

08 Focus of the First Angel's Message

By Adrian Ebens at Talking Rock Georgia, 23 June 2018

Father in heaven, we just thank you that we're approaching into the edge of the Sabbath and we want to claim the special rest that is available at this time and discernment and understanding that as we open the scriptures together again tonight, that you would lead us and give us a deeper appreciation of Your wonderful character. We thank you in Jesus name. Amen.

So, we were talking earlier today about stories in the Bible that reflects the Old Covenant to the New Covenant. And I'll just give us a few more examples that we've looked at, and this will be obviously for the benefit of those that were here and have listened and then we'll go into my presentation of, where a command is actually offering a choice. Jesus said to those around Him, "Destroy this temple." That was a command. It wasn't a, "If you destroy this temple, I will raise it up in three days." It was a "Destroy this temple and in three days I will raise it up." So there's that command process again.

It's stated as a command. He said, "This is what you're going to do." But it's stated as a command. So, He's revealing what they're going to do to Him, but it's stated in the Bible as a command.

And as we talked about Judas, "What you'll do, do quickly." Command. And that could be taken either way.

That your yea be yea and your nay be nay. Yes. So hopefully we can keep digging and looking up and collecting some of these examples. I would like to stop and catalogue, I've had people say to me, "Now Adrian we need you to go through all the examples in the Bible and put them all together," and I'm saying, "Yes. Just add that to my list of books that I need to write." It's like, I'm giving you principles, and then you can bench press the rest because you need to strengthen up a little bit.

So, what I want to do tonight is put the context for the subject to the character of God. And a number of the subjects that we're looking at. So a number of us here have been on a journey. And as several have said to me, the doctrine of the Father and the Son is a distraction. It's a distraction from the teaching of the third angel's message. Have you heard this? It's an unnecessary division and Satan is bringing in this division. It's just like Charles V, when Martin Luther was preaching righteousness by faith. When the Muslim Horde's wrote the doors of the German Kingdom there, Martin Luther starts preaching about righteousness by faith. He's dividing the Empire. Just when we need to stick together, these people come in and start preaching this crazy doctrine about righteousness by faith. So we've been there before in terms of those type of issues.

So, Father and Son, they say, is not part of the first angel's message. The Father-Son teaching, apparently is a distraction. So Revelation 14, first command. There is the command: fear God.

The obvious question is which God? So it's important to know which God that you're actually serving. And so the first angel's message when we come to the first angel's message, "I saw another angel flying in the midst of heaven having the Everlasting Gospel." First angel, having the everlasting gospel. Now that's the first clue, isn't it? We've been talking about Everlasting Gospel, and the first thing is fear God. And that is of course which God are we serving?

So, we believe that the third angel's message is the Elijah message, don't we? Well, what was Elijah's work when he came to Israel, what did he say? "How long hold you between two opinions? If the Lord be God, and serve Him, if Baal be God then serve him." It was a question about which God you're serving. So this is very much at the center of the issue of which God you serve. And I've had many people say to me, "It's a distraction. It's not an important issue." But the first angel's message tells you it is an important issue. It's the first issue. It's the first point that you must consider, fear God. This is not a distraction, this is the critical issue. This is the issue that Israel needed to deal with. So, it's front and center.

After fear God, we have what's the next, give glory to Him? Now glory, what's the synonym for glory? Give glory to Him. What does it represent? Character. Give character to him. How do we give him character?

(Congregation member: I'm not getting character and glory.)

You're not getting glory and character. All right, come to Exodus 33. Exodus 33, I'm glad you asked. If you had not asked, I would not have told you. Exodus 33, and it says in verse 18, Moses says to the Lord, and he said, "I beseech thee show me thy glory." Okay. 33:18 and then 34:5, "And the Lord passed before him and proclaimed what?

(Congregation: The name of the Lord.)

Verse 5, proclaimed the name of the Lord. So glory, name and what does he actually proclaim? Merciful, gracious, long suffering, this is character. We put all those things together. So to give glory to Him is to give character to Him. What does it mean to give character to God?

(Congregation member: It's funny because I'm looking at reaffirmation notes from my Geneva Bible and I just thought it was so beautiful. It references in Exodus 34:6-7, and he uses the word my mercy and my fatherly care.)

Fatherly care. In the notes?

(Congregation member: Yeah, that's in the notes of the reformers that were the ones that put together the Geneva Bible. And I believe this is the 1599.)

Amen, good.

(Congregation member: Fatherly care. So, you were saying what was it? Repeat your question.)

How do you give character to Him?

(Congregation member: How do you give character to him? I think that the reformers did it right there. He said the fatherly care of Him is the kind of fatherly care of the character that we give to Him. For He is our Father.)

So, they were planting a seed. The problem for the reformers of course, is that they all believed in the Trinity, except Michael Servetus, who was burned at the stake by Calvin, who didn't believe in the Trinity. But Servetus was an anti-Trinitarian, he could get really savage. And that might be that was the reason why no one listened to him. Take note.

Give glory to Him, give character to Him. How do we learn about the character of God? Well, Hebrews 1:3 says of Christ, that "He is the brightness of the Father's glory." He's the brightness of the Father's glory. So in looking in the face of Jesus, we see the glory of God. 2 Corinthians 4, "For God who commanded the light to shine out of darkness has shined in our hearts, to give the light of the knowledge of the glory of God." Where? "In the face of Jesus Christ." So to give glory to Him, you must know Jesus Christ. This is the emphasis in which we learn.

So in looking at the person of Jesus, we discover the character of the Father, and this is how we give glory to Him. So by studying the character of Christ, and when we're talking about Jesus Christ, the ministry that he gave here on Earth, this is how we learn about the character of God. And we've spent some time talking about... Well, let's just we need to repeat these points again. John 17. This is a creed, this is a good creed, John 17. "Give glory to Him." Where did the glory of God in Christ fully manifest itself? Verse four, "I have glorified thee" Where?

