary? Because Psalms 77:13 says: “Thy way, O God is in the Sanctuary.” And Jesus says: “I am the way the truth and the life.” If Jesus is the Way and the Sanctuary is the way, then Jesus and the Sanctuary are overlaid. There are two layers, just different ways of thinking. The reason why, when I would read Spirit of Prophecy books, as I would read through, I would write next to the passages. I would write Bible texts next to it. That in my mind, how can I prove this statement correct from Scripture? How can I prove this statement correct from Scripture? I'm putting a relationship between Scripture and Spirit of prophecy, and I'm teaching my brain to recall, recall, recall texts, information, and I did that with intention and I'm thankful that I did. Not everybody's brain works quite that way. But we can all develop. We can all develop in our own sphere and in our own way.

The fact that I loved computers, I loved programing computers. I did it from 12, 13 years of age at a time when I bought my Commodore Vic 20, and I programed that thing even before I had a tape drive or a hard disk drive, and I would program it with a game. When I turn it off, I'd lose everything. But I didn't care because I was learning, so I'll do it again. Now to do it again and I'll do it again and I got to keep it. I didn't care. I was just loving what I was doing and finally I had enough money to get myself a tape drive and just be able to save information so I'd have to keep typing things all the time.

When I got a hard drive, that was just unbelievable. Or a floppy drive rather than a tape drive, that was amazing for me. 1. 44 Meg that was amazing. Absolutely amazing. My first 186 computer had a 20 Meg hard drive. That was huge. It was massive, absolutely massive. Information storage and retrieval

systems. Think of the Sanctuary as an indexing system in which you can store information, you can pull it out, and it just helps you to be able to do this. There are several, models in Scripture that you can index and put information into and therefore retrieve it much faster. It helps you.

The Three Angel's Message is another indexing system. Why? Because when you go to Revelation 14 and verse 6, it says, What? "I saw another angel having the Everlasting Gospel." The Everlasting Gospel is the revelation of Jesus Christ, which is in the Sanctuary. They're all interlinked. You see the links you put in the links together. When you're reading the three angels messages, you should be able to link all of the truth of Scripture into those three messages. You should be able to make those links, at least somehow in your mind, but it takes time to do that.

First of all, you have to learn the basics to work your way through and it takes time and to be able to have a proper framework. Another framework, of course, is the image of Daniel Chapter two, that's an information storage and retrieval system because it's giving to you a history framework. Four major kingdoms, four major world empires, followed by the vision into 10 kingdoms. One of the horns is plucked up. You've got this history system, and Daniel Chapter two is a baseline prophecy upon which all of the all other historical prophecy must fit onto Daniel Chapter 2. It's just basic, but once you've got Daniel 2 in your mind and you've got it clear in your mind, you've got a system that can work for you. That's why I learned the dates. Babylon 605 to 539. Medo-Persia 539 to 331 Greece 331 to 168. Rome 168 B.C. to 476 A.D. doesn't take long. It doesn't take long, but you have to be intentional.

But why should I learn these things? I mean, they just dry old dates. As a kid, I hated history because I loved watching television. Television and learning are opposed to each other. You can learn some things. You can learn some things through. But the whole thing of looking at a screen and the refresh rate in Australia, 25 frames a second, that refresh rate is over stimulating the optic nerve, which slows down your creative thinking, slows everything down for you. So just realize that if you're doing all you're learning through video, you're not really getting to the level you ought to be getting. You need to be able to read. For some of us that's hard because everything else we're doing and it's good. I mean, you can be in the car, audio is much better than video much, much better than video.

Back in the 1980s, when I was memorizing Scripture, I'd put the Bible on the steering wheel [driving gesture]

Congregation: Ooooh no! [laughter] That's crazy.

Ps Adrian: Confession. So just to memorize things, I did learn well from somebody. I figured based on what Martin Luther had said about the Book of Romans and what E.J. Waggoner said about Book of Romans that if I memorized the Book of Romans, I would have an indexing system of what the Gospel was really about. It has proved, I can't remember, I can't recall it all now, but the structure goes into your head, it goes in. As a young person, I had the time to do that. I wouldn't have the time to do that now. I just wouldn't have time to do that. But as a young person, I was able to get that structure in and to go through the sequence that Paul was talking about and that's what became so central to us understanding Romans 5:20. "Moreover, the law entered that sin might abound, that where sin abounds, grace much more abound." You start, the dividends start to come back to you when you do these things.

For those of you that have recognized that a message is being put together here that it hasn't it's not being done in a haphazard way, it's being done in a systematic way. I and rightly or wrongly, I've been studying the Scriptures intensely since I was 18 years of age, and I haven't stopped in all that time. It doesn't mean that I'm right. It just means that I've been at this a long time and therefore having learned Adventism. Having studied the book Daniel and Revelation, having studied Haskell, having studied most of the pioneers read most of their works because I had the time to do it when I was young. I've had the opportunity to say, well, these are the issues when you come for instance, to a text like John 17:4 and you take in the implications of that John 17:4:

"I have glorified the on earth. I have finished the work which You gave me to do."

If you take on the implications of that, that Christ is actually saying, I finished the work my Father gave me to do the night before He died. If you choose to believe this instantly bang, bang, bang, there's all these other dominoes. How are you going to answer this? You got to answer this. You could answer that. You've got to fix this. You've got to deal with this.

That's why when I read John 5:22,

"My Father condemns no one."

I thought if I take this at face value, I've got lots of problems. Big problems. How do I deal with Daniel Chapter seven? How do I deal with Revelation 14 "The hour of His judgment is come?" Because all these things are all fitted together and they all frame together. You have to be able to reframe all of those things into a new framework. You can't just embrace this one text and say, Well, this is the truth until you have systematically pulled all those other pieces together.

I have tried to painstakingly address all of those points, and I've been tremendously blessed by many of you providing me information because one person can't do all the research. So, others here, you give me information or you've done talks and I've bounced off that and I've connected and it has really helped us. But the thing that I'm saying and I'm reminded of this and I remembered this in reading Great controversy, *Scriptures as our safeguard*, that's something you want to read. *Scriptures as our safeguard*. It says in that chapter:

"None but those that have fortified their minds with the truth of the Scriptures will go through the last great conflict."

What is happening now? As hard as it's going to be, is going to prove to be a great blessing. You're going to get more time to read your Bible. Read it, not on a screen, read the book, turn the pages. I'm very, very grateful. I'm very, very grateful to have an app that allows me to automatically access Strong numbers. As an 18 year-old, do you understand how painstaking it was to have a Strong concordance and look up each number piece by piece? You remember what that was like? But in doing that, because you're spending more time on it, the mind locks onto the information more tightly because you've invested more effort. You don't lose. It feels frustrating. It's great that that's good. Ding, ding, ding, ding. Just pull up the numbers and everything like that and it's good.

We need to be able to have our minds fortified with the truth, the Scriptures. If we're going to go through this last great conflict and many people starting to get fear like, oh, you know, like, I'm not a Bible scholar. I'm a blue-collar worker, I'm not a jolly, you know, sitting behind a desk. You have to build up to these things to, you know, to be able to have the latest book that I've worked on, on the Atonement. I'm reading Joseph Wagonner's book on the Atonement and I'm trying to get my head around these arguments. After three hours of analyzing while at the same, trying to frame it into the framework that we're operating in. I did start to spin a bit. I was like, Whoa, because I'm trying to understand what he's saying and then fitted into the framework that we're

understanding. Can I make it fit? Where are the parts where I think that he's missed and all of what's going on at the same time, trying to work all these things out and put all these pieces together.

But I'm happy with what's come out and I'm praise the Lord for what's happened in that in that regard in terms of how we now understand the Atonement. I would just encourage us, for instance, I think more and more of us are coming to the realization, getting news from television is a waste of time. I mean, you're being lied to. Sometimes we need to keep up with the lies that they're telling so we can understand what they're saying. But you're being lied to. It's really is a waste of time to do that. It's inviting us to study more of the Scriptures at some point Klaus Schwab is going to, you know, he's going to wipe out the internet for us. Him and his buddies. I don't know when they're planning to do that. That'll give us more time to read the Bible.

Can you imagine not being able to scroll on Facebook anymore? What a shame. I think there are some advantages in doing these things, but if we're only interacting in social media and online and doing all these things and we're not spending time in the Word of God, then it's not going, we're not going to be fortified. I remember sitting with one of my elders in one of the churches I was pastoring, and he said to me: "How do you read the Bible? It's one of my elder. I don't know where to start. I don't know what to do. Don't where to go." I said, well, I just gave a few tips, I, like what Lester said to me other day, started with Matthew, Mark, Luke and John. Then go to Genesis and Exodus and then come back, talk to me.

But the Bible tells us that if you ask God to teach you in sincerity and you ask Him to guide you, "please teach me." He will teach you. You need to get past the point or the boredom factor like this is too much hard work. I want instant gratification. When I read the Bible. I just want to feel love for God straight away, and I just want to feel it. God, you're wonderful. You're awesome and isn't the Bible great? Sometimes when you're reading the Bible, many times when you're reading the Bible, you don't get that feeling. You don't get that aha moment until after 16 hours of trying to digest something. You get your head around it and try and understand it, and it doesn't make sense and all those types of things. But then when you do get it, oh, that triumph, the sense of joy that you've hung on, you've said: "Lord, I can't understand this."

When I was studying the story of Elijah and the fire, when he called, "If I be a man of God, let fire come down and consume you and your fifty." I'm trying to

understand, how do I explain this story when Jesus says I didn't come to destroy men's lives, but to save them? How do I fit all these pieces together? I'm praying and I'm trying to be honest to the text I'm trying to, I can't just fabricate it and say, "Oh, you know ...errrrrrrr." I've got to make it all fit together. Then when you find what you're searching and you're looking, you're scouring the Bible, you're praying "Father..." I've sat there, "...Father, what do I need to type into the search engine? What words do I need? Please help me" and I wait, I wait, I wait and then thoughts come to me and I type, and sometimes, "I don't know, I must have misheard Lord, what do I need to type?" Type some more... bang, bang and the quote start coming in like, "Oh, look at this. Look at this. Look at this piece of information. "

When you do it like that, you get such a euphoric experience that, well, 3T353 Why do I remember that? Because it took me over a week to find that passage. 3T353... is it 3T353? [laughter]. Yes, it is. In the case of Korah, Dathan and Abiram, we have a lesson of warning, lest we follow their example,

"neither let us tempt Christ, as some of them also attempted and were destroyed of serpents. Neither murmur ye as some of them also that moment and were destroyed of the destroyer "

Here, Ellen White is connecting the case of Korah, Dathan and Abiram when the ground opened up and swallowed them to 1 Corinthians, where it talks about being destroyed of the destroyer. When you look up the word destroyer in the Greek, it's venomous serpent. Who was it that killed Korah, Dathan and Abiram, according to this passage? It was the venomous serpent. Who is a venomous serpent? Satan. When we found that passage it was such a 'YES!' such a yes experience, but I had to comb over all these passages. When you find something like that, my brain just goes 3T353, 3T353. I'm not going to forget this passage and take me so long to find this, and I've been under the pump to find it and then we find it. Oh, yes thank you, Lord!

We've had occasion after occasion in putting together those booklets on each of the different major stories in regard to the character of God. I've hit major hurdles that I couldn't resolve in my own mind, and so I'm on my knees and I'm praying and I'm pleading with God, please help me to be able to resolve this. The thing that kept drive me, of course, was the simple text that says, "If you've seen me, you've seen the Father, if you've seen me, you've seen the Father." If I can't prove all of these Old Testament passages, I have to conclude that Jesus is a liar. There was a very strong knife edge. "If you've seen me, you've seen the

Father, I've glorified you on Earth.” You said that, which means that I have to be able to prove from the Old Testament that all the Old Testament stories that claim that God is killing people is not actually God killing people, but something else is going on. That takes effort. That takes a lot of prayer and study.

But, at least in my own mind, and that's what I say to people ‘in my own mind’ because I've done the research because I've prayed, because I've asked God and many of you have helped me in that journey. I know in my own mind; I don't just believe I know that God is not a killer. I know it because of all the pieces and putting all and the many layers, not just looking at it from one line, but this layer and this layer and this layer and this layer and this layer. Eight, nine, ten, twelve layers of information that convinces me this is the truth and I know it and that's what makes me get a little bit excited when I preach because the information is there. It has been the most rewarding, the most mind-expanding exercise to be able to pull all these pieces together and to show that God is just like Jesus Christ, when he's here on Earth. (Daniel's going to burst).

Congregation: I want to say that it's all hidden in there, treasure and we just have to search for treasure and will find it. And my thoughts on this seriously is that the people who actually wrote it, the ones that interpreted it, interpret through the eyes of him being an arbitrary God's so, they're going to write it in such a sad way. It's going to appear that way because when you go to the concordance and you look up these said words, there are other aspects.

Ps Adrian: And that's another whole aspect. How that God even allowed the Bible to be translated by men who had a certain understanding of God's character that only helps to validate the mirror of how men think about God.

Congregation: Search for hidden treasure. like He says?

Ps Adrian: Yeah.

Congregation: Because otherwise we don't go to find it. You have to do that.

Ps Adrian: Yeah.

Congregation: For one study.

Ps Adrian: You have to search

Congregation: You have to be wanting to seek it. You know, seeking with your whole heart. You'll find it.

Ps Adrian: Exactly that's what you need to do. So. I know there's plenty of material to read, and a lot of people feel like, whoa, more and more and more. But when you read what it says, diligent effort, continuous study. None, but those that have fortified their mind with the truth, the Scriptures, and what motivates us to do this? It's the love of Jesus, to know Him, to know what He's really like and to understand Him and to acknowledge that we're coming out of darkness and that we've had a misunderstanding. It's a tremendously difficult thing for someone, and I'm sure all communions are like this, that are religious in nature. I was raised in a communion that said, "we are it, we have the truth and everybody else is going to be damned, who doesn't come into this truth." It wasn't said that directly, but that's basically what it meant. When you have that mindset, 'we have the truth,' It inhibits your capacity to study. All you've got to do is sign off on the 28 and you're going to heaven.

The problem is that the 28 didn't help me stop sinning. Didn't help me. Oh, you can fabricate it, you can, you know, just really get into a vegan cooking and prove that you're really a good Christian, you know, support Sanitarium and eat Weet-Bix and TVP.

Congregation: Rich and increased with good.

Ps Adrian: Rich and increase with goods. Brought in to heaven on the back of a gluten steak. Tell you what, didn't do any good for me I can assure you. So, to overcome that mindset and to entertain the possibility that what you've been taught is actually it's not the truth, it's very hard to accept. Yet at the same time to realize that the building blocks that were given to the Advent movement contain all the pieces, you need to be able to find the truth but the way they were put together and this is why in the book Desire of ages, I can't remember the exact page number, In the 270 on, to do with the Sabbath. She talks about the Pharisees, they made the truth to serve error. How do you do that? You take the truth and you put it in a wrong framework.

