

## 4 Sabbath Fountain Sermon Transcript

By Adrian Ebens, Passover 2015, Ocala, Florida

What a blessed day it's been. We had the privilege of a baptism with Bill and Judy and we were just talking about it afterwards, you felt the Spirit of God is falling and we all felt very full. Did everyone feel that while we were there? We're sorry that not everyone could come because Bill has to leave tomorrow morning first thing. And so, it had to be done before the evening meeting. But it's just a taste of what's coming.

And the story of how Bill and Judy are able to be here. Yes, yes, I was just going to introduce them and Judy was asked to do it. They're up in New Hampshire and she was asked to do some meetings down in Florida. And it just happened. I had to have her come this coming week and it just happened to coincide with this feast. And so, they came down and I might invite you to come and tell the rest of the story.

*Bill: Well, as Adrian was saying, it's somewhat of a surprise to us that we're here at all. She was invited down on short notice and I was able to get some time off from work, which is highly unusual at this point. But arrangements were made and we ended up here and it's been more of a blessing than I can tell you. We were baptized into the main SDA church in 2001 in Sarasota and progressed on and learned and then grew in the Lord and finally came to the truth about the Father and the Son in about 08. And after lots of study, because we didn't want to be wrong about it, we presented it to the elders and I didn't that didn't go over well. We went to the pastor, went over even less well. And so, they wanted us to stay, but just sit down and be quiet. And we couldn't do that. And then when we realized what was at stake, so I wrote a letter of resignation from my whole family and told them we're leaving on account of the Trinity and we left. And they were very, very sad to see us go. It was very hard because we had a lot of deep friends in that church. We still do, as evidenced by the fact they've asked her back. That's a little unusual.*

*Judy: Seven years later. Yeah.*

*Bill: So, we're here. This this baptism was impromptu, but the Lord told us that, you know, now's the time. And yes, you were baptized once before, but let's get it right. So, we did. And it's been just an overwhelming blessing and it's an experience we're going to remember forever. And we will continue singing like this with you in the kingdom. So, I look forward to that greatly.*

Before you guys go. Later on in the week, we're going to invite people for prayer, for family, for a blessing. So, I just wanted to pray a prayer blessing for Bill and Judy and upon their families. So, if we can, I don't know, if we can stand. That's all right. We'll bow our heads and we'll pray.

Father in heaven, I just thank You so much for the way You lead in Your children's lives, and we witnessed today that Your Spirit has borne witness of the spirit of Bill and Judy, that they are Your children and that You gave Your only begotten Son for them, that they might have everlasting life, which they now possess in full assurance. And they have possessed this, but now I have sealed in baptism today. Father, I pray a special blessing upon Bill. I pray that You would give him strength and wisdom, integrity, that he will be a man of God from day to day, that he will be one that speaks words of love and appreciation to duty, to care for her, to bless her, and to be a blessing to his children, Tucker and Chelsea, that he would be the father that You have called him to be. And I believe by the word of God that You have called him more fully into this position, that Elijah will speak through him to turn the hearts of the children to the fathers and the fathers, to the children. And Father I pray for Judy that You will bless her abundantly. She has meetings this coming week. Give her words, let the joy of Yeshua flow out of her heart. And as she speaks may they know that she is a daughter of God, that she possesses the fullness of salvation, and that she will uphold Bill, her husband, she will respect and honor him, respecting his leadership and appealing to him in the Spirit to be his helpmate and to work with him in all the plans that you have for their life. I pray a blessing over their whole family, their children, and that You would protect them from the evil one and bless them as they travel from this place. And I thank You for hearing this prayer in Jesus name. Amen.

Well, this is certainly a taste of heaven. I just am very, very grateful. And so, as we begin our next part of our journey, resting in the prayers that (inaudible name) prayed that God will guide us. I'm eager to move into our subject.

Last night we spoke about the importance of the word of God and also in dealing with the issue of struggling with temptation and Satan's assault on our minds and upon our hearts and how to meet those challenges with the word of God. I spoke to you about two incidences in my life dealing with the issue of music and dealing with the issue of the existence of God. And but these are only some of the many challenges us as the children of God wrestle with.

Satan is coming in and we can speak of many areas in terms of music, in terms of computer games, in terms of images, pornographic images, movies that are immoral language, violence, all of these things, addictions to substances, addictions to food, addictions to all kinds of things that Satan continues to press upon us and cause us to be discouraged and think, "It's no good, it's not going to work." But this is where, as we said, as we've been saying from the beginning, the process, the strait gate, the path by which we walk to life is an important one. And the inspiration tells us that the book Pilgrim's Progress... The Spirit of Prophecy says it's an accurate portrayal of the Christian life and that there is a wicked gate and there is a burden that is comes upon the human soul when it feels its sinfulness.

As we look through Luke Chapter 22, we looked at the conviction of sin and the sinfulness of the human heart as the Spirit of Christ moves closer to the human soul. Whatever is inside of that soul manifests itself because water will water whatever is in the soul. If there's enmity in the soul, it will manifest. If there is Christ in the soul, it will manifest and grow. And this is what we looked at first.

And then, of course, the invitation, the calling to the wedding, the strait gate into the most holy place, the sense of deep gratitude that we feel when the Spirit of God is witness with our spirit, that we are the children of God, that we are the beloved of God. And as we talked about the Shulamite, who was the shepherd girl while all the other beautiful girls were preparing themselves to be the one to be chosen by the Prince of the kingdom, she finds that she is the one that has been chosen and wrestling with that reality. Am I truly chosen for the king? But I am not beautiful. I'm not pretty like all these other women. How come he would choose me? Why would he choose me? And so, the conviction of sin, leading to a deep sense of gratitude is what prepares the heart to take hold of the word of God. This is what we were talking about.

