

## 2 Called to the Marriage Sermon Transcript

By Adrian Ebens, Passover 2015, Ocala, Florida

What a blessing, what a blessed Sabbath it's been. Have you had good fellowship this afternoon, sharing, talking? That singing this morning, I think I just about went over the moon. It was a real blessing. And I know the Lord is here or is with us. He wants to speak to us. I know that you're praying that He will speak to us again tonight. I've asked Him to speak His words through me. And before we begin, I would like to pray once again for those that are able to kneel.

Father in heaven, I thank You that we can come in the name of Your beloved Son, but our prayers is we are hungry and thirsty after Your righteousness. We are desiring to hear Your words. Last night we spoke of the strait gate and Your Spirit convicted us that within ourselves there is no possibility of being approved by You. But there is a way through this strait gate, through the Lord Jesus. There is a way to obtain and to inherit and receive all the fullness of the Gospel. Truth is the power of God and of salvation. And I pray that You would speak to us again tonight, that Your Spirit not only convicts us of sin, but of righteousness. And we thank you, Jesus name. Amen.

We spoke last night about the principle of when the person of Christ comes close to humanity, when His Spirit touches the soil of the human heart, whatever is in the human heart will manifest itself, as we read in Luke Chapter 22 that... Well, let's go back there, I just want to repeat a little bit. Luke, chapter 22. But this event of the Passover, this long-awaited event, the most significant event in human history, not only in human history, in the universe, this history, the revelation of Jesus Christ at this particular time, then when the time of the Passover drew near that, we see that the leadership of the church, those ordained and appointed to be the leaders of God's people, were plotting the death of the Son of God.

And they weren't plotting his death in the context of Him offering His life. They wanted to get rid of Him. And as we saw in verse 3, that one of the 12 Satan entered in that as Christ was pressing closer and closer to humanity, that humanity was beginning to manifest itself in anger and resistance and defiance and enmity towards God and His Son. And as we read through the story, we were convicted that within ourselves, it's impossible to please God. But without faith, it is impossible to please Him.

But tonight, we want to turn to the subject of the marriage. I heard someone say, was it the moon is in the which constellation? The constellation of the bride. I want to talk about the bride, we want to talk about preparation, we want to talk about being ready for the coming of Christ, for being ready for the bridegroom. And so we read in the book of Matthew, chapter 25. Being ready for the bridegroom is announced. And in this particular chapter with an Advent history, this particular chapter has specific significance and it's in verse 6. But we will read down this chapter, "Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom. And five of them were wise, and five of them were foolish. They that were foolish took their lands, and took no oil with them. But the wise took oil in their vessels with their lamps. While the bridegroom tarried, they all slumbered and slept." The bridegroom appears to tarry.

And then it says, "At midnight there was a cry made, Behold the bridegroom cometh." And we need to look at this passage in its history. I'm not sure how many of us are students of history in terms of the historical context of this passage. We need to go to the book of Revelation, chapter 3, and we need to get a bit of context for this passage. Malachi also speaks to this. We were in Malakai earlier about the messenger coming to the Temple. Revelation chapter 3, and it says to Philadelphia in verse 7, "And to the angel of the church in Philadelphia write; These things saith he that is holy, and he that is true, he that had the key of David, he that openeth, and no man shutteth; and shutteth, and no man, openeth."

And this is a reference to the sanctuary. Hebrews chapter 8:1, the sanctuary that the Lord pitched and not man that this opening of the door is an opening from the holy place into the most holy place. This is where the Lord Jesus wishes to bring His bride before His Father and of course, before the Lord Jesus can marry His bride. The bride must pass the judgment of the Father before He can allow this marriage to take place. The bride must face the scrutiny of the Father. And of course, the scrutiny of the Father is summed up

within the throne that He sits upon. And that is the Ten Commandments. This is the scrutiny that the bride must face.

And so, we see this transition that takes place. And there was a group of people in the 1940s who were invited to make this journey, this midnight cry. And I would suggest that what we spoke about last night was a strait gate in terms of our personal experience, of recognizing that there is no possibility of humanity ever pleasing God in and of themselves. It is a hard thing for the human soul to acknowledge that it is incapable of pleasing God.

This is a strait gate. There are many people who engage in many forms of rituals and practices and spirituality in order to seek to please God and sell their own conscience. But it is to no avail. This is a strait gate. This is a narrow path now, in terms of the history of the human race. This is a, if I can use the word, a corporate strait gate.