(Congregation member: On Earth.)

On Earth. So, when Christ was on Earth, the work that he did on Earth, He fully revealed the glory of the Father. So in studying the first four books of the New Testament, you have a definition of God's glory. And this is backed up by the fact that Jesus said to Philip when he asked, "Show us the Father, and it

sufficeth us," He said, "Have I been so long with you, Philip, and you have not known me? He that has seen me, had seen the Father." So it's the first four books in the New Testament that define for you, the glory that you are to give to the Father, the character that you are to give to the Father. Does that make sense? Do we have enough scripture support there to back that?

So obviously, the issue of the character of God is very central to the first angel's message, character of God. And Revelation 14:1, what does it say? What does it say in Revelation 14:1 in reference to this part of give glory? "I looked and lo, a lamb stood on the Mount Zion and with Him 144,000 having the Father's name." Proclaiming the name of the Lord, which means that in the forehead or in the frontal lobe, it doesn't necessarily mean that we have Yehova tattooed on the front of my forehead. No, it means the name, the character of the Father, which means standing to God's people is merciful, gracious, long suffering, a bounding in goodness and truth. That's what it means to be sealed into the mind. Doesn't it?

(Congregation member: They know who they worship.)

They know who they worship. They know that if they have the Father's name it means they know that there is a Son and through the Son they have learned the character and it is through that character that they are sealed with the Father's name, this is intimately connected, and why you must understand the Father-Son relationship to receive the seal of God. I think we all agreed on that one. And you must know who Jesus, what He's like, His character is like in order to receive the character of the Father for the express image of the Father is placed in Christ.

(Congregation member: Yes. I want to make a comment about that Revelation 14:1 in the Greek Bible. It says, if we read in the Greek "Having His, and His father's name written in their foreheads." So, there we have, we got to know Jesus in order to know the Father, because He's the one that reveal to us who the Father is. And it's interesting, some Bibles translated that way, others just

put the Father's name, but some Bibles do translate having His and His father's name.)

And there is already difference between the Father's name and the Son's name?

(Congregation member: Exactly, its the same because He inherited the Father's name. So, it's interesting that in the Greek, we would see that we know the Father's name, we have the Father's name because Jesus revealed the Father's name to us, His character.)

This is a technical question, but do you know what the Textus Receptus has on Revelation 14, as opposed to the Nestle Alon, which is the Greek for the modern translations? Because in the modern translations they say both.

So being sealed with the Father's name, requires an understanding of the character of God. So, the issue of the character of God and what God is like, is the defining issue in terms of the seal of God, and we might say that...

The point I was going to make is obviously to receive the seal of God, we must know which God to know who is being sealed, we must know His character to know, what is being sealed. We must understand this. We may have an intelligent understanding, that's why these two components are critical for us to understand. Who is this God and what is He like? This is the first angel's message. Who is this God and what is he like? It's really obvious, isn't it? Fear God and give glory to Him, that's what that sums up.

And then once those two pieces are in place, and of course the fear God component is the Father that has a Son, and it's only the Father-Son relationship that gives to us the component of Agape, because the Father gives everything to His Son, which is the definition of Agape. This is my Agape Son; this is the Son of My Agape. You must have this true God to get the Agape component, which leads into the give glory, it's all linking together. And then the next component of the first angel's message is: fear God and give glory to Him for the for what?

(Audience: On the hours of judgment.)

Whose judgment?

(Congregation member: The Father's.)

Hour of His judgment. Now we've known this for some years through the teachings of Robert Weil and others, and the 1888 Study Committee that this is God on trial. We've known about this idea for some time. Because once you know who the true God is, and you have assessed His character, then you must pass judgment. We are the ones passing judgment on God's character. And this is the component. And that's when we come to Romans 3:3, "For what if some did not believe, shall their unbelief make the faith of God that a fake God forbid. You all let God be true, but every man a liar, as it is written, that thou mightest be justified in thy sayings and mightest overcome when thou are judged." Speaking of God, when you are judged.

So, whenever we're reading the Bible, we're passing judgment on God, aren't we? We are assessing his character. This is the record that he is left for us, through human history of His dealings with mankind. And we are running to and fro through the Scriptures, and we are determining, we are examining, we are investigating the character of God and we are making assessments and judgments of His character. Aren't we? Maybe we might we haven't thought about it that way, but that's what we're doing. We're looking at his character and assessing what he is like.

And the first angel's message is fear God, give glory to Him, and then make your judgment. Because we remember the text that we looked at this morning that just moved me to tears this morning as I thought about it, and I just have to read it again because it's such good news that I'm beside myself. John 5. Never really thought about this before. This contradiction in my head between this endearing Father and this incredibly mighty and frightening judge that's really looking carefully and studying me and examining all the defects in my character. But it says in John 5:22, "For the Father judgeth no man."

Okay, that's interesting, but what is He done? "He has committed all judgment unto the Son." But what does Jesus say? John 12:47. So the Father is not judging anyone, He's committed all judgment to the Son, into the hands of the Son. And it says, verse 46, "I'm coming light into the world that whosoever believeth on Me should not abide in darkness. And if any man hear My words and believe not, I judge him not. For I came not to judge the world, but to save the world." You see it? The Father judges no one. The Son is not judging anyone, but what is doing the judging? Notice what He says. "He that rejecteth Me and receiveth not My words, have one that judges him the word that I have spoken, the same shall judge him in the last day." The word that I have spoken.