And the text that I want us to pick up this evening is in John 17, verse 17. "Sanctify them through thy truth: thy word is truth." We're talking about the process of sanctification, the process of victory in Christ, overcoming all of the hereditary and cultivated tendencies of humanity to condemn sin in the flesh, in the path that Christ has walked for us, to become part of the bride of Christ. "Sanctify them through thy truth: thy word is truth."

And I want to pick up on this principle of sanctification. And last night we were talking about the principle of first fruits. First fruits come when we allow the seed, the word of God is seed, when we allow that seed to embed itself in our mind, if we do not resist, it will bring forth fruit. The great challenge for us is that when you plant a seed and there is not immediately springing forth and you can see a plant coming, it may take a number of weeks before the plant breaks through the soil. And between that time when the seed is planted and you begin to see the fruit, there is a time of testing. This is what I would often refer to, is being in the gap. In the gap between the seed being planted and evidence that fruit is being manifested in the life. And this is where faith is developed. Faith is the substance of things hoped for to spring out of the ground. It is the evidence of things not seen. Waiting for that evidence to manifest itself.

So, we spoke last night about claiming the promises of the word of God. And I don't know if anyone this morning was choosing to memorize some passages of Scripture or not, but as we put the word of God in our mind, we can access the living word of God.

Now, another text I want us to look at is in 1 Thessalonians 4:3. Which is just an extension of the same principle. "For this is the will of God." We talk about not my will, but thy will. Well, this is the will of God.

"Even your," what? "Sanctification, that you should abstain from fornication. That every one of you should know how to possess his vessel in sanctification and honor. Not in the lust of concupiscence, even as the Gentiles which know not God." Concupiscence immorality, perverse sexuality is evidence of not knowing the true God. That's a challenging point, isn't it? It's evidence. Giving themselves over, as it says in Romans chapter 1, it's evidence. "That no man go beyond to defraud his brother on any matter, because the Lord is the avenger of all such, as we also have forewarned you and testified. For God have not called us unto uncleanness, but unto holiness." This is the promise of the word of God.

But some people, when they read this, they hear what the text is saying. But does the word go into the mind? Because when someone is walking down the street and they go into a store and they see a particular item that they know they should not desire and they desire it, what does the human soul do? What do you do in that situation? In the times past, you may go past a video store, you might go past a magazine store or whatever, whatever it is that Satan has got you cornered in some particular area that nobody else knows about, it is just your dirty little secret about something you're dealing with. And does the word of God meet us in that moment? And here is part of the challenge for us, because if we believe that we are indeed sons and daughters of God, our value in Christ will allow us to say, You know what, I don't need this anymore. If it is your worthlessness, it is your sense of worthlessness that you cling to that causes you to stay stuck in your old habit patterns of life. It is the disbelief of God's mercy. It is the disbelief of God's offer to you that causes you to remain stuck in these addictions, in these things that hold us down.

And then as soon as we promise ourselves that this will be the last time. This is the last time that I'm going to do this, and then even while this thing and for some people, whatever it is, we place it in our mouths and even before we get to swallow it, we already feel the guilt. And we didn't even get the satisfaction of what we were trying to possess. We were ripped off. And Satan is laughing at us. I got you again. I got you again. But when we have this idea that we must earn God's salvation, we feel worse and worse. And then we tell ourselves, well, I've gone this far. I've got the rest of the package here. I might as well do the whole lot now. It's a familiar story.

And in my experience in ministry, I have encountered many wrestling with this situation. And not only people who are new to the faith, people that have been walking with God for decades and decades, still wrestling with issues in their life. And so, again, we make the point: only death leading to resurrection in Christ. And a deep assurance that you are His child will enable you to grasp the word of God with a tenacity that will not let go.

And for all of us who are students of prophecy, we know that in the last days they will come a time of Jacob's trouble and it will come to us in such a way that even... Because we know when Jacob was wrestling with his Messiah, he was wrestling with Christ, that he was, as it were, pressing his sins upon him. And if we're in a situation where we feel some kind of worthlessness, where we feel some element, where we're trying to earn God's salvation, when this crushing sense of my inability to please Him comes, we will simply let go and accept condemnation and death. The reason that there must be a time of Jacob's trouble is because God needs to know whether you are righteous by the righteousness of Christ alone. It is not anything that you can do in and of yourself. It is the righteousness of Christ. It is the soul recognizing, Yes, I know that I am condemned to death, but I accept the righteousness of Christ. I take hold of His righteousness.

It is the Mary Magdalene experience. She knew she was worthy of death. She knew she had demon possession cast out seven times. And each time Jesus would come and patiently, faithfully, lovingly deliver her. When many others had already given up on her, she was beyond. Why do you bother with this woman? She keeps going back. She keeps going back into the pigpen. She keeps going back to her sins. Just leave her.

But Jesus is dogged. The Savior does not let go, as Martin Luther termed it, the hound of heaven, who reaches out for the human soul. Will you push me away? Will you push me away? He continues to reach out and say, My child, I still love you. I have not given up on you. You're the one that's giving up. I'm not

giving up. He never gives up. It's only when He sees that we have finally given up and are not willing to go any further, then He accepts our decision, but He will never give up and you can count on that.