Your worldview, it's your worldview that destroys the truth. They made the Sabbath such a burden with exactions and all these type of things that you had to do and blah blah blah and all that kind of stuff, so they hid it.

Congregation: You can't turn your mobile phone on, and you can't do this and you can't that.

Ps Adrian: Yes, I did hear a minister once say to a group of young people: "You better turn off your mobile phone or God [could] strike you down with lightning!"

Congregation: What!?

Ps Adrian: True story. Would that make you turn off your mobile phone?

Congregation: It would make me turn off God [laughter]

Ps Adrian: Yes, exactly.

That's exactly it. "You're going to zap me for being on my mobile phone? Bring it on. "That's what that's the feeling it creates in people. You're going to threaten me like, if God's going to zap me because I'm playing on my mobile phone. Who wants to go there? Who wants to go there? It doesn't work. People think that works. Entertaining the possibility and this is what all denominations will have to do. Every group will have to acknowledge in the end that they didn't have the truth.

All that you had learned in the past was to bring you to this point of realization. Sadly, for most people, rather than give up everything that they know and to adapt themselves into a new framework, they will choose rather to die. Not that they are choosing to die, but they will choose to persecute those who are pursuing truth. It's always been this way. It's always been this way. You study the history of Europe and the reformers that were coming out with new truth America men like Robin Williams? Is that the name? Rhode Island? Anyway. Freedom of conscience, freedom, pursuing new truths, new understanding, always persecuted, always attacked. Always being shut down. It's always been that way, and that's the way it is now that people who are pursuing truth are always ridiculed and laughed at and mocked

Just as the young men that mocked Elisha. Go up thou bald head. And a quote that Ruben brought out when Ellen White wrote about those who mocked those mock those that says, Go up. Ellen White faced that same mocking because she believed that God's people were going to ascend on October 22nd, 1944, and

they were saying, "Oh, you haven't gone up yet, have you? You religious nutter!"

Congregation: Roger Williams.

Ps Adrian: Thank you, Roger Williams. I'm going, "it's not Robin Williams." This is the challenge that we face in order to come into the truth. There has to be serious study done to be able to settle into that truth, to be anchored in that truth. Then once that happens, as we're beginning to experience, we're experiencing the joy, the freedom of the spirit that's being manifested. Other people will come into that truth, but you can only be anchored if you study it for yourself. No one else can study the Bible for you. You have to study it for yourself to the best of your ability, to the best of your understanding and God, as we're told, the Spirit of prophecy. Many who will come into the faith in the end will learn in months what has taken us years and decades to learn because they connect themselves into a movement that is bursting with light. Those of us that have taken decades connected ourselves to a movement that had rejected light.

It's taken many, many decades for us to unlearn things, and it's come at great cost, great cost. Some of my friends have said in a backhanded way. "Adrian, you might have the truth, and that's just a really, really bad path to walk. It's too hard, too hard to walk that path." One brother expressed this way: "I don't, I can't talk to you. Why? Because you're very convincing. It really hurts. I've got too much to lose. I've invested, I've invested too much to be walking this narrow path with a group of people." That's why to come into this movement, you have to go through a firewall, you have to go through a firewall, you have to face the potential ridicule. Other people say, "you're going to go with those crazies?"

Liam: Yeah.

Ps Adrian: Love you, Liam. But the things that we have learned, we don't want to make the same mistakes. I've said this a number of times. We are now 'enriched and increased with goods' and that's the danger when great light comes to people. 1 Corinthians 8:2 "knowledge puffeth up." It doesn't say sometimes always puffs up unless we have an antidote to that puffing up the knowledge you're learning. This is why it's so important for us to understand that we are responsible for the murder of the Son of God. We still not have plumbed the depths of that emotional reality. It is still ahead of us, to

understand what we have done to our heavenly Father. We haven't got there yet. There is no room for boasting. There is no room for boasting at all in this. But as we pointed out this morning, have we earned the right to consider ourselves the remnant? Or are we privileged to receive this information? There's a long, long way to go yet in terms of how this all plays out.

Many, many people are talking about. "You know, the end is going to be in a couple of years." You've got rocks in your head. This information, it takes time to learn. People have to be settled into this truth. Yes, the Spirit can pour it out really quick but the manifestation of the character of Christ will come to a group of people that have forsaken everything else, committed themselves to study and understand this message, and allowed God to fully indwell them and to share this to every, every nation, kindred tongue and people. That's what Revelation 14 says. Having the everlasting Gospel, go to every nation, kindred tongue and people, it has to go to everybody.

Of course, when we think like, oh, it's never going to get done. Well, of course, God is going to be the one to do it. If you think all that's going to happen within the next 18 months to two years, your faith is much bigger than mine and it's possible. I'd love it to be over in two years. But we are still putting together the pieces of what that message is. Just as we close out; in some of the material and in the new book on The Atonement I suggested a line of thought in Daniel 8 with regard to the conflict between the ram and the he goat as actually being a repeat of the clash between Cain and Abel. Using Old Testament stories in prophecy is something that is quite common.

I'll give you one example revelation Chapter 12. We see three elements that are listed in Revelation Chapter 12 A Great Wonder in heaven. There was a woman and she was clothed. She was with child, which means she had a seed and there was a dragon or a serpent, a woman, a seed and a serpent. What story does that come from?

Congregation: Genesis.

Ps Adrian: Genesis Chapter three. So, the story is written using an Old Testament story, and it's using that information to tell this story and why it is written in that way is to say this information connects you back to the very beginning of where everything took place. The details of Daniel Chapter eight of where the ram and the he goat, where the goat is coming with Kola, as it says in the King James, that word is the same word that Cain felt towards Abel. What this is telling you

is that the enmity, the hatred that led to the murder of Abel, who was filled with the Spirit of Christ, that hatred leads to the conflict between the nations of Medo-Persia and Greece, and that same hatred goes into the little horn power, which then persecuted God's people and then comes to an end in 1844, when a message comes out that will overturn this enmity, which will stop this enmity. You going to say something?

Ruben: I was just thinking; the goat is the hairy one That's the Edomites. That's Essau against Jacob.

Ps Adrian: Essau and Jabob. Same enmity.

Ruben: Edomite is the rejecter of the covenant.

Ps Adrian: And as it says in Daniel Chapter 11, that those that despise the covenant that had enmity against the covenant, indignation against the covenant. Now, with the understanding of the Gospel that is starting to come to us, we're going to be able to go back to the books of Daniel Revelation and understand old light in a new framework. The current events that are taking place at the present time with the push of the Kings of the Earth to take control of the Earth. Do you want to be part of the Human 2.0 project? You'll end up being part of the Great Reset. How does this figure into how does this figure into her understanding of prophecy? How do all these things play out? How is the king of the North... and all these things play out?

Because of the systematics that are involved, I have been very cautious about what I do with the books of Daniel and Revelation because of the history involved with them and the elements that are connected there. You can't just blast stuff out. It takes a lot of prayer and saying, Lord, I've prayed many times, Lord help me to understand these books, but I feel that my Father has consistently said to me, "Adrian, when you understand the Gospel, then you'll be able to understand the books of Daniel and Revelation. But if I teach you about the books of Daniel and Revelation now; what's yet to come?" As Peter said to Jesus, you want to know and what will happen to this man? Let it be, let it be. "What is it to you?" The curiosity of knowing what's going to be just ahead of us will overpower the primary element of the Gospel. The most important thing for us to study the most important thing for us to understand is the Gospel.

That's what will transform us and the book of Revelation/ Revelation 1:1. The revelation of who? Jesus Christ.

Congregation: His Father gave to him.

Ps Adrian: Exactly. We're not going to understand these books until the Gospel becomes much clearer in our mind. But then the books of Daniel and Revelation will burst with new light. We have many, many statements that say Study the books of Daniel Revelation. As I've presented that to my Father, when you were telling me to study this and I'm trying to understand it, it's not clicking together. "Adrian you need to understand the Gospel. When you understand the Gospel, then I'll teach you Daniel and Revelation in a new framework." Yes, you've learned the old framework. We all know that it has its place, but old light in new settings. This is what we need to take place because we are going to need to understand the present events that are taking place, but only as a vehicle for the true Gospel.

The simple curiosity of knowing the things that are going to take place just ahead of us may be enough for certain individuals to say, See, we know what's coming. We are the ones that will tell you what's coming and get value out of those things. They have a vehicle because prophecy is only a vehicle to teach you the Gospel. Many people have, many in Adventism, have use prophecy as an indicator of their prowess and their knowledge and their ability to discern the future. It's a kind of soothsayerism. Is that a word?

Congregation: Yeah. [laughter]

Ps Adrian: It's the Adventist crystal ball in which we can tell the future of future events and all these things. If we knew all these things, then why didn't we know that COVID 19 would strike us? Where were we to announce, this is coming? It came at us from a completely different perspective than what we thought. I would like to suggest to you, this is very important, and we read the book Great controversy. We believe that all the things that are written in there will take place and they will take place. The problem is that was written for a 19th century understanding of the events that were happening with the Sunday law that was taking place in America in the 1890s. The same issues are going to play out. But will every last detail be exactly the same? No, it won't.

Ellen White says that from Daniel 11:31 onwards, that much of Daniel 11 will be repeated. So, what I'm saying to you that what was written in the book Great Controversy, all the principles that are written there will play out. But some of the detail will be a little bit different. I think we're already seeing that, aren't we? We're already seeing that. We thought we had this all sewn up back in the 1950s and 60s. We thought we knew, we thought we had it all laid out. But things have changed. Things have come in a different way, so we have to go back and then apply the key principles that are being taught here. Sunday definitely is going to be the focus. It has to be because what we experienced yesterday is living proof of that. Satan doesn't want that dropping on people. People feeling the absolute love of God and assurance and peace and love and all the forgiveness of their sins. That's dangerous to the papacy. You don't need to go to your priest. Forgiveness, love and all those things. That's very dangerous.

So, they're going to cut the Sabbath off. No doubt about it. No doubt about it. But we need to go back and study and look at putting all these pieces together, and the Lord will show us these things if we ask in faith believing. But first, let's get our heads around the Gospel, understanding the Atonement, understanding salvation, the science of salvation. When we understand these things, then God will show us these other things to give us a vehicle because prophecy is to help to convince people not who are not believers, to help them, wow. You know, people are pretty impressed about people who can predict things that happen into the future and things like that, but only that information can be given to people who are fully surrendered to the Gospel who are not seeking to get value out of being able to do those things. So, God has answer to prayer, I'm feeling completely fine. My father has blessed. I hope that was a blessing to you? Shall we kneel together and close?

My Father in heaven, I just thank-you so much for the Word of God. I thank you that you've given us the Bible, and I thank you that you are willing to teach us. We don't need any man to teach us. But the Spirit himself, which is the Spirit of Jesus. Jesus, will teach us what is in the Word of God. And of course, You send to us teachers of righteousness, ministers of the Gospel shod with the preparation the Gospel of peace to help in that process. But ultimately, we learn on our knees with our Bible open, asking God for guidance that we may be prepared for the things that are

coming upon the Earth. Give us a thirst and a desire to learn and to understand. Awake us from our lethargy that we leave behind the 25 frames per second method of learning and get into our Bibles on our knees asking for light. And I thank-you in Jesus' name. Amen.

As Moses Lifted up the Serpent

Ps Adrian:

Father in heaven. We just thank you for a wonderful day. We just pray for your spirit. I pray you would guide us, and our hearts would be attentive; our thoughts on the word of God, and we can put together another piece to help things make sense of what happened on the cross and how this relates to the atonement. We thank you in Jesus' name Amen.

A couple of verses before the most famous verse in the Bible is a very, very important clue to what happened on the cross, and if you turn to John 3:14 you'll find this statement of Jesus, which is so telling, so telling. Speaking to Nicodemus, He says,

“And as Moses lifted up the serpent in the wilderness, even so, must the Son of man be lifted up.”

It's a really interesting statement, isn't it? 'As Moses lifted up the serpent in the wilderness, so must the Son of man be lifted up.'

Before we dig too deeply into that, I want to do a little bit of revision. For some of us. It'll be new for some of you, but it's kind of it was at our first Tabernacles meeting at Waterford in 2015. I did this presentation, which I called the Eureka moment, kind of launched the whole process for me. My mind works in interesting ways, but I was puzzling over a relationship because of the divine pattern. I was puzzling over two words. One was 'character' and the other was 'power.' When I asked the relationship question: what is the relationship between these two elements in the person of God in terms of our worship? In other words, what is it that we worship? Do we worship the power of God because He's almighty and He can throw lightning bolts from heaven and He can make the Earth shake? Do we worship the power?

Congregation: Many do....

Ps Adrian: I sing the mighty power of God that... you know that..

Congregation: Many do.

Ps Adrian: The power of God or the character of God? What is it that we actually worship? I was puzzling on this question. Some people would say, well, we worship His character and worship His power. God is a God of love and a God of power.

The problem is when you take two elements like this and you just say, well, we worship both. What happens when you merge those two or you put those two together as one? What happens to both individual entities? [They become confused].

Obviously, God has power, there's no doubt about it and how He uses it power. But I came to the conclusion, of course, that in the divine pattern, the character is the source and that the channel is the power. Because Christ is the power of God. God is character. Christ is a manifestation of God's character, which is manifested as power. This is really, really important, and this plays into our stories that we need to look at tonight in regard to 'as Moses lifted up the serpent in the wilderness. So, must the Son of man be lifted up.' 1 Samuel 5. We have a very, very interesting if not awkward story for the Philistines?

1 Sam 5 and where should, we pick it up. Well, let's look from verse 8.

“They sent their foreign gathered all the lords, the Philistines onto them and said: What shall we do with the ark of the God of Israel?”

Because they'd taken the ark of the Israelites and they put it in their temple and their god Dagon had fallen on his face, and all this pestilence broke out. So, what are we going to do with it? And they answered,

“Let the ark of the God of Israel be carried about unto Gath. And they carry the ark of God of Israel about thither. And it was so after they had carried it about the hand of the Lord was against the city.”

Interesting language with a very great destruction. Thank you to the King James translators is that word actually means confusion or disorientation or terror. Destruction is not actually the word. .It caused great confusion among the Philistines.

“And He smote the men of the city, both small and great, and they had emerods.”

What are they? Tumors? Hemorrhoids that's tumors, ulcers. Yeah, they had, they had problems downstairs.

Congregation: They weren't very happy.

Ps Adrian They weren't very happy. In their secret parts. There you go.

“Therefore, they sent the ark of God to Ekron.”

Aren't they nice to each other.

“And it came to pass as the Ark of God came to Akron that the Ekronites cried out, saying they brought the Ark of the God of Israel to us to slay us and our people. So they sent and gathered together all the lords of the Philistines and said, Send away the Ark of God, God of Israel and let it go to his own place that it slay us not, and our people for there was a deadly destruction throughout all this city. The hand of God was very heavy there.”