It is an opening of a passage in which God's people move in there by faith from the holy place into the most holy place. It is a strait gate, for inspiration tells us that the people who do not move, who do not follow Christ in His work from the holy to the most holy, and they remain in the holy place that Satan would assume the ministry of the Holy Place, and that he would breathe upon them his spirit. This is a strait gate. It is at this point, at this particular time when the door opens for Philadelphia, they were invited to go into the most holy place.

It was exactly in this time that Babylon fell or the Daughters of Babylon. Rome fell a long time before, but the daughters of Babylon that followed, build upon the same two pillars as Roman Catholicism: Sunday sacredness and the immortality of the soul. Upon these two pillars, the Daughters of Babylon in 1844 refused to hear the cry of the first angel, and they fell. They refused to go in through the strait gate. They refused to heed the call. The midnight cry to come into the marriage supper of the Lamb. And I'm covering a lot of history there, but I hope that you're able to follow along with me.

And so, this is a strait gate in terms of understanding what the Bible is telling us in the books of the Bible. At a particular time, at a certain time, at an appointed time. I might point out at the time of the day of Atonement, an appointed time, God's people had to find out when was this time. And those people who accepted the seventh month movement, they heard the cry, "Behold the bridegroom cometh, go you out to meet him."

And it's of interest to note that the man who preached that message first was Samuel Snow. Is that correct? Samuel Snow. And one of the things that they observed, of course, in using the Miller's rules of interpretation, where a day equals a prophetic year, that following the cycle from the beginning of the Jewish calendar to moving through that whole year, the time of midnight from sunset at the beginning of the day, because the Hebrew calendar follows that evening and then morning that the beginning of the day from the beginning of the month in March, following right through that right in the middle of the time between Passover and Tabernacles, the day of Atonement, right in the middle of that time, Samuel Snow steps up on July 21, 1844, and he pronounces the midnight cry: "Behold, the bridegroom cometh."

And he does it at a spiritually prophetic midnight, right on time to the very day. Interesting. The very time. And those people who heard the midnight cry and the Spirit that was poured out, particularly in the eastern states of the United States, "Behold, the bridegroom cometh." It's swept through this land and they heard this cry. "Behold, the bridegroom cometh; go ye to meet him." Of course, God's people at that time, not understanding the significance of that cry, they heard the cry; they responded to the cry, but they didn't understand its meaning. And of course, they were disappointed. A very, very strait gate. A group of about fifty thousand people who had committed themselves fully to this. They had been a larger group of people and they had been an earlier disappointment when they thought that Christ was about to come. At the end of March, April in 1844, a large group of people fell away because they thought, "Christ hasn't come. This this prophecy is nonsense." They fell away. They were still about fifty thousand people. And then when Christ did not come on October 22nd, 1844, that gate became very, very narrow. It went from fifty thousand people to fifty people. As in the days of Noah so shall it be the days of the coming of the Son of Man. Very, very narrow.

And this history is important for us. It's very, very important because all of the prophetic framework, all of the prophetic framework that is given to the advent people. The understanding of Daniel 2, the image. Understanding Babylon, Medo Persia, Greece, Rome and the division of the kingdoms in the ten toes. Going into that Daniel chapter 7 with the lion and the bear with the two ribs in its mouth and the four headed leopard and the beast and the little horn. All of these things lay out for you a prophetic map, a prophetic framework in order for you to understand the hour of His judgment. And that hour of His judgment is the call to the wedding.

Because as I've said previously, when your Father calls you, He calls you to bless you. And when we hear the hour of his judgment is coming, that is a call to receive a blessing. He wants to bless us. But when a man in his natural state hears the words, "The hour of His judgment has come." He is afraid and doesn't want to participate. He doesn't want to, doesn't want to participate in this judgment. Oh, yes, seven women take hold of one man. They want to be called by his name, but they will eat their own bread. They'll have their own gospel. They do what they want to do because they don't want to face the scrutiny of the Father. They don't want to go through the judgment because the enmity of the soul that come to mind, that is enmity against God, not subject to the law of God, does not want to face the Father's scrutiny. And so, we see this strait gate.