The character that Christ has revealed, a clear revelation of God's character has been given in the person of Jesus Christ. And what we do with that revelation, how we judge this revelation is what will judge us. And this is what it says in Matthew 7:2, Matthew 7:2 is completely fair. Verse one, "Judge not." Why not? Because I have left you an example I don't judge. I'm not judging. So why should you? "Judge not, that you be not judged? For with what judgment you judge, you shall be judged." As our judgment of God, will be the judgment that we receive. Remember, we read last night Satan will be judged according to his own concepts of justice. You remember that statement? That's a mind blower.

If the notes are here somewhere, your time and the demand for justice on the last page, "Satan will be judged by his own idea of justice. It was his plea that every sin should made its punishment of God remitted the punishment. He said he was not a God of truth or justice, Satan will meet the judgment which he said God should exercise." 12 MR413. That's a mind blower, isn't it? If Satan will make the judgment, his own idea of justice, what does that mean for you and I? We made our own idea of justice? And that's why we then read in Psalms 18, and then we'll go to James.

Psalms 18:25, amazing. "With the merciful that will show thyself merciful." And what does it say next? "With the upright they will show thyself upright, with

the pure that will show thyself pure, with the froward," what does froward mean?

(Gary: Perverse.)

Perverse. "With the perverse that will show thyself perverse." God is going to show Himself perverse to the perverse. How does that work? Well, I'll give you one example. Before that, We do need to read James 2, come over to James. James 2:12, "So speak ye and so do as they that shall be judged by the law of liberty." Judged by the law of liberty. "For he shall have judgment without mercy, that has showed no mercy and mercy rejoiceth against judgment."

Now, what does that mean? He shall have judgment without mercy that has showed no mercy, to the perverse He will show Himself perverse, but mercy rejoices against judgment. Noah found grace in the eyes of the Lord. But for the children of Israel, the glory of the Lord was like devouring fire in the eyes of the children of Israel. Now, God works things out so that we receive according to our own conception, and an example of this is found in Great Controversy page 35 and 36. The first chapters of Patriarchs and Prophets, Desire of Ages and Great Controversy, essential reading, very, very important.

So Great Controversy page, come to 35 I think it is, point two. It says, 35:3. "The Jews had forged their own fetters, they had filled for themselves the cup of vengeance, in the utter destruction that befell them as a nation and all the worries that followed them in the dispersion they will but reaping the harvest which their own hands had sown." This is the retribution judgment of God. They're reaping the reward, reaping what they had sown themselves. Says the prophet, "Oh Israel thou has destroyed thou self for thou has fallen by thine iniquity." It's the wages of sin, wages is something you earn.

"Their sufferings are often represented as a punishment visited upon them by the direct decree of God is thus the Great Deceiver seeks to conceal his own work, by stubborn rejection of divine love and mercy, rejection of mercy," what happens? You have judgment without mercy. "They show no mercy. The

Jews had caused the protection of God to be withdrawn." Why did God withdraw? Did He get in enough and said, "I've had enough of you, I'm leaving?" They caused Him to withdraw.

And the illustration I gave is, someone who is determined to destroy themselves hanging off a building, and God is reaching down with His hand holding on to them and the person with the other hand is trying to break God's fingers to make Him let go. That's what it means why God withdraws. He's forced to let go, the person makes them let go. That's not God's fault. The Jews had caused the protection of God to be withdrawn from them and Satan was permitted. Satan was permitted to rule them according to His will. "The horrible cruelties enacted in the destruction of Jerusalem are a demonstration of Satan's vindictive power over those who yield to his control. We cannot know how much we owe to Christ for the peace and protection which we enjoy, it is the restraining power of God that prevents mankind from passing fully under the control of Satan."

Mankind. Did you know that God is still looking after Donald Trump and Malcolm Turnbull? Do you know who Malcolm Turnbull is? He's our prime minister. Its all right, check out. We're not running the world's number one superpower down there. That's all right. "The disobedient and unthankful have great reason for gratitude for God's mercy and long suffering and holding in check the cruel malignant power the evil one. But when man passes the limit of divine forbearance, that restraint is removed. God does not stand toward the sinner as an executioner." How many times do you want me to read that?

(Audience: One more time, brother.)

"God does not stand towards the sinner as an executioner." Get it?

Great Controversy 35. "God does not stand towards the sinner as an executioner of the sentence against transgression, but he leaves the rejecters of His mercy to themselves to reap that which they have sown. Every ray of light rejected every warning, despised or unheated every passion indulge,

every transgression of the law of God is a seed sown, which yields its unfailing harvest. The Spirit of God persistently resisted..." as breaking the fingers of God, as it were, because the Spirit of God is the finger of God breaking the fingers of God. It says, "...but at last is withdrawn from the sinner, then there is left no power to control the evil passions of the soul, no protection from the malice and enmity of Satan. The destruction of Jerusalem is a fearful and solemn warning to all who are trifling with the offers of divine grace and resisting the pleadings of Divine Mercy. Never was there given a more decisive testimony to God's hatred of sin, and a certain punishment that will fall upon the guilty."

How many people will just take that last part of the quote, "See God's going to get them in the end" and miss all the context of what's just being said, in this particular passage? And why does God allow Himself to be considered perverse to the perverse? Because within the withdrawal of His Spirit and the coming into the spirit of Satan, the sinner still thinks that is God who is visiting the judgment upon him. You see, this is how it works. God has withdrawn because His fingers have been broken by the resistance of the Holy Spirit. This is the unpardonable sin. Why is it unpardonable? Because man has determined that it is unpardonable by sending God away. He passes judgment on himself and forces God away, because my God is ever merciful. My Father is ever merciful. Psalms 100:5 in case you're doubting.

So, this is how God allows every man to receive according to his works. We can read in 14 Manuscript Release page three, it says, "I was shown that the judgments of God do not come directly out from the Lord." Now when he says, "I was shown," by who? By God. I was shown that the judgments of God do not come directly out from the Lord. Maybe I should read it to you. 14 MR page 3. Let that one stay in your conscience. "I was shown that the judgments of God would not come directly out from the Lord upon them, but in this way, they placed themselves beyond his protection." What does it mean to be beyond his protection? To walk outside of His statutes and His judgments and His commandments? That's what it means to place yourself out of His protection.