Interesting how they perceived these things are coming upon them, ‘the hand of the God of Israel is upon them.’ They perceived it was the God of Israel that was doing this to them.

“And the men that died not were smitten with hemorrhoids or tumors, and the cry of the city went up to heaven.”

So, these people had the Ark. These people didn't have an understanding exactly what this Ark was. If we come to 2 Sam 6 we see what happened to an Israelite who took hold of the Ark by the name of Uzzah. This is one that people, interestingly, love this story. Because it has this picture of God, BANG! You touch my Ark, I break your face!

This is what it saying, isn't it, In verse 7:

"The anger of the Lord was kindled against Uzzah and God smote him there for his error. And there he died by the Ark of God."

So Uzzah took hold of the Ark. Inspiration tells us that the oxen stumbled in the ark was teetering a bit so as it grabbed hold of it. And he was a little bit irritated. So, he grabbed hold of the ark and the next thing, bang! He's on the ground. So, take the Bible as it reads; it says God killed him. That's what it appears to be saying, but you keep reading.

“And David was displeased because the Lord had made (a what breach), a breach upon Uzzah.”

Why doesn't it say, David was just pleased because God killed Uzzah. Why does it say? David was displeased because He made a breach upon Uzzah. And he called the name of the place Perezuzzah to this day.

So for those of us that have studied this story, what's going on here, when Uzzah grabs hold of the ark, what is God do?

Congregation: He smites him dead.

Ps Adrian: Is that what we understand?

Congregation: That's what the Bible says.

Ps Adrian: Where did it say that? God smote him there for his error.

Congregation: Implying that God killed him.

Ps Adrian: And how did He smite him?

Congregation: By not preventing, by making a breach.

Ps Adrian: By making a breach.

Congregation: My version says, the Lord's outbreak against Uzzath.

Ps Adrian: The Lord's outbreak.

The Lord created a breach. We can see open the hedge of protection. The enemy came through and killed him. And how did David react? David was afraid of the Lord.

Congregation: But David blamed the Lord,

Ps Adrian: So, in this case, what is David worshipping?

Congregation: Power.

Ps Adrian: Power. What does it produce? The death of a whole lot of animals? Every six paces you want blood God, I'll give you blood. I'll give you plenty of blood.

Congregation: To appease you Lord.

Ps Adrian: I'm going to be, I'm going to be really holy and every sixth step, we're going to kill an animal for you. That's the result you get when you have force and coercion and all these things going on. The point I'm making, of course, is that when the Philistines took the ark, they created a breach which created a problem for them. Some of them died. Some of them had all kinds of tumors. Pestilence took over them. It's interesting, just come to Leviticus 26. I'm just thinking of this verse where it talks about the seven, seven times Leviticus 26:25: If you walk in God statue to protect you, bless you, look after you. But if you don't, Leviticus 26:25

'and I'll bring a sword upon you that shall avenge the quarrel of my covenant. And when we are gathered together within your cities, I will send the pestilence among you and you shall be delivered into the hand of" who?

Congregation: "The enemy"

Ps Adrian: "The enemy. You'll be delivered into the hand of the enemy." It is Satan who puts a deadly taint into the air. It is Satan who is the one who sends disease. You have to ask yourself the question, does God personally, place ulcers and hemorrhoids and extreme pain into the bodies of His children? Is this the God you serve? He actually personally does this; puts the ulcers and tumors in there that could cause extreme pain, as it says in the LXX they couldn't even sit down, they were in that much pain. Is that the god you worship? But if people step outside the covenant, a breach is created. You're handed over to the enemy. Delivered up, delivered over, and these are the things that happen.

Come back to 1 Samuel, what do the Philistines do? It's very interesting what they do. 1 Samuel 6 it says in verse 2:

"and the Philistines called for the priests, the Philistines had priests who made sacrifices and offerings. Interesting. And the diviners saying, what shall we do to the Ark of the Lord? Tell us where with we shall send it to His place. And they said, If you send

away the ark of the God of Israel, send it not empty, but in any wise, return him a trespass offering.”

Interesting similar language to what the Israelites have; trespass offerings, don't they. So, here's the trespass offering then you shall be healed. This is very important:

“And it shall be known to you why His hand is not removed from you.”

So, when they offer the trespass offering, they're going to be healed. This is really important.

“Then said they what shall be the trespass offering, which we shall return to him. They answered five golden hemorrhoids.”

Why are they making an image of the thing that is destroying them? Because they worship power. The power of God, the God of Israel apparently has manifested himself with power. And so they are making an image of the thing that has power over them to harm them. Golden hemorrhoids. Yeah. How would you make it? Mind boggle isn't?

Congregation: I was thinking emerods.

Ps Adrian: Yes, or hemorrhoid or tumor, alcer, anything like that?

“And five Golden mice.”

Why are they making golden mice? Was there a plague, mouse plague? Mouse plague.

“According to the number, the Lords of the Philistines for one plague was on you all and on your lords, wherefore you shall make images of your emerods and images of your mice that mar the land and ye shall give glory to the God of Israel.”

What is it? What does it mean to give glory?

Congregation: In this sense obeisance

Ps Adrian: Obeisance, acknowledgment. We acknowledge

Congregation: You've got more power.

Ps Adrian: You've got more power. We acknowledge your power. Don't kill us any more please

Congregation: and they're expecting healing.

Ps Adrian: And they're expecting healing. Thank you, Bill. They're expecting healing because they're offering it, offering they're appeasing the God of Israel, and they then expect to be healed.

Congregation: Verse 5. "Peradventure, He will lighten His hand from up you in front of your gods and from off your land."

Ps Adrian: "You'll lighten". So, this is what they did. With that story in mind, now let's come to Numbers 21. This is the story that Jesus is referring to Numbers 21. This is really interesting how this works, because in the beginning of Chapter 21, the Israelites had been taking, some of the Israelites had been taken captive by one of the Canaanite nations on the King, Arad. And Israel vowed a vow on to God,

"If you will deliver them into our hands, we will utterly wipe them from the face of the Earth."

Very interesting, very, very interesting, because our sister, Nina, in South Africa has, she's been working on a document recounting some of the Afrikan history, how they made a vow to God when they were surrounded by Zulus. It's called the history of Blood River, where a very small number of Afrikaners against a great army of Zulus. They knelt before God, and I said: "We will remember this day if you deliver them into our hands, we will remember this day as a Sabbath throughout our generations." And they won a great victory.

But as Nina goes on to point out, did they keep that Sabbath? No, they didn't. Was revived, revived much later, a few hundred years later was picked up and it was then venerated and interesting history to show that these things can happen, but immediately after the fact, I won this great victory. It's strange, verse 4:

"And they journeyed from Mount Hor by the way of the Red Sea to compass the land of Edom, and the soul of the people was much discouraged because of the way."

Why were they much discouraged? Hadn't God done a great victory for them? And the people speak against God and against Moses. Let's just hide the

niceties, we're not just going to speak against Moses, we're going to speak directly against the guy at the top.

“Wherefore have you brought us out of Egypt to die in the wilderness? But there is no bread. Neither is there any water in our soul, loatheth this light bread. Verse six Here we go! And the Lord sent fiery serpents among the people and they bit the people and much people of Israel died.”

Interesting. So, the word sent?

Ruben: As in the story with the emerods. Let Go. Release.

Ps Adrian: He released. He made a breach. He allowed the serpents, God to be protecting them from the serpents. I think it says in Ecclesiastes, somewhere he that murmurs puts a break in the hedge and a snake will bite him somewhere in Ecclesiastes says that makes a break in the hedge. Therefore, the people came to Moses and said,

“We have sinned for have spoken against the Lord and against thee. Pray unto the Lord that He may take away the serpents from us. And Moses prayed for the people.”

Now I want to read you something from This is a really important passage for our message. If we come to Christ Object lessons. Page 263 talking about the parable of the rich man and Lazarus.

"In this parable, Christ was meeting the people on their own ground. The doctrine of a conscious state of existence between death and the resurrection was held by many of those who were listening to Christ's words, the Savior knew their ideas, and He framed His parable so as to inculcate important truths through these preconceived opinions."

Here's the idea that this is the definition of the mirror.

“He held up before His hearers a mirror wherein they might see themselves in their true relation to God.”

What is the mirror? It is speaking to people through their preconceived opinions or their errors. The fact that we see in pagan culture that when someone feels like a greater power or greater god is starting to overtake them, that they make

images of the thing, they appease God and they ask him to lift His hand, and they offer it as a trespass offering. Then the god allows them to be healed. This is what's in the culture.

What God now is doing in numbers Chapter 21 because the Israelites had been in Egypt for a long time. These were principles that were common to pagan religions, and so God is meeting the Israelites on their ground. He's speaking to them in a language that they understand because they believe that God sent the serpents. That He was angry with them so He sent the serpents. He sent them into the tents, and He ensured that those serpents would kill many, many people. That's what they understood was happening. It says:

“And the Lord said unto Moses, make thee a fiery serpent and set it upon a pole. And it's shall come to pass that everyone that is bitten when he looks upon it shall live.”

What if; what did the Philistines say? What did the Philistine priest say? That if they made an image of the thing that was destroying them and they offered it to the god, what would happen to them?

Ruben: Eventually, He would lighten His hand upon them.

Ps Adrian: He would lighten in His hand. He would allow them to be healed. He would take away the pressure from them.

Congregation: Hmm. And they say, look! We will not look at it

Ps Adrian: We will not look at it? Oh, yes, yes, yes. Some of them wouldn't look at it, and Moses made a serpent of brass, not gold, but brass.

“And set it upon a pole and it shall come to pass that everyone that is bitten when he looks upon it shall live. And Moses made a serpent of brass who put it upon a pole, and it came to pass that if any serpent had bitten any man when he beheld the serpent of brass, he lived.”

Remember, Jesus said as Moses lifted up the serpent in the wilderness. So, must the Son of man be lifted up. What's going on here?

Congregation: That's a pagan mindset.

Ps Adrian: It's a pagan mindset. This is being done for an idolatrous people who do not know what God is like. He is meeting them on their own ground in order to get through their preconceived opinions. They believe that God is willing to forgive them because they don't believe in forgiveness, a God purely giving out of the goodness of His heart. He has to go through this pagan ritual with them in order to get them to believe. And this brings us to the point. As Moses lifted up the serpent in the wilderness, so must the Son of man be lifted up. What does that tell you about the crucifixion?

Congregation: He gave them what they wanted, what they expect. Their way.

Ps Adrian: It's pagan. God comes to us in our paganism and works with us where we are, convinces us that He's willing to heal us. To lift His heavy hand off us because of our sinfulness. In order to help us to believe that He's willing to forgive us.

Congregation: He wants to be seen as a forgiving God. No matter how He does it.

Ps Adrian: He wants to get through to us, that He's willing to forgive us, but because human nature doesn't believe in forgiveness without punishment, He has to do it our way in order to get through to us that He's willing to forgive so that we can recognize. But this is all under the jurisdiction of a god of power.

The big love heart. Jesus loves you and heaven or hell. But the bottom line is we've sinned, we deserve to die, we deserve to be killed. But Jesus died, so you don't have to go to hell. God's not going to kill you anymore because he killed Jesus instead. It didn't say that specifically, but that's what it says, it's a pagan concept of atonement. It's a pagan idea and this is what; this is the brilliance of what Jesus is saying. He is saying. I'm going to have to reach you through the cross, which is a pagan concept, the cross itself was a symbol of what?

Congregation: Sun.

Ps Adrian: Sun! Offered to the sun god as an appeasement for their sinfulness. It's a pagan idea, and then the gods will release them. I want to have a look' This is quite interesting, have a look in Numbers 21. I want to just to get a few of the words for you. This is quite interesting because, are we saying that God in order to forgive them He makes himself into a serpent and they have to look

to the serpent, the brass serpent to be healed? What connection does God have with the serpent? None, but their ideas are serpent like. Their idea of appeasement and everything. These ideas have come from Satan, so it's fitting that they should be afraid of the serpent and should worship the serpent and pray that the serpent won't kill them. This is this is what it's saying.

In Numbers 21 we look at the words 'fiery, fiery serpent,' Numbers 21:6, and if we do a quick search on this word, 'fiery,' look at the verses that come up. Isaiah 6:2, above it stood Seraphim.

Congregation: Majestic beings.

Ps Adrian: These are majestic beings.

Congregation: With six wings.

Ps Adrian: To make a fiery serpent, which has a meaning and extra meaning of majestic being, who is the majestic being who suggested this type of justice?

Congregation: This is himself, Satan

Ps Adrian: Satan himself. This is inferring Satan. But isn't he the serpent? Who was once a majestic being in heaven? It's all in the text. That God is having to satisfy serpent justice in order to convince us that He's willing to forgive us. He's trying to begin a discussion with the human race to convince us that He's willing to forgive us. This is why we come to this statement.

Testimonies to Ministers 245, which is another critical statement in our understanding of justice, of how God operates. It says here:

“God permits His Son to be delivered up for our offences. He himself assumes toward the sin bearer the character of a judge.”

Why doesn't she just say God becomes a judge? Why does she say He assumes the character of a judge? Because we've put it on him and He can't do anything else but accept it. He assumes the character of a judge. This is absolutely pin point accurate language because Jesus says, “My Father, judges no one.” His character is not that of a judge, but He assumes the character of a judge because we have assumed that that's His character. Does that make sense?

“He assumes toward the sin bearer, the character of a judge divesting himself of the endearing qualities of a father.”

If God actually divest himself of the endearing qualities of a father, what has He actually done to himself?

Congregation: He changed His character.

Ps Adrian: He suicided. Hasn't He?

Ruben: He stopped being...

Ps Adrian: He stops being who He is, He is no longer who He was. You can no longer call him Father because He has divested Himself of the character of a father. Once you have divested yourself of the character of a father, that's who you are.

Ruben: Interesting, too, is it divested of the endearing qualities of a father that suggests an evil thought? We've already addressed the fact that if that actually occurred, nothing would remain.

Ps Adrian: Nothing would remain of the endearing qualities of a father. He was completely stripped of all those qualities because we would only accept a God that would smash iniquity. We wouldn't accept anything else. This is really, really important to understand in this story. “As Moses lifted up the serpent in the wilderness, so must the Son of man be lifted up.” It's the most brilliant statement of Jesus explaining to us what is necessary in the atonement. What the cross actually means and do we need to be reminded that the element of brass is not something that God made. It was made by one of the sons of Cain. It's an alloy of copper and zinc and it represents the Old Covenant. God didn't make brass, so it cannot represent Him. But He assumes the character of a serpent. Divesting Himself of the endearing qualities of a father in order to convince us, I'm not going to hurt you, I forgive you for what you've done.

Because we worship by nature, a god of power, and we don't worship a God of character, but by nature, He has to meet us on our own ground, satisfy the demands of the law as we understand it. We have a law. And by that law, the transgressor must be punished. Jesus had to satisfy our demands, our understanding of the law before we could believe that we would be forgiven.