What is it about the midnight cry? Many people ask question. When I was in seminary and I was studying for the ministry, I was asked, what difference does it make about Jesus moving from one apartment in heaven to another apartment in heaven? What's the big deal? It doesn't make any difference to me down here, does it? What He's doing up there, as long as whatever He's doing up there, He's doing it. What is the importance of Jesus moving from the holy place to the most holy place? Because the most holy place ministry tells us that there will be a time when He will cease to mediate for sin. That's what it tells you.

Up until 1844, you could come to Jesus and have Him present your petition to the Father and you could die knowing that that work would never cease. But we live in a generation, for those of us who say accept the call to Philadelphia, to the open door to go into the most holy place by faith, we live with the realization that there will be a time when Jesus will cease this work of intercession for sin. He will not cease His work of intercession for righteousness. There is only one from whom we can receive righteousness. The angels themselves receive their righteousness from Jesus Christ. He is the One who own the Spirit of Christ, the humble, meek and lowly Jesus. They drink from His fountain.

And so He is the eternal mediator for righteousness. He always was, and he always will be. But He will cease to be a mediator for sin before He comes again. And what does that mean for God's people? It means that we are faced with the belief that there will be a group of people, a group of one hundred and forty four thousand who will be without fault before the throne of God before he comes back to receive His bride. That's a daunting thought for the common man. It's a daunting thought. It's an audacious thought to think that a group of people could be perfected. The carnal man scoffs at this idea, this nonsense that we can have complete victory over sin. In the seminary that I attended the idea was scoffed and it was mocked at. I was asked, how many of you here believe that we can have complete victory over sin? I and one other man stood and we were ridiculed for the rest of the class.

There is no victory over sin, but Christian can only become mature in their experience. But sin will be with you. But this is not what the commandments of God said. "Here are they that," what? "Keep the commandments of God by the faith of Jesus." This is that they may have right to enter into the gates of the city: keep the commandments of God. This is what the Father wants to know. He doesn't want anyone marrying His Son that's going to have any second thoughts about being united to Him forever and ever, that the bride will never look across the table at the husband and say, I think I've made a mistake.

He needs to know because He loves His Son. And of course, He loves His children and He wants them to be happy in their relationship with the Son of God. And so, not only are we faced with a strait gate last night of realizing that human nature in and of itself is actually at war with God. There is, as inspiration tells us, no natural enmity between Satan and his angels and mankind unless God placed that blessed enmity, as it says

in Genesis 3:16, unless He had placed the enmity into the heart of man, we never would have ever been able to respond to His offer of grace.

Christ, slain from the foundation of the world, was able to offer to man that enmity, that gave us a conscience, that gave us the desire to realize that there is something wrong. And that is why there is no one who seeks after God. It is God who seeks out the man. It is not the story of the lost shepherd, but of the lost sheep. The shepherd goes out for the sheep. The sheep does not go looking for his lost shepherd. This is something that we need to remember.

And so, if you are responding to the grace of God, if you are responding to what God, if you are desiring and you feeling in your heart a desire to study the word of God, then the Spirit of God is striving with you. The Spirit of God is speaking to your heart and is seeking to draw you to Himself.

And so, we want to ask this question now, the Christian world looks with utter disbelief, yes, disbelief at this Adventist notion that man should have victory over sin. Such foolishness and preached within the seminaries of Adventism. The same word is pronounced as foolishness to believe that man could have victory over sin. In the majority of our seminaries and colleges, this is what is preached. And to human reasoning, this makes sense because who would dare to stand and say, I have not sinned.

What does Job chapter 9 tell us? "The man who says he is perfect has proved himself to be perverse." This is what the Scripture says. The Bible says, "For all have sinned and fall short of the glory of God." There is none righteous. No, not one. And the beautiful thing about this, and this is why I say in the book of Romans chapter 3, this is the beautiful thing about this chapter for me. When you read this chapter and I need to read it to you again in your ears it might sound a little bit depressing when we read it, but if it sounds depressing, it's depressing to your natural man. But to the spiritual man, this is a wonderful thing.

As it is written, "There is no righteous. No not one. There is none that understandeth, there is none that seeketh after God." They all not some, not a few, but "all have gone out of the way, they are together become unprofitable. There is none that doeth," present tense, "none that doeth good, no, not one. Their throat is an open sepulchre; with their tongues they have used deceit; the poison of asps is under their lips. Whose mouth is full of cursing and bitterness. Their feet are swift to shed blood. Destruction and misery are in their ways. And the way of peace they have not known." And as it says in verse 19, "Now we know that what things soever the law saith, it saith to them that are under the law: that every mouth may be stopped, and all the world may become guilty before God."