And there's plenty of texts to talk about that. He warns, corrects, reprovcs and points out the only path of safety. Then if those who are the objects of special care will follow their own independent course of the Spirit of God after repeated warnings. Do you get what he's trying to say here? God is trying to reach them after repeated warnings. If they choose their own way, then He does not commission His angels to prevent Satan's decided attacks upon them.

So, it's quite clear, isn't it? I was shown that the judgments, not some judgments, not a judgment, not a few judgments. The judgments. Plural, all of them, every one of them. It makes sense? I was shown this. So we don't need to be under any illusion about how the judgments of God come about.

(Congregation member: That's not the only quote either.)

No, there's several quotes with at least five, six, seven, eight saying exactly these words. Case and point, story of Uzza. Uzza touches the ark. Bang! What happened there? I was shown the judgments of God do not come directly out from the Lord. So what happened? Well, the Bible tells you? 2 Samuel 6:8. You got to look at this Old Testament story through the New Testament lens of the face of Jesus Christ, who never killed anybody. And ask yourself the question, Well, what does this mean? How does this work? 2 Samuel. I think Gary's got a booklet on that over there. 2 Samuel 6:8. "And David was displeased because the Lord made a breach upon Uzza." What does that mean? A breach means hole in the wall.

God made a hole in the wall for Uzza, which means he was no longer. After repeated warnings and pleadings with Uzza to come and stay within the protection, he refused to listen. And when he placed his hands on the ark and the spirit of prophecy says, he placed his hands on the ark in anger. God had to step back and Satan came straight at him and smashed him. That's what happened. Because you have to understand he made a breach, he made a hole in the wall. This is an example of how this takes place. Is that good news? Well, it wasn't for Uzza, but it helps us to understand the character of our Father and how He operates.

So, we come back to the hour of His judgment. God is not judging, Father judges no man. In our previous presentation, we looked at Daniel 7. How do we understand the Ancient of Days? Did sit, the books were open and the judgment was set. This is the core of Adventism. Great Controversy page 409. "The central pillar and foundation of our faith is the declaration, under 2,300 days then shall the sanctuary should be cleansed." Judgment is a core doctrine for Adventism. And you're saying God doesn't judge anybody? Yes, I am. Because Jesus said it.

The ARV is judgment is come. We are judging Him. And I'll tell you what, when I judge His character, when I judge my Father's character, and I see the purity and the love and the mercy and the grace, it goes through me like a burning fire. And I feel like every deed, everything that I have done is being carefully examined by myself, and saying that I am the man, I am guilty, I am worthy of death. Just simply by looking at His character, He searches me with candles. His Word is like a sharp two edged sword that cuts me. That's the judgment.

Simply looking upon His character as it truly is. In my judgment of Him, I condemn myself as worthy of death, and then turn to my Saviour and beg for mercy. Now that's an investigative judgment that I can cope with. How many times I've read the story and facing life's record, going through every little thing, every sin of omission and commission, everything that you did on this sweating and writhing, praying to God, "Oh, help me. How can I ever deal with this?" No wonder Adventists are psychotic with having that understanding of the judgment? It drives you a little bit insane. See it?

All those years you're thinking about running to the hills from the black helicopters in the time of trouble. Am I ready? Am I ready? Total misunderstanding of what the judgment actually is. The hour of His judgment is come. Because when we know who God is, and we give glory to Him, then we are ready to make the correct character assessment of His character. And when we know who He is, then we will feel poor in spirit, we will mourn just simply by seeing who He is and how gracious He is.

(Gary: The goodness of God.)

The goodness of God is what leads you to repentance. Romans 2:4. This is turning the judgment on its head, isn't it? So why is it that Daniel sees the Ancient of Days sitting with and this fiery stream issuing and coming forth from before him? Why does he see this in vision? Because this is us looking at God in the mirror. Because remember, it was a vision and we looked at the subject of vision, a vision is a mirror. This is how we perceive God. Because this is how we are. Sitting on our judgment seat condemning everybody else, wishing everybody else could wise up and be as smart and as intelligent as I am. Everyone's quiet. I'm tired of judging people. Truly, I'm tired of judging people. But you can't stop judging people if you worship a judge.

And that's why... Testimonies to Ministers 245. Thank you, Lord, for helping me to remember these things. 245 Daniel, it's time to get excited. 245. "Here it is love not that we love God but that He loved us and sent His Son to be the propitiation for our sins. Here expresses the language of His mind towards a corrupt and idolatrous people. How shall I give thee up, Ephraim? How shall I deliver thee, Israel? How shall I make these, Admiral? How shall I set thee as Zeboim? My heart is tuned within me, my repentings are kindled together, must he give up the people for which such a provision had been made? Even His only begotten Son, the express image of Himself, God permits His Son to be delivered up for our offenses. He Himself assumes towards the sin bearer, the character of a judge divesting himself of the endearing qualities of a Father." Now if you listen carefully to this statement, the Father, the qualities of a father and the qualities of a judge are in opposition to each other. Aren't they? In order to assume the character of a judge, He must divest Himself of the endearing qualities of a father, thus placing justice and mercy in opposition to each other as we looked at in the quote, the last night.

So, if He must assume the character of a judge, what does that tell you? The Father judges no one. That's what it tells you. But in order for us to believe that God would forgive us, in the mirror, in the vision, in the twisting away from the light, the Father is seen in the vision. He is seen as the judge, passing judgment

passing sentence upon us in the Old Covenant, in order that we could conceive and believe that the death sentence placed upon us would allow us to fall at Jesus feet and ask for mercy and believe that we would receive it.