I have written in much more detail about this in the new book on the Atonement, showing how that in order to get us in we can look at it this way, (and it's quite interesting that, of course, the serpent was made of brass), and when we look at the sanctuary service, we have an altar of brass in the courtyard. When we come in to the sanctuary, we see an altar of brass. This is where we see Christ lifted up as the serpent. It is the satisfaction of the serpent, just as Christ is made sin for us. This then opens our minds to begin the journey into and towards the Most Holy Place of the Ark of the Covenant, where God's law is, in which is the statement 'Thou shalt not kill.'

These are the two aspects of the atonement we mentioned. I think Lester was mentioning this morning about how the whole world believes in penal substitution. When you are at this point in your journey, you're just beginning your journey. You have no option but to believe in penal substitution. It's the only language that humanity understands to speak of this language in the Ark of the Covenant of pure gold. It's not a language that humanity understands in its natural state. It only understands the language of death, annihilation and destruction doesn't understand any other language. As I point out in my book, Is penal substitution necessary to the plan of salvation?

Congregation: Yes.

Ps Adrian: Yes, it is.

Congregation: We wouldn't know otherwise.

Ps Adrian: You can't get into the Most Holy Place without first coming through the ark, sorry, the altar of sacrifice of the brass that then opens the mind to the belief in forgiveness that we might then enter into this area here. Now the Bible has expressed it all the way. I'm not going to go into the detail of this, but again, this two-phase two-step process. God tried to explain this in another way. God said to Moses in the beginning in Exodus 17 to strike the rock. Didn't he? At the end of the 40 years just before they're about to go into the Promised Land, God said to speak to the rock. We should have seen in that 40-year period of transition in understanding so that they no longer would need to strike the rock in their conceptions of justice, but they could simply speak to the rock. Who is the rock? "upon the Rock that followed them was Christ." There was no longer need for sacrifice in here. "Sacrifice and offering I have not desired."

God assumes the character of a judge divesting himself of the endearing qualities of a father. "Without the shedding of blood, there is no remission of sin." Hebrews Chapter 9:22. There is no other way. This is the only way. So when...

Eddie: Sorry and striking the rock that example, you've got this perfect. Power-character.

Ps Adrian: Power-Character, thank you, Eddie. Beautiful. Will add that in the book. So, power because you're striking with force and when you're speaking to The Rock, it symbolizes character. It symbolizes a belief I can simply speak to my Father. So, Father, forgive me because you believe that your Father is "merciful, gracious, long suffering, abounding and goodness and truth." You don't need to bring blood. Because the only blood that now exists once you come to this point is to realize it's you are the one that has shed the blood, you are acknowledging that you are the murderer. You are acknowledging that this is what was required and this is what was in your mind and not in His mind.

When we are absolutely convinced that we are forgiven of the murder of the Son of God and that's still ahead of us, we haven't got there yet. We will be able to live in the sight of God without a mediator. Do you see a new framework for understanding that now?

Congregation: Say that again.

Ps Adrian: You understand that the work of the Most Holy Place is to bring humanity to a point where they can live in the sight of a holy God without a mediator.

Congregation: As we're without sin?

Ps Adrian: Because we're without sin and to be without sin is to be absolutely convinced that God does not kill and is ever merciful.

Congregation: The faith of Jesus.

Ps Adrian: The faith of Jesus. When you are sealed into that belief and that God is not going to harm you for your sinfulness, you will live in the sight of God

without a mediator for sin. You no longer need a mediator for sin because you no longer believe in appeasement base justice, you have given it up.

Congregation: And is the terror that people have towards the end of times? We cannot live without a mediator. We will be, we cannot be sinless, it because it's all about us.

Ps Adrian: Because we can't give up our belief in a god of power that will kill and destroy. You can never live in the sight of a holy god without a mediator if you continue to believe in a god that will kill and destroy those who violate His law.

Ruben: You made a really important point in that we no longer need a mediator and not some arbitrary point. God will stop providing one.

Ps Adrian: You don't need it any more

Ruben: You don't intend that the mediatorial work will stop, because the others don't accept the mediator anyway. Well, have made their choice, and so none is needed any longer.

Ps Adrian: It's like a scab that comes off. It's not needed anymore because Jesus is not trying to protect you from the Father who's trying to kill you.

Congregation: If you have His righteousness, you are not trying to hide behind it.

Ps Adrian: You're not trying to hide behind it. You have His righteousness. You see the Father in all of His beauty. You can only do this when you have ceased all forms of enmity against any of your brothers and sisters, which is evidence that you no longer have enmity towards God.

Congregation: The truth will set you free.

Ps Adrian: The truth will set you free. Do you understand this two-step process? The atonement is A two key processes going on here. If you were to divide the sanctuary itself its two squares. At the center of the first square is this altar. At the center of the sacred square is the ark. They are the two main elements which form the two-step process of the atonement. Of striking the Rock and speaking to the Rock. Opening your mind to the belief that you can be forgiven

and then beginning to realize as you're walking towards God, Jesus is convincing you. "It wasn't my Father that wanted me to die, it was you, that wanted me to die. And I sit on the cross, Father, forgive them for they don't know why they do. Do you accept that you wanted to kill me and I still forgave you?"

"We will look upon Him whom We have pierced, and we will mourn for Him as one mourns for his only son. We will be in bitterness as one is in bitterness for his first born."

That's the experience that is the great wrestle. Because when we are cut off from all earthly support and our sins come up before us, we are tempted to think of this god. As Jacob wrestled and his brother and all his sins, you remembered all the evil he did and all the silly things he did, and he was wrestling with God. "I will not let you go, except you blessed me."

This is our wrestle, to be able to live in the sight of God without a mediator. We have to not just intellectually in our heads, we can say, Yeah, I killed Jesus and He's forgiven me. It's okay. Yeah, good. It's got to go into your heart. You have murderous thoughts towards the Son of God and His Father and they've forgiven us. We don't have the capacity yet to accept this in its reality, but it's going to be, because it says Zechariah, come to Zechariah.

Zechariah 12:10,

"And I will pour upon the House of David and upon the inhabitants of Jerusalem, the spirit of grace,"

-has to be poured upon us. You start to think about these things, in the human heart, naturally tries to, you know, you try and manufacture this kind of repentance. "Oh God, I'm so sorry." You have, we have no conception of the wickedness of our hearts. We can't manufacture, we can't whip ourselves up into a frenzy like the prophets of Baal stabbing themselves with, "Oh, I'm so sorry." Can't do it. The spirit of God has to be given to you when in answer to prayer and pleading with God. Then He will open your mind and He will reveal His heart to you. What does it say?

"And they shall mourn for him as one mourneth for his only son."

Some among us have lost a child. That's a really, really painful experience, isn't it? I can only speak from what I've observed in other people. I've seen a father when his son was being lowered into the grave. Overcome with absolute agony, jump on the coffin as it was going down, screaming, "my son!" Only God can

take us through this process through the valley of the shadow of death. We can't manufacture this, we're going to say, well, father, I just believe that you will, you'll take me through this, but I can't. That's why we have to come into these Sabbaths that we're experiencing it in the feasts time. We have to rest in His bosom and become absolutely certain that He will never leave us nor forsake us, so that when He opens up and shows us what's really in our hearts, we won't let go. We won't go, "Oh I'm too evil. Just kill me now. I'm too evil. You could never forgive me for what I've done to you. How could I ever live in your side after what I've done to you?"

You have to come into that Sabbath experience that Sabbath rest to hang on to the Father and to feel that absolute assurance and enjoy that assurance that the Father will never let you go and that His Son will never leave you nor forsake you. So, when the truth is revealed to you, when you see your sin in all of its blackness and you can face it and say: "Father into your hands, I commit my spirit," then you're sealed. Nothing Satan can do after that, when you've confronted all of your sin and all of its wickedness, and you will still believe in God's mercy, Satan's work is over.

Eddie: Just the thought came to me is that the entrance into the Most Holy through the open door? Rather than going back again and asking for a different spirit coming to that?

Ps Adrian: That's is. That is the cleansing of the sanctuary. No more blood is required. The administration of Jesus is finished as an intercessor for sin. We no longer need the mediator because we know our God. We've waited for him. Such a beautiful truth.

Ruben: He will save us.

Ps Adrian: He will save us. We have waited for him. We believe in him. And so once again, as we've said all along, as the covenants are, so is the atonement. There is the channel, the atonement and penal substitution, which is the doorway into the source of the atonement. This is the Old Covenant atonement. This is the New Covenant atonement. You can't get to the New Covenant Atonement without going through the Old Covenant atonement. If you claim you can get to this point without going to this point, you are denying your own evil nature. You are denying the enmity that exists within you, and therefore

you cannot experience repentance as is required to receive the seal of God. Does that all make sense?

Ruben: Perfectly.

Ps Adrian: So the atonement is a divine pattern in exactly the same format as the two covenants we must enter through the striking of the rock. But we must come to the source where we can speak to the rock and simply say, I know you, Father. I feel distraught about what I've done, but I believe that You forgive me. Then there's no more need for an intercessor.

Ruben: Pastor, it's like, you know, when He says they were cast out of the garden, He says "He placed a cherubim at the east of the garden to keep the way of the tree of life" because the reverse of that is actually what happened in the garden is that they went from believing in a God from Him only comes life. to Him who comes life and bad because that's the representation of the other tree. So, the way back is to go through that brass system and back to a belief of a God who doesn't actually punish.

Ps Adrian: The flaming sword.

Ruben: Yeah.

Ps Adrian: The only way is through the flaming sword to keep the way. It's not to keep you out, it's to keep the way open. That's what it's designed to do, like a flaming sword. It's the same as when Jesus cleansed the temple. The whip was like a flaming sword. Same as in the garden. It's quite interesting when we look at the two cleansing of the temple of Jesus, it's very similar to what happened to Moses. Moses struck the rock, and when he was to speak to the rock, what did he do? He struck it again.

Congregation: So, was that out of fear?

Ps Adrian: It was out of anger because he was condemning the people for their rebellion and their lack of belief.

Ruben: And he took the glory to himself because he says, must...

Ps Adrian: ...we fetch you water?

Congregation: What did you mean? The parallel in Moses striking to us striking.

Ps Adrian: Jesus had to cleanse the temple twice in exactly the same manner.

Because Israel hadn't changed their mind. They had maintained the same attitude, the same, nothing had changed for them. The cleansing of the temple was not a glorious burst of light, with everyone bowing down and worshiping him and acknowledging Him and simply speaking to Him and say: "Forgive us for what we've done." Do we see the parallels? The parallel also exists in the Adventist movement. In 1844, God was coming to cleanse the earth with fire, striking the Rock. In 1888, they were to speak to The Rock. They didn't accept that. They struck it again. Same process, we've done the same things, we're repeating the history of Israel.

Congregation: But where it came to the sanctuary service each year when it came to the Day of Atonement they shouldn't have had to bring blood in there, they should have been able to speak.

Ps Adrian: There after that blood is brought in. This should be no more. The mind is cleansed. There's no more need for blood. He causes sacrifice an oblation to cease here, up here because you can't stop literally killing animals here [with the hand] until you stop killing animals here. [in the mind] The work of Jesus was to stop killing animals here [in the mind] or the need for appeasement or the need for trespass offerings or the needs, all those things. It would take 2300 years. I talk about this in the book, for this system, for a message to come that would ultimately destroy the need for appeasement.

It's beautiful, really beautiful when you put all the pieces together, now there are, as I said, there are plenty of people and they'll say, I want to get this really clear for all of us. You don't believe in penal substitution. Yes, I do. Absolutely. I do believe in penal substitution in the courtyard. It's the old covenant atonement. It's absolutely necessary.

Ruben: I was just going to say as a layer, just as a layer. When Jesus says as the serpent had to be raised up, so MUST Jesus be lifted up.

Ps Adrian: He had to be.

Ruben: And so the reference that went through my mind is the fact that it was Eve that said you MUST die because God never said that to mankind.

Ps Adrian: So, He WILL die.

Ruben: It's the inclusion of the fact that that's the introduction of the penal substitution system. The word 'must' I mean, we naturally project that on God, but it's actually man that's assuming that it 'must' be.

Ps Adrian: What does it say. Isaiah 53?

Ruben: Our sins met upon Him.

Ps Adrian: "We esteem him, smitten of God and afflicted." That's what we understood was taking place in this. But this is for the purpose of coming to the place where we recognize penal substitution is blasphemy against the character of God. We have to pass through this pathway and then repent. But if you don't come through this and you simply come to here and say: "Oh, God is love, God doesn't require these things," you deny the diagnosis of what's actually in your heart, that you require this because the only way you got there was through here. This is so important for the diagnostic process that the two stages of the Atonement. This is really powerful to understand, its repeated over and over. The striking the rock to speak the rock just illustrates beautifully, beautifully the two-step process of the atonement. I think I've given you enough to think about. I hope that was a blessing. We are closing in on some of the pieces, and this is really important to understand because this thing taps directly into Daniel 8 and Daniel 11. What it means to have indignation against the Holy Covenant and how Gabriel would show Daniel what would be the end of the indignation.

This old covenant system would finally be unmasked anyway. Daniel, yeah, you can do that, too. Thank you. This is the Daniel 7 version. [courtyard] This is the Daniel 8 version. [Most Holy Place] The book's open, the judgment set, God striking people out, retaining people's names. This is our way of doing atonement in Daniel 7, Daniel 8, and then the sanctuary was cleansed. That's it. Fits in beautifully.

Shall we pray.

Father, thank you. For revealing these things to us. Thank you for helping us to put these pieces together so that we are not in any way denigrating the sharpest statements that seem to indicate the requirement of death for salvation. We fully see that these things indeed were necessary because as Moses lifted up the serpent, so must the Son of man be lifted up. Paganism had to be satisfied in order for Man to believe he could be forgiven. You have met His Father with a mirror to show us what is in our hearts, to then lead us to the point where we could believe that you never required sacrifice for sins and we can simply speak to The Rock. But we know in order to get to that point to be sealed in that view. You will pour Your grace upon us so that we will weep and be in mourning as one who is in bitterness for their first born and then we shall experience a repentance that will never be repented of and will be sealed forever. I pray that every one of us will experience this. You have shown us so clearly here tonight the process, the science of salvation that none need to be left out. None need to miss out, but simply to believe that the work that You have begun in us. You will complete it and we thank you, Father, in Jesus name. Amen.

As in the Days of Noah

Last night, we covered a bit of territory from John 3:14:

“As Moses lifted up the serpent in the wilderness. So must the Son of man be lifted up.”

Tonight, we want to look at another statement that Jesus made in comparison to one of the Patriarchs and that same Matthew 24:37.

We read in Matthew 24:37.

“But as the days of Noah were, so shall also the coming of the Son of man be.”

It's a very important statement, isn't it? We can look at the paradigm of the story of Noah to understand how things are going to end at the end of time.