I love this passage because it aptly condemns all my attempts to earn merit with God. It condemns utterly the administration of death. I stand in the judgment bar of God in my natural mortal man, and the law condemns me to death. And this is a glorious ministration, because when I am condemned to death, when I realize that there is no hope for me within myself, then I begin to look for another option. And that is why Jesus says, Repent and believe the Gospel. You cannot believe the Gospel until you repent. If you do not repent, you cannot hear the gospel. It's as simple as that. And so this chapter here causes me to repent. It causes me to see what I am truly like. And then I realize that it opens before me a different way, a different path.

Then the Spirit seeing that I am approaching the strait gate, I'm being willing to take off all of my possessions and to allow myself to be taken through that strait gate. Then the way opens for me and I see the Lamb of God that takes away the sin of the world. And what is the purpose of this process, this administration of death that brings you to the ministration of the Spirit? What is the core element that is seeking to do for us? It is to create within us a sense of gratitude. Inspiration tells us it is gratitude to God that cleanses the soul. For he that is given much, loves much. This is what the Gospel is about until you enter and through that strait gate, you will not have that level of gratitude which will cleanse the soul. It won't allow you to do that until you realize your utter helplessness.

And so when I read these verses in Romans chapter 3, I see that God is telling me: you can't do it, and in fact, you don't have to do it. That's the beauty of these things. It tells me that when I have good thoughts towards other people, it is no longer I but Christ who is doing these things in me. When I have a benevolent

desire, when I have a desire to reach out and to help another person, it is not I that is doing these things, but it is me responding to His Spirit, working in and through me so that you may never need to say: I've tried and I've tried and I've tried to love this person and I just can't do it. The truth is, you never did it. You never could do it. It was never within you to do it.

As I've said to people, the paragon of virtue where we see a mother's tender love for her child. The Bible tells us in unmistakable terms, there is no such thing as a mother's love for her child. It does not exist. Christ alone puts that desire within the heart of the human mother. If He did not do that for her, it would not exist. And if you find that confronting, then I am glad because there is none good. No, not one. No, not one.

And the beauty of this is that when you feel that you've run out of love, when you've run out of patience, the fact is that you've come to a realization that this is the way you are anyway. And then when you want to have love, when you want to have patience, when you want to do the right thing, you only have to allow Christ to do that in you. And He has an endless supply. An endless supply.

So, when you say I've fallen out of love with my spouse, you never were in love with your spouse. Christ was loving your spouse through you when you were in love. If you truly were in love, it was Christ who was doing this through you. It was Christ that was inspiring you. Why don't you ring your wife? Wouldn't you tell her that you love it? Why don't you buy some roses? It was Jesus who told you to do those things and you responded. Is that true? So, you never need to run out. There is an endless supply of this grace. He will continue to speak these things to you, speak them into your mind and you'll be able to do it. You'll be able to do it and do it and do it if you respond to that voice.

And so let's explore a little bit further in Matthew chapter 5, because this is another part of the strait gate. I just want to step through this piece by piece and then we're going to come back to the marriage. We're going to go back into the most holy place, and we're going to contemplate standing in the presence of a holy God, wondering whether... As we hear Jesus say, This is My bride, this is the one I wish to marry. And we're standing there trembling, wondering, Is He going to say yes or is He going to say no?

There are many people, Matthew, chapter 5, reading from verse 3, there are many, many people who believe that their first encounter with the Holy Spirit is a very warm and fuzzy experience, a really joyful, wonderful feel-good experience. But this is what the Scripture says, "Blessed are the poor in spirit." Blessed when you are poor in spirit, when you become aware of your incapacity, when you become aware that you have a problem, you are blessed. This is a blessed thought.

And this is the thing that Satan tries to twist this around on us, that when we get this, I'm hopeless. I can't do this inside to see you. Never going to make it. But blessed are you. When you have these thoughts. This is what the scripture says. Blessed are you.