Because we simply do not believe that God would forgive us without going through all that trial and torture and agony of soul, because it's our concept of justice. So we have placed this being on the throne, who is a relentless judge. So that's what we're seeing in the vision. That's what I'm presenting to you.

That's an amazing statement. Amazing statement. Here in His love commends itself in the most marvellous manner to the rebellious race, and I can only say, amen. To all my life had this understanding, the hour of His judgment is coming. As a young Seventh-Day Adventists who grew up under the three angel's logo. Anyone else grew up under that logo? I liked that logo. Who grew up under that logo as a young person? This is what I got, "Fear God. He's going to judge you. Babylon is damned and so are you going to fry if you don't get your act together."

That certainly made my Weet-Bix go through me quickly. Maybe that's why I had digestive problems. A complete false understanding of the character of God is what leads to this understanding. So the hour of His judgment we are running to and fro. Now that I have understood that Jesus is the full manifestation of God's character, I'm running to and fro through the Old Testament and I've been doing this for a number of years now, seeking to understand the character of God. I'm thumbing through the Bible going, and I'm examining the character of God. I'm examining his record, and I have come to the place where I'm ready to pass judgment on my Father in heaven. And I judge him merciful, gracious, long suffering, abounding in goodness and truth. That's my judgment of His character.

But by beholding you become changed, from glory to glory, from character to character. It's just a new revelation to me that I can stop judging people. When you worship a God, who is a judge and He judge not, then you shall not be judged. It's like trying to lose weight eating Pavlova every day. It's going to be

hard, isn't it? Its going to be hard to stop when you're doing those types of things. And now we want to come because we're coming into the Sabbath. You got a point there?

(Congregation member: Just can't find it, but I remember it. You're talking about you Weet-Bix going through, maybe that's why. It's in the mind, and we're told that nine tenths of disease begin in the mind. So, it's what we're believing that brings on all of our problems.)

That's it. Imagine that, Adventist health message combined with an unrelenting judge. This psychosis, so bits the problem. So, then we come to the what's the hour of His judgment has come, we're ready to pass judgment. And once we have got the character of God correctly assessed, this is the Father who has an only begotten Son and He has this beautiful and wonderful character, and we have gone through His record, we have gone through the books, the books have been open and we have opened them, the Bible and the Spirit of Prophecy, and we've gone through them and we've passed our judgment, then we are ready to be sealed. And how is it that we are sealed? The next point is worship Him that what? "Worship Him that made heaven and earth, the seas and the fountains of waters." This is a quote out of the Fourth Commandment.

So, the last point "Worship Him that made..." This is where we come into the Sabbath, the principle of the Sabbath. Now, for those of us in an Adventist context, we know that the Sabbath is the seal of God. Well it is the mechanism by which the seal is applied. Who is being applied in the seal? It's the Father. Fear God. What is being applied? It's give glory to Him. When it is applied? It's that the hour of His judgment 1844 onwards. And how, is through the Sabbath. Does that make sense? We got a few of them: who, what, when, how. First angel's message. This is all about the seal of God. Who is being sealed, what is being sealed, when is it being sealed, and how it's being sealed. All tied up in a Sabbath.

And how is it that we sealed in the Sabbath? This is the joy, and we come to Exodus. Well of course, Genesis 2:3, "The Lord sanctified... He set the Sabbath apart... He sanctified it." He rested and God blessed the seventh-day and sanctified it. How does God bless something and sanctify it? With His presence. So God's presence is in the Sabbath? Well, I worship God every day. Isn't God's presence in every day? Well, there's obviously a special gift of presence in the seventh day, isn't there? A double portion. Well, we'll get to that. Because that in it he had rested from all these works, which God created and made. And then you come to Exodus 31. We will make a little bi-stop on the way through Exodus 31. Let's read verse 15, just to shake ourselves up a little bit. This is adding to the psychosis and why the Weet-Bix goes through a little bit fast.

"Six days, may work be done. But the seventh-day is the Sabbath of rest Holy to the Lord. Whosoever do with any work in the Sabbath day, he shall surely be put to death." Does that make you love the Sabbath? Is that why we're running around on Friday afternoon in a panic with this? You don't want to die. All that's the Old Covenant? Well, if you're reading it in the Old Covenant mindset, that's definitely Old Covenant.

Well, what does that mean? Well, let's unpack that a little bit. Come down to verse 17. "It is a sign between Me and the children of Israel forever." This is the Sabbath. "For in six days, the Lord made the heaven and the earth, and on the seventh-day He rested and was refreshed." And the word refreshed means to blow or to be breathed upon. So if it's saying the Lord was refreshed, then the Lord is being breathed upon. And so who is the active agent in creation? God created all things through Jesus Christ. And Jesus is Lord of the Sabbath, the Lord of this rest, and Christ dwells, John 1:18 in the bosom of the Father. So, on the Sabbath, Jesus lays upon His Father's breast, having created all of these things, He lays down on His Father's breast and the Father breathes upon Him His Spirit.

And Christ does not look at all of the things that He has made and He does not say, "Isn't this this great earth that I have made by the might of My power and for the glory of My majesty?" Is that what He says? No, not at all. He lays down

on His Father's breast, and He just rest in His Father's relationship, because He knows that everything He does, nothing that He does, has anything to do with where His value comes from. His value comes alone from His Father, and that's why He is Lord of the Sabbath. And the Father breathes upon Him His Spirit and reminds Him of His identity. "You are My beloved Son, in whom I am well pleased."

Now tell me, is that legalism? It sounds like love to me. A special day. Every week Jesus comes and rests in the bosom of His Father. Lays in His arms, and the Father breathes upon Him His Spirit and tells Him, "You are My beloved Son." And one person asked me, "Do you think that Jesus actually lies down in the bosom of His Father for a whole 24 hours?" Well, if you'd been walking up and down in the earth, and you'd been beat up all week by all the people swearing and killing and destroying one another, and the agony and the rejection that you had experienced, wouldn't you lay in your father's arm for 24 hours? Just to recover from the agony that you've had the whole week?