We look at the story of Noah. Genesis 6 before we're going to dovetail into our presentation last night. The two-step process of the Atonement. The penal substitution process of the courtyards and the speaking to The Rock in the Most Holy Place as opposed to striking The Rock.

This is where most people, you know, I think most of us can remember when we were just before our teenage years. Do you remember when your parent would speak to you and give you instructions? How well did you listen to what they were saying?

Lester: Not very well.

Di: Depending on what was on. What was hanging on the other end of it? We listened if there was something for us or not.

Ps Adrian: Yes. But when there were instructions concerning things that we were not interested in.

Fiona: Do you mean, like "eat your veggies" and

Ps Adrian Yes.

Fiona: then stick them in a tissue underneath and then go and flush them down the toilet?

Ps Adrian: All of those sorts of things. My favorite line was: "Oh, I thought you meant this?" Had a way of reframing what your father is saying to you. This is human nature. So, when we read what God says in Genesis 6:7. Most people don't actually hear what God is saying from verse 5:

"And God saw that the wickedness of man was great in the earth and that every imagination of the thoughts of his heart was only evil continually."

Can we say, as in the days of Noah, so it is now? Is that what it is now?

Fiona: The cup is getting full.

Ps Adrian: It is full. I would dare say that it's fuller than it was back then. Do you think that we have more people on the earth now than there was in the time of Noah? We really don't know do we?

Lester: Walter Veith said if we had 1500 years with no wars and no disease that you could have today's population.

Ps Adrian: There you go; it could be.

Lester: He produced some mathematical formula that suggested that it was possible. Living as long as they didn't have as many children as they possibly could.

Ps Adrian: There you go, being much more vigorous than we are.

There you go. And then it says

"and repented the Lord that he had made man on the earth and it grieved him at his heart."

Yes. Apologies to those who believe in the impassibility of God. Meaning God doesn't have passion or feeling. God was grieved. He was deeply upset about what was happening. And here's the verse,

"and the Lord said, I will destroy man whom I have created."

Do we see God there grieved and in sorrow and then rise up with his sword? You've upset me so much. I'm going to blast you off the planet. Is that what is really going on? Well, as we've been studying, no, that is not the case. You can just go back to Genesis 4 and it will tell you God told Cain exactly what would happen. God tells us exactly what would happen. And if you read carefully, this is one talk about listening to our Heavenly Father, listening carefully to what he's saying. When Cain killed his brother, what happened to the earth? It was cursed. When Cain and the blood [was spilt on the ground], there was a reaction. There was a reaction in the earth and what was the reaction?

Ruben: It cried out. Well, it says that " the voice of your brother's blood is crying from the earth."

Ps Adrian: Yeah, the sound.

"The voice of your brother's blood is crying from the earth."

Verses 10 and 11:

"And now art thou cursed from the earth."

And whenever I've read this before, I read it the way Cain interpreted it. Cain interpreted what God said in verse 14:

"Behold, that has driven me out this day from the face of the earth"

That's how Cain interpreted God's words. That's how I understood what God meant through the eyes of Cain. But that's not what it necessarily says, because if you read it in context

"Now art thou cursed from the earth."

Meaning the curse is going to come back on you from the earth. The reason we know this is because:

"which has opened her mouth to receive thy brother's blood from thy hand when thou tillest the earth, it shall not henceforth yield unto thee her strength."

In Cain killing his brother, Abel, he damaged the fertility of the earth. God says:

"Your sinfulness is going to continue to damage to the earth with a point will come, that a curse will come to you from the earth."

It's quite simple, but we haven't been listening to what our Father's been saying. As a Christian, as Christians, generally, I simply read God says I'm going to destroy them. I take the Bible as it reads, God is going to kill them. But you're not listening to what God is saying "if you keep destroying the earth," yes, the earth will destroy you and we won't go into all of that tonight. Most of us are familiar booklet *Dominion of the Earth* or chapter 13 of *Agape*, Crown of Thorns. We talk about the fact that the earth when it is affected by man's sinfulness, it reacts in tornadoes and storms and earthquakes and floods. These things are not an act of God, as the insurance companies tell us. It's the acts of man affecting the earth.

When we come back to Genesis chapter 6, we see in verse 11, "the earth also was corrupt." Now I want to notice I'm going to bring up E-sword, and we'll have a look at some words here because I want to do a bit of a word study here on the word corrupt. My old laptop was going to take a little time to load up. Genesis 6:11, let's just go to that and we will magnify it has that sort of bit better? The word corrupt is H7843. Can you see that up there? And it means "to decay, to ruin, destroy, perish." The earth, we've looked at this before when it says the earth, the earth means what? Well, the earth is the land, so the land is destroyed. How was the land destroyed? By repeatedly doing what Cain did. Over and over and over, it destroyed the earth. It corrupted the earth.

"And so the earth was destroyed before God and the earth was filled with violence and God looked upon the earth and behold,"

It was same word. It was ruined. "For all flesh had ruined his way upon the earth," it's that same word corrupted H7843. It's telling you what happened. Ruben wants to say something.

Ruben: I was going to say, and it's not clearly defined as to what it's meant for "his way" because you can understand that as they destroy God's way in the earth, and hence it was corrupted.

Ps Adrian: Ok, so they've destroyed God's way. You can read it that way. "They had destroyed His way upon the earth,".

Ruben: So, it was left to reveal their way, which was the curse

Ps Adrian: And that destroyed the earth, didn't it? So, I thank you, Ruben. What we're seeing here, this is really, really important because when you read "as in the days of Noah so shall it be the coming of Son of man," if you believe that God choked to death, billions of his children, suffocated them of their oxygen,

starved their oxygen, killed them, murdered them, then that's what you're going to believe what will happen at the end. God is going to kill everybody. But if you see this, as I'm understanding here, you're going to see a very different story, you're going to see man becomes more and more wicked that; wickedness affects the earth. The earth becomes corrupt or ruined. And what does God say in verse 13?

"And God said unto Noah, the end of all flesh has come before me. For the earth is filled with violence through them. And behold, I will destroy them with the earth,"

How do you read?

Congregation: I have the marginal reading of that.

Ps Adrian: What does it say?

Congregation: From the earth.

Ps Adrian Oh is it the marginal reading?

Congregation: It is.

Ps Adrian: "I will destroy them from the earth." Isn't that what God said to Cain? The curse will come to you from the earth because you're putting garbage, garbage in, garbage out. Man, is polluting the earth and corrupting the earth. So, this is what we have come to understand, the corruption and the wickedness of men, just a few texts just to remind ourselves. Isaiah 24 verse 5. Very important verse.

"The earth also is defiled under the inhabitants,"

The earth is defiled under the inhabitants.

" thereof because they have transgressed the laws, change the ordinance, broken the everlasting covenant."

The earth is defiled.

Congregation: But just a technical question if you don't mind, there's a lot of words in that verse that don't have a number with them. For example, "I will." "Destroy" has a number. How do we know that "I will" should actually be there?

Ps Adrian: Because Hebrew is a language like German or some of the European languages where whether it's singular or whether it's plural, is actually attached to the word itself. In English, you have to add extra words to make it connect because the word itself will define whether it's singular or plural, whether it's masculine and feminine, or it's all built into the word with the ending of the word,

Congregation: The word "destroy" is H7483, so there's something attached to that.

Ps Adrian: Yes

Congregation: That it belongs to an "I" or "them" or something like that.

Ps Adrian Yes

Ruben: Strong's code is only connected to the word that means "destroy". So, your prefix and suffix will determine if it's singular, plural.

Ps Adrian: Or masculine or feminine or all of those things. It's just accommodating English to one of these different languages.

We see again, Isaiah 24:6.

"Therefore, hath the curse devoured the earth and they that dwell there in a desolate, therefore the inhabitants of the land are burned and few men are left."

In this process' God is not participating in this process. Man, is breaking God's commandments, which destroys the earth. The earth becomes, the earth is like a huge battery cell that takes in the iniquity of man to a point where he can't handle it anymore, "the whole creation, groans and travails," Romans 8:21 [Actually Rom.8:22] Tells us this and then bang, terrible things start to happen. This happens over and over happened in Sodom and Gomorrah, even in Egypt, with the plagues happened many, many times.

How we understand the story of Noah directly impacts the way we understand how things are going to end at the end of time. Because man's wickedness has exceeded, it has gone through these wonderfully wicked little devices. [displaying mobile phone] Wickedness has spread so fast so far throughout the earth. It's debauched, everything within man. His thoughts are only evil

continually. It's affecting the earth tremendously, they say, because of coronavirus subscriptions for Netflix is going through the roof. The porn industry is doing marvelously well because people are trying to entertain themselves with filth and with garbage to distract themselves from the destruction that is being wreaked upon us and it's destroying the earth.

Congregation: You know, it's almost like when we've had a bad meal and we've eaten a lot of gluten or bread or wheat, the accumulation in the belly becomes reactive.

Ps Adrian: Yes.

Congregation: And then it's just too much and it has to come out.

Ps Adrian: Yes, it has to be purged. I'm glad you used that because that fits in perfectly with Leviticus 18 25. Yes. It's perfect what you're saying, so Leviticus 18 is talking about all the sexual sins, impurities and homosexuality, bestiality, adultery, pedophilia, they're all sins that affect the earth. The earth, it says in verse 24:

"Defile not yourselves at any of these things for in all these things, the nations are defiled, which I cast out before you."

As a consequence of this:

"and the land is defiled, therefore, I do visit the iniquity thereof upon it and the land itself vomiteth out her inhabitants."

Man, through sinfulness is stuffing the belly of the earth full of toxins, poisons and the earth's belly can't handle it anymore and throws it out, and the earth is destroyed as a consequence of those things.

This is what from our study of Scripture, I understand, is about to take place. The reason why every island and mountain shall be moved out of its place is not because God is moving things out of its place. It's because man is doing these things. The seven last plagues are a direct consequence of man's sinfulness. Jesus, in His great love, is holding back the winds of strife symbolized by the four angels. He's absorbing all this negative, and He's breathing His Sabbath Spirit into the earth to try and hold it as long as possible. But Jesus gets to the point where the cross of carrying all of the sinfulness of man He can't carry anymore, and He collapses beneath the cross and everything blows up.

That's what symbolized by the crown of thorns when Jesus wore the crown of thorns. It goes right back to the Garden:

"and cursed is the earth because of you, thorns and thistles shall it bring forth"

Your sin has caused these things to come upon the earth, and we're reminded of this. I will just put the quote up for you. Patriarchs and Prophets Page 59, down the bottom of the page:

"Under the curse of sin, all nature was to witness to man of the character and results of rebellion against God. When God made man, he made him to rule over earth and all living creatures so long as Adam remained loyal to heaven, all nature was in subjection to him."

Or, you could say, loyal to him as he was loyal to God, or the creation will be loyal to him.

"But when he rebelled against the Divine Law, the inferior creatures were in rebellion against his rule." (And as it says in) Education page 26.4 "that the Spirit of rebellion that was in the heart of Adam went through all of the creation."

All of the creation is in rebellion against us because we are in rebellion against God. This is the way that it works.

Let's come back. It has his spirit. But it's rebelling against this and it rebels against man. We can say, as we know, as Adam rose up in rebellion and wanted to kill God, so the creation rises up and wants to kill man. It's exactly the same spirit that is taking place here. This point is one of the key pillars of this message. To understand this issue, to understand it clearly is such a critical point to understand. Let's come back to Genesis 6:14. How do we respond because "as in the days of Noah, so will it be in the coming of the Son of man?" God told Noah to:

"Make thee an ark of gopher wood. Rooms shall thy make in the ark. I shall pitch it within and without with pitch."

This is the point that we want to look at. We want to look at what is the ark that we are to build. This relates to what we talked about last night about the atonement.

When we look at the word "gopher", gopher means, as it has up here is Cyprus, the type of wood, a very hardy type of wood. Now what is fascinating about this is if you come to Isaiah 30:27 we noticed something very interesting that will relate to the gopher wood of the ark. We just want to work through this. I've got all the numbers up there because we'll dive into some of those. But if you've got your Bible open:

"Behold the name of the Lord cometh from afar."

What is the name of the Lord? What does it say up there? Appellation, authority, character.

"The character of the Lord comes from afar burning with anger and the burden is heavy."

What does that mean? How does the character of God come burning with anger?

"His lips are full of indignation and his tongue as a devouring fire."

How does it come that God, who is love, joy, peace, longsuffering goodness. How is it that he comes with burning fire?

Ruben: "Love is as strong as death as the most vehement flame."

Ps Adrian: We'll have a look at that Song of Solomon 8:6.

"Set me as a seal upon mine heart. As a seal upon thine arm,"

I need to just move to shrink that down, so you can see the edge of the, Jonathan actually wrote a song on this verse, didn't you, Jonathan?

"For love is as strong as death, jealousy, as cruel as the grave, the coals thereof coals of fire, which is a most vehement flame."

God's love... what's some other verses about God burning? Come and have a look at Romans 12:20.

"Therefore, if thine enemy hunger feed him, if he thirst, give him drink for in so doing, thou shalt he coals a fire upon his head."

When the character of God comes towards us and he's so full of love towards us, it's like coals of fire being heaped on our head. It creates indignation and

condemnation. What did the demon say to Jesus when he came into their presence? Have you come to destroy us if you come to torment us before the time?

They couldn't stand being in His presence because His goodness reminded them of how evil and wicked they were. They didn't want to be near him, and this is what the character of God does, and this is what we see in Exodus 24. [Ex.24:17] I call this my Liam verse, but Liam's not here. Liam, where are you? Liam showed me this verse:

"And the sight of the glory the Lord was like devouring fire on the top of the Mount."

In whose eyes? "In the eyes of the children of Israel." They perceived the glory of God's character as devouring fire. That's how they understood it. That's how they perceived it on the day of Pentecost, with the disciples covered in fire? Tongues of fire on their head.

Congregation: It was in his head as the character of God comes near us. It exposes our wickedness and sinfulness, which is why the law was actually spoken. So we could compare ourselves with its character, with the law.

Ps Adrian: Yes

Congregation: Not as a list of rules.

Ps Adrian No. Not a list of rules but to show us how far short of that character we are and we recoil from it. We don't want to know about it. Don't want to know about it. So, it causes condemnation.

Colin: And God is a consuming fire. This is in the eyes, beholder.

Ps Adrian: Yes.

Colin: We can't handle it.

Eddie: We can read from the light or the dark.

Ps Adrian: Yes, but because we come from the dark; the good news Eddie, there is no condemnation. Let's go back to Isaiah 30, because we want to read, this connects, we're talking about gopher wood, and this is what we want to pick up

on. But we're reading from verse 27. Why does the character of God come with burning anger?

"His lips are heavy, full of indignation. His tongue is a devouring fire."

We read in Revelation 1, what is it that comes out of Christ mouth?