And so, this principle of sanctification, I want to share another point in terms of a great blessing. The word of God is a great blessing to us. And why is that so? Because the word of God is the very words of our Father through Christ speaking to us, words of encouragement, words of blessing, words of comfort that we can take to ourselves, casting all your cares upon Him, for He cares for you. The angel of the Lord encampeth round about them that fear Him and delivereth them. Thou will keep him in perfect peace whose mind is stayed on Thee because he, what? Trusts in Thee. By taking these, we become partakers of the divine nature. This is the process.

And now I want to share with you another aspect of sanctification, for the will of God is our sanctification. And if you turn to the book of Ezekiel 20, you will know what I'm going to be referring to. Ezekiel 20. The Sabbath is a critical, essential element of the sanctification of the soul. Ezekiel 20:12. "Moreover also I gave them my sabbaths, to be assigned between me and them, that they might know that I am the Lord that sanctify them." And again, we know in verse 20, "And hallow my sabbaths; and they shall be a sign between me and you, that you may know that I am the Lord your God." Sanctification. How does sanctification come through the seventh day Sabbath? How does this sanctification experience occur? Seems like a simple question. But as I talk to people about this issue, the actual transaction of sanctification through the Sabbath is not necessarily that clear for people. What actually happens on the Sabbath that causes this sanctification?

In Genesis 2, we can read about the original experience. Genesis 2:3, "And God blessed the seventh day." When God puts a blessing into something with... What's happening there? Sanctification, a blessing. There is a blessing. There is something good. There is something precious. God is placing in this period of time as the world comes around that seventh time and it begins, there is a great torrent out of the throne of God. Revelation 22. This great torrent opens up.

Ezekiel 46 tells us that on the seventh day and on the period of the new moon that the gates in the temple open and the outpour is tremendous flow of the grace and the love and the presence of God. And it flows into the hearts of all those that simply open the gates of their temple to allow that Spirit to come into their soul, that they may commune with Him and He with them. I in you, you in me. And in that experience, in that communion, what does the song say? And the joy we share as we tarry there. It says none other has ever known. I'm not sure if that's true. I think many of us know what that experience is. But we have an idea. We have an understanding because if there's one Spirit, one Lord, one baptism into that Spirit, we are all drinking of that fountain.

And this is what the Sabbath experience is all about. It is a belief that at a certain time that if you open your heart in faith to the word of God, that He will bless you when He says, "Remember the Sabbath day to keep it holy," our Father is saying, "I'm inviting you to be blessed. I'm inviting you into My presence. I'm inviting you to commune with Me, to sup with Me and Me with you." This is what the Sabbath sanctification experience is all about. And there are many who teach that the grace of God is available to man at all times in all places, everywhere. And that is true. But there is a greater measure available at the times that God says. And if we respond to in faith and say, If you are calling me to be there in faith, I come with my hands open to receive whatever it is you wish to give me.

And so, we see in Genesis chapter 3 that God does indeed move at certain times because we see in Genesis 3:8. What does it say? "And they heard the voice of the Lord God walking in the garden," when? In the cool of the day. There was a certain period of time when God walked in the garden in the cool of the day when they would commune, especially during this time.

And it says in the book of Psalms and other places, He waketh me morning by morning. I wake in the morning and at that special time in the morning, there's a special communion time, morning and evening, morning and evening. And it's the principal of the manor together, the manor early in the morning and in the evening. If you come at the appointed time, you receive a measure of blessing, a measure of the Spirit of God.

And now I want to show you something in the book of Hebrews. We look at this closely. Hebrews 4:2, it says, "For unto us was the gospel preached, as well as unto them," unto the Israel. The gospel was preached to us as well as onto them. Notice, it doesn't say the promise of the gospel was preached to them. It was the gospel that was preached to them. It's the same gospel from beginning to end. It's the everlasting gospel. And how can it be an everlasting gospel? Notice what it says.

Come to verse 3, "For we which have believed do enter into rest, as he said, As I had sworn in my wrath, if they shall enter into my rest: although the works were finished from the foundation of the world." The works were finished. The works, the rest was available from the foundation of the world. When God spoke in Genesis 2 and verse 3 and placed His blessing, the works of salvation were complete from the foundation of the world.

And each Sabbath when Adam and Eve would come, if you can imagine... Could you imagine the Lord Jesus coming into the garden? And Adam and Eve and Jesus and the angels singing hymns like we sang here and just enjoying one another's company and the time disappears. The Sabbath goes like a flash because when you're deeply in fellowship, deeply in love, and you're being lifted and carried by the winds of the Spirit, time goes very, very fast, doesn't it? And this was the Sabbath experience. But after Adam and Eve sinned, the way to the tree, the way to the garden, the way to the Sabbath experience was, as it were, cut off. The only way that Adam and Eve could reconnect into the Sabbath experience was through the means of a sacrifice.

That sacrifice was now required and acknowledgment that the shed blood, the blood of the Savior shed from the foundation of the world had to be acknowledged that they may then again enter into this Sabbath experience. None of us can ever enter into a Sabbath experience without the acknowledgment of the sacrifice of Christ. And this is a very, very important principle: you cannot come to the Sabbath without a sacrifice, you cannot come empty handed, you cannot come up to the feast empty handed. You must have a sacrifice. And of course, in acknowledging the Lord Jesus Christ, ignore acknowledging His death for us, we have a sacrifice. We have the blood of Christ to offer. And so, we are then enabled to enter into that experience and to risk communion. And in that communion, we receive His rest.