I put a different twist on the Sabbath. So there we see, whosoever does not come up into the bosom of the Father and rests in the Father's arms for 24 hours, is surely going to die. That puts a different twist on it, doesn't it? You've read the stories about the children in orphanages that have never been picked up and held. What happens to them? They die. So, the New Covenant understanding, whosoever does not keep the Sabbath shall surely be put to death. in the flesh. But in the spirit, whosoever does not come up into the arms of the Father and is reassured of the Father's love, will self destruct. That's what it means to keep the Sabbath holy. And Karen mentioned that the Sabbath comes in a double portion. How do we know this? Yes, Dennis?

(Denis: Yes, Through Jesus Christ and the Fathers breath comes upon us.)

Okay, what did Jesus do to the disciples? He breathed upon them the Holy Spirit. And where did John dwell when they were having the communion service? Where did John lie? On the bosom of Christ. Who's in the bosom of the Father? We accepted in the Beloved, aren't we?

(Denis: I just want to remind us of a scripture that's seldom really emphasized, and that's in Hebrews 4:10. "For he that is entered into his rest, have also ceased from his own works, as God did from His." The same blessing of the breathing upon is the same blessing we get, as it was given to the Son; so the Son has given us who is the Lord of the Sabbath. That's a righteousness by faith message right there because right there, it's saying, "Okay, it's the Sabbath, we're being breathed upon.")

Amen brother.

(Denis: It's giving that same rest in His breast. That's why it's so important for us to realize that when we cease from our cares of this world, that is what is meant by being in the bosom. We're in a bosom by not going and saying, "Well, let's go and do this or that or the other thing," but following Him, following His example, and being breathed on, and having that Spirit in us.)

And you said He has ceased from His own works. It's righteousness by faith. And when were these works completed? Read verse three.

(Denis: Verse three states this, it says, "For we which have believed do not enter into rest, as He has said to the other." And I'm reading this out of the Geneva, "As I have sworn in My wrath, if they shall enter into My rest, although the works were finished from the foundation of the world.")

So, when was righteousness by faith available from? The foundation of the world. The works were completed from the foundation of the world, righteousness by faith. There it is, intimately connected to the Sabbath, the Spirit. And this is the thing, because most Protestants will tell you that the Spirit is the seal of God. And that's absolutely true. Ephesians 1:13 tells you that the Spirit is the seal of God. But when does the Spirit come? It comes on the Sabbath in double portion.

Well, it does come every day. And let's have a look at Numbers 28 and it will tell you. We have this in the book, Living Bread from Heaven, where we talk about... Have you ever wondered about all of the weights and measures of

flour and oil that are there? Or you say "That's the Old Covenant. We know it all points to Jesus. Don't worry about it."

But the measures are important, and so... The ratio between the morning and the evening sacrifice. And it says in Numbers 28:4, "The one lamb shall they offer in the morning and the other in the evening and on a 10th part of an ephah flour of meat offering mingled with a fourth part of a hin of beaten oil." And when you read those things you go, "What does that mean?" Well, the best approximation 1.0... I work in kilos, is that a problem? 1.2 kilos, 2.2 pounds to one kilo, 1.2 kilos of flour, and about 900 mil or about a quart of oil, 900 mil of oil.

But we're just go on the ratio of the flour, 1.2 kilos in the morning, 1.2 kilos in the evening. Now the morning sacrifice is about nine o'clock in the morning. The evening sacrifice is about three o'clock in the afternoon, which means between the sacrifices every day is how many hours? Six hours. That's the Sabbath principle. Sacrifice, six hours, sacrifice again. Sabbath, six days, Sabbath again. So every day you're receiving a portion of the Holy Spirit. And there's a whole study on that point about the particular time of the day. On the day of Pentecost, when the Holy Spirit fell down with great power, it was a particular time of the day when the Spirit fell.

These men are not drunk as you suppose, seeing it as but the third hour of the day. That's the time of the morning sacrifice. That's when the Holy Spirit came down with great power. And then Acts 3:1, where it says that Peter and John went up to the temple to pray being the ninth hour, the hour of prayer. It's a time of the evening sacrifice. When did Gabriel come and visit Daniel? Daniel 9:21, time of the evening sacrifice. The timing of morning and evening sacrifice is very important because there's a gift of the Spirit that's being poured out. 1.2 kilos of flour mingled with oil. Bread is coming. "Give us this day our daily bread." It's not just talking about fleshly bread, is it? It's talking about spiritual bread? Give me Christ every day.

We have communion every day with Christ morning and evening, morning and evening. But then on the Sabbath day, what happens? It says in verse nine, "And on the Sabbath day two lambs of the first year without spot and two 10th deals of flour for a meat offering." Everything is doubled up on the Sabbath. "This is the bird offering of every Sabbath besides the continual burned offering." So, on the Sabbath, everything doubles. 2.4 plus 2.4 means it's 4.8 kgs is an approximation. That is living proof to you that on the Sabbath is twice as much of the Holy Spirit available than on any other day of the week. That's what the types are telling us.

Jesus says, "I'm the living bread that comes down from heaven." So, He's the bread, He's the manna. And this is also borne out by the fact that on the Friday when they gathered the men on the Friday, how much did they gather? Twice as much in preparation for the Sabbath. So there's a double portion of the Holy Spirit coming on the Sabbath. And if this is true, and the Sabbath is a special gift of the Holy Spirit that comes on the Sabbath; then I have to testify that for nearly 50 years, I have been a legalist. How many of us have been told that the seventh day Sabbath is the gift of the Holy Spirit? Have you ever been told this?