"A double-edged sword, piercing the marrow in the bone, dividing asunder..."

coming out of his mouth piercing. Verse 28:

"...His Breath as an overflowing stream shall reach to the midst of the neck to sift the nations with the sieve of vanity: and there shall a bridle in the jaws of the people causing them to err..."

How does his Breath do this? Let's have a look at verse 29.

"...You shall have a song as in the night when a holy solemnity is kept..."

That's interesting. What's a holy solemnity that is kept?

Colin: Holy festival.

Ps Adrian: Holy festival. Oh, that's interesting, isn't it?

"...You shall have a song is in the night is when a holy festival is kept and in the gladness of heart, is one goeth with the pipe to come into the mountain of the Lord to the mighty One of Israel. And the Lord shall cause His glorious voice to be heard and shall show the lighting down of his arm with the indignation of his anger and with the flame of a devouring fire with scattering and tempest and hailstones..."

We don't have time to go into all of this. It goes on about basically that there's going to be a revelation of God's character that's taking place. Now we come to verse 33:

"...For Tophet is ordained of old."

What is Tophet? You know what type it was? If you look that word up, it was a high place where sacrifices were done. Pagan sacrifices. "Tophet that is

ordained of old; yea for the king, it is prepared. He has made it deep and large. The pile thereof is fire and much wood." This is the part that I wanted to pick up, because this relates to our ark that we're going to build.

The Breath of the Lord is like what? "A stream a of brimstone." What does it say up here? Feminine of H1613 properly. Cyprus. Gophet from the word gopher wood. The Breath of the Lord is like gopher wood. How is this? How does it work, brimstone? We've done plenty of research on this, so we're doing a little bit of revision. What is the Breath of the Lord?

Colin: His Spirit.

Ps Adrian: His Spirit. So, if the Breath of the Lord is like gopherite and the ark that we have to build in these last days, we need to build an ark with gopher wood. What is it that we're building this ark with?

Colin: The Spirit.

Ps Adrian: The Spirit of God. If you are filled with the Spirit of God, you are in the ark of safety. That makes sense, doesn't it? Because we're not building a physical ark this time, we're building a Spiritual ark.

Colin: So, a Spiritual temple.

Ps Adrian: A Spiritual temple, we're not building a physical temple. Thank you, Lester. We're building a Spiritual temple. We need to be filled with the Spirit. A very interesting connection between gopher wood and gopherite, which is the Breath of the Lord. If you are filled with the Spirit, you are going to have an ark that will carry you through the storm that is about to come. Will lift you up over the floods. What are the floods that are coming? These are the floods that are coming. Psalms 18 tells you Jesus spoke about this. Thank you. Verse 4.

'The sorrow of death compassed me and the floods of ungodly men made me afraid.'

Are the floods of ungodly men, making you afraid at the present time?

Colin: It has a potential.

Ps Adrian: As a potential, doesn't it? If you are not breathed upon by the Spirit of God, which is the *gopherite*, which is the ark, it's the edges of your ark. Then you're going to drown, the floods are going to overflow you. But if you are filled with the Spirit of God, you are going to be lifted above the floods. This is what is going to take place. Let's come back to Genesis 6:14 and it says "You shall pitch it within and without." Now the word pitch there, let's go to the last word on the outside. You're going to have on the outside of the Spirit is pitch and the word is *kopher*. Which means; properly, a cover, that goes on to other the redemption price, bride, ransom, satisfaction, sum of money. So, on the outside the pitch, this relates to the atonement.

The pitch, redemption, satisfaction. Now let's bring this together with our sanctuary. See if we can put this together with what we looked at last night. We talked about the brass altar and the atonement that took place on the altar of sacrifice, where because of our perception, because of our conceptions of justice, a satisfaction was made for the penalty of sin. When you come into the sanctuary, when the Spirit of God comes upon you, the pitch that you place on the outside to seal the outside of your ark is going to be the belief that God has forgiven you, that the penalty has been paid. Does that make sense? Satisfaction has been made, that's the outside. This is the outer court. This represents the earth, the outer, the physical. This represents the inner man. Ok [pointing to Most Holy place]. The other word for pitch. H3722. "To cover, canceled." It's got the word "appease" in there, but also 'atonement, forgive, merciful, pardon."

Because of man's... and we've looked at this word, how that it has a range of meaning. About what atonement actually means, but at its heart, I think, Colin, you did a study on this, I can't remember. That atonement never used to mean appeasement. It simply meant as William Tindale invented the word to be reunited with God.

Ruben: Forgiveness.

Ps Adrian: On forgiveness. You're doing it on forgiveness, which is very similar, isn't it? If we take them, as we understand on the inner court that the pitch on the inside of the ark that sealed the inside of the ark, is the New Testament atonement concept of at-one-ment we've come to the place where there is no longer need for sacrifice and offering. "Sacrifice and offering I've not desire. Burnt offering and sin offering, I've not required. [Psalm 40:6]" You come to the place of understanding again, as we said last night, and we can put it this way,

the striking of The Rock that brought forth the water is symbolizes the outside of the ark and the speaking to The Rock symbolizes the sealing of the inside of the ark or the inner man. There's the two sides that are required to build this ark. The sealing of the outside, which occurs in the courtyard and the sealing of the inside, which will prevent you from being sunk from the floods of ungodly men coming in through your ark and sinking you, and both elements, you can't just seal the outside of the boat. You have to seal the inside of the boat as well for it to be watertight, to be sealed. I find that to be amazing, absolutely amazing. You have to have the correct understanding of atonement, where to see, though not only on the outside, but inside.

There are those who will seek to seal the outside of the ark, they won't have enough sealing in the gopherite for them to stay above the floods of ungodly men. Now, what is really interesting because I picked up on this before the solemnity, this Holy festival is that within the ark, the ark is the Breathing of the Spirit of God. What is it that we've discovered? As we've experienced this week as the first Sabbath we had last Thursday and the Sabbath that we had, what did we feel? What did we experience? Rest *Sabbaton* being given to us. To strengthen our characters, to strengthen our spirits, to fill our vessels with the Holy oil. The difference between the five wise and the five foolish virgins is what?

Colin: Oil.

Ps Adrian: Oil. And what is oil symbol of? Spirit. Where does the Spirit come from? God, who gives it when? At the appointed times.

I just think we need to pause and thank God that over the last seven years. God has built for us an ark that will enable us to rise above the floods of ungodly men to be sealed not only on the outside, but to be sealed on the inside and to receive all the fullness of the breath, because it's the breath of God ensures and because it's the gopherite. That wood to stay firm and stay strong and not to rot, the breath of the Lord needs to continually be breathed upon you. The way that it continues to be breathed upon you is to come to Him; Sabbath, New Moon and the festivals three times in the year.

Is it possible that God actually pours out the Spirit all the time? But because we don't take the time to stop and receive it, who's given us a point in time so that we will start to receive it.

It's true that God has His Spirit all the time and every day there is a morning and evening sacrifice where there is a measure of bread, as it says a Numbers 28 that comes every day. But when we say God's Spirit is there all the time, my understanding is that the relationship between God and His Son, when the Father of the Son feel close to each other and they embrace one another that spills over onto us and that happens on the Sabbath, the New Moon and the feast times three times in the year. It's not an arbitrary, you know, sprinkle out whenever. It's when They do these things and They have anniversaries and They remember things and all those kinds of things. But yeah, but every day there is morning and evening sacrifice. There is the third hour of the ninth hour of the day when there's more of the Spirit that is available.

Of course, God and His Son are in a relationship all the time, so there's always that Spirit available, but it goes up at certain times. I just find it interesting. It's we've also looked at this point about how a tide, this tide that comes in twice in a 24-hour period, isn't it? There are two sacrifices in the day when the Spirit comes in and sort of goes up and it's the ocean is still there, but it comes up and goes down. It comes up and it goes down twice a day. Then once monthly. At the time of the full moon and the new moon, the tides are higher.

Congregation: Spring tide.

Ps Adrian: Spring tides, so it goes even higher. You know the king tides and the spring tides. That's the time to go surfing and the new moon of the full moon and then the spring tides and all those things. That's why we're surfing on the day of the Feast of Tabernacles to receive the gopherite. The wood of our sanctuary will stay strong and stay firm. If we turn to Hebrews 11, Paul talks about Noah and I find this to be really, really interesting Hebrews 11:7.

"By faith Noah being warned of God of things not seen as yet moved with fear, prepare an ark to the saving of his house;".

For those of us that have been on this journey. Seven years ago, we did not have an ark. Now we have one. Which will be the saving of our households.

Congregation: Which will also be the condemning of the world,

Ps Adrian: That's what it says, doesn't it? "By the which he condemned the world." Was it His intention to condemn the world? He just followed what God told him to do. The offer is to get in, it's freely available to all..

Just wanted to save his family. He reached out to people and what did people think of Noah? He had to face for 120 years' constant ridicule. What do you mean, God doesn't kill people? You've lost your mind. You're insane. Ridicule. Feasts these silly Jewish rituals that were nail to the cross. What kind of moron are you? Well, I've had that said to me, have you? This is part of the ark. The world, the Christian world isn't going to look at this, weird people, strange, but this is the ark that God has built for us, given it to us that we may receive of the Spirit of God and be prepared for the floods of ungodly men, which even now are rising. The tide is rising.

I was reading last night, people, several people saying I've lost all hope, I've lost all hope. I've lost my job. I'm not allowed to work anymore. Because I won't get.... All my family are turning against me by saying I can't visit my kids. I just feel like giving up. My conscience is telling me I shouldn't do this, but I feel like I have to give in and I have to do this . Pressure is really being applied. Fuel shortages happening in the UK because some of the truck drivers are exercising their liberty of conscience and don't want to take an experimental gene therapy. There's a shortage of fuel as a result. As we were told yesterday, 10 per cent of the Queensland police force have just been sacked, suspended 10 per cent. I said, fine, we'll handle it, we'll deal with it. Pressure, the pressure is building, the pressure cooker is going up, it's going up with everyone, getting angry and aggressive and all these things. Do you have the Breath of the Lord, the that soothing, gentle Spirit to keep you calm, to keep praying, trusting in the Lord that He will supply all your needs?

Does the gopherite, does the atonement, that the assurance that God has forgiven your sins, both through your original understanding of penal substitution and now with the correct understanding of God, never wanted to sacrifice. He would have really forgiven you anyway. But He's brought you through this path to get you to this point so you can understand. These are the things that are going to preserve us from what is just about to come upon us. I'm just so thankful as I read this story and we did talk about this about four years ago, we didn't talk about this issue of the ark, what we can say is we have an ark, and now it's time to call people into this ark.

In the book *Comforter*, I talk about the journey of Paul to Rome and how they hit a storm, remember that story and they encountered Euroclydon and the wind, Euroclydon and came and battered, started bashing the ship and I'd lost

all hope, lost all hope that they would be saved. But Paul was told everyone will be saved because of you. They drove that ship into a creek. I've got it all written down in the book, and that relates to the festival that relates to the Spirit, the creek, the outpouring, the Spirit, the Breath of the Lord that keeps coming to us. We've looked at this from so many angles and it just keeps coming back to us.

We will come to that point where we will feel as if we've been completely forsaken. "My God, why have you forsaken me?" The ship will be will break up as it goes into that streamlet, which is the Spirit of God. The ship will break up, but all those that stayed on the ship will be saved. Just another angle at looking at all these things. What we've been talking about in regard to the striking of The Rock, the Old Covenant Atonement and the speaking to The Rock, the New Covenant Atonement, it is also given to us in the story of Noah. With the pitch on the outside of the gopher wood on the inside of the gopher wood, symbolizing the two aspects of the atonement to guarantee that your ship will stay afloat and that the Breath that comes to us, at the appointments will be able to stay contained within that boat and you will be able to be buoyant from all the floods of ungodly men. That's all I had to share this evening.

Father in heaven, I just thank-you so much. So much that within the last seven years you've built for us an ark, an ark of safety made of your Breath, Your Spirit; sealed by Your Atonement, filled by Your appointments that we may be sealed with a living God to be raised above the floods of ungodly men. We do not claim to be godly Father, but we know that through the faith of Jesus, as it says, and I didn't finish reading Hebrews 11:7, "Noah became the inheritor of righteousness by faith" through that process. And I believe that we have become the inheritors of a righteousness that comes by the faith of Jesus and that You have given us this ark, this beautiful ark. And now we are called in this time to call people into this ark to face ridicule, to face mockery, to face 'who do you think you are?' and to stand alone as Noah did and call people into this ark of safety to get through this next short period before the coming of Christ. And we thank you in Jesus' name. Amen.

Wheresoever This Gospel Shall be Preached

Good evening and welcome everyone. Two nights ago, we looked at John 3:14 “As Moses lifted up the serpent in the wilderness, so must the Son of man be lifted up!” We looked with great interest how God is reaching down into the human mind to give to us an understanding that He's willing to forgive us and the reason He has to reach down and meet us where we are is because of the verse Isaiah 55:8&9, which has been the beginning text. If you watch the *Identity Wars* revival series and you start at number 1, this was the text that started that whole series. What is that verse saying?

“My thoughts are not your thoughts and your ways are not My way so as high as the heavens are above the Earth. So are My ways than your ways.”

That includes atonement. That includes reconciliation. That includes forgiveness. Man, in order to forgive, something has to be paid. Something has to die. Something has to suffer and be tortured and killed in order for forgiveness to be offered. Because, as we know, Satan has said: “every sin must be punished, urged Satan.” But God's forgiveness doesn't require this type of approach.

It's actually quite interesting. I was watching recently. I put this on my own Facebook feed. It was a Muslim, having a discussion with two Christians. The two Christians were explaining to this Muslim about forgiveness; God's forgiveness. In order for God to forgive us of our sins. His Son had to die. The Muslim said, “Let me get this straight. If someone comes into my shop and steal something from me in order to forgive the thief, I have to take my son and kill him, and then I can forgive you. Did I get the wrong?” He said, “My God can simply forgive purely out of the goodness of his heart.” Now, it didn't explain why Allah's followers seem to behead a lot of people and kill a lot of people. He didn't go into that part. But I thought he made an interesting point that. Allah, at least, as he understood it, could just forgive because he wanted to without anyone having to die, without anyone having to pay any kind of price. I thought that was very, very interesting. There's a few more layers to that than obviously that story, but again, it just brings to this point can God simply forgive because He wishes to forgive out of the goodness of his heart without anyone having to suffer or be tortured or die? Could He actually do that? This is the question.

God's ways are not our ways. We looked at, we touched on the issue of the striking of The Rock in order to bring forth the water and then God wanting Moses to speak to The Rock, simply speak to The Rock, not strike it with force as man requires some kind of beating or striking in order for life to come out. God simply wants you to speak to Him. As we pointed out in the sanctuary service, we are not discounting the fact that there is a need for a sacrifice. Why is there a need for a sacrifice? We needed a sacrifice before we could believe that we could be forgiven; "without the shedding of blood, there is no remission of sin." In order for us to be set free, we need death. We needed blood before we could say, "Oh, God's willing to forgive me now." But once we have this understanding, we've looked at this in many places, go to Revelation 11:2 God's people are told I'm just revising here to measure the temple. What are they told to leave out? The courtyard.