And it goes beyond that in verse 4. "Blessed are they that mourn." And if ever there was a paradox in Scripture, that's a paradox because blessed means happy, happy are those that mourn. Does it make sense? It made sense when you're walking through the strait gate, when you go to the strait gate, when you're passing from death to life, you're mourning in the process of death, you say, God have mercy on me, a sinner.

You're mourning for your sins when you mourn for your sins. And the eyesalve that was told to Laodicea, take hold of the eyesalve. You're beginning to see that you have a problem and you not only acknowledge that you have a problem, you actually begin to mourn about what you have done to God and His Son and to the people that you have affected.

You begin to see yourself in a way you had not seen yourself before. And Jesus says, Happy are you when you begin to see that you... Not only did you sense that you had big problems, but now you see you have big problems. And of course, what is the effect of one that is in a state of receiving the blessing of mourning for their sinfulness?

We see in verse five, "Blessed are the meek, for they shall inherit the earth." Why did they become meek? Because they realize that they are poor in spirit. They mourn for that pureness of spirit and then they are humbled in their experience. This is a sequence. This is a progression. This is a stepping forward. This is the path to life. Poor in spirit mourning for your sins, humiliated within your soul. Humble, meek. Is it interesting that Moses was referred to as the meekest man? Why was Moses the meekest man? He recognized. Do you know how many times you would have agonized about killing that Egyptian? Oh, I never killed an Egyptian. I never killed an Egyptian.

I can tell you this, though, as a young man watching many films and movies and seeing a particular character in a difficult spot. I've killed millions of people in my mind. It's the decision, it's the act of the will. As a man thinking that is hard. So is he. This is the challenge.

And so it goes on. "Blessed are the merciful." How does one become merciful? When he realizes how much mercy that he has received. As you receive so it flows out of you. Mercy. If God has been merciful to you, you will be merciful to others because you remember how you have been forgiven.

And I might say to address something very specifically here. When I came to an understanding that I had been teaching an incorrect understanding of God and his son and I accepted the forgiveness of God. I remember standing I looked up into the heavens and wept for breaking my Father's commandments, which says, "Thou shalt have no other gods before Me. Singular, one. And I realized that I had violated His commandments and I accepted His forgiveness for one that had baptized many people into a wrong understanding of who God is, and to realize that He was willing to forgive me for doing these things, then God help me to be merciful to my brethren who remain within the church, who do not yet understand this truth.

If God has shown mercy to me that I wish to show mercy to them, lest I should forget, if I have been forgiven one hundred thousand dollars or ten million dollars, and then I turn to my brother who owes me ten, and I tried to choke it out of him, then what have I done? I've forgotten the mercy that has been shown to me.

And so, we come back to the most holy place. Not only does the people who take hold of the Advent faith have to deal with the element of the receiving repenting.

And I just need to speak to you about this particular point about repentance. Does man have the capacity to repent in and of himself? Repentance was given to Israel. The book of Acts tells us that repentance is a gift. And how is that gift emphasized in the book Desire of Ages? It says, When Jesus had taken the necessary steps of repentance. Who's who is He repenting for? When He came up from the banks of the Jordan and He prayed to His Father with strong, crying and tears He was doing for us that which we were incapable of doing for ourselves. He did a repentance on our behalf that He needed not repenting of. And so that experience, the experience of His repentance on our behalf, we inherit, as it says in Desire of Ages, His victory is ours, hallelujah. Repentance is a gift. You can inherit this gift. And not only can you inherit his repentance, hallelujah, you can inherit His righteousness. His victory is ours.

And so, having believe this, having entered in through that strait gate, we then have to allow ourselves to entertain the possibility that God wishes to have a group of people who will live on the Earth without sin before the second coming of Christ. And for someone who is filled with the gratitude, filled with joy in the forgiveness of their sins, they simply look into the word of God and say, Hallelujah, God is going to do something amazing. Faith is the substance of things hoped for. It is the evidence of things not seen. You are going to perfect a group of people. I am up for that. Are you up for that?

Can God do what He says He's going to do? I don't know. I can't see. When I look within my heart, when I look within myself, I cannot see how it is possible that He could do this. But His words say it and I believe it. And I don't care what I know. My eyes deceive me for the heart of man is deceitful and desperately wicked. We can turn things and twist things, but it says man shall not live by bread alone, but by every word that proceeded out of the mouth of God shall man live. This is what the Scripture tells us.