And now I want you to... It's a verse that you will be very familiar with or many of you. Matthew 11:28. What did Jesus say? "Come unto me, all ye that labor and a heavy laden, and I will give you," what? "Rest." Now I want to share with you something that I found quite astounding because it says, those who believe have entered into rest. It's the same wo.

And in the Greek *anapauo*. Ana, coming up into. *Pauo*, to pause. Coming up into a pause, where there is rest. *Anapauo*. Or maybe the one in Hebrews 4 is *Katapausis*, which is coming down into rest. I'm not quite sure what the difference is, but it's the same principle, the same principle of rest for those who believe the gospel. They've accepted the sacrifice. They are enabled to enter into rest, and that rest will sanctify the soul simply by coming at the appointed time.

Now, I want to I want us to look at a story in the book of Exodus. Exodus chapter 17. And we will read. Well, we can read from verse 1, "And all the congregation of the children of Israel journeyed from the wilderness of Sin, after their journeys, according to the commandment of the Lord, and pitched in Rephidim: and there was no water for the people to drink. Wherefore the people did chide with Moses, and said, Give us water that we may drink. And Moses said unto them, Why chide ye with me? wherefore do you tempt the Lord? And the people thirsted there for water; and the people murmured against Moses, and said, Wherefore is it that thou hast brought us up out of the land of Egypt, to kill us and our children and our cattle with thirst?"

And we might cross our hands and say, Oh, thank you, God, I'm not like those foolish, foolish people. I would never, ever say anything like that.

"And Moses cried unto the Lord, saying, What shall I do unto these people? they be almost ready to stone me. And the Lord said unto Moses, Go on before the people, and take with the elders of Israel; and thy rod, wherewith thou smotest the river, take in thine hand, and go. Behold, I will stand before thee there upon the rock." Yeshua was going to stand before Moses upon the rock it says here, "And behold I will stand

before thee there upon the rock in Horeb; and thou shalt smite the rock, and there shall come water out of it, that the people may drink. And Moses did so in the sight of the elders." Their inspiration tells us in 1 Corinthians 10:4 that they all drank of that spiritual rock. Which was who? Christ, Yeshua.

So, what is the symbol of the striking of the rock? With his stripes, we healed. It is a symbol of crucifixion. It is a symbol of the death of the Messiah. At the death of the Messiah, what springs forth? Life! Life comes forth. That life giving stream coming from the Father through the Son, at the sacrifice we are reconnected into that experience. The question that we need to ask ourselves is within the system given to the Israelite people wherever we see a sacrifice occurring, should we then expect to see that this is a time when this life will stream forth? Is that a reasonable thing on the death? Now, if the death of Christ to be symbolized in the Hebrew calendar, if there was only this stream coming forth at one time, we would expect that it would only be celebrated at the Passover. Is that right? That He died once. They were doing the whole plan of salvation in one year. So, the time when you would offer a sacrifice would be once in the year. Okay, but when we look at the Hebrew calendar, when we look at what's happening, the sacrifice is occurring more often than that, aren't they?

Let's have a look at 2 Chronicles 8:13. And we want to notice something. Wherever sacrifice is offered, life streams forth. When Jesus was peace, they came forth two streams, one water, one blood. And so, life came forth. If you eat my flesh and you drink my blood, you shall have my life and so 2 Chronicles 8:12. "Then Solomon offered burnt offerings unto the Lord on the altar of the Lord, which he had built before the porch, even after a certain rate every day, offering according to the commandment of Moses."

Now that right every day. What was being offered every day? The morning and the evening, morning and evening. And then it goes on, "On the Sabbaths, on the new moons, and on the solemn feasts, three times in the year, even the feast of unleavened bread, and the feast of weeks, and the feast of tabernacles." This is when the sacrifice is being offered. So is it correct to understand that in this sacrifice at this particular time, if you come at that particular time, that live stream will come out to you? Does that make sense? That you simply come in faith, you come in faith not to do, but to receive. To receive the grace, to receive the rest, to receive the grace of Christ. Simply by opening your heart at the time that He says, I will come to you, I will not leave you comfortless, but I will come to you at the time of pointed. I will come to you and I will bless you. And I will pour My Spirit upon you. And if you come to me these appointed times, then the wave and the Spirit will carry you through all times. Does that make sense?

Why does God pick certain times? I believe... And now I'm just share with you what I understand. Why did God pick a certain tree within the garden? Why not all the trees being trees of life? Why one day in the week? Why one day? Because there is only one mediator between God and man, the man Christ Jesus. Not all of His creation are the one mediator between God and man. There is only one. And so, in choosing the one tree, in choosing the one day or the one time that God has set forth, we are responding to His decision and decree that this is the appointed channel through which you can obtain blessing. Does that make sense? It's an extension of the person of Christ. You are honoring Him because there are many people who say that God is a spirit without body and parts and I believe in the great majestic power of heaven and simply by the ascent of my mind, I can access that power at any time, at any place, in any way that I choose. Well, that's not what the word of God says.

And so, what we then see, we see in the Sabbath and this is the only way in my mind that I can make any sense that the Sabbath would be a sealing message. It's simply opening your heart to believe that the presence of Christ will come to you in a special way on the Sabbath at the morning and evening worship.