The courtyard. Leave out the symbol of the cross and only focus on what's going on in here? Interesting, isn't it? Of course, in here we have the golden Ark and Colin beautifully talked about God's character being reflected in the law of God. Moses is simply being, he was asked to simply speak to the rock and who is the rock? Christ 1 Corinthians 10:4: "The rock that followed them was Christ." So simply speak to The Rock, Father, give us your spirit.

What did we look at last night?

"As in the days of Noah, so shall it be in the coming the day of the coming of the Son of man."

What did we look at that reflected this? The two sides, the striking of The Shepherd and the speaking to The Rock. Striking, speaking, what did we look at last night? That was another layer that reflected this understanding of the atonement, the pitch, the outer pitch, which symbolized appeasement and a propitiation or sacrifice, and the atonement of being made at one. What we've been focusing on, like many of the things, and as I said last night, that there is a two-step process in the Atonement, there is man's atonement which must be satisfied, which is satisfied in the court and then there is God's Atonement.

Simply bringing us back into an understanding of what his character was like, realizing that we've misunderstood completely what He is like, confessing wrong to Him and the blasphemy that we have thought wrong about Him. In sinning against His character and accepting His forgiveness and being made at one with God. That is the pitch on the inside of the Ark. This is the pitch on the

outside, this is the pitch on the inside. There are many, many people who I have plenty of people that like to accost me online, so I don't spend too much time online. Who like to tell me what a heretic I am. So, stand in line. Take a ticket. There's plenty of you. And say, "you're denying the atonement. You're denying penal substitution." No, I'm not. Penal substitution is absolutely mandatory for the atonement process because we made it mandatory. We demanded it. We demanded blood. God had the offer had to give the blood. Yes, I do believe in it because it was only through this process that my pea sized brain could be opened up to the forgiveness of God and I accepted it.

But then He began to show me: "Now Adrian, let me tell you what I'm really like, now that you've accepted my forgiveness." There's a lot more Good News for you in store. He's led me to this point where I can say: "Wow, you never actually wanted any of this, but you were willing to do this in order to save me. Well, praise you, Lord." But there's the sting in this, of course, is the realization that I'm the one that wanted this, not God. Which leads us all to the point; I'm the one that actually wanted to murder the Son of God. As we said the other night, we're coming to the point where God is going to pour grace upon us to be able to fully embrace the emotional and mental reality of what we have done and then fully embrace the belief that God forgives us for these horrible thoughts of enmity. The evidence that we have fully accepted forgiveness will be manifested in no irritation, hatred, aggression, negativity towards any other person. Then you will know that you have ceased to have enmity towards God because all enmity towards anybody else is a manifestation of your enmity against God. Did you get that? Whenever you feel enmity in your heart, it's an evidence you still have enmity against God. The Bible has plenty of texts that talk about this, how can you say that you love God and hate your brother? That's 1 John, "he that hates his brother is a murderer" and he that is a murderer, has enmity against God. "The carnal mind is against God, not subject to the law of God. Neither indeed can be." Romans 8:7.

Tonight, we're going to Matthew 26 because any telling of the gospel story cannot exclude this story in Matthew 26. Jesus tells you, whenever you speak, the gospel, what this woman did for me must be spoken. We looked at the gospel through the lens of Moses lifting up the serpent, we've looked at it in the days of Noah, we've compared those elements in respect to the gospel. Now we're looking at the story of Mary. I think most of us are familiar, we're approaching the time of the Passover. I want you to notice some interesting words, verse 6:

“Now, when Jesus was in Bethany in the House of Simon the Leper, they came up to him, a woman having an alabaster box of very precious ointment, and she pour it on his head as he sat at the table as they were having supper at meat. But when his disciples saw it, they had...”

What? That's an interesting word.

“Indignation.”

So, whenever indignation manifest itself, what is it evidence of? Enmity against who? Against God. This woman manifests this beautiful gift and when she does this, the enmity in the disciples is immediately revealed. We just need to hold this and go over to Ephesians 2: Just to cement this point; verse 12:

“that at that time you were without Christ being aliens from the Commonwealth of Israel and strangers from the Covenant of Promises, having no hope and without God in the world. But now in Christ Jesus, you have some time ye who sometimes were far off and made nigh by the blood of Christ...”

And this is the focal

“...point for he is our peace who has made both one and hath broken down the middle wall of partition, having abolished in his flesh the enmity even the law contained in ordinances.”

That word ordinances is dogma, which has nothing to do with the law of Moses. In case you were wondering

“for to make in himself or twain one new man, so making peace and that he might reconcile both under God in one body by the cross, having slain the enmity thereby.”

We've spent time looking at this; how Christ, having taken our nature, has broken down the middle wall of partition between us and God and brought to us grace, which then breaks down the middle wall of partition between us. Wherever there is enmity manifested between us, this is evidence of the enmity that is against God. When these disciples manifested indignation towards the woman, who were they manifesting indignation towards? Towards God. But when the disciples saw it verse Mtt 26:8, “they had indignation,” “To what purpose is this waste?” Was there a source in a channel? Judas was the source Judas, because he wanted the money because he was a thief, as John says.

Inspiration tells us that Judas was put to shame by this act of extravagance, this love that was being manifested in this case. When Jesus understood it, verse 9, “for this ointment might have been sold for much and given to the poor.” What are the disciples, saying in effect? What a waste of money the poor were more important. Jesus is not worth this sort of extravagant display. That's what they're saying. I don't know if that was what they intended to say, Jesus is the King of Kings. Was He not worthy of this kind of affection and worship? But He went from doing what they wanted im to do, to protect the kingdom. “Be it far from you, Lord, this should not be unto you.” I'm going up to Jerusalem to die. No, you're not. You're going to take on the Romans and you're going to defeat them and we're going to rule in the second Jewish right. The last a thousand years. Same mindset. Same attitude. Same. That's how men think. When Jesus understood and He said under them, “why trouble you, the woman?” You realize, of course, that when He said this, this is the statement that got Him killed, wasn't it? Does that really upset Judas? He received it as a condemnation. He understood Jesus was condemning him because he was the instigator. He was the original voice that spoke against Mary. When Jesus stood up and defended her, he understood the words of Jesus as condemning him when all he was doing was affirming her, and that what she had done was a good thing. Judas and the disciples piled it all onto her that what she had done was very, very foolish, very stupid. Inspiration tells us that she began to feel embarrassed and was, “Oh, I've messed it up again. Just why I just can't get it right. Like, it doesn't matter what I do. I just wanted to show Jesus that I loved him, and now I've gone and made everybody upset again. I'm embarrassed. I embarrassed Jesus and here I am crying, and I think I'll just go and hide.” She was just about to leave and Jesus stood up. “Why are you troubling the woman? Because she's wrought a good work on me for you have the poor always with you, but me you have not always for in that she poured this ointment on my body. She did it for my burial.”

Now, it's interesting, when you look at the Desire of Ages 558, she was the only one that actually believed what Jesus was saying that He was going to die. The others had other plans. We look at Desire of Ages 558, .It says here.

“He had called forth her beloved brother from the grave, and Mary's heart was filled with gratitude.

Well before that says:

“in mercy, Jesus had pardoned her sins...”,

this was an important statement.

“...He had called forth her beloved brother from the grave, and Mary's heart was filled with gratitude. She had heard Jesus, speaking of his approaching death and in her deep love and sorrow, she had longed to show him honor.”

This is what's amazing about this woman, was she as theologically astute as the others? She just loved him. She believes she was forgiven. She loved Jesus. So, she finds herself at the front of the pack, way ahead, way ahead of anybody else. Not that she was thinking in that terms using those terms, because the Kingdom of God is within you. Kingdom of God has to do with the heart and the state of the heart. In that sense, her deep love for her savior placed her way ahead of where the others were at that particular time.

“At great personal sacrifice, she had purchased an alabaster box of ointment of spikenard, very costly with which to anoint his body. But now many were declaring that He was about to be crowned king. Her grief was turned to joy. She said, Oh wow, great. She was eager to be the first in honoring her Lord, breaking her box of ointment. She poured its contents upon the feet and her head and feet of Jesus. Then she, as she knelt, weeping, moistening them with her tears, wiped his feet and with her with her long flowing hair. She had sought to avoid observation, and her movements might have passed unnoticed, but the ointment filled the room with its fragrance...”

You just imagine that aroma as Judas goes, Whoa, that's an expensive perfume. Mind's ticking over. Like, where did she get the money to buy something like this? Very quick. Working it through?

“...She had sought to avoid observation of movements might have passed unnoticed, but the ointment had filled the room with its fragrance and published her act to all present. Judas looked upon this act with great displeasure. Instead of waiting to hear what Jesus would say of the matter he just he took his own path. He began to whisper his complaints to those near him, throwing reproach upon Christ for suffering such waste...”

He allowed her to do this. It's kind of got the same flavor, the woman whom you have allowed to do this, so has that same feeling to it because their approach was really aimed at Christ, because Judas ultimately thought that he was intellectually superior to Christ. Because Christ had this problem. He could get emotional about it. You can cry and get emotional about stuff, and that made him a little bit unstable, but Judas wasn't that he was a bit more calculating and calm and just very, you know, maybe influenced by the Greek, the stoic thought of emotion is bad. Logic and reason is pure and in this case, it was pure evil.

“...The fragrant gift, which Mary had thought to lavish upon the dead body of her savior, she poured upon his living form. At the burial, its sweetness couldn't have only provided the tomb now it glad his heart with the assurance of her faith and love.”

This is really important. We were singing that song before about “Jesus will you walk with me?” as Jesus walked the path to Golgotha? He could smell that spikenard. If nobody else would take his message Mary would. She expressed her love to him. She knew He knew that she loved Him and therefore, He could do it for her. Because she walked with Him in his sorrow.

“Joseph of Arimathea and Nicodemus offered not their gifts of love to Jesus in his life with bitter tears, they brought their costly spices for his cold, unconscious form.”

That's often what I've said to people. Many people have become deeply convicted about the only begotten Son, but don't want to lose my position in the church. I don't want to lose my influence. I can witness under cover. If you stay in that mindset, you get to carry the body, you get to put the ointment on a dead body. But if you come out and join Him now, you can pour the spikenard out on His living body, that you're willing to be identified fully with Him and bear the scorn and reproach of being a servant and a son or daughter of the only begotten Son. It's treason to believe in the begotten Son, you know that, don't you? It's treason to believe in this Son of God, you must face persecution. So because we are still struggling with our self-worth and all the other values, we don't want to be fully identified. We don't want to go to those and expose ourselves and say, I love the begotten Son. I am fully committed to the begotten Son. There was a place for Nicodemus. I grant that, but I want to walk with a living form Jesus and pour the spikenard upon him while He's alive. Not while He's dead.

“But Mary pouring out her love upon the Savior while he was conscious of her devotion was anointing him for the burial, and as he went down into the darkness of his great trial, he carried with him the memory of that deed...”

Beautiful,

“...And earnest, (or a down payment) of the love that would be His from His redeemed ones forever.”

Do the actions of God's children have an impact upon God and his Son? The weakness of God is stronger than men. As we've read, when Jesus came to the disciples, He was looking for some token that they cared about Him. There was nothing, nothing! That made it much harder for him. And so, Jesus, we come back to Matthew, 26. He says “For in that she has poured this ointment on my body. She did it for my burial.” Then he says, this:

“Verily, I say unto you, truly, wheresoever this gospel shall be preached in the whole world, there shall also that this woman has done be told for a memorial of her.”

Was this Jesus just being a little bit sentimental? Someone showing Him love; I'm going to memorialize this woman forever! This is really important what this woman has done. It's what the gospel does to the human heart. Look to this woman to see the effect of the gospel on the human heart. It resembles my character, a complete giving of oneself, a complete sacrifice, a willing to embarrass oneself in the effort to show love towards Christ. This is what the gospel does to a human soul. Therefore, you must tell this story to show people what the gospel will do in the human heart. Now what I find very interesting about this story. Is that when we take this story of this woman who is clearly Mary and we compare it with the woman that was caught in adultery? It takes quite a bit of sleuthing to connect, but we have some evidence that the woman who was caught in adultery is the same woman that poured out the ointment on Jesus' feet.

For those that are not convinced of this, the reality still exists that both women represent God's church, and I would like to just suggest to you that both women reflect the two aspects of the atonement. Two aspects, the fact that it's the same woman would make it much more compelling. But even if the evidence is not there for you, it doesn't matter because both women are expressing gratitude to Christ for the forgiveness of their sins. But what I would suggest to

you is they are happening in this format? So let's go to John 8. We begin with verse 3:

“The scribes and the Pharisees brought onto Him a woman taken in adultery. And when they had set her in the midst, they said under Him, master, this woman was taken in adultery in the very act.”

This is really funny whenever I used to read this verse, just this, this irritation started to vibrate in my soul. When you read the Torah, if a woman was committing adultery, who was the one to bring the woman to the priests? The husband. So, what are these men doing bringing this woman? This is not according to the law.

Congregation: She probably didn't have a husband? We're not told whether Mary was married or not.

Ps Adrian: It's interesting that Ellen White says that it's normally the husband that should. I don't know if I've got it here, but I was just reading it earlier today that she says that the husband is the one that should bring the woman, not these other men. Any case.

Congregation: They are good protectors in the church.

Ps Adrian: Yes, aren't they? How many times have we heard that story?

“Moses in the law commanded us that such should be stoned. But what sayest thou, they said, tempting him that they might have to accuse him. But Jesus stooped down with his finger and wrote on the ground as though he heard them not.”

In the book. *As you Judge*, we talk about this story in the fact that here the judgment was set and the books were open. The question is who called this judgment? Was it Jesus that called this judgment, or was it the leaders? The church leaders called this judgment. They wanted judgment. Who ultimately were they seeking to judge, was it the woman? No, Jesus is the One that is at the center of this judgment? Jesus is the one. The hour of His judgment is come.

This story is telling us all about this.

“They said, tempting him...that they might have to accuse him.”

He's the center of this, verse 7

“So when they continued asking him, he lifted up himself and said unto them, he that is without sin among you, let him first cast a stone at her.”

Little footnote here; Ruben was mentioning this to me that, which one is it Ruben? First cast in the aorist? Let him let him first cast. The Greek here is suggesting, it's not simply imperative, although imperative seems to be included in there, but it has, the form is called an aorist form. For us it's something that has come from the past. It's not simply here and forward. It's something that has come from the past into the present. So when he says let him first cast a stone at her, what is he actually saying to them? ‘Which past does this come from?’ Do you think that these men had been looking down their noses at this woman for some time and were wanting to stone her?

Ruben: The way we have always read it is if you are without sin then throw a stone. He is looking into their hearts and saying ‘you think you are without sin and you already have.’