And at each stage of my life, when God is deepening, and let us understand that the work of repentance is a deepening experience, where the work of sanctification is a progressive experience. And for those of us who believe in God's appointed time, we should know that the process of atonement for today is the great day of the Lord's Atonement. He makes atonement for sin, but that atonement carries you right through to the final atonement, the day of atonement, the cleansing of sin, the removal of sin from God's sanctuary, the removal of sin from God's people. The atonement is progressive. It's not a single one-off event. It's not simply you being declared righteous. And that's it. It's a progression you must walk through.

And this is where we come to where we are now entering into the eve of unleavened bread. What does it mean to be unleavened? God says, I want to bring you into an unleavened experience. I want to do this in you.

How can this be believed? Lord, I believe Thou mine unbelief. An unleavened experience. As we enter into this time. And I know for some people there is a focus on the physical unleavenedness of our experience, and this may provide a blessing for people. But the focus of being unleavened is that we no longer speak the words of hypocrisy, malice, wickedness, that we no longer think evil thoughts about other people. This is what it means to be unleavened. And if the physical unleavening will lead you to that experience, then hallelujah. But if the physical unleavened causes you to look upon your brothers saying, Oh dear, you're not quite there yet, then your unleavened is turned to leaven.

Listen to what the Spirit is saying to the churches, what you do do out of your own conscience. Let him that is weak in faith, not judge him, but is otherwise, as it says in Romans chapter 14, and we don't want to continue down that path.

So. The bridegroom. Now we come to this reality and this is where we must delve into the Song of Solomon. This is the story of the Shulamite. When King Solomon, when they are going to call for a woman to become his bride, to become his wife. And she is a lowly servant girl who looks after the sheep. And in ancient culture, for whatever reason, whether they had a Cleopatra mentality where women that were lily white were the ones that were beautiful. But she was out in the sun every day and she was quite tanned, at least in our culture in Australia, to have a tan is better than looking lily white. It's amazing how things get turned on their head.

But could you imagine? And now we must we must now collectively place ourselves in the position of being the one that would be chosen by the bridegroom. Because all of us here, we wish to be part of that bride, don't we? Could you could you imagine the childhood, the girl's childhood dream, a dream of being married to the prince of the kingdom, dreaming and wondering about one day would the prince choose me? Would he choose me?

But then as the girl and the young lady, she grows up. She realizes that she's not born into a family of influence. She doesn't have the wealth. She doesn't have the credentials. She doesn't have the connections to even think that it would be possible that the prince would ever be interested in her.

And beyond that, working as a servant girl is looking after bleating sheep in the sun night and day, even while the rest of her family are out doing other things. And she's just doing the menial tasks. And maybe it's part of the story that the sisters might be able to go and participate in the banquet, but she is stuck looking after the sheep. And so how could it be possible that a word could come to a young lady in this position and says that the prince loves you, the prince desires you, and he wants you to be his wife?

What would you do? Would you be like Sarah, who laughed when she was told that she would give birth to the promised seed and then that line would go down? Would she laugh and say, it's impossible? It's impossible that I could become the wife of the prince of the kingdom? It's just not possible, is it? Do you dare to believe? And this brings us to the heart of the issue is that does Jesus look at us that way, looking past all the great men of this world, the great institutions, the great cathedrals, the great edifices to man's glory and intellect, He looks past all of those things that He sees a poor, helpless group of people.

And He says, Father, this is the one I want to marry. She's the one. She's the one. Could you believe? I tell you, in my personal experience, as I've contemplated those things, I've struggled as I've pin this before, I've thought of myself like Nicodemus sitting in the sycamore tree and Jesus and saying, come down from the tree because I want to dwell in your house and I want to eat at your table.

Is it possible? But I'm a tax collector. I work for Rome. I'm part of the Babylonian system. I'm hated by God's people. He wants to dwell in my house? He wants to eat from my table? Could it be possible? This is the thing that you have to wrestle with. This is the issue that what value does He see in you? And this is hopefully... Well, tomorrow we will go deeper into this. Upon what basis would He desire you?

And this is where, again, at a deeper level, our human mind is confused because we do not understand that God is agape. God's love is not dependent on the object to decide whether He would take that bride to Himself. It is purely His desire to bless His desire. And we read this in Ezekiel chapter 16 about, "I found you on the side of the road covered in blood. And I cleaned you. And I washed you. And I clothed you. And a time came for the time of love. And what do I find? You've run off with other men."