Do you know that the Spirit of Prophecy says that she would be afraid to dwell in a house where there was not morning and evening worship? Did you read that? Why? Because when you were having morning and evening worship, you are acknowledging firstly your great need and that you are accepting the sacrifice which then connects you into the rest of Christ. Morning and evening. In not partaking of morning and evening worship, we are saying, Well, it's inconvenient. I don't have time. I don't have time for these things. And this is a great challenge for God's people. It's been a great challenge for me. It's been a challenge in terms of my headship role in being the priest of my home to erect the family altar, to open the word of

God, to ask God to forgive the sins of my children and to pull words of blessing upon my wife and my children morning and evening. This is not a nicety, this is essential. This is what men as leaders in their homes are called to do and for families where there is not a man within the home to provide that function. This is where the elders of the church should be praying for the members of their congregation and providing that spiritual blessing to be poured upon the congregation. This is what it means to be a husband, father, elder. It means to do the priestly duty to be part of the royal priesthood. And this is part of the duty.

And so, we see these appointed times that when you open your heart, that the Spirit will flow. And I want to show you something very interesting, because when Jesus says, Come unto to me, all you that labor and are heavy laden, I will give you rest.

I want you to look at Exodus, 31:15. And I will show you this word in the Hebrew. You can trace it because the word *appouses* (Greek word) in the Greek is translated from the Hebrew word *shabbathown* H7676. *Shabbathown*, which is the word rest. Exodus 31:15, "Six days my work be done, but in the seventh is the Sabbath of rest." This is exactly the same word that Jesus used. Come on to me, all ye that labor and a heavy laden and I will give you this: rest, because He is the Lord of the Sabbath. So if you come unto Him at these appointed times, this is the time to take hold of this rest.

And there's many more things in the days to come. I want to share a lot more about why I'm so excited about this in terms of this channel. The Sabbath is a channel because Christ is a channel for all of His Father's blessings, everything. He is the great by whom, through which all the blessings flow. And so, the Sabbath is simply an extension of who Christ is. And that's why He is Lord of the Sabbath. He is the one through which the blessing flows. And as excepting the Sabbath, it is an extension of our acceptance of the begotten Son, the one the only being in the universe that can enter into all the councils of God.

So, Exodus 31:15, it says, "The Sabbath of rest." Now let's have a look where this word appears. It doesn't only appear in the seventh day. You know where else this word appears? Day of atonement. Okay, it certainly does. Leviticus 23 has a whole bunch of these. And if you want to collect and gather these up, man, you're going to have rest coming out of your ears.

Leviticus 23. And we see the first what this is really interesting, Leviticus 23, of course, verse 3, "Six day shall work be done by the seventh day is the Sabbath of rest." So there is that word again, this is the word rest. Those who have believed the gospel have entered into rest. Come unto me all ye that labor and are heavy laden, and I will give you rest. This is the same word. This is what He's talking about. So, when we look at the appointed feast times, which of these do we notice have this word rest and *anapauo* or *shabbathown*?

If we look at verse 24, "Speak unto the children of Israel, saying, In the seventh month, in the first day of the month, you shall have a Sabbath, a memorial of blowing of trumpets, a holy convocation. You shall do no servile work therein: but you shall offer an offering made by fire unto the Lord." That would Sabbath there is not Shabbat, it is *Shabbathown*. It's rest, it's the rest of the Shabbat. And so, the Feast of Trumpets is offering to you a *shabbathown*. It's offering to you a rest.

Now, if He's saying that there is rest available on this particular day, are you going to come and collect it? You're going to put your hand out to receive it? I certainly think that would be a good thing to do. Is that an act of faith to say that the grace of the gospel? I'm not ashamed of the gospel of Christ for it is the power of God unto salvation. And what is that power? It's the rest that we have in the person of Christ. That's the power of God unto salvation. And He's saying, If you come to me at this time, I'll give you this rest.

Now if you study the Song of Solomon, the woman that was called to be the wife of the prince, that he came to the door at the appointed time and he knocked at the door. And what was she doing? She was asleep. And then by the time she awoke, he was gone. The power of God that will keep him in perfect peace. His mind has stayed on me because he trusts in me. It's the power that lifts you above all of the clamors of the flesh, all of it. When you enter into Christ, you enter into harbor, you enter into rest. Protection. Grace. Power. Receives grace, power, and that brings you into a state of rest where you're not being troubled, you're not being churned, you're not being upset.

So, we see that it occurs here in in the feast of trumpets. The next place that occurs is on the tenth day of the seventh month. It says, where is it? It says it's a Sabbath of rest. Verse 32, "It shall be unto you a sabbath of rest." Day of Atonement is Shabbat, *Shabbathown*. That's a big one. Day of atonement. Shabbat, *Shabbathown*. *Shabbathown* is the word rest. It's from the word Shabbat, but it's the rest. I guess you would say it's the activity that occurs during the time. Does that make sense? You're resting on what? The Sabbath. You're experiencing something at a certain time. It's the activity during the time.

Okay, it's like the word feast. You have two words for the word feast. You have *moedim* and you have *chag*. The *chag* is the sacrifice. That's what you do. The *moedim* is when you do it. It's the activity at the time. *Shabbathown* is the activity the rest at the time.

**Congregation member:** *Inaudible comment.*

And I want to get to that point. But entering into rest. So, we see then on the day of atonement there is the Shabbat *shabbathown*. And of course, this is exactly the same word in the Fourth Commandment. So, the day of Atonement connects directly to this experience.

And then, of course, in the Feast of Tabernacles, it says the same thing, the rest. The word Sabbath there is the word *shabbathown*. The rest. The other place that this occurs, the same word, this rest experience, that Christ has promised to us is in Leviticus 25. It is in verse 3, "Six years thou shalt sow thy field, and six years thou shalt prune..." Verse 4, "But in the seventh year shall be a sabbath of *shabbathown*."