We know it's the seal of God. We know it's a blessing. We know that God sanctified it. We know that God's presence is in it, but it's never been put to us the Sabbath is the gift of the Holy Spirit. If it's anything else, it can only be legalism, can't it? Are we trying to gain merit with God by keeping the Sabbath. That's ridiculous. It's only of Christ, Christ pouring out His Spirit in greater measure when He calls us. And of course, in Leviticus 23, the Sabbath is the first of the feasts, because it's the feast of the Spirit. It's a gift of the Holy Spirit in twice as much measure as any other day of the week, but only for those who believe it.

Let me give you a statement. 2 Testimonies page 704. Point three, "All heaven was represented to me as beholding and watching upon the Sabbath, those who are acknowledging the claims of the Fourth Commandment. And observing the Sabbath, angels were marking their special interest in and higher regard for this divine institution. Those who sanctified the Lord God in their

hearts by strictly devotional frame of mind. And who sought to improve the sacred hours in keeping the Sabbath to the best of their ability, and to honor God by calling the Sabbath delight. These angels were specially blessing with light, health, and special strength."

Has that ever been put to you as the Sabbath is at the heart of the health message? Special health and special strength is given to those who enter the Sabbath with a strictly devotional frame of mind. Simply by believing that God has called them into this hour, and you will receive light, light in the scriptures. And it's my testimony that if you were discerning any light coming in the messages that I've been sharing, and I've been writing about, it's coming from the Sabbath and the festivals. That's where my light is coming from. That's the secret of my long hair. The blessing that's falling upon my neck and my back, is coming from the Sabbath, because angels of God are bringing light, health and special strength.

And do you think Satan's interested? Do you think he's interested in God's people receiving light, health and special strength? No, he shall think to change times and laws to overturn God's moderm so that they cannot receive the Spirit of the Living God, and they cannot worship Him that made heaven and earth. Interesting, isn't it? Notice what it says. It says, "But on the other hand, the angels were turning from those who failed to appreciate the sacredness of God's sanctified day." How many Adventists fail to appreciate the sanctity of God's holy day? "Oh, we have to do it, and I'm doing it because I want to oppose the pope."

Anything but the pope, so I'm going to keep the Sabbath in rebellion to the pope. I mean there's plenty of people doing that, isn't there? All the presentations on the papacy and how bad the pope is, and all of that, in rebellion to the pope? No, that's not going to do it for you. It says, "They were removing from them their light and their strength. I saw them overshadowed with a cloud to sponding and frequently said they felt a lack of the Spirit of God." One group of people who are appreciating the Sabbath, the oil in their vessels is going up. The other group who are not appreciating the Sabbath, and

I would suggest to you the Sabbath more fully than modern, the spirit is going down. One group is wise, the other group is foolish. Do you see the connections? Connections that are being made here.

(Congregation member: What does devotional mean?)

Devotional means to be in love. You're devoted. A strictly devotional frame of mind means not distracted by other things. I remember when I first gave my heart to the Lord, and I'm thinking about keeping the Sabbath. And I'm trying not to think about worldly things and trying to avoid people that are talking about worldly things and "Don't contaminate me with your worldly language." And by the time I got to the end of the Sabbath, I was exhausted.

Sabbath rest, isn't it wonderful? Just going about it seeking to honor the Lord in my own, rather than injecting blessing and light and help to others and "don't contaminate me with your worldly language and conversation." So, thankfully we've moved on from that experience. Now we come to the New Moon. Verse 11, "And at the beginning of your months, you should offer a burnt offering under the Lord to young bullocks, one ram and seven lambs of the first year without spot." And then it says, "A three tenth deal of flour for meat offering mingled with oil with one bullock," and it goes on with all the details and you can read it there.

But basically, on the New Moon, the amount of flour that you're getting is about 20.4 kilos of flour at the time of the New Moon. Which means that there is a fourfold magnification of the Sabbath blessing of the Spirit at the time of the New Moon. That's what it says 20.4 kilos of flowers, it's a symbol of Christ. The Holy Spirit is being poured out and the woman in Revelation 12, what is she standing on? The moon. She has the moon under her feet. Ezekiel 46:1-3 tells you that the gates of the temple, they are closed the six to working days, and they are open on the seventh day, and they're open at the time of the New Moon.

There's a special access that's occurring at the time of the New Moon. And we know that when we go to heaven, or when we return to the New Earth, what does it say in Isaiah 66? "That from one service to another, and from one new moon to another shall all flesh gather before me," says the Lord, "To receive that fourfold magnification of the Spirit." And this is where the Divine Pattern becomes really important to understand, because if people have a wrong concept of equality, and you look at the Sabbath, and you look at the new moon, and you say, "You're saying that the new moon is more important than the Sabbath, because there's more Holy Spirit coming on the new moon than on the Sabbath?"

Well, if Jesus is the brightness of the Father's glory, and He's brighter than the Father, then are we saying that Jesus is more important than the Father? No, He's the expressed image of the Father. And so the New Moon is an expression of the glory of the Sabbath. He's the brightness of the Sabbath glory. When we look at the moon itself, where does the moon get its light from? The sun. It's all there, isn't it? The brightness that is coming through the moon is coming because of the Sabbath. And it's just so interesting of course, that the seventh day Sabbath is governed by the rotation of the sun. As it goes across the heavens, every seventh rotation as we see it go over, and then all of the feasts are following seven cycles of the moon. The festivals are governed by the moon, the Sabbath is governed by the sun. That's interesting, isn't it? It's all sevens. It's all beautifully connected.