You've run off with the idea. Why has she run off with other men? Because she doesn't believe that she's worthy of being the princess of the kingdom. She believes she's only worthy of prostitution, that this has been her foremothers, the mother of Babylon. This is all that she's capable of. This is all she could ever hope for a life. And so, Satan whispers into her mind, This is all you will ever be. Give up this notion, this lover. Let it go. Let it go away from yourself. And we go, What's the point, you know? He couldn't love me. And so, we assert the authority of our own words, our own thoughts over the word of God.

And this is the ultimate test, is that could you believe that you could become the bride of the prince of the kingdom, and upon what basis do you make that decision? What do you have to attract Him if you think about your attractiveness to Him? You're in trouble, you're not going to win on that particular score, but unless you have a shift in your mind and this is the thing, when I was speaking to my Lord Jesus and praying about this and I was genuinely going to lose the experience because I came to that point where I chose to believe that he was speaking to me and saying, Adrian, I want you to be part of My bride. I'm inviting you to be part of My wife, to live and be in harmony, a union with Me forever and ever.

Have you ever stopped to contemplate that, that He's inviting you into that kind of intimacy, that He wants to speak to you as a husband speaks to his wife, who loves and cares to his wife? Do you allow yourself to entertain those thoughts?

And I remember I began to struggle. The struggle began some time ago. I need to tell you a story going back, struggling with this, entering into this most holy place experience. And I know some of you will be familiar with the story, but I just want to tell this again, and this time it's being told through the Father-Son relationship rather than the husband-wife relationship. And that is I was walking on a Sabbath, that happened to be on a Sabbath; no, it didn't happen to be a Sabbath because I was in the Spirit on the Lord's day, and the Lord spoke to me. And the thought came into my mind, Do you remember the day that your son was born? Do you remember the day? Yes, I remember the day my son was born, when my wife, my beautiful wife, handed me my firstborn son. And I looked into his eyes and he looked up into my eyes and we looked together in that eternal moment. This boy has come from me and my beloved wife. There was this connection, an eternal moment.

And I was asked the question again, And what did you pray at that point? What did you say? I said, Father, I don't want anything to come between me and my son, and I just want him to know me. That's what I prayed. And as quick as a flash, the word came to me, Adrian, that's how I feel about you.

Can you believe that? I stood there and I thought, did I actually hear that? That's how I feel. I don't want anything to come between Me and you. And I just want you to know Me. And I begin to say like Peter, Lord, I'm a wicked man, don't You understand? Why would you see anything of value in me? Why? I begin to ask the question, why would you see anything of value in me? Because I have been schooled in the world of Eros, coming from my mother Eve in the garden and my father Adam. Seal the deal. And so my mind is locked into this question. Why would you see any value in me?



And after 15 minutes of arguing with the Lord, He said, Adrian, are you going to turn Me down? And like Peter I said, Don't wash my feet only with my head and my body just I want the whole lot. What am I doing? How can I turn You down? Man shall not live by bread alone, but by every word that precedes the mouth of God. And I pray. I pray tonight, this evening, as we enter into the beginning of unleavened bread that your Father in heaven, let's use the Father's child analogy, your Father in heaven is saying to you, you are my beloved child. I don't want anything to come between You and me. And I just want you to know me. That's what He's saying to you. And the Lord Jesus is saying to you tonight, I want you to be My bride. I want you to live with me forever. I'm preparing a home for you. I'm decorating it just in the way you want it. Because when you think my thoughts, when you see it, you'll know that that's what you wanted.

This is what the Lord is saying to us, and I would say in terms of preparation for the final crisis, this is the central issue. Are you going to heed the midnight cry? Are you going to win? Behold, the bridegroom cometh, that the Spirit of God dwells enough in your soul to be able to respond to that and say, Yes, I am going to receive the kingdom with my beloved Husband.

And so, I want to send out the invitations, maybe there are some here that are unsure. Have you accepted the invitation? Have you accepted the invitation to be part of the bride? I want to send it out. Those of you who have accepted the invitation, you can say, hallelujah, I have accepted. But for some of us, there may be some doubt. There may be some question in your mind. You know what? I don't know whether I'm going to make it. To some of you I'll say some, to some of you have those thoughts, the data.