This is the year isn't it. If you would count from A.D. 34, the end of the 490 years and you count sevens from that point you come to 1994, 2001, 2008, 2015. This year there is a whole year of this particular rest being offered. Do you believe? Do you have your faith? Could it be possible?

**Congregation member:** *Yes, it is possible.*

Starting last year, the agricultural year from Day of Atonement last year till Day of Atonement this year. Okay, it's the rest that's being offered.

I would encourage you to look back at your life and see during these time periods, did you have a big shift? Talking to Bill and Judy. Baptized in the seventh year. When they were first baptized, 2001, a seventh year. Just something for you to think about. When I was first baptized, 1979, the beginning of a seventh year. Rebaptized, 1997, another seventh year. Call to ministry, 1994, another seventh year. It's amazing somebody could be in control. So that it is not a man who moves himself forward, but it is the power of the Sabbath that draws men forward. It is all of grace. It is not of works. It is God who does these things in our lives through the Sabbath.

And as it says in the testimonies, he that keeping the Sabbath from the heart will keep all the commandments of God. And that's what makes it the seal and it's simply turning up when He ask you to turn up and let Him turn the shower on you. You just have to open your heart. The only way you're going to get a shower is to submit to the shower head. If you don't submit, you don't get wet. Simple. Submission is a good thing, isn't it?

**Congregation member:** *So, let me ask a question of bringing the sacrifice to the feasts. The sacrifice is represented by the blood of the lamb.*

The sacrifice? It's our Messiah.

**Congregation member:** *And His body and His blood are represented by the emblems. How does that fit into bringing that sacrifice during the feast? Is there a correlation?*

Relationship between the emblems?

**Congregation member:** *Yeah, you said every piece was to be sacrificed. What is that? Yeah, well, with a little sacrifice. Yeah.*



First and foremost, it's the acknowledgment of the death of the Son of God. But the Bible says as often as you do this in remembrance of Me. So, a great time to engage in communion is when you've got this high tide of Spirit moving at the appointed times. Three times, you move whichever.

Yeah, but in terms of answering Patro's question about the emblems, to engage in a remembrance of the death of Christ as a community. I mean, we can choose to remember the death of Christ any time, but as a community of faith to gather together to do that in an orderly fashion. We do it around the emblems and we partake in communion. And that's what allows us to all communally remember the death of Christ together as a community. And a good time to do that is during the high days. Yeah, from month to month. The Spirit is being offered.

And my point about the new moon being of interest is because it says in Ezekiel 46:1 that is during the Sabbath and the new moons that the gate opens and opening of a gate signifies access, it signifies a special access that's not available at other times. So, when that gate's open, do you want to be there with your mouth open or are you going to stay at home? Question?

**Congregation member:** *No, I have an answer. In our theme song, if we just read a little bit further, we find the sacrifice that we are to bring. The sacrifice of God are a broken spirit and a contrite hart. O, God, Thou will not respond. When we come to a point in time with a contrite heart and a contrite spirit in the communion, the blessings flow, as we learned in a couple of years ago. Everyone that I've been involved in or the people have contrite heart. You don't come to preach. They come to learn. They come the fellowship and they come to praise. That sacrifice is accepted.*

Amen, and that's part of that repentance and going through the straight gate that we come recognizing our absolute need, our complete need upon our Savior. And if we come with that contrite heart, then we're acknowledging the sacrifice.

**Congregation member:** *You say, the source and the channel. You have the Father on the throne, and before that throne, you have the streaming of water of life, Christ representing, coming out and ever widening.*

Yeah, it's getting wider, Ezekiel 48. The river gets deeper, gets deeper.

So, what happens when you have a seventh day Sabbath that has this rest in it, you have a feast that has this rest in it and you have a year that has this rest in it? You're going to have to get a big bucket to carry that high. One just gone, its annual, it's during the unleavened bread and its seventh day Sabbath. So, come with a big bucket.

**Congregation member:** *Inaudible comment.*

Amen, and that was seventh year and it's the Sabbath. So, it's just high tide. We want to sail a ship on high tide don't we. So, we don't have to hit the reef or run into all kinds of problems. Sail at high tide and that's why I like to share messages during the time of the feasts. It's just great. I just get this lift. It's such a blessing. And now you know my secret.

I just wanted to show you something very interesting. I'll pull this over here. Sorry for Livestream, but I want you to see this. Three, four, five, six, seven. I've squeezed it up there, but within the seven-day week you have six days and then you get this rest. Come unto Me all ye that labor and are heavy laden and I will give you a rest. When was it then when Jesus stood up and says, Come on to me? When did He do that to receive the living waters? When did He offer that? It was during a feast. It was on the last great day of the feast. Coincidence, huh? So, rest, coming on the seventh day.

Now if we look at the... I'm going to put down... We've got a seven... I've laid this out wrong, but that's alright, I'll just go to this one. Let's look at the months, four, five, six, seven. I want you to notice something very interesting that when you look at all of the feasts during the seven years for the three feasts, the only feast that specifically mentioned this word, rest, are all in the seventh month, which is the exact copy of the seven-day week. Seven days, seven months. Rest on the seventh day. Specific spiritual rest on the seventh

month on the Feast of Trumpets, Day of Atonement and Tabernacles. You're getting a big dose of this rest. Okay. Does that make sense?