Most of you familiar with this, but if you read the rest of Numbers 28 and 29, and you come to the Feast of Unleavened Bread, you find the amount of flour can mixed with oil is 142 kilos, which is a 30-fold magnification of the Sabbath, and all the feast of the seventh month, Feast of Trumpets, Day of Atonement, and Feast of Tabernacles. You get 480 kilos of flour, which is 100 fold magnification of the Sabbath.

Now, didn't Jesus say something about 30-fold, 60-fold, 100-fold? So, we're sealed through the Sabbath and the festivals. You read Zechariah 14:16, it says, "Those who do not come up to the Feast of Tabernacles will not receive rain."

Leviticus 26, "Worship the true God, reverence His sanctuary, keep His Sabbath and you will receive rain." It's not just talking about physical rain; it's talking about spiritual rain.

When did the 1888 message take place? What time of the year? October. And if you study and you look at the time when the Feast of Tabernacles was occurring, 1888 message occurred during the time of the Feast of Tabernacles.

(Ben: What came out of that message is something from A.T. Jones in 1893 about the Sabbath.)

About the sabbath, exactly. So when there was 480 kilos of Holy Spirit being poured out in October 1898, a message of great light came to God's people. It makes perfect sense to me. And in 1893 as Ben was saying, A.T. Jones said in sermon 20, 1893 that "On the Sabbath there is additional blessings of the Spirit of Christ available." So, it's part of the 1888 message. So, all this time, there have been every Sabbath, a double portion of the Holy Spirit. Every new moon, a four time magnification, the Sabbath of the Holy Spirit. Every Passover, a 30 fold magnification, the Holy Spirit being poured out. And every Feast of Tabernacles connected with the other festivals, 100 fold magnification, the Holy Spirit being poured out. The Holy Spirit has been falling all around Seventh-Day Adventists for over 150 years, and we haven't known it.

That's intense. Didn't we say the Holy will be failing all around people, and wouldn't even know it? We haven't known it. But there's one thing in order for you to be able to tap into 100 fold magnification of the Sabbath. And this is the point of the sacrifices is that in offering the sacrifice, you are acknowledging the amount of suffering that you have caused Christ. In the acknowledgment of His suffering, in allowing sin to a bound, that is when the bread, that is when grace much more abounds. You can only receive more grace when you become more aware of your sinful condition, your mind which is corrupt. The more you acknowledge this, the more of the Spirit you receive.

You can't just turn up to the festival and receive a 30 fold magnification of the Spirit, there has to be a sacrifice. And this is the thing that people who oppose the feast say, "Well, you can't have a feast without a sacrifice." Hallelujah. You cannot, you must recognize the sufferings of Christ. And as you do this and become aware of His suffering, then you receive a greater portion of the Holy Spirit.

(Ben: This verse speaks to the point. 2 Corinthians 1:5 phrases "Sufferings of Christ abound in us, so our consolation also aboundeth by Christ.")

There we go. Read that again.

(Ben: "For as the sufferings of Christ abound in us and when do they aboundeth in us more?" When the gift of the Holy Spirit on the appointed times on the Sabbath in the morning, evening sacrifices, we see that with greater revelation of the suffering that we cause our Saviour. So when that happens, our consolation also aboundeth by Christ. It's just Romans 5:20.)

As we become more aware of the sufferings of Christ, so our consolation, the gift; where sin abounds, grace does much more are bound. So definitely there must be a sacrifice connected to the feasts. Must be. But of course, what does it say? The sacrifices of God are a contrite heart and a broken spirit. This God will not despise. They're the sacrifices and offerings that God desires of us. And so I fully agree that you cannot keep a feast without sacrifices. Just got to know which ones. The spiritual sacrifices of the Spirit.

And so there is many more things we could say on this, but the point I need to finish off on... We need to come back to the third angel's message. And I'm not I hope I'm not overloading you with information, but I know I am... Is that, when these four points come together, (1) fear God, (2) Father-Son message, (3) give glory to Him, (4) character God message. The obvious judgment is coming, 1888 understanding that we are actually judging God's character, then we can be sealed in our understanding of the Sabbath and the festivals. And when this begins to take place amongst God's people, Babylon will fall.

The second angel's message, Babylon will fall, and she will make all nations drink of the wine of the wrath of her fornication. And as this stirs up the nations, as it says, in Early Writings page 35, "We were filled with the Holy Spirit as we proclaimed the Sabbath more fully." This enraged the churches and the nominal Adventists. It stirs them up. And this fall of Babylon, the one of the wrath of her fornication, does indeed become the wine of the wrath of God. Note that carefully. The wine of the wrath of her fornication, the joining together of church and state. The wine of the wrath of fornication joins together to unleash the final events in earth's history. And this becomes the wine of the wrath of God, where He does not prevent man, God says, "I will destroy him who destroys the earth." What does that mean? "I will allow a man to destroy himself." This is what it's saying.

Poured out without mixture into the cup of his indignation. Don't have time to go into all that now. And of course, tomorrow we'll come back and we'll look at the fourth angel in Revelation 18. But the point we want to make tonight is putting all these things in context is that Father-Son message, character of God message, 1898 message, and of course, the pioneer of all 1844 and all that stuff connected to the Sabbath and the feasts is front and center of what we should be preaching as part of the first angel's message. That's the point I wanted to share tonight. I think I've filled everybody up enough. So, let's have a prayer and thank our Father.

Our Father in heaven, I thank you that in great mercy You have sent the three angels. And we've been told we should not allow anything else to absorb our attention. And I pray that we've shown tonight that focusing on Father and Son, character of God, the hour of His judgment, and the Sabbath and the festivals, that this is indeed the present truth, to prepare the way for the fall of Babylon, and the mark of the beast and the seal of God. We pray that we will be sealed with the seal of the Father, help us to be attentive and watching for Sabbath, New Moon, the feast day, three times in the year, that we may receive the greater portions of the Holy Spirit, that we may receive light health and special strength. And I thank you in Jesus name. Amen.