I think you know what? I know no one else can see what my mind is thinking. But you know what? I just don't think I'm going to make it. And so, he's going, Yes, exactly. You're not going to make it. So, I want to say to you that, at least in my experience of the word of God and what I've written, the beloved Son of God is precious. He's tender, and He is longsuffering, He is merciful, He is gracious. Why? Because He's just like His Father and He wants to bring us in before the Father.

And all we have to do, because remember, He's the one that's bringing us in and He's the one that's going to ask the Father. We just have to let Him do it. He's going to say, This is the woman I want to marry. And He's having the dialog. The decision is between the two of Them. We just have to accept. We just have to let Him take us by the arm and let us let Him carry us into the most holy place. But, of course, to be carried into the most holy place means you have to believe the midnight cry. You have to believe the most holy place experience. That's what it means to allow Him to take you into that place.

And so, I want to ask tonight, this evening, is there someone who hasn't made that decision, who would like to stand and say, I'm going to respond to the invitation, I'm going to respond to that before I move on? Anyone else? Maybe there's someone that hasn't made that commitment. I would never want to. Amen, sister. Amen, respond. Amen, going up to the kingdom together. We're all going to be part of the bride of Christ. Maybe some of us have walked with the Lord, we made sure, but then we're not sure because of things that have happened, things that have come up in our life. Our Savior is trying to show things to us that then cause us to go, Well, why, how could You love me if I'm like this then You couldn't love me. And you've wandered and you've thought, No, I don't know whether I'm going to make it.

I'm inviting you. The invitation is coming out. The invitation is coming to you now. The Lord Jesus is saying, Will you be part of my bride? Will you be willing to stand, say, before the universe, I want to be part of the bride? I believe You said You're going to do it. You said You're going to present me before the Father. You said You're going to do this. I trust You. I believe You because I have nothing else to believe. Hallelujah. Amen.

This is a personal thing, I'm not asking I mean, we're at the stage now where many people are standing don't stand because of other people. Please don't do this. This is too serious. And those that are sitting, don't feel threatened. If I have made that decision, don't be put off. This is a personal thing, but heaven is watching. Heaven is bearing witness to the decisions that are being made here this evening. And so I thank you for those that have made that decision. It's a good decision. And we can trust and we can bank on it because our mediator, the Lord Jesus Christ, is going to deliver on His promise.

The Shulamite woman is going to become the wife of the prince of the kingdom. I would like to sing. Would you like to sing? Can we sing Amazing Grace? I'd like to sing Amazing Grace. Could we do that?

Maybe we can all stand and sing together. 108 and then I will pray.

*(Singing)*

Amen, Amazing Grace, if I can just ask that, let's remain in this state, some of us need to talk to our Father. I'm just wondering if we can hold off if there's announcements that we can just hold off. We don't want to lose this this state. Some of you might want to kneel and pray.

There's going to be a baptism on Sabbath if some of you want to participate in this event. If you have not been baptized, come and talk to us. If you want to. If you've come to a place where there's been a major shift in your understanding of truth, you want to discuss some of these things and you might be in a position ready to take that step, come and talk to us. Maybe you want to get baptized down the track, come and talk to us. But first, talk to your Father in heaven and speak about these things.

I want to pray now, but I invite you to stay in that place until the Father asks you to move. And let's listen to His voice, what He wants to say to us individually. So, let's kneel if we can.

Father in heaven. To contemplate to be able to come before you thrown in the tight embrace of our beloved bridegroom and by faith, we see Him speaking to You, saying, This is the woman I want to marry. This is my beloved. This is the one. And by faith. And so, you say, well done, son. She's beautiful. I give you my permission to marry her. Father, I believe I believe that this is what is for all of us here, for all of us that have chosen to make that decision. I pray not one of us here would decide that this is not for me because of feeling unworthy. There is no need for this. We simply need to trust the word, to rest in the embrace of our Savior. And I pray for each of us here that if You have something to say to us, that we would stay, that we would listen to Your voice, that we wouldn't just be here to talk and chatter. People wish to talk, please. They can go inside. But I pray, Father, that You would speak, that we would remain listening carefully to You as we as we pray or sing, whatever it is that we feel that You are pressing us to do, and that we would take that next step with you taking the midnight cry.

And I thank You, Father. In Jesus name, amen.