**Congregation member:** *The other like this, the unleavened bread rest, is different. It's different rest than the Sabbath. That's like sabbath sabbath.*

Yeah. This is sabbath sabbath. So, this is your entering into guaranteeing you to get to here. If you don't enter in at the beginning you don't get here, you've got to enter here, because the flesh has to die, you have to die, become unleavened. And you know, what's really interesting is that when you look at it from: in the first month, you've got it the crucifixion of the flesh, putting to death the flesh. And then you have seven days. And then you'd have to count seven weeks to get to Pentecost, here. And then you count seven months to get to the three full feasts, all of which have this rest principle in them. So the feast principle is telling you seven, seven, seven.

**Congregation member:** *Inaudible comment.*

Very carefully plan, laid out for you. Clearly in Scripture, there is no lottery about it. It's just clearly there for you as opposed to... You win the prize; you just turn up. There's enough for everybody. As opposed to six, six, six. You've got seven, seven, seven.

I just get a little bit excited about these things. I just wish all my friends that would say, No, all this stuff is nailed to the cross. You want to nail rest to the cross. I need as much rest as I can get. I'm going to bring a big truck load to carry this stuff away because He's offering it to us. You just come when I ask you to come and I'll give it to you. That's righteousness by faith, isn't it? Just come when I ask you and I'll bless you, because whenever He calls you, He will bless you. This is the promise.

**Congregation member:** *And I'm grateful that I like sharing (inaudible)... Because this is a position I have taken and studying about the new moons and all these things in the last year. That's when we started responding to that, coming from the blessing. Coming from the receiving. Oh, we've talked about the principle of partaking of the Lord's Supper at that time. And there's been resistance on different positions from myself. You know, there's been some giving in, some wrestling with that. But this is a quote here, it is from LS eighty 247.2, it says, "Brother A arose and said he had no faith in what we were about to do, that the Lord's Supper was a continuation of the past over to be observed only for once a year." And then in 1 Spirit of Prophecy two or three, "The salvation of man depends upon a continual application through their hearts of the cleansing blood of Christ. Therefore, the Lord's Supper was not to be observed only occasionally," like once every four months or every three months," or yearly, only on Passover, but more frequently that annual Passover, this solemn ordinance commemorates a far greater event than the deliverance of the children of Israel from Egypt. That deliverance was typical of the great atonement which Christ made by the sacrifice of His own life for the final deliverance." So now you go back to the new moon.*

Yeah, gate's open, there's a blessing there. So, the principal of the rest is a high. My understanding of this and I am very much... What's the word? I'm very much cautious of locking in any kind of ritualism. It's a day when the time and during this time I'm being offered. So, at one particular Sabbath, I may choose that day to fast and pray to understand some Biblical question. I may choose to reconcile with my neighbor on that particular time. I may approach him during the time of a new moon and I've done that with a brother in the reconciliation has been sweet. So that's high tide. You can attempt things during these times with a knowledge of a greater gift being offered to you.

So why not take advantage of it if you if you're wrestling with a particular prophetic question? You know, John was in the Spirit, when? On the Lord's day. Rest being offered, because when we find truth as a people, we receive rest from the lies of the enemy. So does that make sense?

All right, I got a little bit more, you still want to hear more? Because there is more on this.

It gets really, really interesting because you have... You just count with me. If we have the seven days of the seven days of the seven-day week and then the seven days of unleavened bread is a second seven. The

seven weeks to get to Pentecost, the seven months to get to the three full feasts, and then you have the seventh year. Seventh year we get a seven, seven times seven years is, what? So, seven times seven years is Jubilee. And then this, the seventh millennium. Seven.

The seventh millennium, the seven thousand year of rest where the earth rests for a thousand years. Seven. See the sevens everywhere. Did you follow that through? Seven days. The feast of unleavened bread is another seven days, which is a repeat. The counting seven weeks to get to the Pentecost, then to the seventh month to get the three full feasts, all of which have the *shabbathown* in them showing that same pattern occurring. The seventh year, which we are in now. Seven times seven years, which is the Jubilee and then the seventh thousand year. That's a seventh. How many of these do we want?

This completely changed my conception of what the feast were about. It's a completely different perspective on, you know, you say you need to keep these things to be saved. I mean, you know, do you want to stand under a shower to get washed? It's it completely turns the principle on its head and it's the rest.

And that's the only way it makes any sense to me that the Sabbath is what is the key element of our sanctification. I can tell you and this is another part where it has really helped me, you know, like coming leading up to Passover. And this is another principle, because when Satan knows that God is going to pour out His blessing, he's trying to cut you off. He's trying to stop you from getting that blessing. And have you ever experienced that on a Friday afternoon?

***Congregation members:*** Yes.

So, when you're having a hard time, you just act in faith, for a blessing is coming. Don't let anyone take that blessing. It's a clear sign that blessing is coming and Satan doesn't want you to receive that blessing. And maybe there's just a little bit of the flesh that as the Spirit come closer. Remember, there's still flesh inside of you and the Spirit comes close, it's going to bring it out of you. And you got to say things that you don't normally say, I can't believe I said that. Because the Spirits getting ready to come close to you.

And as I was preparing to come here on on Friday afternoon and day before, I was feeling a little bit and I thought, Satan is trying to fluster me, trying to get me off key. And then when we entered in Passover, I just felt this (hand gesture upward) like this. I just felt there it is: the peace, the rest that He promised that came right on time. I felt blessed. I felt wonderfully blessed. And we're feeling it now, aren't we, Brother Michael?