Ps Adrian: You think you are without sin and you've already stoned in your heart and you've definitely stoned me because you've been trying to kill me for a number of years now. But that's a little side point, we won't spend too much time there.

“He that is without sin among you. Let him first cast a stone at her, and he stooped down and wrote on the ground. “

When this woman is thinking, he that is without sin, do you think she thought? These men are certainly without sin. Wouldn't you think that? They're the priests, the Pharisees, they're the religious people, they do all the right things. What would she think? Let me read a little bit to you. Desire of ages 462

“The woman who stood before Jesus cowering with fear. His words ‘he that is without sin among you let him first cast a stone’ had come to her as a death sentence.”

Because she thought, Well, they are all really holy men.

“She dared not lift her eyes to the Saviour’s face, but silently awaited her doom.”

So this is where we come back to this issue of the striking of the Rock. Because she had sinned against the commandments of God, she was aware of the commandments of God in her own mind, her sentence against herself was death. She had passed that sentence on herself. So she's preparing to die.

“Then in astonishment, she saw her accusers depart speechless and confounded.”

That would have been quite a shock to her. Why are they leaving, like these are holy men? How? Why are they leaving?

“She saw her accusers depart speechless and confounded, then those words of hope fell upon her ear. Neither do I condemn thee go and sin no more. Her heart was melted as she cast herself at the feet of Jesus sobbing out her grateful love with bitter tears, confessing her sins.”

So, she had condemned herself. She thought she was worthy to die because she knew the law. She thought they were going to do it and then it doesn't happen, and then Jesus says, ‘neither do I condemn you. Go and sin no more,’ this is the event here, because Jesus never had ever intended for her to be stoned to death. It's not how He operates, but because of our own comprehension and understanding what we understand is required. The death sentence is pronounced because when He says that ‘The one that is without it, without sin cast the first stone.’ That was the death sentence, wasn't it? He pronounced the death sentence, it was on. Then all of a sudden because as with Jesus was stooping down and when Jesus stood up, when Jesus stood up and the men started leaving. This is what happens when the woman washed Jesus' feet, Jesus stood up and he said something, and Judas left.

Congregation: They confessed their own guilt by leaving.

Ps Adrian: They confessed that they were guilty and rather than kneel at Jesus' feet and confess their sins to Him, they went out and they kept them in their hearts. Notice what it says.

“This was to her, the beginning of a new life.”

This is the beginning. This is where we start. We are sure that we're worthy to die. But of course, in standing up and defending this woman, what did those men left do, whatever they plotted to kill him? He guaranteed His death sentence, both with these two events. Whether it's the same woman or

whether it's two different women, it's immaterial. In both cases, Jesus is incurring the wrath of these leaders by standing up and defending the woman.

“This was to her the beginning of a new life, a life of purity. Purity should just come from a scene of impurity. Purity. Devoted to the service of God in the uplifting of this fallen soldier, Jesus performed a greater miracle than in healing the most grievous physical disease. He cured the spiritual malady, which is unto death everlasting.”

That is, how can God forgive me for what I've done? I just feel this constant shame on me. I can't shake it. It's always with me. But as she looked at Jesus. There was no condemnation. There was only love and forgiveness and she dared to believe. That God, no longer, as she understood it, held her accountable for her past. It was the beginning of a new life. A new life she can imagine herself to be a pure woman and by believing she became a pure woman. Forgetting the things that are behind us, pressing on to the mark for the prize of the high calling in Christ Jesus. She was able to do this. In His act of pardoning this woman and encouraging her to live a better life, the character of Jesus shines forth in the beauty of perfect righteousness. Well, that fits into Colin's presentation. Perfect righteousness. While he does not palliate sin, nor lessens the sense of guilt, He seeks not to condemn but to save. The world had for this erring woman only contempt and scorn. But Jesus speaks words of comfort and hope. The Sinless One pities the weakness of the sinner and reaches to her a helping hand, while the hypocritical Pharisees denounce, Jesus bids her go and sin no more.”

This is the experience that the striking of The Rock, when you are sure of the death sentence. When we read the story of Mary. She's not thinking about the sentence of death. She's not thinking about it, she's simply thinking of love and the desire to express love to her Savior. This is overcoming the death sentence that we believe we deserve and believing in the forgiveness of God. This is the desire to demonstrate that love, and to manifest the joy that you feel within your soul that you know that you are forgiven. We come back to the second story. I'm on page 560.

“Mary, knew not the full significance of her deed of love. She could not answer her accusers. She could not explain why she had chosen that occasion for anointing Jesus. The Holy Spirit had planned for her and she had obeyed his promptings inspiration stood to give no reason an unseen presence. It speaks to the mind and soul and moves the heart to action. It is its own justification. Christ told Mary the meaning of her act, and in this he gave her more than he had received in that she has poured this ointment on my body. He said she did it for my burial as the alabaster box was broken and filled the whole house with fragrance. So, Christ was to die. His body was to be broken, but he was to rise from the tomb, and the fragrance of his life was to fill the Earth. Christ hath loved us and have given himself for us and offering and a sacrifice to God for a sweet-smelling savor.”

It's this experience here after overcoming the death sentence. We believe in the forgiveness of God in the face of your own human justice system, did you come here to the point where you are so filled with love for the Savior that you're willing to be embarrassed, you're willing to expose yourself as someone that's deeply in love with Jesus? You have the assurance of your sins forgiven, and now it can't be hidden. It cannot be hidden. It must come out of you and this will happen. We obviously have to go through this step to have the beginning of a new life. There are plenty of us that are still not sure at this level, and we still are under the condemnation of death. But we must pass through this to get to the Most Holy Place where we have this realization. My father never, ever wanted to harm me, never wanted my death sentence, was never angry with veins sticking out in his head, threatening to kill me as I was taught. Jesus was not standing over me with a cross, protecting me from my Father, who had a big club and was beating Jesus on the back instead of me. All of that goes, you realize, Oh, that was my nature, that was wanting to do that. As we said last night, when you you're able to confront your own sinfulness and still believe in the forgiveness of God the spikenard is going to come out. It's going to manifest. You can't hide it. The fragrance, the beauty and the willingness to do whatever.

We read this in Revelation Chapter 12:11 notice what it says. Revelation

“And they overcame him by the blood of the lamb and by the word of their testimony. And they love not their lives until the death.”

You know why we're in this crazy situation in this world at the moment. People are afraid of death. They're not believing that God will take care of them and look after them. But here, so in love with Jesus, 'they love, not their life unto the death.' Because they know that they have eternal life, it doesn't matter, this life doesn't matter anymore. They have the assurance of forgiveness. This is what is promised to us. It's in a two-step process, you have to get past your own death sentence and then get into the most holy place.

Yes, Ruben:

Ruben: In John 8. You have the feeling of condemnation and then the assurance of forgiveness. And as we go into the most holy place, you have that confirmation of forgiveness, and that's in Luke 7:48 in the same story.

Ps Adrian: Yes, the same story that's in Luke. Yes. Read that for us.

Ruben: He says in verse 7:47. He said: "Her sins, which are many are forgiven; because she loved much, but to whom little is forgiven. The same love little. And then he turned to her and said, Thy sins are forgiven."

He reminds her, because this is it's like the Jacob's thing. It's all coming up in her.

Ps Adrian: Thank you. Yes, this is really important. Why is this important for us when we're telling this story? Because this story is a template for the gospel and wherever the gospel occurs in human hearts these are the events that are going to take place.

Well, I hope by now that all of us have the assurance of the forgiveness of our sins, the condemnation of death. But when we come soon, very soon, events are going to play out that will place what we believe and who we are and a much more focused life because some among us are going to start emitting the spikenard. Won't be able to be hidden. It's going to upset Judas and who was Judas referred to in the book of John, the son of perdition. Paul, called somebody else the son of perdition. 2Thess is the man of sin and who is the man of sin? The papacy. Judas represents the papacy. When the spikenard comes out and it's inhaled by the papacy, she's going to get really mad because she can detect something that she doesn't possess. The dragon is wroth. Come back to Matthew 26, there's an interesting conjunction from when Jesus stands up. This is important. Matthew, 26:13, the end of verse 13,

“This that this woman has done, be told for a memorial of her...”

what's the next word? THEN. it's a connecting word.

“Then one of the 12 called Judas Iscariot went to the chief priests.”

Why did he go to the chief priests? Because Jesus had stood up and defended the woman and reminded her that her sins are forgiven and she's not to be condemned. In not condemning her, Judas took it as condemnation of himself, and therefore he determined to get revenge. He went to the chief priests to sell out Christ. This is the pattern of what's coming for God's people. This is what is about to happen, about to unfold.

It's like the way you're explaining it now. It's a Judas experiencing what Mary experienced and was exposed? Caught in the very act. Instead of it leading him on, he actually gets caught up in his self-condemnation. Could you imagine if Judas fell at Jesus feet? “Please Mary can I wipe his feet? I'm more evil than you are. I've been a thief. I thought I was smarter than Jesus,” could have been a completely different story. But when he felt the convictions of conscience, his pride would not, as it says, Satan, pride forbade him, forbade him from humbling himself and doing what Mary was doing. Because Mary was demonstrating a character of superior quality, the joy, the radiance, the gift all spoke of a relationship with Jesus that Judas didn't have. Rather than saying, I want that too, he determined to be revenged because Jesus stood up and defended her, and this is what awaits God's people as it says, let's come to Daniel Chapter 12. Because I suggest to the standing up of Jesus for the woman in Matthew, 26, is the same as the standing up of Jesus and Daniel, 12. It represents the same pattern. Daniel, 12.

“At that time, Shall Michael, stand up.”

Michael, of course, ‘One who was like God.’ Christ's name. Stand up.

“...The great prince, which stands for the children of thy people and then and there shall be a time of trouble, such as never was since there was a nation.”

Notice the time of trouble comes after that Jesus stands up. Because He stands to defend his people. What actually causes this to take place? Notice, we'll just connect another piece of the puzzle for you. Early writings page 33, could it be the fragrance going up? Well, definitely, definitely Christ's righteousness coming out of his people. So this beautiful thing...

“I saw that God had children who did not see and keep the Sabbath. They had not rejected light upon it. And at the commencement at the time of trouble, we were filled with the Holy Ghost as we went forth and proclaimed the Sabbath more fully. This enraged the churches and the nominal Adventists, as they could not refute the Sabbath truth. And at this time, God's chosen also clearly that we had the truth and they came out and endured the persecution with us.”

You know, this is part of this standing up process that is taking place. It's connected to the Sabbath. The outpouring of the Holy Spirit. It's exactly the same process as when fire came down and consumed Abel's sacrifice and nothing came and consumed Cain's sacrifice. It stirs up enmity rather than humbling himself and saying, Well, what am I doing wrong? I must be doing something wrong. It caused Cain to rise up. When God's people are shining with holy light because of the joy, because of the assurance of the forgiveness of their sins and knowing that they are greatly loved. This will be Spikenard into the world. It will cause a tremendous persecution to take place because the religious leaders will have to stop it. Of course, this ushers in the death decree.

We're not going to go into all that tonight, but I just wanted to speak to you about how the story of either Mary in both cases or these two women representing this two-step process, overcoming the death penalty and then the assurance of sins forgiven. When it talks about this shall be a time of trouble, such as never was, we're bringing in also the time of Jacob's trouble. It's during this time that all of your sins are being pressed upon you. You're remembering everything that you've done in the past. Will you blaspheme the character of God in denying that God is forgiving you of all your sins? Or will you choose to believe that His character is sure and that your forgiveness is assured? You're going to have to sweat that one? Because if you've learned just to judge your own self according to your own standard, you're going to find this process really hard. But if you're practicing to judge yourself and others by God's standard, you'll find it easier to go through this process. When you are saying, when you look at other people through God's eyes and you begin to think about the difficulties that they faced and that the reason that they're probably screaming at you is because of a whole lot of other reasons, and you just need to pray for them. You don't need to take it as an attack on you. When we start to think that way. That's why this story has to be told, this beautiful experience, and I want

to come back to Matthew 26 in closing and just remind you of something very important.

It's not until Mary releases the spikenard, that the catalyst goes into effect, when Jesus stands up, that then Judas goes to secure the death decree. This world cannot end until God's people manifest the belief that they're forgiven of their sins. There's no point talking about the evils of the papacy in the Catholic Church and all those things until the spikenard is revealed in God's people. We're not going anywhere. We can talk about the evils of everybody else. The only problem with this is there are many, many ministries that capitalized on giving you a commentary about what's going on in the world and how evil other people are. This gives you a false sense of righteousness by looking at how evil other people are and placing commentary on those people. It's a false sense of righteousness. What we need to be doing is looking at Christ and comparing ourselves to Him, because when I look at Him, I hunger and thirst for righteousness. I want to be more like Jesus. It's easy to look at other people that don't know the things that we know and compare ourselves with them. But Paul says that they who do these things are not wise. We shouldn't do those things. We should be looking to Christ and focusing on Christ. When that spikenard is revealed, then all these things are going to unfold. Jesus is attractive, so the invitation is to see yourself, to see yourself as this woman. Have not we all committed adultery against our Savior? Have we all not done evil things and to believe that we are forgiven when Satan comes in to convict you, that you're not going to make it? So now I know my savior loves me. I know that He cares for me. I believe, I believe, even though I don't feel like I'm forgiven. Will you let your feelings rule you or will you let God's word determine what your status is? Can't go by your feelings, especially when it's dark and it's 4:00 in the morning in and Satan come in and you've just had a horrendous dream and he's pounding. You can't get over your feelings. I believe what God's word says. Shall we pray?

Father, we thank you. For the forgiveness of sins. We thank you for the story of the two-step process as in the life of this woman overcoming the death sentence and then just desiring to reveal love, gratitude, thankfulness that our sins have been forgiven for when we truly are forgiven, we will not be able to think about other things in any capacity like this will begin to manifest love and joy and kindness to all men. Forgiving, being patient, kind and

loving. You promised this to us, Father, You've promised this to us. We believe that you will give it to us. Pour Your spirit upon us during the Feast of Tabernacles. We believe that You're a Father of goodness, kindness and love. In these appointments, there is light health and special strength. Father, we thank-you that You will dispel Satan's constant attacks against us, that You're not going to make it: You keep messing up. You keep failing. You keep making mistakes and simply look into the face of Jesus and believe when he says, I'm not condemning you. I love you. You're my precious child. And that we will be overcomers, thank you, Lord Jesus, that You will stand for us because we know that the son of Perdition is coming and is going to accuse us when we wash your feet with our hair and we release that fragrance of your agape love. They will be ready to accuse us. But Father, but Lord Jesus, thank-you that You will stand for us and that You will be willing to protect us from these accusations so that we will not give up in despair. And I thank you in Jesus' name, Father. Amen.

A PRECIOUS TIME OF REST AND RENEWAL



Lorelle laying a stone on the Ebenezer,
a memorial of the Love of God to us
through His statutes and Judgments