***Congregation member:*** Inaudible comment.

Let me build on that point. The seventh day sabbath is a primal rest and that all these other things did not exist beforehand. And I want to share something on that.

Let's notice something interesting, the observance of the seventh day sabbath, the way we tell the timing, is six rotations of the Earth and then on the seventh rotation, we enter into this rest period. So, it's the Earth's relationship in conjunction to the sun that determines the seventh day sabbath. Now, when it comes to the annual feasts, what relationship is it that the Earth is engaged in? Its relationship to the seven revolutions, the seven cycles of the moon that you are counting the moons to govern. When those things are occurring?

Okay, and so the relationship between the sun and the moon is one of... Or the light of the moon, where does it come from? The sun. So, the sun is the great source and the moon is reflecting that light. And so, this is the relationship between the Sabbath and the feasts. The seventh day sabbath is the great source. It's the great heart. And all these other blessings in the feasts are reflecting and expanding that light. Does that make sense?

***Congregation member:*** Inaudible comment.

Well, that's interesting, isn't it, because the seventh day sabbath is written on the Ten Commandments, isn't it? And the annual sabbath are written in the book of the Lord, and it says of the book of the Lord, in the Book of the Lord is written of who? Me be Christ. Yeah. So there's the relationship. The Father in the seventh day sabbath, the great source, and then Christ the expander and magnify that principle in the feasts. That He expands that principle. He magnifies the principle of His Father and He moves it out.

All right, so this founding principle, I hope that that you will test it. I mean, test it out, test this principle. I begin to approach particularly like the new moon of the seventh month you know is going to have this principle of rest in it. So, open your heart to it. And just, whatever it is that you wish in spiritually, whatever it is you're talking to the Lord about, that you want to understand or you want to reconcile or you want to deepen or whatever, that's the time to connect and it will lift you and lift you and lift you up higher and higher.

And this has been my experience. I can certainly say that in connection to these appointments, I have experienced an increase in health. And that's been a tremendous blessing. And funnily enough, the book of the Lord says, you know, if you keep my statutes and my judgments are putting out of these diseases upon you. And so, I've been living a disease, Babylonian life for a long time. So, it's taking a while to come out, but I'm getting a lot better. So that's a real blessing.

And so, in summary of all of these things, I hope that you can see that these things were given by God to be a blessing. He wants to bless us and we turn them around. We treat that which was ordained to life I found to be unto death. There are people who think that these appointed times are death, that they are against God's loving, caring, tender care for His people. But when we look at it in the correct light, it's a tremendous gift. It's a tremendous blessing. And it just reminds me personally of, you know, as a small child when a parent wants to bless their child and they say, Come here, and the child is doing their own thing. Well, no. And they run away when the parent wants to bless them. I want to say something nice to them and the child is doing their own thing. That's what I see going on in this particular principle by looking at it the wrong way. God ordained these things to life. No, we find that to be unto death because it's works, its works, its works.

Well, it's rest. It's not worth, its rest. So, we've got hands everywhere. Right. I don't know where to start. Gary.

*Gary: Inaudible comment.*

And the completion of His work for us is completed in us through the seventh day Sabbath principle. And that's why it's the seal of the living God. That's why it will become the deciding factor in the final crisis. That's why there will be a Sunday law to stop people accessing this spiritual rest at that appointed time. And if you let go of that, your hope of salvation will be smashed because it's only through that channel that you're going to be able to access the Spirit in a measure to meet that crisis.

It's all connected. So, this is how we access the person of Christ.

We've all been very patient. I hope that you will do great exploits with this understanding. It's like a blueprint for God's people to access great blessings. And I believe that we will obtain greater victories.

One more thing I do need to mention that's very, very important. And that is this relationship between the seventh day Sabbath, the weekly Sabbath and the feast is the individuality and personality of each is not to be confused. These two are separate. The feast inherits the blessing of the weekly Sabbath. And so, this is the source. And I'll talk more about this during the week. And this is the channel. If you take this and you elevated and make it coequal with the Sabbath and you treat them all as one thing, you are moving in a direction that's very dangerous.

And as some of us were saying before that there was another group of believers that that basically followed this process. They gave up the Sabbath, they gave up the feast, they took on the Trinity, went to Sunday because the whole package was put together and the whole lot got taken out.

I don't try and prove that the feasts are coequal with the sabbath. The sabbath is the great original. The feasts are inheriting what is coming from the sabbath and are an expression. And you also know what? That as the Son came forth from the Father so the feast come forth from the Sabbath. They don't have to be, you know, like some people try and make the Son occur at the same time as the Father. Some people try and make the feast start at the same time as the Sabbath. I don't see the need for doing that, because if you follow this Father-Son pattern, one comes from the other.

And so, thank you. I enjoy sharing that study. I hope that will stir up your minds and that you'll be getting bigger buckets of rest by turning up at the right time. Can we kneel and pray?

Father in heaven, I just want to thank you so much for the sabbath and Lord Jesus, we see that you are indeed Lord of the Sabbath, that in You is rest, that those who believe the gospel enter into rest and that we can come at the times that you call us to receive that sanctifying Spirit, to be sealed, to give us strength, to meet the temptations and the challenges that as we come the appointed times and as we read the word of God by faith, that You will complete the work that You have started in us. I pray for all of us here that we will inquire, Are these things so? Compare Scripture with Scripture. Test it. See if there is not a blessing in these things. And I thank you, Father in Jesus name. Amen.